
סדור

לב שלם

Siddur

Lev Shalem

לשבת ויום טוב

FOR SHABBAT
& FESTIVALS



THE RABBINICAL ASSEMBLY

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The Community and Prayer

Prayer does not depend on “religion” in an institutional sense, nor on dogma or creed, but rather on true heartfelt feelings that arise when a person recognizes that one’s surroundings and one’s friends are not there solely for one’s own happiness, but instead, these relationships give rise to an obligation whose source is in life itself.

—ELIEZER SCHWEID

God and Nature: An Interpretive Translation

Beloved are You, eternal God,
by whose design the evening falls,
by whose command dimensions open up
and eons pass away and stars spin in their orbits.

*You set the rhythms of day and night;
the alternation of light and darkness
sings Your creating word.*

In rising sun and in spreading dusk,
Creator of all, You are made manifest.

Eternal, everlasting God, may we always be aware of Your dominion.

Beloved are You, Adonai,
for this hour of nightfall.

—ANDRÉ UNGAR

Bar'khu: The Call to Worship Together

We rise as we are called by the leader’s words of invitation to prayer. The leader bows when saying the word “Bar’khu” (“praise”) and stands up straight when pronouncing “Adonai.” Similarly, the congregation bows at the word “barukh” (“praise”) and straightens to full height at “Adonai.”

An alternate version of this b'rakhah may be found on the following page.

Leader:

Praise ADONAI, to whom all praise is directed.

Congregation, then the leader repeats:

† Praise ADONAI, to whom all praise is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

We are seated.

First B'rakhah before the Sh'ma: The Coming of Evening Light

Barukh atah ADONAI, our God, sovereign of time and space,
whose word brings the evening dusk,
whose wisdom opens the gates of dawn,
whose understanding changes the day’s division,
whose will sets the succession of seasons
and arranges the stars in their places in the sky,
who creates day and night,
who rolls light before darkness and darkness from light,

▶ who makes day pass into night,
who distinguishes day from night;
Adonai Tz'va-ot is Your name.

Living and ever-present God,
may Your rule be with us, forever and ever.

Barukh atah ADONAI, who brings each evening’s dusk.

We continue with the Second B'rakhah on page 40.

ערבית: קריאת שמע וברכותיה

We rise as we are called by the leader’s words of invitation to prayer. The leader bows when saying the word בְּרַכּוּ (“praise”) and stands up straight when pronouncing יהוה (Adonai). Similarly, the congregation bows at the word בְּרוּךְ (“praise”) and straightens to full height at יהוה (Adonai).

An alternate version of this b'rakhah may be found on the following page.

Leader:

בְּרַכּוּ אֶת־יְהוָה הַמְּבַרְךָ.

Congregation, then the leader repeats:

† בְּרוּךְ יְהוָה הַמְּבַרְךָ לְעוֹלָם וָעֶד.

We are seated.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּדַבְרוֹ מַעֲרִיב עַרְבִים,
בְּחֻכְמָה פּוֹתֵחַ שְׁעָרִים,
וּבְתַבּוּנָה מִשְׁנֶה עֵתִים,
וּמַחְלִיף אֶת־הַזְּמַנִּים,

וּמַסְדִּיר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ.
בוֹרֵא יוֹם וָלַיְלָה,

גּוֹלֵל אוֹר מִפְּנֵי הַשֶּׁמֶשׁ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.
◀ וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְהוָה צְבָאוֹת שְׁמוֹ.

אֵל חַי וְקַיִם, תְּמִיד יְמֶלֶךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְהוָה, הַמַּעֲרִיב עַרְבִים.

We continue with the Second B'rakhah on page 40.

response is their indication that they are ready to follow the service leader and participate in the service.

WHOSE WISDOM OPENS THE GATES OF DAWN שְׁעָרִים פּוֹתֵחַ שְׁעָרִים. Some liturgical texts, such as this one, reflect ancient understandings of how the heavenly bodies operate—for instance, this depiction of the sun exiting the sky through gates in the west. Although contemporary science provides us with different understandings, we can still feel an underlying sense of wonder and awe as we too gaze at the setting sun and the star-filled sky. These liturgical images, then, become metaphors for our own understanding of the passage of time, reminding us of the uniqueness of each moment.

THE SH'MA AND ITS BLESSINGS קריאת שמע וברכותיה. Every evening service (Arvit) includes two climactic moments: the Sh'ma (page 41) and the Amidah (page 47). The Sh'ma, the affirmation of faith in the one God, has often been called Judaism's essential creed.

Two b'rakhot precede the Sh'ma: the first reflects on God's presence in the passage of time, while the second acknowledges God's love, represented by the gift of Torah, divine instruction as to how we should live. Two b'rakhot also follow the Sh'ma: the first acknowledges the exodus from Egypt, the signal event that has formed us as a people and set us on the path of freedom and responsibility; the second speaks to our concrete concerns for safety in the darkness of night. The Amidah, the silent personal prayer, then follows.

PRAISE בְּרַכּוּ. The formal synagogue evening service begins with the leader's call, signalling to the congregation that the moment of communal prayer has arrived. The congregation's

Twilight

Twilight is purple
the blood of our labor
meeting and mixing
with the infinite sky.

The darkness comes later
the distant stars
shining
knowing the secret of the night
the promise of death
and rebirth.

—EDWARD FELD

The Moon Sings to the Stream

I am the unity on high,
I am multiple in the pond,
looking up to me from the
stream
my image, my double.

I am the truth on high,
I am the fabrication in the
pond
looking up to me from the
stream
my image, in its fated decep-
tion.

Above—I am enwrapped in
silence,
whispering, singing, in the
pond.
On high I am divine,
in the stream, I am the prayer.

—LEA GOLDBERG

AN ALTERNATE

Bar'khu: The Call to Worship Together

We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word "Bar'khu" ("praise") and stands up straight when pronouncing "Adonai." Similarly, the congregation bows at the word "barukh" ("praise") and straightens to full height at "Adonai."

Leader:

Praise ADONAI, to whom all praise is directed.

Congregation, then the leader repeats:

פָּרַחְנוּ אֲדֹנָי, לְפָנֶיךָ אֵלֹהֵינוּ וְעַד עַד וְעַד.

Barukh Adonai ha-m'vorakh l'olam va-ed.

We are seated.

Alternate First B'rakhah before the Sh'ma according to the Ancient Rite of the Land of Israel

Barukh atah ADONAI, our God,
sovereign of time and space,
You completed Your work of creation on the seventh day,
calling this day—from one evening to the next—
the Holy Shabbat,
and gave this day of rest in all its holiness
to Your people Israel.

Creator of day and night,
rolling light before darkness
and darkness from light,
► making day pass, and bringing on the evening,
distinguishing day from night,
Adonai Tz'va·ot is Your name.
Living and ever-present God,
may Your rule be with us, forever and ever.
Barukh atah ADONAI, who brings each evening's dusk.

AN ALTERNATE

We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word בָּרַכְנוּ ("praise") and stands up straight when pronouncing יהוה (Adonai). Similarly, the congregation bows at the word בָּרוּךְ ("praise") and straightens to full height at יהוה (Adonai).

Leader:

בָּרַכְנוּ אֶת־יְהוָה הַמְּבָרֵךְ.

Congregation, then the leader repeats:

פָּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

We are seated.

פָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּלָא מַעֲשָׂיו בַּיּוֹם הַשְּׁבִיעִי
וַיִּקְרָאָהוּ שַׁבַּת קֹדֶשׁ מֵעַרְב וְעַד עֶרֶב,
וַנִּתְּנוּ מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.
בּוֹרֵא יוֹם וְלַיְלָה,

גּוֹלֵל אֹר מִפְּנֵי הַשֶּׁמֶשׁ, וְחֹשֶׁךְ מִפְּנֵי אֹר.
◀ וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְהוָה צְבָאוֹת שְׁמוֹ.

אֵל חַי וְקַיִם, תְּמִיד יְמִלְךָ עָלֵינוּ לְעוֹלָם וָעֶד.
פָּרוּךְ אַתָּה יְהוָה, הַמַּעֲרִיב עַרְבִים.

ALTERNATE BLESSING. The Italian rite preserves a version of Arvit that reflects the practice of the Land of Israel during the 1st millennium. It is a version also found in one of the earliest authoritative prayerbooks: that of Saadiah Gaon (10th century). This liturgy changes the wording of the weekday prayer to reflect themes of Shabbat. For example, the remark on the changing time that evening brings introduces a meditation on the beginning of Shabbat and the restfulness ushered in by this particular sunset. Later Ashkenazic authorities worried that worshippers might confuse the Shabbat and weekday liturgies, and therefore they instituted the recitation of the weekday version of the prayer even on Shabbat.

CREATOR בּוֹרֵא. The evening prayer remarks on the constantly changing universe. The word borei, "creates" (translated by some as "divides"), is used as a verb in the Bible only when the subject is God, preserving the sense of the mystery of

God's activity in the biblical creation narrative.

ADONAI TZ'VA·OT. יהוה צְבָאוֹת. In the ancient world, the sun, moon, and stars were all seen as divine powers. Biblical monotheism deposed these ancient gods, which were then depicted as mere handmaidens of God—God's army, as it were. Thus this phrase, which has sometimes been translated as "Lord of hosts," alludes to God's mastery of all the forces at work in nature.

Loving Humanity

Before reciting the Sh'ma, we may choose to think about how we need to prepare ourselves to make room for the listening that the Sh'ma demands.

Teach me, Lord, teach me how to deal with people to show them how to convert the evil within the good.

And if human beings are only wild animals, may I be able to turn them toward mildness and humility.

At the circus, I saw a man tame a tiger, defang a snake; would You make me so skilled?

Bless me with patience, make me strong as steel. that I might demonstrate to humanity the same such wonders.

—ABRAHAM REISEN

To Love the World

When we act with love, Franz Rosenzweig remarks, “the neighbor represents all the world and thus distorts the eye’s view. Prayer, however, pleads for enlightenment and thereby, without overlooking the neighbor, sees beyond the neighbor, sees the whole world . . .”

Second B'rakhah before the Sh'ma: Torah and God's Love

With timeless love, You have loved Your people, the house of Israel:

You have taught us Torah and mitzvot, statutes and laws.

Therefore, ADONAI our God, as we lie down and as we rise up, we shall speak of Your laws, rejoicing in the words of Your Torah and in Your mitzvot forever and ever.

For they are our life and the fullness of our days, and on them we shall meditate day and night.

► Do not ever withdraw Your love from us.

Barukh atah ADONAI, who loves the people Israel.

Ahavat olam beit yisrael am'kha ahavta, torah u-mitzvot, hukim u-mishpatim otanu limadta.

Al ken Adonai eloheinu, b'shokhveinu u-v'kumeinu nasi-ah b'hukekha,

v'nismah b'divrei toratekha u-v'mitzvotekha l'olam va-ed.

Ki hem hayeinu v'orekh yameinu, u-vahem nehgeh yomam va-lailah.

► *V'ahavat'kha al tasir mimenu l'olamim.*

Barukh atah Adonai, ohev amo yisrael.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל
עִמָּךְ אֶהְבֶּתָּ,
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים
אוֹתָנוּ לְמַדְתָּ.
עַל כֵּן יְהוָה אֱלֹהֵינוּ,
בְּשִׂכְבְּנוּ וּבְקוּמָנוּ,
נְשִׂיחַ בְּחֻקֶיךָ,
וְנִשְׂמַח בְּדַבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ
וְאַרְךָ יָמֵינוּ,
וּבְהֵם נִהְגֶה יוֹמָם וְלַיְלָה,
◀ וְאַהֲבַתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים.
בְּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

TORAH AND GOD'S LOVE. The second verse of the Sh'ma, which we are about to recite, speaks of our love of God: "You shall love Adonai your God. . . ." The ancient rabbis chose to precede that statement with a *b'rakhah* that emphasizes God's love for us. The rabbis understood love as the essential quality of the divine-human relationship, and they understood love to be primarily defined by behavior. God's love is expressed in giving the Torah, instruction on how to live; our love is expressed in the performance of mitzvot, our behavior in the world. In this way, the human and the Divine are bound together.

AS WE LIE DOWN AND AS WE RISE UP, WE SHALL SPEAK OF YOUR LAWS בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נְשִׂיחַ בְּחֻקֶיךָ. This phrase anticipates the instruction in the Sh'ma to "speak of [these words] . . . when you lie down and when you rise up." This prayer expands the biblical command and speaks of the need to integrate Torah into our lives throughout the day.

FOR THEY ARE OUR LIFE כִּי הֵם חַיֵּינוּ. By living a life in accord with divine teaching (Torah), we elevate our days from mere existence to a life filled with meaning.

Sh'ma: A Re-creation

Loving life and its mysterious source with all our heart and all our spirit, all our senses and strength, we take upon ourselves and into ourselves these promises: to care for the earth and those who live upon it, to pursue justice and peace, to love kindness and compassion. We will teach this to our children throughout the passage of the day—as we dwell in our homes and as we go on our journeys, from the time we rise until we fall asleep. And may our actions be faithful to our words that our children's children may live to know: Truth and kindness have embraced, peace and justice have kissed and are one.

—MARCIA FALK

Love

Judaism commands love, for its goal is to teach human beings to love.

—ERIC L. FRIEDLAND

You Shall Love

“You shall love Adonai your God with all your heart, with all your soul, and with all that is yours.” You shall love—what a paradox this embraces! Can love then be commanded? . . . Yes of course, love cannot be commanded. No third party can command it or extort it. No third party can, but the One can. The commandment to love can only proceed from the mouth of the lover.

—FRANZ ROSENZWEIG

Recitation of the Sh'ma

Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on our relationship with God's oneness. In the absence of a minyan, we add the following: God is a faithful sovereign.

Hear, O Israel, ADONAI is our God, ADONAI is one.

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

Recited quietly: Praised be the name of the one whose glorious sovereignty is forever and ever.

You shall love ADONAI your God with all your heart, with all your soul, and with all that is yours.

These words that I command you this day shall be taken to heart.

Teach them again and again to your children; speak of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up.

Bind them as a sign upon your hand and as a symbol above your eyes; inscribe them upon the doorposts of your home and on your gates.

Deuteronomy 6:4–9

V'ahavta et Adonai elohekha b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol me'odekha. V'hayu ha-d'varim ha-eileh asher anokhi m'tzav'kha hayom al l'avvekha. V'shinantam l'vanekha v'dibarta bam, b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha. U-k'shantam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al mezuzot beitekha u-visharekha.

קריאת שמע

Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on our relationship with God's oneness. In the absence of a minyan, we add the following: אל מלך נאמן.

שמע ישראל יהוה אלהינו יהוה אחד.

ברוך שם כבוד מלכותו לעולם ועד. *Recited quietly:*

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאדך: והיו הדברים האלה אשר אנכי מצוך היום על לבבך: ושננתם לבניך ודברתם במשבתך בביתך ובלכתך בדרך ובשכבך ובקומך: וקשרתם לאות על ידך והיו לטטפת בין עיניך: וכתבתם על מזוזות ביתך ובשעריך:

דברים ו:ד-ט

words, the Sh'ma is recited twice daily, in both the evening and in the morning.

HEAR שמע. Seeing emphasizes the external; hearing, the internal. We are asked to internalize our experience of God. The point is emphasized by the custom of covering one's eyes during the recitation of the Sh'ma.

ONE אחד. As an affirmation about God, the word *ehad* can be understood in multiple ways. This translation emphasizes the unity of God. Some translate *ehad* as “unique,” emphasizing God's otherness and singularity. Still others translate it as “alone,” emphasizing Judaism's monotheistic claim.

Mystic commentators expand the meaning of “one,” interpreting it as describing the unity of heaven and earth, saying that we are ultimately all part of the One. In a similar vein, some rabbinic authorities recommended that when reciting the Sh'ma, one should meditate on all four directions, as well as above and below, in acknowledgment that God is everywhere (Babylonian Talmud, Berakhot 13b).

PRAISED BE THE NAME ברוך שם. According to the Mishnah, when God's name was pronounced by the High Priest on Yom Kippur, the people would respond, “Praised be the name . . .” (Yoma 3:8). Since this is a response but not part of the biblical text, it is normally not recited out loud, in order not to interrupt the flow of biblical verses—though the memory of how it was recited in the Temple remains with us in a whisper.

YOU SHALL LOVE ואהבת. Repeatedly the Torah instructs us to love: to love God, to love our neighbor, and to love the stranger. We might well take the word “love” to imply an intense inner emotion, but the ancient rabbis frequently understood the biblical injunction to “love” in a more concrete and behavioral sense: love consists of acts of empathy, care, and kindness as well as behavior toward others that is just and righteous. To love God is certainly to recognize our conscious relationship to God. Equally, it may mean that we behave in ways that are pleasing to God—acting morally and fulfilling what God desires of us, to walk through life lovingly.

