סדור לב שלם

Siddur Lev Shalem

לשבת ויום טוב

FOR SHABBAT & FESTIVALS

THE RABBINICAL ASSEMBLY

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The Siddur Lev Shalem Committee

Rabbi Edward Feld, *Senior Editor and Chair*

Rabbi Jan Uhrbach, *Associate Editor*

Rabbi David M. Ackerman

Ḥazzan Joanna Dulkin

Rabbi Amy Wallk Katz

Rabbi Cantor Lilly Kaufman

Rabbi Alan Lettofsky

Rabbi Robert Scheinberg

Rabbi Carol Levithan, *ex officio*

Rabbi Julie Schonfeld, *ex officio*

Copyright © 2016 by The Rabbinical Assembly, Inc.
First edition. All rights reserved.

No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording or any information storage or retrieval system, except for brief passages in connection with a critical review, without permission in writing from:

The Rabbinical Assembly
3080 Broadway
New York, NY 10027
www.rabbinicalassembly.org

Permissions and copyrights for quoted materials may be found on pages 463–465.

ISBN: 978-0-916219-64-2
Library of Congress Cataloging-in-Publication Data is available.

Designed, composed, and produced by
Scott-Martin Kosofsky at The Philidor Company,
Rhinebeck, New York. www.philidor.com

The principal Hebrew type, Milon (here in its second and third iterations), was designed and made by Scott-Martin Kosofsky; it was inspired by the work of Henri Friedlaender. The principal roman and italic is Rongel, by Mário Feliciano; the sans serif is Cronos, by Robert Slimbach. The Hebrew sans serif is Myriad Hebrew, by Robert Slimbach with Scott-Martin Kosofsky.

Printed and bound by LSC Communications,
Crawfordsville, Indiana.

Fourth Printing
18 17 16 15 14 13 12 11 10 9 8 7 6 5 4

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

CONTENTS | תוכן העניינים

סדר ליל שבת ויום טוב
Shabbat and Festival Evening

3 הכנה לשבת
Preparing for Shabbat

4 הדלקת נרות שבת
Candlelighting for Shabbat

6 קבלת שבת
Kabbalat Shabbat

31 עיוני שבת
Shabbat Study Texts

39 ערבית לשבת ויום טוב
Shabbat and Festival Evening Service

63 ספירת העומר
The Counting of the Omer

שבת ויום טוב ביום
Shabbat and Festival Daytime

98 שחרית
Morning Service

168 סדר קריאת התורה
Torah Service

185 מוסף לשבת
Musaf for Shabbat

193 מוסף לשבת ראש חודש
Musaf for Shabbat
Rosh Ḥodesh

213 מנחה לשבת ויום טוב
Afternoon Service for
Shabbat and Festivals

235 פרקי אבות
Pirkei Avot

תפילות חול
Weekday Services

264 ערבית לחול
Weekday Evening Service for
Conclusion of Shabbat or a Festival

283 הבדלה
Havdalah

286 קידוש לבנה
Blessing of the New Moon

289 מנחה לחול
Weekday Afternoon Service
Before Shabbat or a Festival

שבת ויום טוב בבית
Shabbat and Festivals at Home

73 שבת בבית
Shabbat at Home

76 קידוש לליל שבת
Kiddush for Shabbat Evening

78 יום טוב בבית
Festivals at Home

78 עירוב תבשילין
Eruv Tavshilin

79 קידוש לליל יום טוב
Kiddush for Festival Evening

82 שירים וזמירות
Songs and Hymns

87 ברכת המזון
Birkat Hamazon

יום טוב
Festivals

304 Introduction to the Festivals

306 תפילת העמידה ליום טוב
The Amidah for Festivals:
Arvit, Shaḥarit, Minḥah

315 סדר נטילת לולב
Taking Up the Lulav

316 הלל
Hallel

322 סדר קריאת התורה
ליום טוב
The Festival Torah Service

330 יזכור
Yizkor

343 מוסף ליום טוב:
העבודה במקדש
Musaf for Festivals:
The Temple Service

355 מוסף ליום טוב:
החגים בפיוט
Musaf for Festivals:
Poetic Offerings

374 תפילת טל ותפילת גשם
Tal and Geshem:
Prayers for Dew and Rain

382 הושענות
Hoshanot for Sukkot

402 הקפות
Hakafot for Simḥat Torah

454 Glossaries

461 Sources and Credits

תפילות ושירים נוספים
Additional Prayers and Songs

409 פסח
Pesaḥ

413 שבועות
Shavuot

424 סוכות
Sukkot

424 אשפיזין
Ushpizin

429 חנוכה
Ḥanukkah

431 פורים
Purim

432 קידוש לראש השנה
Kiddush for Rosh Hashanah

433 שיר של יום
The Psalms of the Day

439 מי שברך לעולים לתורה
Prayers for Those Called
to the Torah

446 תפילות של אזכרה והודאה
Memorial and Thanksgiving
Prayers

447 ארץ ישראל
The Land of Israel

450 תפילות לעת צרה
Prayers in Times of Tragedy

452 שלום
Peace

453 ארצות הברית וקנדה
United States and Canada

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

שבת ביום
Shabbat Daytime

98 שחרית לשבת ויום טוב
Shaḥarit for Shabbat and Festivals

99 ברכות השחר
Morning Blessings

122 פסוקי דזמרא
P'sukei D'zimra

149 קריאת שמע וברכותיה
The Sh'ma and Its Blessings

159 תפילת העמידה לשחרית לשבת
The Shabbat Morning Amidah

306 תפילת העמידה ליום טוב
The Festival Amidah

168 סדר קריאת התורה
Torah Service

180 ברכת החודש
Blessing of the New Month

185 מוסף לשבת
Musaf for Shabbat

193 מוסף לשבת ראש חודש
Musaf for Shabbat Rosh Ḥodesh

204 סיום התפילה
Concluding Prayers

213 מנחה לשבת ויום טוב
Afternoon Service for Shabbat and Festivals

223 תפילת העמידה למנחה לשבת
The Amidah for Shabbat Afternoon

306 תפילת העמידה ליום טוב
The Festival Amidah

235 פרקי אבות
Pirkei Avot

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

My Soul

On the day that I searched
for God—for I could not
see the Divine—
I turned to my heart and
my mind
and found Your throne
within,
a witness to You in me.

—YEHUDAH HALEVI

A Prayer to Be in God's Presence

יְהִי רָצוֹן שֶׁתִּשְׁרֶה
שְׁכִינָתְךָ עָלֵינוּ
וְנִזְכֶּה הַיּוֹם לְהִתְעַנֵּג
בְּאוֹר פָּנֶיךָ.

Spread Your wings over us
that we may delight in
Your Presence this day.

Intentions for the New Day

Master of all worlds,
may it be Your will
that the light of Your face
be reflected in mine.
May my mouth speak only
what is true,
may my eyes see the good
in all that I meet,
and may my ears be attentive
to the troubles of those
who address me.
May I breathe the awe of You,
so that I lovingly face all
I meet.
May the words I utter be
acceptable to You,
my rescuer and protector.

—based on a prayer of
NAḤMAN OF BRATZLAV

Personal Prayers upon Arising

I thank You, living and eternal sovereign, for Your kindness
in restoring my soul. How great is Your faithfulness.

Modeh/modah ani l'fanekha, melekh ḥai v'kayam, she-heḥezarta
bi nishmati b'ḥemlah, rabah emunatekha.

Some recite the following prayers upon arising;
others recite them upon arriving at the synagogue:

THE SOUL

My God, the soul that You have given me is pure.

Elohai, n'shamah she-natata bi t'horah hi.

You created it,
You formed it,
You breathed it into me;
You watch over it when it is in me.
In the future You will take it from me
but then restore it to me in the world that is coming.
As long as this soul is within me, I thank You,
ADONAI my God, God of my ancestors,
ruler of all creation, master of all souls.
Barukh atah ADONAI, who restores the soul to the lifeless form.

HAND WASHING

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 wash
our hands.

Barukh atah Adonai, eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

THE BODY

Barukh atah ADONAI, our God, sovereign of time and space,
who crafted the human body with wisdom, creating within
it many openings and passageways. It is known and revealed
to You that should even a single passageway rupture, or a
single opening close up, it would no longer be possible to
exist and stand before You. *Barukh atah* ADONAI, healer of
all flesh, who creates wondrously.

מוֹדֶה\מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיָּם,
שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה,
רַבָּה אֱמוּנָתֶךָ.