THE SH'MA. The Sh'ma comprises three paragraphs from the Torah, selected because they express basic Jewish beliefs and behaviors. According to the ancient rabbis, the first of the three paragraphs proclaims recognition of the sovereignty of heaven, עול מלכות שמים (*ol malkhut shamayim*); the second speaks to our behavior, עול מצוות (*ol mitzvot*); and the third reminds us of the exodus, יציאת מצרים (*y'tzi-at mitzrayim*), our primary sacred story.

Because the first paragraph itself commands us to speak these words when we lie down and when we arise, and the second paragraph repeats these very

“If You Will Hear”: An Interpretive Translation

If you faithfully obey My laws today, and love Me, I shall give you your livelihood in good time and in full measure. You shall work and reap the results of your labor, satisfied with what you have achieved. Be careful, however. Let not your heart be seduced, lured after false goals, seeking alien ideals, lest God’s image depart from you and you sink, becoming desolute, and lose your joyous, God-given heritage.

—ANDRÉ UNGAR

God’s Anger

The prophets never thought that God’s anger is something that cannot be accounted for, unpredictable, irrational. It is never a spontaneous outburst, but a reaction occasioned by the conduct of man.... Man’s sense of injustice is a poor analogy to God’s sense of injustice. The exploitation of the poor is to us a misdemeanor; to God, it is a disaster. Our reaction is disapproval; God’s reaction is something no language can convey. Is it a sign of cruelty that God’s anger is aroused when the rights of the poor are violated, when widows and orphans are oppressed? . . . There is an evil which most of us condone and are even guilty of: indifference to evil. We remain neutral, impartial, and not easily moved by the wrongs done unto other people. Indifference to evil is more insidious than evil itself.

—ABRAHAM JOSHUA HESCHEL

A Thread of Blue

A thread of blue—blue like the sea, blue like the sky, blue like the color of the divine throne.

—SIFREI NUMBERS

If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil; I will provide grass in your fields for your cattle and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray and serve other gods and bow to them. Then ADONAI’s anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you. Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, by speaking of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then your days and the days of your children, on the land that ADONAI swore to your ancestors to give them, will be as many as the days that the heavens are above the earth.

Deuteronomy 11:13–21

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put *tzitzit* on the corners of their garments, placing a thread of blue on the *tzitzit*, the fringe of each corner. That shall be your *tzitzit*; you shall look at it and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your eyes and heart as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI

your God, who brought you out of the land of Egypt to be your God. I am ADONAI your God—

Numbers 15:37–41

Truly

When there is a minyan, the leader adds:

► ADONAI your God—truly—

וְהָיָה אִם-שָׁמַעַתְּ אֶת-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנְךָ וְתִירְשָׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבְהִמְתָּךְ וְאֹכְלֵת וְשָׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פְּנֵי-פִתְחֵי לְבַבְכֶם וְסוּרֵתָם וְעַבְדֵתֶם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַפִּי-יְהוָה בְּכֶם וְעֶצֶר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֹבְדֵתֶם מִהָרָה מֵעַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׂמַתֶּם אֶת-דְּבָרֵי אֱלֹהַ עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרֵתֶם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֵתֶם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשִׁבְבְּךָ וּבְקוֹמְךָ: וְכִתַּבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לְאַבְרָהָם לֵאמֹר לְתַת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

דברים יא:יג-כא

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל-פְּנֵי בְגָדֵיהֶם לְדַרְתָּם וְנָתַנּוּ עַל-צִיצִית הַפָּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וְזָכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וְעָשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת לָכֶם לְאֱלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו:לו-מא

אמת

When there is a minyan, the leader adds:

◀ יהוה אלהיכם – אמת –

וְהָיָה אִם שָׁמַעַתְּ אֶת מִצְוֹתַי. This description of reward and punishment has been a source of theological struggle for every Jewish generation, including those of the biblical era itself, and many Reform and some Reconstructionist congregations omit this paragraph. While our life experience often belies a belief in direct and immediate reward and punishment, in reciting this passage we may open ourselves to the suggestion that the consequences of our moral and immoral behavior resound in the world—though in ways that we may not grasp and that are beyond our comprehension. Jews, who have seen empires come and go, are witnesses to the inner decay wrought by corruption, injustice, and unbounded power.

ADONAI SAID TO MOSES וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה. The ancient rabbis emphasized that the last words of this paragraph, about remembering the exodus from Egypt, are the prime reason for its inclusion in the Sh'ma. In Jewish theology, the exodus anticipates the redemption in the future: true freedom. The means of achieving redemption, we are taught here, is remembering our responsibility to live lives that are holy.

NOT BE SEDUCED BY YOUR EYES AND HEART וְלֹא תִתּוּרוּ אַחֲרַי. The sages comment that it is the heart that directs the eyes. What we see depends on our perspective, our point of view.

BE HOLY וְהִייתֶם קְדוֹשִׁים. This is the essence of the Torah: to lead a holy life.

Mitzrayim

Mitzrayim [Egypt] is derived from the word meaning “strait,” referring to the narrow strips of fertile land along the Nile, hemmed in by the desert. When we speak today about “coming out of Egypt” or the liberation we are to seek on Pesah, those “straits” are usually reapplied to our own spiritual situation. What is it that is closing us in? In what places in our lives are we too tight, too constricted, unable to see or experience life broadly and open-handedly? Our *Mitzrayim* is an “Egypt” of the mind or soul from which we need to make the long trek to freedom.

Mitzrayim also means the place of oppression. Jews far from Egypt lived in *Mitzrayim* for many centuries, whether it was called Spain, Germany, Morocco, or Russia. As the tale of Exodus has become the property of all humanity, we see that such “Egyptian” bondage exists everywhere, including our own country. We just-liberated slaves are supposed to know what to do when we see it. Even when we are on the other side of the master-slave relationship, we cannot be blind to the familiar reality.

—ARTHUR GREEN

An alternate version of this b'rakhah may be found on page 43b.

First B'rakhah after the Sh'ma

This is our enduring affirmation, binding on us: that ADONAI is our God and there is none other, and we, Israel, are God's people.

God is our sovereign, redeeming us from earthly rulers, delivering us from the hand of all tyrants, bringing judgment upon our oppressors and just retribution upon all our mortal enemies, performing wonders beyond understanding and marvels beyond all reckoning.

God places us among the living, not allowing our steps to falter, and leads us past the false altars of our enemies, exalting us above all those who hate us.

ADONAI avenged us with miracles before Pharaoh, offered signs and wonders in the land of Egypt.

God [*some omit on Shabbat*: smote, in anger, all of Egypt's firstborn,] brought Israel from its midst to lasting freedom, and led them through the divided water of the Sea of Reeds.

As their pursuers and enemies drowned in the depths, God's children beheld the power of the Divine; they praised and acknowledged God's name,

Ha-ma-avir banav bein gizrei yam suf,
et rodfeihem v'et soneihem bi-t'homot tiba.
V'ra-u vanav g'vurato, shibhu v'hodu lishmo,

We continue on page 44.

An alternate version of this b'rakhah may be found on page 43b.

וְאִמּוֹנָה כְּלִזְאֵת, וְקִיָּם עָלֵינוּ,
כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זוּלָתוֹ,
וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ.
הַפּוֹדֵנוּ מִיַּד מְלָכִים,

מִלְּפָנֵינוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעֲרִיצִים.
הַיֵּאל הַנִּפְרָע לָנוּ מִצָּרֵינוּ,
וְהַמְשַׁלֵּם גְּמוּלָה לְכָל־אוֹיְבֵי נַפְשֵׁנוּ,
הַעֲשֶׂה גְדוּלוֹת עַד אֵין חֶקֶה
וְנִפְלְאוֹת עַד אֵין מִסְפָּר.

הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים,

וְלֹא נָתַן לְמוֹט רַגְלָנוּ.

הַמְדַרְיֵכְנוּ עַל כַּמּוֹת אוֹיְבֵינוּ,

וַיָּרֶם קַרְנֵנוּ עַל כַּל־שׁוֹנְאֵינוּ.

הַעֲשֶׂה לָנוּ נִסִּים וּנְקָמָה בְּפָרְעָה,

אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם.

[*some omit on Shabbat*: הַמְכֶּה בְּעֶבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם,

וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם.

הַמְעַבִּיר בְּנֵיו בֵּין גְּזְרֵי יַם סוּף,

אֶת־רוֹדְפֵיהֶם וְאֶת־שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע.

וְרָאוּ בְּנֵיו גְבוּרָתוֹ,

שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ,

We continue on page 44.

THIS IS OUR ENDURING AFFIRMATION וְאִמּוֹנָה. So closely was the Sh'ma linked with this *b'rakhah*, the blessing of redemption, that the rabbis insisted that its first word—“truly”—be recited along with the very last words of the Sh'ma, so the leader reads them together upon completion of the Sh'ma: *Adonai eloheikhem emet*. Thus we affirm that God is true, or truth itself.

GOD SMOTE הַמְכֶּה. As the biblical account of the exodus from Egypt exemplifies, it is an unfortunate reality that sometimes freedom from oppression is only attained through violence. While we nevertheless celebrate the liberation from oppression, the very violence of the process is a reminder that the world is still in need of healing, and that the redemption we celebrate is yet incomplete. Since Shabbat is a vision of a world at peace, some omit this phrase on Shabbat and reserve it only for the weekday liturgy.

The Gift of Shabbat

Sovereign of all creation, God most high,
Your power is manifest in the destiny of peoples and nations.

You delivered Israel from bondage in Egypt, for it is Your will that we should be free.

You have given us Shabbat to commemorate that freedom, to teach us that no one shall be master and no one a slave.

Help us to break every shackle asunder, hastening the day when the strong will be just and the weak will no longer know fear.

You, our creator, are mindful of Your handiwork; Your ordinances are all conceived in wisdom.

You commanded us to cease from our labor, that we may find joy and peace in Shabbat.

For we were not made only to labor; we must rest and reflect, that we may sense Your presence.

We thank You, our creator, for the gift of Shabbat, Your gift to Israel that blesses all of humanity.

—MORRIS AND ALTHEA SILVERMAN (adapted)

AN ALTERNATE

First B'rakhah after the Sh'ma according to the Ancient Rite of the Land of Israel

You proclaimed the covenant on the seventh day;
You declared it and decreed it, we listened and heard it.

You loved this day we inherited, delighting in its remembrance,
and began its command with the word "remember, zakhor."

From the time You bestowed it, joy filled the hearts of Jeshurun, the people You redeemed.

Securing the cause of righteousness,
You exalted Shabbat as a sign between us forever.
In six days Your world was formed, on the seventh day You rested,

and on this day Israel, Your people, rest.
To honor Your name, they sing songs of praise to the one deserving of praise,

Olamakh tikanta uva-sh'vi-i nahta
l'ma-an she-tani-ah l'am'kha yisrael,
v'likhvod shimkha shibhu v'zimru barukh hu,

We continue on page 44.

AN ALTERNATE

וְאִמּוֹנָה בְּשִׁבְעֵי קִיּוּמָהּ
גְּזֹרֶת דְּבַרְתָּ הַקְּשִׁבְנוּ וְשִׁמְעֵנוּ,
זְכוֹר חֲמֻדָּת טְהוֹרִים יִירָשׁוּהָ
בְּתוֹבָה הִיא לְרֹאשׁ אֲרָבְעָה.
מֵעַת נִתְּנָה שְׁמִחַ בָּהּ
לֵב יִשְׂרָאֵל
עֲדָה פְּדִיתָ,
צְדָקָה קִנִּיתָ,
רוֹמְמָת שַׁבַּת תְּמִיד
בֵּינָךְ וּבֵינֵינוּ אוֹת הִיא לְעוֹלָם
כִּי שֵׁשֶׁת יָמִים
עוֹלָמְךָ תִּקְנִיתָ וּבְשִׁבְעֵי נָחָת
לְמַעַן שְׁתַּנְּיַח לְעַמְּךָ יִשְׂרָאֵל,
וְלִכְבוֹד שְׁמֶךָ שִׁבְחוּ וְזָמְרוּ בְּרוּךְ הוּא,

We continue on page 44.

ALTERNATE BLESSING. This poetic version of the blessing following the Sh'ma is recited to this day in the Italian rite. It is found in the 10th-century siddur of Saadiah Gaon and reflects the practice of the Land of Israel in the 1st millennium (as does page 39b). Instead of emphasizing the fight against the Egyptians, as the weekday prayer does, it talks of the gift of Shabbat and the rest that the day affords: Shabbat itself becomes a harbinger of redemption, the subject of this *b'rakhah*.

YOU PROCLAIMED THE COVENANT ON THE SEVENTH DAY וְאִמּוֹנָה בְּשִׁבְעֵי קִיּוּמָהּ. According to the Babylonian Talmud, the revelation on Mount Sinai took place on Shabbat (Shabbat 86b). The opening lines of this prayer allude to the fourth commandment of the Decalogue, Shabbat, which in the version in Exodus begins with the word "Remember."

JESHURUN יִשְׂרָאֵל. This name is sometimes used in the Bible as an appellation of the people Israel. It is a noun formed from the root *y-sh-r*, meaning "straight" or "upright."

SECURING THE CAUSE OF RIGHTEOUSNESS צְדָקָה קִנִּיתָ. The overthrow of the Egyptian system of slavery and the institution of a day of rest was a signal act of righteousness. Deuteronomy emphasizes that Shabbat was instituted "so that your manservant and your maidservant may rest as you do" (5:14).

- ▶ willingly accepting God's sovereignty.

Then Moses, Miriam, and the people Israel joyfully sang to You:

- ▶ U-malkhuto b'ratzon kiblu aleihem, moshe u-miryam u-v'nei yisrael l'kha anu shirah, b'simḥah rabah v'amru khulam:

“Who is like You, ADONAI, among the mighty!
Who is like You, adorned in holiness,
revered in praise, working wonders!”

Mi khamokha ba-eilim Adonai, mi kamokha nedar bakodesh,
nora t'hilot, oseh feleh.

Your children recognized Your sovereignty, as You split the sea before Moses. “This is my God,” they responded, and said:

“ADONAI will reign forever and ever.”

Malkhut'kha ra'u vanekha, bokei-a yam lifnei moshe,
zeh eili anu v'amru: Adonai yimlokh l'olam va-ed.

- ▶ And so it is written: “ADONAI has rescued Jacob and redeemed him from the hand of those more powerful than he.”

Barukh atah ADONAI, who redeemed the people Israel.

◀ ומלכותו ברצון קבלו עליהם,
משנה ומרים ובני ישראל לך ענו שירה
בשמחה רבה, ואמרו כלם:

מי כמכה באלם יהוה,
מי כמכה נאדר בקדש,
נורא תהלת, עשה פלא.

מלכותך ראו בניך, בוקע ים לפני משנה,
זה אלי ענו ואמרו:

יהוה ימלך לעלם ועד.

◀ ונאמר: כי פדה יהוה את יעקב,
וגאלו מיד חזק ממנו.
ברוך אתה יהוה, גאל ישראל.

ענו ואמרו JOYFULLY SANG. Literally, “they responded and said.” Basing himself on the 1st-century report of Philo of Alexandria, the modern scholar Reuven Kimelman argues that the verb *anu*, “responded,” refers to the antiphonal male and female choruses in the ancient synagogue. Thus, the men would say *Adonai yimlokh*, “Adonai will reign”; the women would respond: *l'olam va-ed*, “forever and ever.”

MIRIAM מרים. The Torah tells us that after the deliverance at the Sea, Moses led the men in song; Miriam, in response, led the women in joyous singing.

WHO IS LIKE YOU מי כמכה יהוה. Exodus 15:11.

ADONAI WILL REIGN יהוה ימלך. Exodus 15:18.

ADONAI HAS RESCUED יהוה פדה. Jeremiah 31:11.

REDEEMED גאל. The verb is in the past tense, unlike all the other *b'rakhot* of the Sh'ma, which are in the present tense. It is as if a community that truly is able to recite the Sh'ma together must already have been redeemed. (based on Franz Rosenzweig)

Shelter Me in a Leaf

Shelter me in a leaf,
Shelter me in a stone,
I envy them their sure peace.
Shelter me, God,
Protect and conceal me.
Enclose me in your fences.

Pick me up from the dust
That turns me gray.
Embrace me with your
eternity

Like a leaf and a stone
Nourished with dew.