Some recite the following prayers upon arising;
others recite them upon arriving at the synagogue:

אֱלֹהַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא.
אַתָּה בְרָאתָהּ, אַתָּה יְצַרְתָּהּ, אַתָּה נְפַחְתָּהּ בִּי,
וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִטְּלָהּ מִמֶּנִּי,
וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבוֹא.
כָּל־זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי, מוֹדֶה\מוֹדָה אֲנִי לְפָנֶיךָ,
יהוה אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי [וְאִמּוֹתַי],
רִבּוֹן כָּל־הַמַּעֲשִׂים, אֲדוֹן כָּל־הַנְּשָׁמוֹת.
בָּרוּךְ אַתָּה יהוה, הַמַּחֲזִיר נְשָׁמוֹת לִפְגָרִים מֵתִים.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדָיִם.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר יָצַר אֶת־הָאָדָם בְּחָכְמָה
וּבָרָא בוֹ נְקָבִים נְקָבִים חֲלוּלִים חֲלוּלִים.
גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדֶךָ
שֶׁאִם יִפָּתֵחַ אֶחָד מֵהֶם אוֹ יִסָּתֵם אֶחָד מֵהֶם,
אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמוֹד לְפָנֶיךָ.
בָּרוּךְ אַתָּה יהוה, רוֹפֵא כָל־בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

MODEH ANI ("I thank You") is an Ashkenazic prayer composed in the late Middle Ages specifically to be recited upon opening one's eyes in the morning. Since it was to be said before getting out of bed and washing one's hands, it does not include the name of God. Eliezer Schweid, a contemporary Jewish philosopher, notes that this and other prayers in this section are phrased in the first-person singular, although most blessings are phrased in the first-person plural. At this initial moment of prayer we have not yet entered a community, but our prayers express our own personal feelings of waking to a new day.

SOUL נְשָׁמָה. Jewish mystics view the soul as an actual "part of God above"; that which God blows into Adam is the presence of God's own self. Nothing humans can do will eradicate this Divine Presence from the deepest recesses of each person's heart. (*Arthur Green*)

WHO RESTORES THE SOUL TO THE LIFELESS FORM הַמַּחֲזִיר נְשָׁמוֹת לִפְגָרִים מֵתִים. According to the rabbis, sleep is a taste of death; thus, when we arise in the morning we recognize the gift of a new day. Eliezer Schweid remarks: "How does God appear to a person in this hour? As the source of all existent and eternal life, flowing now into all creation. . . ." The last *b'rakhah* recited before going to sleep is "who lights up the entire world with Your glory." Waking in the morning, the *b'rakhah* is fulfilled.

WHO CRAFTED THE HUMAN BODY WITH WISDOM אֲשֶׁר יָצַר אֶת־הָאָדָם בְּחָכְמָה. This *b'rakhah* is to be recited after taking care of one's bodily functions (Babylonian Talmud, Berakhot 60b). Upon waking in the morning, we are conscious, first of all, of the proper functioning of our bodies.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Shabbat is also dedicated to study. Even before the destruction of the Temple, the Torah reading and commentary had been a central part of Shabbat worship. To emphasize the place of study and the special qualities of the day, on Shabbat, as at no other time, seven people are called to the Torah—whereas even on the Day of Atonement, the holiest day of the year, only six may be called.

Finally, a service is added to Shabbat, Musaf, marking the day with its own special gift. Indeed, in Temple times an extra sacrifice—called a *musaf*—was brought on Shabbat and festivals; the liturgy not only recalls that special service, but also remarks on the special quality of the day.

And as with all the focal points of Shabbat—evening, morning, and afternoon—a meal follows the service, for the fullness of the day is not experienced through its soulfulness alone, but through the integration of soulfulness with physical pleasure.

Shabbat celebrates the seventh day of creation; it is a day for relishing the beauty and grandeur of the natural world, and for feeling a sense of fullness, satisfaction, and joy in being alive. Sometimes, merely ceasing our labors allows our souls to speak, to sing, and we turn to the Creator, filled with thankfulness, yearning to express those feelings. At other times, it is the joining with our community, singing with them, praying alongside them, celebrating with them, that awakens our own sense of gratitude.

Thus the ancient rabbis declared that one might taste the world of future promise on this day.

An Introduction to Prayer on Shabbat

For an introduction to prayer on the Festivals, see page 304.

Along with its other gifts, Shabbat offers a singular opportunity for prayer. Weekday prayer is frequently burdened by our knowledge that there is work to do, that we are taking time out from other demands of the day. On Shabbat, relieved of the press of time, one can luxuriate in prayer.

For this reason, on Shabbat morning the liturgy is somewhat extended. In the preparatory P'sukei D'zimra, eight psalms are added in celebration of the day, many of which celebrate the relationship of God to the world, as well as that of God to the people Israel. These eight psalms culminate in the Song of the Day of Shabbat (Psalm 92).