Make me a path of
permanence,
My heart is shadowed.
Anoint me with your dazzle
Which I feel in my breath.

Wash away my trembling.
Wash away doubt.
The nights are ephemeral,
The days, filled with pain. . . .
Send Your help, God . . .

—KADYA MOLODOWSKY
(translated by
Kathryn Hellerstein)

The Canopy of Peace, the Sukkah of Peace

Peace comes to us in the recognition that when we allow ourselves to be vulnerable, when we recognize that we cannot control everything, redemption can be achieved. The central image in this prayer is the “*sukkah* of peace.” The *sukkah* is a fragile structure, open to the elements. Peace is pictured not as a temple, solidly built, gilded, perhaps ornate, but rather as created out of the most fragmentary of materials, leaving us vulnerable and at risk.

Second B'rakhah after the Sh'ma: Peace in the Night

Allow us, ADONAI our God, to sleep peacefully;
awaken us to life, O sovereign.
Spread over us Your canopy of peace,
restore us with Your good counsel,
and save us for the sake of Your name.
Shield us.

Some omit on Shabbat:

Remove from us enemies, pestilence, sword, starvation,
and sorrow; remove the evil forces that surround us.

Shelter us in the shadow of Your wings,
for You, God, watch over and deliver us,
and You, God, are sovereign, merciful, and compassionate.

► Ensure our going and coming for life and peace,
now and forever.

May You spread over us Your canopy of peace.
Barukh atah ADONAI, who spreads the canopy of peace
over us, over all the people Israel, and over Jerusalem.

Hashkiveinu Adonai eloheinu l'shalom,
v'ha-amideinu malkeinu l'hayim.
U-fros aleinu sukkat sh'lomekha,
v'takneinu b'eitzah tovah milfanekha,
v'hoshi-einu l'ma-an sh'mekha.

V'hagein ba-adeinu,

Some omit on Shabbat:

v'haseir mei-aleinu oyev, dever, v'herev, v'ra-av, v'yagon,
v'haseir satan mi-l'faneinu u-mei-ahareinu,

u-v'tzeil k'nafekha tastireinu,

ki El shomreinu u-matzileinu atah,

ki El melekh hanun v'rahum atah,

► u-sh'mor tzeiteinu u-vo-einu l'hayim u-l'shalom,
mei-atah v'ad olam.

U-fros aleinu sukkat sh'lomekha.

Barukh atah Adonai, ha-poreis sukkat shalom aleinu

v'al kol amo yisrael, v'al yerushalayim.

הַשְּׂכִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמְךָ,
וּתְקַנְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.
וְהִגֵּן בְּעַדֵּנוּ,

Some omit on Shabbat:

וְהִסֵּר מֵעֲלֵינוּ אוֹיֵב, דֶּבֶר, וְחָרֵב, וְרָעַב, וְיָגוֹן,
וְהִסֵּר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,

וּבְצֵל כְּנָפֶיךָ תִּסְתֵּרֵנוּ,
כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה,
◀ וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם,
מֵעַתָּה וְעַד עוֹלָם.

וּפְרוֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְהוָה, הַפּוֹרֵשׁ סֶפֶת שְׁלוֹם עָלֵינוּ
וְעַל כָּל־עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

ALLOW US . . . TO SLEEP
הַשְּׂכִיבֵנוּ. Nighttime may
provoke fear: What may
happen to us when we are
asleep? Will we wake up?
Each phrase in the opening
of this prayer begins not
with a noun as a subject,
but rather with a verb,
creating a powerful drama
of motion and movement,
an expression of the will
to live.

וְהִסֵּר מֵעֲלֵינוּ. Some Sephardic
rites follow the custom
of changing the weekday
liturgy to accord with the
spirit of Shabbat. Accord-
ingly they remove the line
“Remove from us enemies,
pestilence, sword, starva-
tion . . .”—not wanting to
even mention on Shabbat
sources of evil that might
direct our attention away
from the peacefulness that
Shabbat accords. Ashke-
nazic authorities, however,
feared that if the liturgy

changed on Shabbat, congregants would be confused as to the proper language of this blessing and would cease to include the passage on weekdays. In a society that depended on memorization, this may have been a reasonable fear.

EVIL FORCES שָׂטָן. Literally “Satan.” In the Bible, this term is generally used to refer either to evil impulses or to a celestial adversary, but never to a fallen angel.

YOUR CANOPY OF PEACE שְׁלוֹמְךָ. The weekday version of this *b'rakhah* ends with the words *shomer amo yisrael la-ad*, “eternal guardian of Your people Israel.” Medieval commentators quote the Talmud of the Land of Israel to the effect that Shabbat itself guards the people Israel, and so the prayer is changed on Shabbat. (Oddly, however, the extant versions of the Talmud of the Land of Israel do not contain this passage.)

The phrase *sukkat shalom*, “canopy (*sukkah*) of peace,” is seemingly original to this prayer. It is not found in the Bible but may allude to Amos 9:11, where the prophet sees the rebuilding of the fallen *sukkah* of David as an image of redemption; or to Psalm 27:5, where the poet prays to be hidden in God’s *sukkah*, protected from enemies, while gazing peacefully at God’s countenance.

JERUSALEM יְרוּשָׁלָּיִם. In Jewish thought, the peace of Jerusalem symbolizes univer-
sal peace.

Vayinafash

Do not read *shavat* as a verb, but as the subject: the day of Shabbat. And do not construe the verb *vayinafash* as “rested,” but rather as “refreshing souls.” Thus, the phrase may be read as: “Shabbat refreshes all souls.” What is Shabbat compared to? It is like a fountain in the midst of a garden: when the fountain flows, the entire garden flourishes.

—SEFER HABAHIR

N’shamah Y’tairah

Our tradition speaks of a very interesting phenomenon concerning Shabbat. During the week everyone has a *n’shamah*, a soul. But on Shabbat we receive a *n’shamah y’tairah*, an “additional soul.” This suggests that there is some kind of undeveloped facet of personality, a spiritual dimension, of which we remain unaware in the normal course of events. On Shabbat we are given the time to enrich ourselves by developing or creating this extra spiritual dimension.

—PINCHAS PELI

Biblical Sanctification of the Day

We recite the following biblical passages while standing.

On Shabbat:

The people Israel shall observe Shabbat, maintaining it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days ADONAI made the heavens and the earth, and on the seventh day, ceased from work and rested.

V’shamru v’nei yisrael et ha-shabbat, la-asot et ha-shabbat l’dorotam b’rit olam.

Beini u-vein b’nei yisrael ot hi l’olam, ki sheishet yamim asah Adonai et ha-shamayim v’et ha-aretz, u-vayom ha-sh’vi-i shavat vayinafash.

On Festivals:

Thus Moses proclaimed the festivals of ADONAI to the people Israel.

Hatzi Kaddish

Leader:

May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God’s great name be acknowledged forever and ever!
Y’hei sh’meih raba m’varakh l’alam u-l’almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b’rikh hu*, is truly [on Shabbat Shuvah we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

*On Shabbat, we continue with the Amidah on the next page.
On Festivals, we continue with the Amidah on page 306.*

We recite the following biblical passages while standing.

On Shabbat:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ.

On Festivals:

וַיְדַבֵּר מֹשֶׁה אֶת־מוֹעֲדֵי יְהוָה, אֶל בְּנֵי יִשְׂרָאֵל.

חֲצִי קַדִּישׁ

Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ,
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעַגְלָא וּבְזַמְנֵי קָרִיב, וְאַמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,
[on Shabbat Shuvah we substitute: לְעֵלְמָא מִן כָּל־] לְעֵלְמָא וְלְעֵלְמֵי עָלְמֵיָא,
בְּרַבְרָתָא וְשִׁירָתָא וְנִשְׁבָּחָתָא וְנִחְמָתָא דְאַמְרִין בְּעֵלְמָא,
וְאַמְרוּ אָמֵן.

*On Shabbat, we continue with the Amidah on the next page.
On Festivals, we continue with the Amidah on page 306.*

THE PEOPLE ISRAEL SHALL OBSERVE בני ישראל Exodus 31:16–17.

THUS MOSES PROCLAIMED וַיְדַבֵּר מֹשֶׁה Leviticus 23:44.

AND RESTED וַיִּנְפֹשׁ. Or: “was refreshed.” The basic root meaning of this verb is “to breathe”; it is related to the noun *nefesh*, meaning “person” (i.e., the species in whom God has blown the breath of life). When one rests, one infuses oneself with a new breath of life. The peculiarity of the phrasing of this verse gave birth to the idea of the *n’shamah y’tairah*, the “additional soul” granted us on Shabbat. (Reuven Hammer, adapted)

HATZI KADDISH. As remarked upon earlier, the evening service consists of two central moments: the recitation of the Sh’ma, and the Amidah (the silent personal prayer). The Hatzi Kaddish separates the two sections. Its central line, *y’hei sh’meih raba m’varakh*, “May God’s great name be acknowledged,” expresses the same thought as the call to worship, *Bar’khu*, with which the evening service began. It is as if the leader is calling us to a new service of personal prayer that begins here.

The Festival Amidah: Arvit, Shaḥarit, Minhah

The Festivals

The festivals are the unbroken master code of Judaism. Decipher them and you will discover the inner sanctum of this religion. Grasp them and you hold the heart of the faith in your hand.

—IRVING GREENBERG

Three Steps Forward

While the Temple stood in Jerusalem, the people Israel would make pilgrimages there three times a year: on Pesah, Shavuot, and Sukkot. For this reason, these festivals are known as the *shalosh r'galim*, the three pilgrimage festivals, from the word *regel* (“foot”). As we take three steps forward at the beginning of our Amidah, we might think of ourselves as symbolically beginning a pilgrimage through prayer—together with our fellow Jews—to the closeness with God and each other that was once experienced in the Temple.

Praying

Every fiber of my being was created by You; every bone of my body bends to thank You. May this chanted offering find favor with You.

—after YEHUDAH HALEVI

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. The sign † indicates the places to bow. The Amidah concludes on page 314.

[Leader, at Minhah only: As I proclaim the name ADONAI, give glory to our God.]

ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

With Patriarchs:

† *Barukh atah ADONAI*, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awe-inspiring, transcendent God, who acts with kindness and love, and creates all, who remembers the loving deeds of our ancestors, and who will lovingly bring a redeemer to their children's children for the sake of divine honor.

You are the sovereign who helps and saves and shields.

† *Barukh atah ADONAI*, Shield of Abraham.

With Patriarchs and Matriarchs:

† *Barukh atah ADONAI*, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, great, mighty, awe-inspiring, transcendent God, who acts with kindness and love, and creates all, who remembers the loving deeds of our ancestors, and who will lovingly bring a redeemer to their children's children for the sake of divine honor.

You are the sovereign who helps and guards, saves and shields.

† *Barukh atah ADONAI*, Shield of Abraham and Guardian of Sarah.

עמידה ליום טוב: ערבית, שחרית, מנחה

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. The sign † indicates the places to bow. The Amidah concludes on page 314.

[Leader, at Minhah only: כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גְדֹל לְאֱלֹהֵינוּ. אֲדַנִּי שִׁפְתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.]

With Patriarchs and Matriarchs:

† בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם, יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, וְאֱלֹהֵי רַבֵּקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַפֶּלַח, וְזוֹכֵר חֲסָדֵי אֲבוֹת [וְאִמָּהוֹת], וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה. מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. † בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם.

With Patriarchs:

† בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַפֶּלַח, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה. מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. † בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם.

AMIDAH. The festival Amidah expresses the appreciation of the festival as a special gift. It contains the same three introductory b'rakhot and three concluding b'rakhot as every Amidah or Silent Prayer. The middle b'rakhah emphasizes and elaborates on the joy of the festival.

BENDING THE KNEES AND BOWING. Bowing was a natural way to engage in prayer and indeed is a mode of worship in many religious traditions. The midrash imagines that though pilgrims crowded into the Temple precincts on the festivals, the space was expansive enough for all to prostrate themselves (Pirkei Avot 5:7).

ADONAI, OPEN MY LIPS אֲדַנִּי שִׁפְתַי תִּפְתָּח. Psalm 51:17.

PATRIARCHS AND MATRIARCHS. The midrash associates the festival calendar with many significant events in the lives of our early ancestors. For example, Abraham and Sarah's welcoming of passing strangers as guests, and the birth of Isaac the

following year, were said to have occurred on Pesah. For us, too, Pesah is a time to extend hospitality to guests, to offer and receive blessings from each other, and may be a time of rebirth. Mount Moriah, where Isaac was bound, became associated with the Sinai revelation occurring on Shavuot. As Abraham and Isaac saw a vision of God that was terrifying but at the same time life-affirming, so too do we, on Shavuot, open ourselves to revelation that becomes our source of vitality, even as it shakes us to the core. And the Torah records that Jacob, who left the comforts of home and remained ever on a journey, dwelled “in Sukkot” (Genesis 33:17)—which in its biblical context probably referred to a place-name, but may also be interpreted to mean “booths,” like those in which the Israelites dwelled. We too build and dwell in booths, dislocating ourselves to become emotional and spiritual “wanderers.”

REDEEMER גּוֹאֵל. The primary Jewish image of redemption is the exodus from Egypt. In Jewish thought, freedom and redemption are tied to the achievement—our own personal achievement, as well as the world's hoped-for achievement—of a just and moral world.

The Journey

We guard our mystery with care. It is our source of power. . . . It is the force that drew us out of slavery, that drives us on relentlessly. . . . We are a rabble of former slaves, bound to one another, unwillingly on our way to a land of promise.

—JONATHAN MAGONET

Second B'rakhah: God's Saving Care

You are ever mighty, ADONAI—
You give life to the dead—
great is Your saving power:

The following is added at Arvit and Shahaarit on the first day of Pesah, at Minhah on Sh'mini Atzeret, and at all services on Simhat Torah:

You cause the wind to blow and the rain to fall,
[At all other times, some add: You cause the dew to fall,]

You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
and causes redemption to flourish.

M'khalkel hayim b'h'esed,
m'hayeih meitim b'rahamim rabim,
somekh noflim v'rofei holim u-matir asurim,
u-m'kayem emunato lisheinei afar.
Mi khamokha ba-al g'vurot umi domeh lakh,
melekh meimit u-m'hayeh u-matzmiah y'shuah.

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

When the Amidah is recited silently, continue on page 309 with "Holy are You."

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי,
מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

The following is added at Arvit and Shahaarit on the first day of Pesah, at Minhah on Sh'mini Atzeret, and at all services on Simhat Torah:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[At all other times, some add: מוֹרִיד הַטֶּל,]

מְכַלְכֵּל חַיִּים בְּחַסֵּד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָה.
מִי כְמוֹךָ בְּעֵל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.

וְנֹאמֵן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

When the Amidah is recited silently, continue on page 309 with קְדוּשׁ אַתָּה.

CAUSES REDEMPTION TO FLOURISH וּמְצַמֵּחַ יְשׁוּעָה. The Hebrew verb is used to refer to that which is planted and begins to grow. All the festivals celebrate the exodus from Egypt and represent elements of the story of the march to freedom. But the account in the Torah specifically ends before the entrance to the Land of Israel. The festivals both celebrate liberation and also remind us that we are still on the way to the full achievement of redemption. In that sense, the possibilities for salvation have been planted but they have not yet come to fruition.

GIVES LIFE TO THE DEAD מְחַיֶּה הַמֵּתִים. The concept of giving life to the dead has particular resonance on the festivals, which recall the various stages of our ancestors' journey from enslavement in Egypt to the

promised land. While life after death was certainly understood in Jewish tradition in personal terms, frequently in Jewish thought the language of reviving the dead was understood as a metaphor for national revival—as, for example, in the prophet Ezekiel's vision of the awakening of the valley of dry bones (chapter 37), read as the *haftarah* on the intermediate Shabbat of Pesah. In our own day, Zionism is seen as a contemporary experience of this image.

But on the personal level as well, the festivals have something to tell us about life and death. Egyptians saw life as ancillary to death: the pyramids are Egypt's great monuments to the next world, and their scripture was the Egyptian Book of the Dead—providing instruction in how to mediate the afterlife. The Torah, on the other hand, never specifically mentions life after death, but instead teaches us how to live this life. While many later Jewish thinkers elaborated descriptions of the afterlife, they never lost sight of living in this world properly. On the festivals, we may be especially mindful of having been brought from a culture that glorified death into a vision grounded in the embrace and celebration of life and, metaphorically, giving life—here and now—to what was thought dead.

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited only with a minyan and is said while standing.

We hallow Your name in this world as it is hallowed in the high heavens, as Your prophet Isaiah described: Each cried out to the other:

At Shaḥarit we recite:

“Holy, holy, holy is ADONAI Tz’va’ot, the whole world is filled with God’s glory!”

Kadosh, kadosh, kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.

Then in thunderous voice, rising above the chorus of *serafim*, other heavenly beings call out words of blessing: “Praised is ADONAI’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

Our sovereign, manifest Yourself from wherever You dwell, and rule over us, for we await You. When shall You rule in Zion? Let it be soon, in our day, and throughout all time. May You be exalted and sanctified in Jerusalem, Your city, from one generation to another, forever and ever. May our eyes behold Your dominion, as described in the songs of praise offered to You by David, rightfully anointed:

“ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!”

Yimlokh Adonai l’olam, elohayikh tziyon l’dor vador, ha’luyah.

From generation to generation we will declare Your greatness, and forever sanctify You with words of holiness. Your praise will never leave our lips, for You are God and Sovereign, great and holy. *Barukh atah ADONAI*, the Holy God.

We continue on the next page with the Fourth B'rakhah, “You have chosen us.”

At Minḥah we recite:

“Holy, holy, holy is ADONAI Tz’va’ot, the whole world is filled with God’s glory!”

Kadosh, kadosh, kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.

Others respond with praise:

“Praised is ADONAI’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

As the psalmist sang: ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!

Yimlokh Adonai l’olam, elohayikh tziyon l’dor vador, ha’luyah.

The Kedushah is recited only with a minyan and is said while standing.

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
בְּכַתּוּב עַל יַד נְבִיאָהּ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

At Minḥah we recite:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ
יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.
לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.
וּבְדַבְרֵי קִדְשֶׁךָ
כְּתוּב לֵאמֹר:
יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ
צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

At Shaḥarit we recite:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ
יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.
אִזּוּ בְּקוֹל רַעַשׁ גְּדוֹל אֲדִיר
וְחֹזֵק מִשְׁמִיעִים קוֹל,
מִתְנַשְּׂאִים לְעַמַּת שָׁרָפִים,
לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.
מִמְּקוֹמֶךָ מְלַכְנוּ תוֹפִיעַ,
וְתִמְלֹךְ עָלֵינוּ, בִּי מַחֲכִים
אֲנַחְנוּ לָךְ. מִתִּי תִמְלֹךְ
בְּצִיּוֹן, בְּקִרְוֹב בְּיַמֵּינוּ,
לְעוֹלָם וָעֶד תִּשְׁכֹּן.
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ
יְרוּשָׁלַיִם עִירָךְ,
לְדוֹר וָדוֹר וּלְנִצְח וּלְנִצְח נִצְחִים.
וְעֵינֵינוּ תִרְאִינָה מְלִכּוֹתֶךָ,
כְּדָבָר הָאָמוּר בְּשִׁירֵי עֲזָרָה,
עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָה:
יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ
צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנִצְח וּלְנִצְח נִצְחִים קִדְשְׁתָּךְ נְקַדִּישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
בִּי אֵל מְלֹךְ גְּדוֹל וְקָדוֹשׁ אֲתָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, “אתה בחרתנו.”

THE KEDUSHAH. There are several forms and versions of the Kedushah. Whenever the Kedushah appears in the Amidah, it always contains at least three verses: Isaiah’s vision of the angels reciting “Holy, holy, holy...” (6:3), Ezekiel’s account of hearing heavenly voices calling “Praised is Adonai’s glory...” while he was being carried by the wind to his fellow exiles in Babylon (3:12), and a concluding verse from Psalms expressing God’s timeless sovereignty, “Adonai will reign...” (146:10). The leader offers an introduction to each verse, elaborating on its meaning. In the morning, when we have more time to spend in prayer, the introductions are more elaborate; Minḥah is a much shorter service, so in the afternoon these introductions are shorter. The separate columns here highlight the differences between the two versions. The liturgy sees narratives not only as reports of past events, but also as paradigms for the present. The visions of Isaiah and Ezekiel can be understood as more than their first-person reports of encounters with God; they are also calls for us to see ourselves in an ongoing relationship with God. In this spirit, the concluding biblical verse, which talks of God’s eternal sovereignty, can be interpreted to mean that the heavens can open up for us, too.

Holiness

Holiness is the mysterious center of our existence that we can never fully grasp.

The Festivals

The cycle and the rhythms of Jewish life and Jewish living are embedded in the Jewish calendar. Each holiday has its own message and its own mood, and each one guides us on our journey through life.

—ALAN LUCAS

Pesah

For the Jews, freedom is just the beginning. It is the prerequisite, not the goal. The goal leads through the ethical to the spiritual: to serve God willingly instead of Pharaoh forcibly, to be part of the sacred instead of the mundane, to be joined to the ultimate instead of the finite. When Moses first appeared before Pharaoh to ask for the freedom of the Israelites, he said. “Thus said Adonai, ‘Let My people go so that they may worship Me in the desert’” (Exodus 5:1). Freedom with purpose. Journey with destination.

—NINA BETH CARDIN

Shavuot

Somewhere, sometime, something occurred that was so awe-inspiring that a people was born, their belief system founded on the principle that they are holy, connected to one another and to the Source—whatever that may be—that conferred meaning on them and on life everywhere. And in response to that discovery, the Jews pledged themselves, individually and collectively, to join their will to God’s and to seek to increase holiness in this world.

—NINA BETH CARDIN

The following paragraph is said only when the entire Amidah is recited silently:

Holy are You and holy is Your name;
holy ones praise You each day.
Barukh atah ADONAI, the Holy God.

All continue here:

Fourth B’rakhah: The Holiness of the Festival

You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name.

On Saturday evening, the following prayer is recited to mark the end of Shabbat:

ADONAI our God, You have taught us Your righteous laws, and instructed us to follow in the paths that please You.

You have given us just laws, true teachings, goodly precepts and mitzvot.

You have bestowed on us as an inheritance seasons of joy, sacred moments, and festivals of free-will offerings; and You have given us a heritage that celebrates the sacredness of Shabbat, honors the seasons, and celebrates the festivals.

ADONAI our God, You have distinguished between the sacred and the ordinary, light and darkness, the people Israel and the peoples of the world, and between the seventh day and the six days of creation.

As You distinguished between Shabbat and the festivals, imbuing the seventh day with a sanctity above all other days, so have You distinguished and endowed Your people Israel with Your holiness.

The following paragraph is said only when the entire Amidah is recited silently:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ.
וְקָדוֹשִׁים בְּכָל־יּוֹם יְהִלְלוּךָ סְלָחָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

All continue here:

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,
אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרִמַּמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוּדֹתֶיךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קְרָאתָ.

On Saturday evening, the following prayer is recited to mark the end of Shabbat:

וְתוֹדִיעֵנוּ יְהוָה אֱלֹהֵינוּ אֶת־מִשְׁפָּטֵי צְדָקָה,
וְתִלְמַדְנוּ לַעֲשׂוֹת חֻקֵי רְצוֹנְךָ.
וְתִתֵּן־לָנוּ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת,
חֻקִּים וּמִצְוֹת טוֹבִים,
וְתַנְחִילֵנוּ זְמַנֵי שְׁשׁוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחֻגֵי נְדָבָה,
וְתוֹרִישֵׁנוּ קִדְשַׁת שַׁבָּת וְכְבוֹד מוֹעֵד וְחֻגֵיגַת הַרְגָּל.
וְתַבְדֵּל יְהוָה אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל,
בֵּין אֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין־יּוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.
בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלָּתָהּ,
וְאֶת־יּוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת.
הַבְּדִלָּתָהּ וְקֹדֶשֶׁת אֶת־עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתֶךָ.

HOLY ARE YOU אַתָּה קָדוֹשׁ.
The pilgrimage journey we make on the festivals is to a place and a moment of holiness. That moment of holiness is celebratory—full of life, embodying the fullness of being.

YOU HAVE CHOSEN US אַתָּה בְּחַרְתָּנוּ.
Jewish understanding is that the ritual law and ethical law we observe is a special gift.

CALLING US BY YOUR GREAT AND HOLY NAME וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ.
The name “Israel” means “wrestling with God” (Genesis 32:29). Our relationship with God, however fraught with questions and challenge, is part of our self-definition as Jews.

SATURDAY EVENING: THE END OF SHABBAT.
We conclude Shabbat with the ceremony of Havdalah. But when a festival begins on Saturday evening, we do not differentiate between Shabbat and the weekday, as is normally the case, but between Shabbat and the festival. Therefore, this prayer—which celebrates both Shabbat and the festivals—is substituted for Havdalah.

Both Shabbat and the festivals are holy days,

but they are celebrated differently. The festivals are specifically marked as times of joy and their rules of observance are more relaxed. Cooking and carrying are permitted on the festivals, but not on Shabbat. Biblically, the festivals were times of pilgrimage when one brought a freewill offering to the Temple. This prayer alludes to the joyfulness of the festivals and their biblical practice, while proclaiming the holiness and specialness of both Shabbat and also the people Israel, who observe these times.

Shavuot: Another Perspective

The Torah—the distinctive way of life of the Jewish people—is part of a covenant with all people. This particular people has committed to journey through history, exploring paths and modeling moments of perfection. But the testimony and example are for the sake of humanity.

—IRVING GREENBERG

Sukkot

Full moon, full harvest, full hearts. As the moon of Tishrei draws to fullness, we are ready to celebrate Sukkot—the Festival of Huts. We have experienced the moment of rebirth, the rediscovery of our true identity, the re-examination of our selves, the return to our true path—at Rosh Hashanah, the moment of new moon. We have experienced the moment of intense contact and reconciliation with God on Yom Kippur, in the swelling of the moon. And now at the full moon, we celebrate Sukkot—the festival of fulfillment, of gathering in the benefits that flow from repentance and forgiveness. The harvest that takes the form of joy and *shalom*, harmony, in the world.

But Sukkot is not only the fulfillment of the moon of Tishrei. It is also the fulfillment of the yearly cycle of the sun. All the sun's work upon the earth comes to fullness as the harvest ripens and is gathered in. . . . As the moon has rewarded our celebration of her birth and growth by bursting into a glowing perfect circle, so the earth rewards our care of seed and stalk by bursting into ripened fruit and grain.

—ARTHUR WASKOW

The words in brackets are added when a Festival falls on Shabbat.

Lovingly, You have bestowed on us, ADONAI our God, [Shabbat for rest,] festivals for joy, holidays and occasions to delight in, among them this [Shabbat and this]

On Pesah: Festival of Matzot, season of our liberation,

On Shavuot: Festival of Shavuot, season of the giving of our Torah,

On Sukkot: Festival of Sukkot, season of our rejoicing,

On Sh'mini Atzeret and Simhat Torah: Festival of Sh'mini Atzeret, season of our rejoicing,

[with love,] a sacred day, a symbol of the exodus from Egypt.

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the house of Israel. Respond to us with deliverance, goodness, compassion, love, life, and peace, on this

On Pesah: Festival of Matzot.

On Shavuot: Festival of Shavuot.

On Sukkot: Festival of Sukkot.

On Sh'mini Atzeret and Simhat Torah: Festival of Sh'mini Atzeret.

Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of kindness and deliverance; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and caring sovereign.

The words in brackets are added when a Festival falls on Shabbat.

וַתִּתֶּן-לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
[שָׁבָתוֹת לְמִנוּחָה וּ] מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וְזְמַנִּים לְשִׂשׂוֹן, אֶת-יוֹם [הַשָּׁבָת הַזֶּה וְאֶת-יוֹם]

On Pesah:

חַג הַמִּצּוֹת הַזֶּה, זְמַן חַרוּתְנוּ,

On Shavuot:

חַג הַשְּׂבָעוֹת הַזֶּה, זְמַן מִתֵּן תּוֹרַתְנוּ,

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחַתְנוּ,

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי, חַג הָעֲצָרֶת הַזֶּה, זְמַן שִׂמְחַתְנוּ,

[בְּאַהֲבָה] מְקַרָּא קָדֵשׁ, וְכָר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יַעֲלֶה וְיָבֵא,
וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר וְזָכְרוּנוּ
וּפְקֹדוּנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], וְזָכְרוֹן מְשִׁיחַ
בְּיָדוֹ עֲבָדָה, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדְשָׁה, וְזָכְרוֹן
פְּלִעְמָךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה,
לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Pesah:

חַג הַמִּצּוֹת הַזֶּה.

On Shavuot:

חַג הַשְּׂבָעוֹת הַזֶּה.

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה.

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי, חַג הָעֲצָרֶת הַזֶּה.

זָכְרָנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֹדָנוּ בּוֹ לְבִרְכָה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה וְרַחֲמִים,
חֹס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מְלֶכֶךְ חַנּוּן וְרַחוּם אַתָּה.

WITH LOVE בְּאַהֲבָה. Shabbat is seen as a special and loving gift given to us by God.

MAY THE THOUGHT OF US RISE UP AND REACH YOU יַעֲלֶה וְיָבֵא. This paragraph asks God to keep certain things in mind, naming objects of remembrance that move from the present, us, to the past, our ancestors, and then to future hope: the redemption of the people Israel.

Sukkot: Another Perspective

Sukkot reminds us that ultimate security is found not within the walls of our home but in the presence of God and one another. Indeed, there is a midrash that says that *sukkot* are not buildings at all but rather the glory of God. This holiday helps us understand that sometimes the walls we build to protect us serve instead to divide us, cut us off, lock us in. The walls of our *sukkot* may make us vulnerable, but they make us available, too, to receive the kindness and the support of one another, to hear when another calls out in need, to poke our heads in to see whether anybody is up for a chat and a cup of coffee. In contrast, our walls of concrete and steel can enslave us in our own solitude and loneliness. Sukkot reminds us that freedom is enjoyed best not when we are hidden behind our locked doors but rather when we are able to open our homes and our hearts to one another.

—NINA BETH CARDIN

Sh'mini Atzeret and Simhat Torah

To be given a Torah to hold is to be given a license to dance. The first time is often a moment of elation as well as a rite of adulthood, like being given the keys to the family car. The one with the Torah leads the dancing but must also be careful not to drop or mishandle the scroll. Supportive and encouraging, the congregation dances—with abandon and love, with joy and energy. But, sooner or later the singing and dancing must stop. We open to the last *parashah* of Deuteronomy and feel the sadness of the Israelites as they watched Moses ascend the mountain, this time never to return. Yet, we put aside our sadness and begin again.

—NINA BETH CARDIN

Embrace Your People

Jewish tradition has dreams, not illusions. It knows that the world is not now a Garden of Eden. Redemption is a statement of hope. The Torah offers a goal worthy of human effort, to be realized over the course of history. Through the Jewish way of life and the holidays, the Torah seeks to nurture the infinite love and unending faith needed to sustain people until perfection is achieved. It becomes even more necessary to develop staying power—for beyond Judaism's incredible statement that life will totally triumph, it makes an even more remarkable claim.... The ultimate goal will be achieved through human participation. The whole process of transformation will take place on a human scale. Human models, not supernatural beings, will instruct and inspire humankind as it works toward the final redemption. Realization of perfection will come not through escape from present reality to some idealized utopia, but by improving this world, one step at a time. Universal justice will be attained by starting with the natural love and responsibility for one's family, then widening the concern to include one's people, and eventually embracing the whole world.

—IRVING GREENBERG

ADONAI our God, grant the blessing of Your festivals to us: life and peace, joy and delight, as it pleased You to promise to bless us. Our God and God of our ancestors, [embrace our rest;] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance. Purify our hearts to serve You truly.

Kad'sheinu b'mitzvotekha v'tein ḥelkeinu b'toratekha, sabeinu mi-tuvekha v'samḥeinu bishuatekha, v'taḥer libeinu l'ovd'kha be-emet.

ADONAI our God, [loving and willingly] grant that we inherit Your holy [Shabbat and] festivals, that the people Israel, who make Your name holy, may rejoice with You. *Barukh atah ADONAI*, who makes [Shabbat,] Israel and the festivals holy.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing. May our eyes behold Your compassionate return to Zion. *Barukh atah ADONAI*, who restores Your Divine Presence to Zion.

וְהַשִּׂיבָנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרַפְתְּ מוֹעֲדֶיךָ,
לְחַיִּים וְלְשָׁלוֹם, לְשִׁמְחָה וְלִשְׂשׂוֹן,
בְּאֶשֶׁר רָצִיתָ וְאִמְרַתְּ לְבָרְכָנוּ.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רְצָה בְּמִנוּחֵתָנוּ],
קִדְשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שִׁבְעֵנוּ מִטּוֹבֶךָ, וְשִׁמְחָנוּ בִּישׁוּעֶתֶךָ,
וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ [בְּאַהֲבָה וּבְרָצוֹן]
בְּשִׁמְחָה וּבִשְׂשׂוֹן [שָׁבַת וּ] מוֹעֲדֵי קִדְשֶׁךָ,
וְיִשְׁמְחוּ בְּךָ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ [הַשָּׁבַת וְ] יִשְׂרָאֵל וְהַזְּמַנִּים.

רְצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם,
וְהַשִּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתֶךָ,
וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן,
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךָ.
וְתִחְיֶינָה עֵינֵינוּ בְּשׂוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

RESTORE WORSHIP TO YOUR SANCTUARY וְהַשִּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתֶךָ. The dream of a rebuilt Temple is a dream of the time when those worshipping there experienced such joy and awe that everyone felt spiritually fulfilled and cleansed. We pray that such a moment may be ours, too.

YOUR DIVINE PRESENCE וְיִשְׁמְחוּ. According to the tradition, all of Israel who were able went up to Jerusalem for the pilgrimage festivals. In Jewish memory, these occasions were seen as times when all the tribes, all of Israel, acted as one. That fellowship invited the Divine Presence to dwell among them.

Gratitude

The Torah commands us to appear before God on each of the three festivals, and enjoins us not to appear empty-handed, much as we might bring a gift when invited to the home of a friend. But what can a human being bring to God, creator of all? During Temple times, additional offerings were made on these days, including a *to-dah*, or thanksgiving offering. In our reality today, in addition to giving *izedakah*, we can fill ourselves with gratitude, without which we appear empty: thanksgiving is our offering.

Hasidic masters taught that to scowl was to blemish the world and to be joyful was the path which allowed for true fulfillment of the mitzvot. What allows us to be joyful? The sense that all that we have is a wonderful gift. The festivals, with their celebration of the seasons and of the harvest, are moments that can especially foster this appreciation.

Sixth B'rakhah: Gratitude for Life and Its Blessings

When the Amidah is recited silently, we read the following paragraph.

When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

¶ We thank you, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon.

► You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

This paragraph is recited by the congregation when the full Amidah is repeated by the leader, by custom remaining seated and bowing slightly.

¶ We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

May all that lives thank You always, and faithfully praise Your name forever, God of our deliverance and help.

¶ *Barukh atah ADONAI*, Your name is goodness and praise of You is fitting.

When the Amidah is recited silently, we read the following paragraph. When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

¶ מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֲתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסְיָךְ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עָרַב וּבָקֵר וְצָהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תִמּוּ חַסְדֶיךָ מֵעוֹלָם קוּיֵנוּ לָךְ.

This paragraph is recited by the congregation when the full Amidah is repeated by the leader, by custom remaining seated and bowing slightly.

¶ מוֹדִים אֲנַחְנוּ לָךְ שְׂאֲתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצְרֵנוּ, יוֹצְרֵ בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲיֵנוּ וְתַקִּימָנוּ, וְתִאֶסְוֶף גְּלוּיֵנוּ לְחַצְרוֹת קְדֻשָּׁךְ, לְשִׁמּוֹר חֲקִיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

וְעַל כָּל־מַעֲלָמוֹת שִׁמְךָ מִלְּפָנֵינוּ תִּמְיֵד לְעוֹלָם וָעֶד.

וְכָל חַיִּים יוֹדוּךָ סֶלָה,

וַיְהִלְלוּ אֶת־שִׁמְךָ בְּאַמֶּת,

הָאֵל יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סֶלָה.

¶ בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

WE HAVE ALWAYS PLACED OUR HOPE קוּיֵנוּ מֵעוֹלָם לָךְ. Yehiel Poupko, a contemporary rabbi, points to the etymology of the word here translated as “hope” as literally meaning “focus.” In this interpretation, to hope in God means to be focused on God.

Prayer for Peace

Each of the festivals serves as reminder of the way we are to pursue peace. On Pesah, we learn that peace is dependent on ending the oppression of one people by another; on Shavuot, that it demands proper study and practice, for the way of Torah is the way of peace; and on Sukkot, that the pursuit of peace demands persistence—the long march in the desert that precedes arriving at the promised land.

Seventh B'rakhah: Prayer for Peace

*During the silent Amidah, continue with "Grant . . ." below.
During the repetition of the Amidah during Shaḥarit, the leader recites the Priestly Blessing.*

Our God and God of our ancestors, bless us with the threefold blessing of the Torah written by Moses Your servant, recited by Aaron and his descendants, the *kohanim*, the consecrated priests of Your people:

May ADONAI bless and protect you.

So may it be God's will. Ken y'hi ratzon.

May ADONAI's countenance shine upon you and may ADONAI bestow kindness upon you.

So may it be God's will. Ken y'hi ratzon.

May ADONAI's countenance be lifted toward you and may ADONAI grant you peace.

So may it be God's will. Ken y'hi ratzon.

At Shaḥarit we recite:

Grant peace to the world, goodness and blessing, grace, love, and compassion, for us and for all the people Israel. Bless us, our creator, united as one with the light of Your presence; by that light, ADONAI our God, You have given us a guide to life, the love of kindness, generosity, blessing, compassion, life, and peace. May it please You to bless Your people Israel at all times with Your gift of peace.
Barukh atah ADONAI, who blesses Your people Israel with peace.

Sim shalom ba-olam, tovah u-v'rahahah, ḥen va-ḥesed v'rah'amim, aleinu v'al kol yisrael amekha. Bar'kheinu avinu kulanu k'eḥad b'or panekha, ki v'or panekha natata lanu, Adonai eloheinu, torat ḥayim v'ahavat ḥesed, u-tzedakah u-v'rakhah v'rah'amim v'ḥayim v'shalom. V'tov b'einekha l'varekh et am'kha yisrael b'khol eit u-v'khol sha-ah bishlomekha.

At Minhah and Arvit we recite:

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of all the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.
Barukh atah ADONAI, who blesses Your people Israel with peace.

Shalom rav al yisrael am'kha v'al kol yosh'vei teveil tasim l'olam, ki atah hu melekh adon l'khol ha-shalom. V'tov b'einekha l'varekh et am'kha yisrael b'khol eit u-v'khol sha-ah bishlomekha.

*During the silent Amidah, continue with שִׁים שְׁלוֹם or רַב שְׁלוֹם below.
During the repetition of the Amidah during Shaḥarit, the leader recites Birkat Kohanim.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
בָּרַכְנוּ בְּבִרְכַּת הַמְּשֻׁלָּשֶׁת
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הָאֲמוּרָה מִפִּי אֶהְרֵן וּבְכִנּוּי, פְּהֲגִים, עִם קְדוּשָׁה, בְּאֲמוֹר:

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.
יְאֵר יְהוָה פְּנֵיו אֵלֶיךָ וַיְחַנֶּנֶךָ.
יִשָּׂא יְהוָה פְּנֵיו אֵלֶיךָ וַיִּשְׂם לְךָ שְׁלוֹם.

At Minhah and Arvit we recite:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ
וְעַל כָּל־יֹשְׁבֵי תִבְלַת תְּשׁוּמִים
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ
אֲדוֹן לְכָל־הַשְּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ
יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־
שָׁעָה בְּשְׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

At Shaḥarit we recite:

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה
וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים,
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
עַמְּךָ. בָּרַכְנוּ אֲבִינוּ בְּלִנּוּ
בְּאֶחָד בְּאוֹר פְּנֵיךָ, כִּי
בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ,
יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד, וְצַדִּיקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

TWO VERSIONS OF THE SEVENTH B'RAKHAH. The Mishnah records that in ancient times the *kohanim* would offer the Priestly Blessing at the conclusion of each service (Tamid 5:1, Taanit 4:1), and the concluding *b'rakhah* of the Amidah alludes to that blessing; the last word of the Priestly Blessing is *shalom*, and the final *b'rakhah* of the Amidah begins with that thought.

There are two different versions of the *b'rakhah*. At Shaḥarit and Musaf we recite Sim Shalom ("Grant peace . . ."). At these services, even today, the *kohanim* in the Land of Israel come to the front of the synagogue and formally recite the Priestly Blessing; therefore, the Sim Shalom version of the *b'rakhah* recited at these services alludes to the words uttered by the *kohanim* (for instance, to the gift of God's shining face, and to the kindness and care that is promised as blessing). At Minhah and Arvit we recite Shalom Rav ("Grant abundant and lasting peace . . ."). In these services there is no Priestly Blessing, so the Shalom Rav version of the *b'rakhah* that we

recite speaks of God being the master of peace who blesses us constantly; the words do not refer specifically to the Priestly Blessing, but rather to the identity of God with peace.

As the ancient rabbis remarked, peace is one of the names of God (Sifrei Numbers 42), and so the last words of the Amidah that we recite—whether or not there is an accompanying Priestly Blessing—speak of peace.

The silent recitation of the Amidah concludes with a personal prayer or one of the following:

א

My God, keep my tongue from evil, my lips from deceit.
Help me ignore those who would slander me.
Let me be humble before all.
Open my heart to Your Torah, that I may pursue Your mitzvot.
Frustrate the designs of those who plot evil against me;
nullify their schemes.
Act for the sake of Your name,
act for the sake of Your triumph,
act for the sake of Your holiness,
act for the sake of Your Torah.
Answer my prayer for the deliverance of Your people.

May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

ב

Sovereign Master of joy, in whose presence there is no sadness, grant me the capacity to welcome and extend the holiness of this festival with joy and delight. Teach me to transform troubled times into moments of happiness, for estrangement from You grows out of despair. Revive me with the joy of Your deliverance; may Your generous spirit support me. May it be Your will, ADONAI my God, to open for me the gates of Torah, the gates of wisdom and understanding, the gates of sustenance and life, the gates of love and friendship, peace and companionship.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

When the Amidah is to be repeated aloud during Shaḥarit or Minhah, we turn back to page 306.

During Arvit, the Amidah is followed by Kaddish Shalem on page 54, except on Shabbat, when Vay'hulu is recited, page 53.

The silent recitation of the Amidah concludes with a personal prayer or one of the following:

א

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מַרְעֵ, וּשְׁפָתַי מִדְּבַר מַרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי בְּעַפְרָ לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־הַחֹשְׁבִים עָלַי רָעָה,
מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ,
עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קִדְשֶׁךָ, עֲשֵׂה לְמַעַן
תּוֹרָתְךָ. לְמַעַן יַחְלִצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי.
יְהִיו לְרִצּוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרֵי וְגוֹאֲלֵי.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְשׁוּבֵי תִבְל], וְאֲמָרוּ אָמֵן.

ב

רְבוּנוּ שֶׁל עוֹלָם, אֲדוֹן הַשְּׁמָחָה שְׁאִין לְפָנָיו עֲצָבוֹת,
זַכְּנֵי לְקַבֵּל וְלְהַמְשִׁיךְ עָלַי קִדְשָׁת יוֹם טוֹב בְּשִׂמְחָה
וְחֵדוּהָ. לְמַדְנֵי לְהַפּוֹךְ יְגוֹן לְשִׂמְחָה, שֶׁהַתְּרַחֲקוֹת
מִמֶּךָ בָּאָה לָנוּ עַל יְדֵי הָעֲצָבוֹת. הַשִּׁיבָה לִי שִׁשׁוֹן יִשְׁעֶךָ,
וְרוּחַ נְדִיבָה תִסְמְכֵנִי. יְהִי רִצּוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵי,
שֶׁתַּפְּתַח לִי שַׁעֲרֵי תוֹרָה, שַׁעֲרֵי חֶכְמָה, שַׁעֲרֵי אֱהָבָה
וְאַחֲרָהּ, שְׁלוֹם וְרַעוּת.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְשׁוּבֵי תִבְל], וְאֲמָרוּ אָמֵן.

When the Amidah is to be repeated aloud during Shaḥarit or Minhah, we turn back to page 306.

During Arvit, the Amidah is followed by Kaddish Shalem on page 54, except on Shabbat, when Vay'hulu is recited, page 53.

MY GOD אֱלֹהֵי. One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). The prayer that is printed at the top of this page is offered by the Babylonian Talmud (Berakhot 17a) as an example of such a personal prayer; it is attributed to Mar son of Ravina (4th century). The alternative prayer printed at the bottom of this page appears in the Prague prayerbook *Sha-arei Tziyon* (1662); its English rendering is by Jules Harlow. Both of these concluding prayers are distinguished by the use of the first-person singular, whereas almost all other prayers are in the first-person plural.

יְהִיו לְרִצּוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרֵי וְגוֹאֲלֵי. Psalm 19:15.

Two Kinds of Peace

The Ḥasidic master Naḥman of Bratzlav distinguished between two kinds of peace. The first is peace within one's self, which arises out of a sense of awe and humility. The second kind of peace derives from prayer—a vision of universal peace, when there shall be peace in all the world.

The Song

On your journey you will come to a time of waking.

The others may be asleep. Or you may be alone.

Immediacy of song moving the titled
Visions of children and the linking stars.

You will begin then to remember. You Hear the voice relating after late listening.

You remember even falling asleep, or a dream of sleep.

For now the song is given and you remember.

At every clear waking you have known this song
The cities of this music identified

By the white springs of singing, and their fountains
Reflected in windows, in all the human eyes.

The wishes, the need growing. The song growing.

—MURIEL RUKEYSER

► Our God and God of our ancestors, embrace our rest. Make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance. Purify our hearts to serve You truly. ADONAI our God, lovingly and willingly grant that we inherit Your holy Shabbat, that the people Israel, who make Your name holy, may find rest on this day. *Barukh atah ADONAI*, who makes Shabbat holy.

Kad'sheinu b'mitzvotekha v'ten ḥelkeinu b'toratekha, sabeinu mi-tuvekha v'samḥeinu bishuatekha, v'taher libeinu l'ovd'kha be-emet, v'hanḥileinu Adonai eloheinu b'ahavah u-v'ratzon shabbat kodshekha, v'yanuḥu vah yisrael m'kad'shei sh'mekha.

Kaddish Shalem

Leader:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God's great name be acknowledged forever and ever!
Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on *Shabbat Shuvah* we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

May the prayers and pleas of all Israel be accepted by their creator in heaven. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

On Festivals, Kiddush is recited, page 79.

◀ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], רְצֵה בְּמִנוּחָתֵנוּ.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שְׂבַעְנוּ מְטוֹבָךָ, וְשִׂמְחָנוּ בִישׁוּעָתֶךָ,
וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
וְהַנְּחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שֶׁבֶת קִדְּשָׁךָ,
וְיִנוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְהוָה, מִקִּדְּשֵׁי הַשְּׁבֶת.

קִדְּשֵׁי שָׁלֵם

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵךָ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתֵיהּ,
וְיִמְלִיךָ מַלְכוּתֵךָ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵךָ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׂתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵךָ דְקִדְּשָׁא, בְּרִיךְ הוּא,
לְעֵלְמָא מִן כָּל־ [לְעֵלְמָא לְעֵלְמָא מְכָל־: *on Shabbat Shuvah* we substitute:
בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתֵהוֹן וּבְרַעוּתֵהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אֲבוּהוֹן
דִּי בְּשַׁמַּיָּא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יּוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

On Festivals, Kiddush is recited, page 79.

In our prayers, we may move among various understandings of “Israel”: Israel as Jewish community, Israel as national home, and Israel as emblematic of all those who uphold an ethical universe.

KADDISH SHALEM קִדְּשֵׁי שָׁלֵם. In the ancient synagogue, Kaddish Shalem marked the conclusion of the service. The congregation responded to the leader's invitation to praise God's name at the beginning of the service, and it does so here as well, at the conclusion of the service.

The request that the prayers of all Israel be received favorably and that peace reign is an appropriate conclusion of the service. In the late Middle Ages, a more elaborate ending to the service was considered fitting and so the songs and prayers that follow were appended; to this day, some rites conclude here.

AND TO ALL WHO DWELL ON EARTH וְעַל כָּל־יּוֹשְׁבֵי תֵבֵל. The inclusion of these words follows the liturgical practice of many Conservative prayerbooks and congregations of including a universalist dimension to certain prayers for peace, which would otherwise mention only Israel. The prayer thus prompts us to envision an expanding peace, beginning with ourselves and radiating outward: first to all the people Israel, and then to all created beings.

The 20th-century philosopher Emmanuel Levinas asserts that the designation “Israel” includes most broadly all human beings who are committed to the ethical care of the stranger.

Candlelighting for Festivals

Barukh atah ADONAI, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to kindle the [Shabbat and] festival lights.

Barukh atah Adonai eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel [shabbat v'shel] yom tov.

Add on every festival night, except the last days of Pesah:

Barukh atah ADONAI, our God, sovereign of time and space, for granting us life, for sustaining us, and for bringing us to this moment.