However, the uniqueness of the gift of prayer on Shabbat is not greater length for its own sake, but greater depth. On Friday night, we empty our consciousness of its usual concerns. On Shabbat day, we allow our spirits to soar, expanding beyond the constraints of the burdens of the week. Today we have the leisure to allow our prayer to unfold slowly, carrying us on a spiritual, emotional, intellectual, and aesthetic journey; we are blessed with both the time and inner space to dwell on a word or a phrase, savoring its beauty as it stimulates and nourishes our being.

Thus, too, the focus and content of our prayer is different on Shabbat. The formal liturgy does not include the usual personal requests for physical sustenance. Rather, prayer on Shabbat centers on appreciation of life, of the gifts that we are given and in the spiritual fulfillment we seek. For example, the Amidah (the silent, standing prayer) is shortened to seven blessings, with the central and longest blessing speaking only of Shabbat itself, and its joys and yearnings. Similarly, creation is celebrated and the blessing of creation preceding the Sh'ma is expanded.

Six days of the week, we live and work in the world as it is; practicalities and needs press upon us, demanding our time and focus. On Shabbat, we envision a different reality, what Abraham Joshua Heschel calls "God's dream for the world." As our prayer progresses, we become ever more attuned to that dream.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Prayer
We enter the synagogue in conversation with ourselves. And as we engage in prayer, this conversation becomes one conducted with God.

Worship with Joy
A person does not experience the presence of God through sadness or laziness, but through joy, as is written regarding Elisha, the prophet: "[He said:] 'Now bring a musician to me'—and when the musician played, the hand of God was upon him" (2 Kings 3:15).

—MIDRASH ON PSALMS

A Prayer When Entering the Synagogue
May the offerings of my lips be acceptable to You. May my thoughts be clear, may I be instructed in Your ways, and may I be at peace with myself and my neighbors.

—*based on* THE ZOHAR

Prayers upon Entering the Synagogue

How lovely are your dwellings, Jacob;
your sanctuaries, people of Israel!
As for me, through Your great kindness I enter Your house;
in awe of You, I bow toward Your holy sanctuary.
ADONAI, I love Your house, the place where Your glory dwells.
I will bow and prostrate myself, kneel before ADONAI
my creator.
My prayers are to You, ADONAI, in the hope that this is
a favorable time;
God, in Your abundant love, respond to me with faithful
deliverance.

Mah tovu ohalekha ya·akov, mishk'notekha yisrael.
Va-ani b'rov ḥasd'kha avo veitekha,
esh·taḥaveh el heikhal kodsh'kha b'yiratekha.
Adonai ahavti me'on beitekha, u-m'kom mishkan k'vodekha.
Va-ani esh·taḥaveh v'ekhra·ah, evr'khah lifnei Adonai osi.
Va-ani t'filati l'kha, Adonai, eit ratzon.
Elohim b'rov ḥasdekha, aneini be-emet yishekha.

A MEDITATION BEFORE PRAYER

At dawn I seek You, my refuge, my haven;
morning and evening, to You I pray,
though facing Your greatness, I am awed and confused,
for You know already what I would think and say.

What might in thought and speech can there be?
What power the spirit within me?
Yet, You treasure the sound of human song;
and so would I thank You, as long as Your soul is in me.

Shaḥar avakesh·kha tzuri u-misgabi
erokh l'fanekha shaḥri v'gam arbi.
Lifnei g'dulatakh emod v'ebahel
ki ein'kha tireh kol maḥsh'vot libi.
Mah zeh asher yukhal ha-lev v'halashon
la·asot u-mah ko·aḥ ruḥi b'tokh kirbi.
Hineih l'kha titav zimrat enosh al ken
od'kha b'od tihyeh nishmat elo·ah bi.

מַה טֹּבוּ אׇהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.
וַאֲנִי בְּרֹב חַסְדְּךָ אָבוֹא בֵיתֶךָ,
אֶשְׁתַּחֲוֶה אֶל הֵיכַל קָדְשְׁךָ בְּיִרְאָתֶךָ.
יהוה אָהַבְתִּי מְעוֹן בֵּיתֶךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ.
וַאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה, אֶבְרְכָה לִפְנֵי יהוה עֹשִׂי.
וַאֲנִי תְפִלָּתִי לְךָ יהוה, עֵת רָצוֹן,
אֱלֹהִים בְּרָב־חַסְדֶּךָ, עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ.