Barukh atah Adonai eloheinu melekh ha-olam, she-heḥeyanu v'kiymanu v'higianu lazman ha-zeh.

Kiddush for Festival Evenings

Some have the custom on Sukkot of inviting in the Ushpizin, the heavenly guests; see page 424.

For Rosh Hashanah evening, see page 432.

According to some traditions, we stand for Kiddush.

On Shabbat we add the following paragraph; the first line is recited quietly.

And there was evening and there was morning, the sixth day.

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work, ceasing from all work on the seventh day. Then God blessed the seventh day, making it holy—for on it, God ceased from all the work of creation. Genesis 1:31–2:3

On all other days, begin here:

With the assent of my friends:

Barukh atah ADONAI, our God, sovereign of time and space, who creates the fruit of the vine.

Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.

Barukh atah ADONAI, our God, sovereign of time and space, who has chosen and distinguished us by providing us a path to holiness through the observance of mitzvot. Lovingly, ADONAI our God, You have bestowed on us [Shabbatot for rest,] festivals for rejoicing and holidays and seasons for delight: this [Shabbat and this] day of

Barukh atah Adonai eloheinu melekh ha-olam, asher baḥar banu mikol am v'rom'manu mikol lashon, v'kid'shanu b'mitzvotav. Va-titten lanu Adonai eloheinu b'ahavah [shabbatot limnuḥah u-]mo-adim l'simḥah, ḥagim u-z'manim l'sason, et yom [ha-shabbat ha-zeh v'et yom]

On Pesah: the Festival of Matzot, season of our liberation,
ḥag ha-matzot ha-zeh, z'man ḥeiruteinu,

On Shavuot: the Festival of Shavuot, season of the giving of our Torah,
ḥag ha-shavuot ha-zeh, z'man matan torateinu,

On Sukkot: the Festival of Sukkot, season of our rejoicing,
ḥag ha-sukkot ha-zeh, z'man simḥateinu,

On Sh'mini Atzeret and Simḥat Torah: the Festival of Sh'mini Atzeret,
season of our rejoicing,

ha-sh'mini, ḥag ha-atzeret ha-zeh, z'man simḥateinu,

continued

הַדְּלָקָה בְּרוֹת יוֹם טוֹב

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְּלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב.

On every festival night, except the last days of Pesah, add:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֲחִינּוּ וְקִיָּמְנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה.

קִדּוּשׁ לְלַיִל יוֹם טוֹב

Some have the custom on Sukkot of inviting in the Ushpizin, the heavenly guests; see page 424.

For Rosh Hashanah evening, see page 432.

According to some traditions, we stand for Kiddush.

On Shabbat we add the following paragraph; the first line is recited quietly.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי.
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּו שַׁבַּת מְלַאכְתּוֹ,
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת. בְּרֵאשִׁית א':לֹא-ב:ג

On all other days, begin here:

סְבָרֵי חֲבֵרִי חֲבֵרֹתֵי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל־עַם
וְרוֹמַמְנוּ מִכָּל־לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְהִתְנַחֵם לָנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה [שַׁבָּתוֹת לְמִנוּחָה וּ]מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן,
אֶת־יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם]

On Pesah:

חַג הַמִּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ,

On Shavuot:

חַג הַשִּׁבְעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרַתֵנוּ,

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שְׂמֵחַתֵנוּ,

On Sh'mini Atzeret and Simḥat Torah:

הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה, זְמַן שְׂמֵחַתֵנוּ,

continued

[with love,] a sacred time, a symbol of the exodus from Egypt. You have chosen us and sanctified us among all people, bestowing on us [Shabbat and] Your hallowed festivals [lovingly and gladly,] for joy and delight.

Barukh atah ADONAI, who makes [Shabbat,] the people Israel and the festivals holy.

[b'ahavah] mikra kodesh, zeikher litziat mitzrayim. Ki vanu vaharta v'otanu kidashta mikol ha-amim, [v'shabbat] u-mo'adei kodshekha [b'ahavah u-v'ratzon] b'simḥah u-v'sason hinḥaltanu.

Barukh atah Adonai, m'kadesh [ha-shabbat v'] yisrael v'hazmanim.

On Saturday night, Havdalah is added:

Barukh atah ADONAI, our God, sovereign of time and space, who creates the lights of fire.

Barukh atah Adonai eloheinu melek ha-olam, borei me'orei ha-eish.

Barukh atah ADONAI, our God, sovereign of time and space, who distinguishes between the sacred and the ordinary, light and darkness, the people Israel from the peoples of the world, and between the seventh day and the six days of creation. As You distinguished between Shabbat and the festivals, imbuing the seventh day with a sanctity above all other days, so have You distinguished and endowed Your people Israel with Your holiness.

Barukh atah ADONAI, who distinguishes one holy day from another.

Barukh atah Adonai eloheinu melek ha-olam, ha-mavdil bein kodesh l'hol, bein or l'hoshekh, bein yisrael la-amim, bein yom ha-sh'vi-i l'sheishet y'mei ha-ma-aseh. Bein k'dushat shabbat li-k'dushat yom tov hivdalta, v'et yom ha-sh'vi-i mi-sheishet y'mei ha-ma-aseh kidashta. Hivdalta v'kidashta et am'kha yisrael bi-k'dushatekha.

Barukh atah Adonai, ha-mavdil bein kodesh l'kodesh.

On Sukkot, when Kiddush is chanted in the sukkah, we add the following b'rakhah.

(On the first night, it is recited before Sheheḥeyanu; on the second night, after Sheheḥeyanu.)

Barukh atah ADONAI, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to dwell in the *sukkah*.

Barukh atah Adonai eloheinu melek ha-olam, asher kid'shanu b'mitzvotav v'tzivanu leisheiv ba-sukkah.

On all nights (except the last two of Pesah), we conclude:

Barukh atah ADONAI, our God, sovereign of time and space, for granting us life, for sustaining us, and for bringing us to this moment.

Barukh atah Adonai eloheinu melek ha-olam, she-heḥeyanu v'kiymanu v'higianu lazman ha-zeh.

[בְּאַהֲבָה] מְקַרְא קֹדֶשׁ, זִכָּר לְיִצְיַאת מִצְרָיִם. כִּי בָנוּ בְּחֵרָתְךָ וְאוֹתָנוּ קֹדֶשְׁתָּ מִכָּל־הָעַמִּים, [וְשַׁבָּת] וּמוֹעֲדֵי קֹדֶשְׁךָ [בְּאַהֲבָה וּבְרָצוֹן] בְּשִׂמְחָה וּבְשִׂשׂוֹן הַנְּחִלְתָּנוּ. בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְּמָנִים.

On Saturday night, we add Havdalah:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ. בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לַחֹל בֵּין אֹר לַחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשֶׁת שַׁבָּת לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדִלְתָּ, וְאֶת־יוֹם הַשְּׂבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת, הַבְּדִלְתָּ וְקֹדֶשֶׁת אֶת־עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ. בְּרוּךְ אַתָּה יְהוָה, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

On Sukkot, when Kiddush is chanted in the sukkah, we add the following b'rakhah. (On the first night, we recite it before Sheheḥeyanu; on the second night, after Sheheḥeyanu.)

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קֹדֶשְׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה.

On all nights (except the last two of Pesah), we conclude:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזְמַן הַזֶּה.

HAVDALAH. Each Saturday night, the conclusion of Shabbat is marked by the ceremony of Havdalah, in which we light a candle with many wicks and recite a blessing over its light. When a festival follows Shabbat, the festival candles are lit as the light for that day, and the blessing that is normally recited over the Havdalah candle is recited over the festival candles instead.

Unlike Shabbat, the use of fire is permitted on the festival—although rather than kindling a new flame, the fire is passed from one already kindled.

Concluding Prayers

We rise.

Aleinu

It is for us to praise the ruler of all,
to acclaim the Creator,
who has not made us merely a nation,
nor formed us as all earthly families,
nor given us an ordinary destiny.

† And so we bow, acknowledging the supreme sovereign,
the Holy One, who is praised—
who spreads out the heavens and establishes the earth,
whose glory abides in the highest heavens,
and whose powerful presence resides in the highest heights.
This is our God, none else;
ours is the true sovereign, there is no other.
As it is written in the Torah:
“Know this day and take it to heart,
that ADONAI is God in heaven above and on earth below;
there is no other.”

*Aleinu l'shabei-ah la-adon hakol,
lateit g'dulah l'yotzer b'reishit,
shelo asanu k'goyei ha-aratzot,
v'lo samanu k'mishp'hot ha-adamah,
shelo sam helkeinu kahem,
v'goraleinu k'khol hamonam.*

† *Va-anahnu korim u-mishta'avim u-modim,
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.*

*Shehu noteh shamayim v'yosed aretz,
u-moshav y'karo ba-shamayim mima-al,
u-sh'kхинat uzo b'govhei m'romim,
hu eloheinu ein od.*

*Emet malkeinu efes zulato,
ka-katuv b'torato:*

*v'yadata hayom va-hasheivota el l'vavekha, ki Adonai hu ha-elohim
ba-shamayim mima-al v'al ha-arets mitahat, ein od.*

סיום התפילה

We rise.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׁם חֲלַקְנוּ כֹּהֵם,
וְגַרְלָנוּ כְּכָל־הַמוֹנָם.
† וְאַנְהֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֲמַת מִלְּפָנָיו אָפֶס זוֹלָתוֹ,
כְּפִתּוּב בְּתוֹרָתוֹ:

וְיִדְעַתָּ הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבְךָ, כִּי יְהוָה הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

ALEINU עֲלֵינוּ. This prayer was originally composed for the *Malkhuyot* (“Sovereignty”) section of the Rosh Hashanah Musaf service. Since the late Middle Ages, it has acquired a special pride of place in Ashkenazic liturgy (but not in most Sephardic rites) and is recited as part of the conclusion of every service. It is customary to physically bow from the waist when we recite the line *va-anahnu korim*, “And so we bow.”

NOR FORMED US AS ALL EARTHLY FAMILIES וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה. The historic continuity of the Jewish people defies the story of most nations. Nevertheless, the Jewish exceptionalism emphasized in this prayer has been a matter of controversy, and the current Israeli Masorti Movement has offered the

option of reciting instead the lines from the prophet Micah: “For the people of every nation shall walk in the name of their god, but we shall walk in the name of Adonai, our God, forever” (4:5).

KNOW THIS DAY וְיִדְעַתָּ הַיּוֹם. Deuteronomy 4:39, from Moses’ speech enunciating the meaning of God’s revelation at Sinai.

And so, ADONAI our God, we await You,
 that soon we may behold Your strength revealed in full glory,
 sweeping away the abominations of the earth,
 obliterating idols,
 establishing in the world the sovereignty of the Almighty.
 All flesh will call out Your name—
 even the wicked will turn toward You.
 Then all who live on earth will understand and know
 that to You alone every knee must bend,
 all allegiance be sworn.
 They will bow down and prostrate themselves before You,
 ADONAI our God,
 treasure Your glorious name,
 and accept the obligation of Your sovereignty.
 May You soon rule over them forever and ever,
 for true dominion is Yours;
 and You will rule in glory until the end of time.

► As is written in Your Torah:
 “ADONAI will reign forever and ever.”
 And as the prophet said:
 “ADONAI shall be acknowledged sovereign of all the earth.
 On that day ADONAI shall be one, and the name of God, one.”
*V’ne-emar: v’hayah Adonai l’melekh al kol ha-aretz,
 bayom hahu yihyeh Adonai ehad, u-sh’mo ehad.*
We are seated.

עַל כֵּן נִקְוָה לְךָ יְהוָה אֱלֹהֵינוּ,
 לְרֹאוֹת מְהֵרָה בְּתַפְאֵרְתְּ עֲזֹרָה
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
 וְהֶאֱלִילִים כְּרוֹת יִפְרֹתוֹן,
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,
 וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ
 לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אָרֶץ.
 יִפִּירוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תֵבֵל
 כִּי לְךָ תִּכְרַע כָּל־בָּרָךְ,
 תִּשָּׁבַע כָּל־לְשׁוֹן.
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ,
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְבַּנּוּ,
 וַיִּקְבְּלוּ כָּלֶם אֶת־עַל מַלְכוּתְךָ.
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֵד,
 כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
 וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.

◀ כַּפְתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֵד.
 וְנֶאֱמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ.
 בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וְשִׁמוֹ אֶחָד.

We are seated.

ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי. Beginning in the 19th century, this phrase was interpreted as a call to universal justice, similar to Isaiah’s call to Israel to be “a light unto the nations.” In this vein, the phrase *l’takken olam* was understood to mean “to repair the world,” to be partners with God in achieving a world filled with peace and righteousness. Even earlier, Maimonides (12th century) had argued that the single most important characteristic of messianic times would be an end to one people’s dominating another (Mishneh Torah, Hilkhoh Melakhim 12:2).

ADONAI WILL REIGN FOREVER AND EVER יְהוָה יִמְלֹךְ לְעֹלָם וָעֵד. From the Song at the Sea, Exodus 15:18.

ON THAT DAY ADONAI SHALL BE ONE בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד. Zechariah 14:9. When the Sh’ma was recited earlier, we declared that God is one. Now, at the end of the service, we express our hopes that through our prayer, we have brought the created world a little closer to oneness with the One God. (Lawrence Kushner)

A Kavanah for Kaddish

Grant that the memories of those who have gone before us be a source of strength for me and for everyone of the house of Israel. May the souls of our departed find peace in Your sheltering care, and may we all be blessed with peace, tranquility, and the fullness of life.

The Blessing of Memory

It is hard to sing of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and nothing but memory can fill the emptiness their passing leaves behind. But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no one is really alone; those who live no more echo still within our thoughts and words, and what they did is part of what we have become. We do best homage to our dead when we live our lives most fully, even in the shadow of our loss. Each life is a whole world; in each is the breath of the Divine. In affirming God we affirm the worth of each one whose life, now ended, brought us closer to the source of life, in whose unity no one is alone and every life finds purpose.

—CHAIM STERN

Mourner's Kaddish

In the season when Psalm 27 is recited, some congregations wait to say Kaddish until the completion of Psalm 27 (on page 59).

Mourners and those observing Yahrzeit:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and mourners:

May God's great name be acknowledged forever and ever!

Mourners:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on *Shabbat Shuvah* we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih, v'yamlikh malkhuteih b'hayeikhon u-v'yomeikhon u-v'hayei d'khol beit yisrael, ba-agala u-vizman kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu, l'eila min kol [on *Shabbat Shuvah* we substitute: l'eila l'eila mikol] birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol yisrael, v'imru amen.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

קדיש יתום

In the season when Psalm 27 is recited, some congregations wait to say Kaddish until the completion of Psalm 27 (on page 59).

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעֻלְמָא דֵּי בְּרָא, פְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזִמְן קָרִיב,
וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמַי וְלְעָלְמַי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא,
לְעָלְמָא מִן כָּל- [לְעָלְמָא לְעָלְמָא מְכָל-
[on *Shabbat Shuvah* we substitute:
בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחַמְתָּא דְּאִמְרוּן בְּעֻלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יּוֹשְׁבֵי תְּבִיל],
וְאִמְרוּ אָמֵן.

KADDISH קדיש. The custom for mourners to recite Kaddish began sometime after the 11th century. Though its origin is obscure, it has become an essential element of Jewish prayer. The Kaddish is not a private prayer; rather, it is recited in community with a *minyan* present. In that context, the mourner affirms that tragedy has not separated him or her from God or the Jewish people, and, in turn, the communal response then constitutes an acknowledgment of the mourner.

One Thing I Ask

The Ḥasidic master Levi Yitzhak said: I and my quest are one.

To Behold
God's Beauty

The Ḥasidic master Yehudah Aryeh Leib of Gur commented on the dual request expressed in a single verse in this psalm, first to behold God's beauty and then to pray in God's sanctuary: On Shabbat, I behold God's beauty; in the week, as I enter the world, I pray in God's sanctuary.

From the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we recite:

A Psalm for the Season of Repentance: Psalm 27

A PSALM OF DAVID

ADONAI is my light and my help. Whom shall I fear?
ADONAI is the stronghold of my life. Whom shall I dread?
When evil people assail me to devour my flesh,
my enemies and those who besiege me,
it is they who stumble and fall.
Should an armed camp be arrayed against me,
my heart would show no fear;
if they were to go to war against me, of this I would be sure.
One thing I ask of ADONAI—this is what I seek:
to dwell in the House of God all the days of my life,
to behold God's peacefulness and to pray in God's sanctuary.

Aḥat sha-alti mei-et Adonai, otah avakesh:
shivti b'veit Adonai, kol y'mei ḥayai,
lahazot b'no-am Adonai u-l'vakeir b'heikhalo.

In a time of calamity, You would hide me in Your *sukkah*,
enfold me in the secret recesses of Your tent,
and You raise me up to a stronghold.
Now my head is raised high above my enemies round about,
and I come with offerings, amidst trumpet blasts, to God's tent,
chanting and singing praise to ADONAI.

ADONAI, hear my voice as I cry out;
be gracious to me, and answer me.

It is You of whom my heart said, "Seek my face!"

It is Your presence I seek, ADONAI.

Do not hide Your face from me; do not act with anger toward me.
You have always been my help; do not forsake me;
do not abandon me, my God, my deliverer.

Though my father and mother abandon me,
ADONAI will gather me in.

Show me Your way, ADONAI, and lead me on a straight path
despite those arrayed against me.

Do not hand me over to those who besiege me;
for false witnesses who breathe hatred have risen against me.

► If only I could trust that I would see God's goodness
in the land of the living . . .

Place your hope in ADONAI.

Be strong and take courage and place your hope in ADONAI.

From the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we recite:

לְדוֹד

יהוה אורי וישעי ממי אירא,
יהוה מעוז חיי ממי אפחד.
בקרב עלי מרעים לאכל את־בשרי,
צרי ואיבי לי, המה כשלו ונפלו.
אם תחנה עלי מחנה לא ירא לבי,
אם תקום עלי מלחמה בזאת אני בוטח.
אחת שאלתי מאת יהוה, אותה אבקש,
שבתי בבית יהוה פלימי חיי
לחזות בנעם יהוה ולבקר בהיכלו.
כי יצפנני בסכה ביום רעה,
יסתרני בסתר אהלו, בצור ירוםמני.
ועתה ירום ראשי על איבי סביבותי
ואזבחה באהלו זבחי תרועה,
אשירה ואזמרה ליהוה.
שמע יהוה קולי אקרא, וחרנני וענני.
לך אמר לבי בקשו פני, את־פניך יהוה אבקש.
אל תסתר פניך ממני,
אל תט באף עבדך, עזרתי הייתי,
אל תטשני ואל תעזבני אלהי ישעי.
כי אבי ואמי עזבוני, ויהוה יאספני.
הורני יהוה דרפך, ונחני בארח מישור, למען שררי.
אל תתנני בנפש צרי,
כי קמו בי עדי שקר ויפח חמס.
◀ לולא האמנתי, לראות בטוב יהוה בארץ חיים.
קנה אל יהוה, חזק ויאמץ לבך וקנה אל יהוה.

תהלים כז

turning away results in the supplicant's being left unprotected.

IF ONLY I COULD TRUST יהוה האמנתי. This is the only verse in the psalm that has no parallel. It is as if the speaker's voice simply trails off and then hears an inner voice calling: *kaveih el Adonai*, "place your hope in Adonai." Or, perhaps someone else, in turn, urges the despairing supplicant to continue trusting that God will respond—and asks that the person not lose faith.

PSALM 27 expresses two opposite feelings, each of which may be felt on these days. From the beginning, the psalmist expresses absolute faith in God, culminating in this striking sentence: "Though my father and mother abandon me, Adonai will gather me in." But at the same time, the psalmist experiences God's absence—the speaker longs to "see God," yet receives no response to this longing. The poem's last line leaves us with a thin, consoling thread of hope, making us realize, perhaps, how much our lives depend on faith.

The psalm, with its themes of hope and faith in God, along with its expression of a powerful sense of yearning, was thought to be appropriate for the days leading up to Rosh Hashanah and Yom Kippur and the days that followed.

DO NOT HIDE YOUR FACE FROM ME אל תסתר פניך ממני. The contemporary literary critic Robert Alter writes, "'Face' suggests 'presence,' the concrete metaphor serving the poet more than the abstract sense behind it." When God is with us, we are protected, sheltered. Other psalmists similarly use concrete metaphors to the same effect, such as being cradled in God's wings. As Alter further remarks, God's

Hakafot for Simḥat Torah

Simḥat Torah

We can experience joy when we have a sense of accomplishment having completed a task or having overcome difficulty. We can also experience joy when we are presented with a gift, in which case we have done nothing but someone else has acknowledged us, has expressed what we mean to them. The gift brings a smile to our face; the joy is that of thankfulness. Simḥat Torah partakes of both kinds of joy. We are also filled with a sense of accomplishment—we have completed a year of studying Torah; we have wrestled with it, along with other members of our community, and we have achieved new insights into its stories and teachings. We are also joyful for the gift of Torah—God’s treasure of wonders. The two joys conjoin and we celebrate the moment with singing and dancing.

Each verse is recited by a different individual (or by the leader), and is then repeated by the congregation:

Unto you it was shown that ADONAI is God—there is none else.

God alone creates great wonders—
surely God’s kindly love is eternal.

None compares to You, ADONAI,
and nothing is like Your creation.

May ADONAI’s glory be eternal;
may ADONAI find joy with creation.

May the name of ADONAI be blessed, now and forever.

May ADONAI our God be with us—as was true of our
ancestors—never deserting us and never leaving us.

And you shall say: Deliver us, God of our deliverance,
gather us and rescue us from amidst the nations,
that we may acknowledge Your holy name and bow
in homage to You.

ADONAI is sovereign, ADONAI was sovereign,
ADONAI will be sovereign forever and ever.

ADONAI will give strength to this people,
ADONAI will bless this people with peace.

May our words be pleasing to the master of all.

Atah horeita lada-at, ki Adonai hu ha-elohim, ein od milvado.

L’oseh niflaot g’dolot l’vado, ki l’olam ḥasdo.

Ein kamokha va-elohim, Adonai, v’ein k’ma-asekha.

Y’hi kh’vod Adonai l’olam, yismaḥ Adonai b’ma-asav.

Y’hi shem Adonai m’vorakh, mei-atah v’ad olam.

Y’hi Adonai eloheinu imanu, ka-asher hayah im avoteinu,
al ya-azveinu, v’al yitsheinu.

V’imru hoshi-einu, elohei yisheinu, v’ka’btzeinu v’hatzileinu min
hagoyim, l’hodot l’shem kodshekha, l’hishtabei-aḥ bit-hilatekha.

Adonai melekh, Adonai malakh, Adonai yimlokh l’olam va-ed.

Adonai oz l’amo yitein, Adonai y’varekh et amo vashalom.

V’yihyu na amareinu l’ratzon, lifnei adon kol.

הקפות לשמחת תורה

Each verse is recited by a different individual (or by the leader), and is then repeated by the congregation:

אַתָּה הָרֵאָתָּ לְדַעַת, כִּי יְהוָה הוּא הָאֱלֹהִים,
אֵין עוֹד מִלְבָּדוֹ.

לְעֵשֶׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ, כִּי לְעוֹלָם חֲסֵדוֹ.

אֵין כְּמוֹךָ בְּאֱלֹהִים, אֲדוֹנֵי, וְאֵין כְּמַעֲשֵׂיךָ.

יְהִי כְבוֹד יְהוָה לְעוֹלָם, יִשְׁמַח יְהוָה בְּמַעֲשָׁיו.

יְהִי שֵׁם יְהוָה מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם.

יְהִי יְהוָה אֱלֹהֵינוּ עַמְּנוּ, כַּאֲשֶׁר הָיָה עִם אֲבוֹתֵינוּ,

אֶל יַעֲזֹבֵנוּ וְאֶל יִטְשֵׁנוּ.

וְאָמְרוּ, הוֹשִׁיעֵנוּ, אֱלֹהֵי יִשְׂרָאֵל, וְקַבְּצֵנוּ וְהַצִּילֵנוּ

מִן הַגּוֹיִם, לְהַדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח בְּתֵהֶלְתְּךָ.

יְהוָה מְלֶךְ, יְהוָה מְלֶךְ, יְהוָה יְמֶלֶךְ לְעוֹלָם וָעֶד.

יְהוָה עַד לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֶךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

וְיִהְיוּ נָא אֲמַרֵינוּ לְרָצוֹן, לְפָנֵי אֲדוֹן כָּל.

SIMḤAT TORAH. The celebration of Simḥat Torah originated in Babylonia, where the Torah was read over the course of a year, and therefore its completion could be celebrated annually. In the Bible, Nehemiah mentions that Ezra read and taught the Torah on the Festival of Sukkot, and so Sukkot became associated with the completion of the reading. (In the Land of Israel the Torah was read over 3½ years so there was no Simḥat Torah celebration.) In the Temple, each of the seven days of Sukkot was celebrated by circling the altar and reciting Hoshanot. Now that there is no Temple, sacredness centers on the Torah itself, and we circle with it and around it

seven times; these circuits are called *hakafot*.

The Hakafot service begins with a collection of verses affirming God as the center of our lives. We celebrate God’s presence in our lives through the words of Torah. The service opens with Deuteronomy 4:35, Moses’ description of the revelation of God at Sinai, and continues with Psalms 136:4, 86:8, 104:31, 113:2, 1 Kings 8:57, 1 Chronicles 16:35, and Psalm 29:11. The final line is not a biblical verse but rather a concluding prayer.

ADONAI IS SOVEREIGN יְהוָה מְלֶךְ. This sentence is a compilation of biblical phrases referring to God’s sovereignty that, stitched together, form a creed.

*The Torah Is
Addressed to You*

Jewish sources teach: Why is the Decalogue addressed in the singular “you”? Because approaching Sinai, the people Israel had become one in heart and one soul.

Others teach: Why is the Decalogue addressed in the singular? Because each person understands the teachings of Torah according to his or her own powers and strength of soul.

Yet others teach: Why is the Decalogue addressed in the singular? So that each person would think he or she alone in the whole world is responsible for studying, performing, and upholding all the words of the Torah.

The ark is opened:

As the ark was carried forward, Moses would say:

ADONAI, rise up and scatter Your foes,
so that Your enemies flee Your presence.

Come into Your resting place, ADONAI,
You and the ark, Your strength.

Your priests will be clothed in righteousness;
Your faithful shall be joyous.

For the sake of David, Your servant,
do not turn away from Your anointed.

On that day it will be said:

This is our God,
in whom we placed our hope and who has come to our rescue;
this is ADONAI in whom we placed our hope;
let us rejoice and be glad in God’s deliverance.

Your sovereignty is everlasting;

Your dominion endures in every generation.

Surely, Torah shall go forth from Zion,
and the word of God from Jerusalem.

Compassionate creator, may it be Your will that Zion flourish;
build the walls of Jerusalem. For in You alone do we put our
trust, transcendent sovereign God—master of all time.

Va-y’hi binso-a ha-aron, vayomer moshe: kumah Adonai,
v’yafutzu oyvekha, v’yanusu m’sanekha mipanekha.
Kumah Adonai limnuhatekha, atah va-aron uzekha.
Kohanekha yilb’shu tzedek, va-ḥasidekha y’raneinu.
Ba-avur david avdekha, al tashev p’nei m’shiḥekha.
V’amar bayom hahu, hineih eloheinu zeh, kivinu lo v’yoshi-einu,
zeh Adonai kivinu lo, nagilah v’nism’ḥah bishuato.
Malkhut’kha malkhut kol olamim, u-memshalt’kha b’khol dor vador.
Ki mitziyon teitzei torah, u-d’var Adonai mirushalayim.
Av ha-raḥamim, heitivah virtzon’kha et tziyon,
tivneh ḥomot yerushalayim.
Ki v’kha l’vad bataḥnu, melekh el ram v’nisa, adon olamim.

The ark is opened:

וַיְהִי בְנִסְעֵ הָאָרוֹן, וַיֹּאמֶר מֹשֶׁה,
קוּמָה יְהוָה, וַיִּפְצוּ אֹיְבֶיךָ, וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ.
קוּמָה יְהוָה לְמִנְוַחְתָּךְ, אַתָּה וְאָרוֹן עֲזֻרָךְ.
בְּחִנֵּיךָ יִלְבְּשׁוּ צִדְקָה, וְחֹסֵי־יָדֶיךָ יִרְנְנוּ.
בְּעִבּוֹר דָּוִד עַבְדְּךָ, אֶל תִּשָּׁב פְּנֵי מְשִׁיחֶךָ.
וַאֲמַר בַּיּוֹם הַהוּא, הִנֵּה אֱלֹהֵינוּ זֶה, קִיְּנוּ לוֹ וַיּוֹשִׁיעֵנוּ,
זֶה יְהוָה קִיְּנוּ לוֹ, נְגִילָה וְנִשְׂמָחָה בִּישׁוּעָתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדָר.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלָיִם.
אֵב הַרְחָמִים, הִיטִיבָה בְּרָצוֹנְךָ אֶת־צִיּוֹן,
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם.
כִּי בָךְ לְבַד בְּטַחְנוּ, מִלֵּךְ אֵל רֵם וְנִשְׂאָ, אֲדוֹן עוֹלָמִים.

AS THE ARK WAS CARRIED FORWARD בְּנִסְעֵ הָאָרוֹן. Numbers 10:35. In its biblical context the verse describes the ark, which accompanied the Israelites in their battles. The liturgy’s arrangement of the series of verses here implies something slightly different. It is the Torah—placed in the synagogue’s ark—that constitutes the divine strength. When the Divine is present amidst our study and observance of Torah, redemption is possible. The verses that follow in this section are taken from Psalm 132:8–10, Isaiah 25:9, and Psalm 145:13.

FROM ZION כִּי מִצִּיּוֹן. Isaiah 2:3. The prophet dreams that all humanity will be instructed by God’s teachings.

COMPASSIONATE CREATOR אֵב הַרְחָמִים. This opening phrase is added to the biblical verse, Psalm 51:20 (“May it be Your will . . . walls of Jerusalem”), as is the concluding sentence (“For in You alone . . .”).

Suggested Songs for the Third Hakafah

וְשִׂמְחֹת בְּחִגְּךָ,
וְהֵייתָ אִךְ שְׂמֵחַ.

You shall rejoice in your festival, and you shall be truly joyful.

V'samahta b'hagekha
v'hayita akh samei-akh.
—Deuteronomy 16:14–15 (adapted)

טוֹב לְהַדוֹת לַיהוָה,
וּלְדַמֵּר לְשִׂמְךָ עֲלֵינוּ.
לְהַגִּיד בְּבִקְרַת חֲסִדֶיךָ
וּלְאַמּוֹנֵתְךָ בְּלֵילוֹת.

It is good to thank You, ADONAI, to sing Your praise, exalted God; to speak of Your love each morning, and of Your faithfulness at night.

Tov l'hodot l'adonai,
u-l'zamer l'shimkha elyon.
L'hagid baboker hasdekha
ve-emunat'kha baleilot.

—Psalm 92:2–3

הוֹשִׁיעָה אֶת־עַמְּךָ וּבְרַךְ
אֶת־נִחְלֹתֶיךָ וְרַעַם
וּנְשִׂאֵם עַד הָעוֹלָם.

Deliver and bless this people, whom You have made Your own; shepherd them and exalt them forever.

Hoshi-ah et amekha u-vareikh
et nahaletkha, u-r'eim
v'naseim ad ha-olam.

—Psalm 28:9

Suggested Songs for the Fourth Hakafah

קוֹל רִנָּה וַיִּשׁוּעָה בְּאֶהְלִי
צְדִיקִים, יְמִין יְהוָה
עֲשֵׂה חַיִּל.

May the song of joy and triumph ring out in the tents of the righteous, as ADONAI's right arm is raised as an army.

Kol rinah vishuah b'oholei
tzadikim; y'min Adonai osah
hayil. —Psalm 118:15

THIRD HAKAFAH:

זָךְ וְיָשָׁר, הוֹשִׁיעָה נָא.
חוֹמֵל דְּלִים, הַצְּלִיחָה נָא.
טוֹב וּמְטִיב, עֲנֵנוּ בְּיוֹם קְרִיאָנוּ.

May the one who is pure and upright save us.
May the one who has compassion for the poor grant us success.
May the one who is good and does what is good answer us
in the hour of our calling.

Zakh v'yashar, hoshi-ah na.
Homeil dalim, hatzliyah na.
Tov u-meitiv, aneinu v'yom koreinu.

FOURTH HAKAFAH:

יִדְעֵ מַחְשְׁבוֹת, הוֹשִׁיעָה נָא.
כְּבִיר וְנָאוֹר, הַצְּלִיחָה נָא.
לוֹבֵשׁ צְדָקוֹת, עֲנֵנוּ בְּיוֹם קְרִיאָנוּ.

May the one who reads our minds save us.
May the one who is supreme and radiant grant us success.
May the one clothed in righteousness
answer us in the time of our calling.

Yodei-a mahashavot, hoshi-ah na.
Kabir v'na-or, hatzliyah na.
Loveish tz'dakot, aneinu v'yom koreinu.

אֲשֵׁא עֵינַי אֶל הַהָרִים, מֵאֵין
יְבֵא עֲזָרִי. עֲזָרִי מֵעַם יְהוָה
עֲשֵׂה שְׂמִים וְאֶרֶץ.

I lift my eyes to the mountains; from where will my help come? My help comes from ADONAI, creator of heaven and earth.
Esa einai el he-harim, mei-ayin yavo ezri. Ezri mei-im Adonai oseih shamayim va-aretz.

—Psalm 121:1–2

הֲשִׁיבֵנוּ יְהוָה אֱלֹהֵינוּ
וְנִשְׁוֹבָה, חֲדָשׁ יְמֵינוּ
בְּקֶדֶם.

Turn us toward You, ADONAI, and we will return to You; make our days seem fresh, as they once were.
Hashiveinu Adonai eilekha v'nashuvah, hadeish yameinu k'kedem.

—Lamentations 5:21

All the Sifrei Torah are removed from the ark and carried by members of the community in seven circuits (hakafot) through the sanctuary. After each hakafah, it is customary to dance with the Torah scrolls while singing. Additional songs can be found on pages 82 and 213.

FIRST HAKAFAH:

אָנָּא יְהוָה, הוֹשִׁיעָה נָא.
אָנָּא יְהוָה, הַצְּלִיחָה נָא.
אָנָּא יְהוָה, עֲנֵנוּ בְּיוֹם קְרִיאָנוּ.

ADONAI, please save us.
ADONAI, please grant us success.
ADONAI, please answer us in the hour of our calling.

Ana Adonai, hoshi-ah na.
Ana Adonai, hatzliyah na.
Ana Adonai, aneinu v'yom koreinu.

אֱלֹהֵי הַרוּחוֹת, הוֹשִׁיעָה נָא.
בוֹחֵן לְבָבוֹת, הַצְּלִיחָה נָא.
גּוֹאֵל חֲזָק, עֲנֵנוּ בְּיוֹם קְרִיאָנוּ.

May the God of the breath of life save us.
May the judge of our intentions grant us success.
May the mighty redeemer answer us in the hour of our calling.

Elohei ha-ruhot, hoshi-ah na.
Bohein l'avot, hatzliyah na.
Go-eil hazak, aneinu v'yom koreinu.

SECOND HAKAFAH:

דּוֹבֵר צְדָקוֹת, הוֹשִׁיעָה נָא.
הַדּוֹר בְּלִבוֹשׁוֹ, הַצְּלִיחָה נָא.
וְתִיק וְחָסִיד, עֲנֵנוּ בְּיוֹם קְרִיאָנוּ.

May the one who proclaims righteousness save us.
May the one clothed in majesty grant us success.
May the loving and kind Ancient One answer us in
the hour of our calling.

Doveir tz'dakot, hoshi-ah na.
Hadur bilvusho, hatzliyah na.
Vatik v'hasid, aneinu v'yom koreinu.

Suggested Songs for the First Hakafah

תּוֹרָה צְוָה לָנוּ מֹשֶׁה,
מוֹרָשָׁה קְהֵלֶת יַעֲקֹב.

Moses commanded the observance of Torah; it is the inheritance of the community of Jacob.
Torah tzivah lanu moshe,
morashah k'hilat yaakov.

—Deuteronomy 33:4

דָּוִד מֶלֶךְ יִשְׂרָאֵל
חַי וְקַיִם!

David, King of Israel, lives!
David melekh yisrael
hai v'kayam!

הִבָּאנוּ שְׁלוֹם עֲלֵיכֶם.

We have welcomed you in peace.
Heiveinu shalom aleikhem.

Suggested Songs for the Second Hakafah

עַם יִשְׂרָאֵל חַי.

The people Israel lives on!
Am yisrael hai.

וּשְׂאֲבֹתֶם מֵיַם בְּשִׁשׁוֹן
מִמַּעַיְנֵי הַיְּשׁוּעָה.

Joyfully shall you draw water from the wells of redemption.

U-shavtem mayim b'sason
mi-mainei ha-y'shuah.
—Isaiah 12:3

כִּמּוֹן טוֹב וּמִזֶּל טוֹב יְהֵא
לָנוּ וּלְכָל־יִשְׂרָאֵל!

May a good sign and good fortune be ours and all of Israel's!
Siman tov u-mazal tov
y'hei lanu u-l'khol yisrael!

Suggested Songs for the Seventh Hakafah

לא ישא גוי אל גוי חרב,
ולא ילמדו עוד מלחמה.

Nation shall not lift up
sword against nation,
neither shall they learn war
anymore.

Lo yisa goy el goy herev,
v'lo yilm'du od milhamah.

—Isaiah 2:4

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ,
וְדַבַּק לִבְנוּ בְּמִצְוֹתֶיךָ,
וְיִחַד לִבְבָנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת־שִׁמְךָ,
וְלֹא נִבּוֹשׁ וְלֹא נִכְלָם,
וְלֹא נִכְשַׁל לְעוֹלָם וָעֶד.

Enlighten our eyes with
Your Torah; attach our
hearts to Your mitzvot;
unify our hearts to love and
revere Your name so that
we never lose hope, never
be ashamed, and never fail.

V'ha-eir eineinu b'toratekha,
v'dabeik libeinu
b'mitzvotekha,
v'yaheid l'aveinu l'ahavah
u-l'yirah et sh'mekha,
v'lo nevosh v'lo nikalem,
v'lo nikashel l'olam va-ed.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

Next year in Jerusalem!
La-shanah haba-ah
birushalayim!

*Additional songs may be
found on pages 82 and 213.*

SEVENTH HAKAFAH:

קְדוֹשׁ וְנוֹרָא, הוֹשִׁיעָה נָא.
רַחוּם וְחַנוּן, הַצְּלִיחָה נָא.
שׁוֹמֵר הַבְּרִית, עֲנֵנוּ בְּיוֹם קְרִיאָנוּ.

May the holy awe-inspiring one save us.

May the one who is compassionate and loving grant
us success.

May the one who keeps the covenant answer us in the hour
of our calling.

Kadosh v'nora hoshi-ah na.

Rahum v'hanun, hatzliyah na.

Shomer ha-b'rit, aneinu v'yom koreinu.

תּוֹמֵךְ תְּמִימִים, הוֹשִׁיעָה נָא.

תְּקִיף לְעֵד, הַצְּלִיחָה נָא.

תְּמִיִם בְּמַעֲשֵׂיךָ, עֲנֵנוּ בְּיוֹם קְרִיאָנוּ.

May the one who is the support of the innocent save us.

May the one whose strength is eternal grant us success.

May the one who acts uprightly answer us in the hour
of our calling.

Tomeikh t'mimim, hoshi-ah na.

Takif la-ad, hatzliyah na.

Tamim b'ma-asav, aneinu v'yom koreinu.

*In the evening we read from one Torah scroll; all of the other Sifrei Torah are
returned to the ark.*

*In the morning we read from three Torah scrolls; all of the other Sifrei Torah
are returned to the ark.*

At all times, the Torah Service continues with Sh'ma on page 325.

FIFTH HAKAFAH:

מֶלֶךְ עוֹלָמִים, הוֹשִׁיעָה נָא.
נְאוֹר וְאֲדִיר, הַצְּלִיחָה נָא.
סוֹמֵךְ נוֹפְלִים, עֲנֵנוּ בְּיוֹם קְרִיאָנוּ.

May the eternal Sovereign save us.

May the one who is radiant and glorious grant us success.

May the one who upholds the falling answer us
in the hour of our calling.

Melekh olamim, hoshi-ah na.

Na-or v'adir, hatzliyah na.

Somekh noffim, aneinu v'yom koreinu.

SIXTH HAKAFAH:

עוֹזֵר דְּלִים, הוֹשִׁיעָה נָא.
פוֹדֵה וּמַצִּיל, הַצְּלִיחָה נָא.
צוֹר עוֹלָמִים, עֲנֵנוּ בְּיוֹם קְרִיאָנוּ.

May the one who helps the weak save us.

May the one who redeems and rescues grant us success.

May the eternal protector answer us in the hour of our calling.

Ozer dalim, hoshi-ah na.

Podeh u-matzil, hatzliyah na.

Tzur olamim, aneinu v'yom koreinu.

Suggested Song for the Fifth Hakafah

*Mipi El, a suggested song
for the Fifth Hakafah, may
be found on page 365.*

Suggested Songs for the Sixth Hakafah

אֵלֶּה חֲמֻדָּה לְבִי,
חֹסֶה נָא וְאֵל נָא
תִּתְעַלֵּם.

These did my heart desire.
Have mercy, please, and
please do not ignore my
plea.

Eileh ham'dah libi.

Husah na v'al na titaleim.

—Eleazar Azikri (*adapted*)

וְטַהַר לִבְנוּ

לְעַבְדְּךָ בְּאֵמֶת.

Purify our hearts that we
may truly serve You.

V'taheir libeinu

l'ovd'kha be-emet.

The Circle

Our lives are spiral staircases: we come back again and again to the same positions in the circle, but we now have a different view and perspective on where we have been. We read the end of the Torah and immediately start reading again from the beginning. Torah is an endless sea, constantly revealing new aspects of itself.

THE BRIDE OR GROOM OF THE TORAH

Upon calling upon the Hatan Torah or the Kallat Torah:

With the permission of the great mighty and awe-inspiring God, I lift my voice in song and celebration, to praise the one who dwells in resplendent brilliance, and who has granted us life, sustained us in awe-inspired purity, and enabled us to reach this joyous day, Simhat Torah.

It is a day that celebrates the Torah, which brings joy to the heart and provides light for the eyes, which fills our days and increases the strength of those who love her and observe her commandments and preachings. May it be the will of the Almighty to grant life and kindly love, a wreath and crown, to _____, chosen to conclude the reading of the Torah.

Come up, come up, come up, _____,
Hatan (groom) / Kallat (bride) HaTorah.
Through the merit of this act may God, whom we revere,
grant you the privilege
to see your children and your children's children studying Torah.
Come up _____, Hatan (groom) / Kallat (bride) HaTorah.

חתן\פלת תורה

Upon calling upon the Hatan Torah or the Kallat Torah:

מְרִשׁוֹת הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא
אֶפְתַּח פִּי בְשִׁירָה וּבְזִמְרָה,
לְהוֹדוֹת וּלְהַלֵּל לְדָר בְּנֵהוֹרָא,
שֶׁהֲחִינּוּ וְקִיַּמְנוּ בְּיָרְאָתוֹ הַטְּהוֹרָה,
וְהִגִּיעֵנוּ לְשִׂמְחָה בְּשִׂמְחַת הַתּוֹרָה,
הַמְּשַׂמְחַת לֵב וְעֵינַיִם מְאִירָה,
הַמְּאַרְכֶּת יָמִים וּמוֹסַפֶּת גְּבוּרָה
לְאַהֲבִיָּה וּלְשׂוֹמְרֵיהָ בְּצוּוֵי וְאַזְהָרָה.
וּבְכֵן יְהִי רְצוֹן מִלְּפָנֵי הַגְּבוּרָה
לְתַת חַיִּים וְחֶסֶד וְנִזְרוֹ וְעֶטְרָה

לְ _____ בֶּן\בַּת _____
הַנִּבְחָר\הַנִּבְחָרֶת לְהַשְׁלִים הַתּוֹרָה.

עֶמֶד עֶמֶד עֶמֶד\עֶמֶד עֶמֶד עֶמֶד עֶמֶד
בֶּן\בַּת _____,

חַתָּן\פֶּלֶת הַתּוֹרָה,
וּבְשִׁכְרָה זֶה תִּזְכָּה\תִּזְכֶּי מְאֵל נוֹרָא
לְרֵאוֹת בָּנִים וּבָנֵי בָנִים עוֹסְקִים בַּתּוֹרָה.
יַעֲמֵד\תַּעֲמֵד
בֶּן\בַּת _____,
חַתָּן\פֶּלֶת הַתּוֹרָה.

THE TORAH READING. It is unusual for the Torah to be read at an evening service; Simhat Torah is a marked exception to the rule. Various customs define the reading of the Torah on the night of Simhat Torah. A Hasidic custom is to read verses from each of the five books. Some congregations read the last chapter of Deuteronomy and then the first chapter of Genesis, as is the custom for the morning Torah reading. Others read three *aliyot* from the beginning of the last *parashah* in the Torah, *V'zot Ha-B'rakhah*, (Deuteronomy 33). Most congregations honor the person who has the last *aliyah* in Deuteronomy and the one who has the first *aliyah* in Genesis. Typically, this is done on the morning of Simhat Torah, but some congregations follow this custom at the evening service.

One custom honors an elder in the congregation with the last *aliyah* in Deuteronomy, the completion of the reading of the Torah. In a similar vein, a youth is honored with the first *aliyah* of Genesis. Some alternate the honors between genders.

THE BRIDE OR GROOM OF GENESIS

Upon calling upon the Hatan B'reishit or the Kallat B'reishit:

With permission of the one exalted beyond all song and adoration, awe-inspiring beyond all praise and acclamation, wise and courageous in victory, the ruler of the world and the master of creation—and with the permission of this righteous, joyous congregation, gathered here today for Simḥat Torah, assembled to both complete and to begin again the reading of the Torah with joy and awe—

I affirm that all the assembled concur in choosing you. _____, by beginning this sacred mitzvah, how goodly is your portion and how ample your reward! Come up, come up, come up, _____, Hatan/Kallah to read B'reishit Bara/In the beginning, God created. . . . and with the permission of this holy congregation, recite the blessings of the great and awe-inspiring God. They shall respond "Amen" after you right away.

Come up _____ Hatan/Kallah B'reishit Bara/In the beginning, God created. . . .

BE JOYFUL

Be joyful on Simḥat Torah and so give honor to Torah.

Sisu v'simḥu b'simḥat torah, u-t'nu khavod la-torah.

Her wares are worth more than any other; they are more precious than gold or pearls. We shall delight and be happy celebrating Torah, our strength and source of enlightenment.

חתן\כלת בראשית

Upon calling upon the Hatan B'reishit or the Kallat B'reishit:

מְרֻשּׁוֹת מְרוֹמָם עַל כָּל־בְּרָכָה וְשִׁירָה,
נוֹרָא עַל כָּל־תְּהִלָּה וְזִמְרָה,
חֲכָם לִבָּב וְאַמִּיץ בָּח וּגְבוּרָה,
וּמוֹשֵׁל עוֹלָם אֲדוֹן כָּל־יְצִירָה.
וּמְרֻשּׁוֹת חֲבוּרַת צְדָק עֵדָה הַמְּאַשְׁרָה,
קְבוּצִים פֶּה הַיּוֹם לְשִׂמְחַת תּוֹרָה,
וְנִעְצְרִים לְסִיִּם וּלְהַחֵל בְּגִיל וּבְמוֹרָא.
וּבְכֵן נִסְכַּמְתִּי דַעַת כָּלָם לְבִרְרָה.

יָעַן

נִעְשִׂיתָ רֵאשׁוֹן\נִעְשִׂיתָ רֵאשׁוֹנָה
לְמִצְוָה גְמוּרָה, מָה רַב
טוֹבְךָ וּמִשְׁכָּרְתְּךָ\טוֹבְךָ וּמִשְׁכָּרְתְּךָ יִתְרָה.
עֵמֵד עֵמֵד עֵמֵד\עֵמְדִי עֵמְדִי עֵמְדִי

בְּנֵי אֲבֹתָי

חתן\כלת בראשית ברא.

מְרֻשּׁוֹת הַקֶּהֱל הַקְּדוֹשׁ הַזֶּה לְכַרְךָ אֵל גְּדוֹל וְנוֹרָא,
אָמֵן יַעֲנֵנו אַחֲרֶיךָ\אַחֲרֶיךָ הַכֹּל מִהֲרָה.

יַעֲמֵד\תַּעֲמֵד

בְּנֵי אֲבֹתָי

חתן\כלת בראשית ברא.

שִׂישׁוּ וְשִׂמְחוּ בְשִׂמְחַת תּוֹרָה וּתְנוּ כְבוֹד לַתּוֹרָה.
כִּי טוֹב סִחְרָה מִכָּל־סִחְרָה מִפֶּז וּמִפְּנִינִים יְקָרָה.
נְגִיל וְנִשְׂיֵשׁ בְּזֹאת הַתּוֹרָה כִּי הִיא לָנוּ עֵז וְאוֹרָה.