שַׁחַר אֲבַקֶּשְׁךָ צוּרִי וּמִשְׂגַּבִּי
אֶעְרָךְ לְפָנֶיךָ שַׁחֲרִי וְגַם עַרְבִּי.
לִפְנֵי גְדֻלָּתְךָ אֶעְמֹד וְאֶבָּהֵל
כִּי עֵינְךָ תִרְאֶה כָּל מַחְשָׁבוֹת לִבִּי.
מַה זֶּה אֲשֶׁר יוּכַל הַלֵּב וְהַלָּשׁוֹן
לַעֲשׂוֹת וּמַה כֹּחַ רוּחִי בְּתוֹךְ קִרְבִּי.
הֵנָּה לְךָ תִיטַב זִמְרַת אֱנוֹשׁ עַל כֵּן
אוֹדְךָ בְּעוֹד תִּהְיֶה נִשְׁמַת אֱלוֹהַּ בִּי.

HOW LOVELY מַה טֹּבוּ. Numbers 24:5. These words were uttered by the gentile prophet Balaam, who had been hired to curse Israel but instead blessed them. Many rabbinic readings of this verse understood the "dwellings of Jacob" (literally, "tents of Jacob") and the "sanctuaries of Israel" to refer to houses of study and prayer houses (Babylonian Talmud, Sanhedrin 105b, for instance). Interestingly, we enter the synagogue with the words of a non-Jew, here used to praise the synagogue. This verse was added to the service in the late Middle Ages, when European royal courts became more formal, which warranted a similarly formal introduction to our worship of the Sovereign of All.

AS FOR ME וַאֲנִי. Three of the verses quoted here begin with the word *ani*, "I." The worshipper enters the synagogue as an individual and then joins the community. The first verse mentions bowing toward the sanctuary; some people bow in the direction of the ark upon entering the synagogue.

I ENTER YOUR HOUSE אָבוֹא בֵיתֶךָ. Psalm 5:8. Although the verse originally referred to the Temple in Jerusalem, references describing the Temple came to be applied to the synagogue, which the sages called a *mikdash me'at*, "a minor sanctuary." In this, they were interpreting the prophet Ezekiel, who assures the exiles in Babylonia that God is with them in the "small sanctuaries" of foreign lands (Ezekiel 11:16).

I LOVE YOUR HOUSE אָהַבְתִּי מְעוֹן בֵּיתֶךָ. Psalm 26:8. Here again, the original reference was to the Temple, but it was later understood to describe the synagogue.

I WILL BOW AND PROSTRATE MYSELF וַאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה. The liturgy recasts Psalm 95:6 from the plural to the singular, as all the passages opening the service are phrased in the singular. The ancient rabbis declared that the bowing performed during the Amidah fulfilled the function of kneeling and prostration. Today, prostration takes place in the synagogue only on the High Holy Days, though some medieval pietistic practices emphasized kneeling while praying at home.

RESPOND TO ME עֲנֵנִי. Psalm 69:14. Perhaps the most primal prayer: may our words be heard and responded to.

AT DAWN I SEEK YOU שַׁחַר אֲבַקֶּשְׁךָ. This poem was written by Solomon ibn Gabirol (1021–1058, Spain) as a morning meditation to be recited by the prayer leader. It begins with a confession of human inadequacy, even to offer prayers, but ends by evoking the soul—the spirit of God in each human being, and the source of human inspiration.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Teach Me, God, To Bless and To Pray

לַמְּדֵנִי אֱלֹהַי,
בָּרֵךְ וְהִתְפַּלֵּל
עַל סוֹד עָלֶה קָמֵל,
עַל גַּבֵּהּ פְּרִי בָּשֵׁל,
עַל הַחֲרוּת הַזֹּאת:
לִרְאוֹת, לָחוּשׁ, לִנְשׁוֹם,
לָדַעַת, לִיחֵל, לְהִכָּשֵׁל.

לַמֵּד אֶת־שִׂפְתוֹתַי
בְּרָכָה וְשִׁיר הַלֵּל
בְּהִתְחַדֵּשׁ וְמַגִּיעַ עִם בֹּקֶר
וְעִם לָיִל,
לְכָל יְהֶיה יוֹמִי הַיּוֹם
כִּתְמוֹל שִׁלְשׁוֹם,
לְכָל יְהֶיה עָלַי יוֹמִי הֶרְגֵּל.

Teach me, God,
to bless and to pray
for the secret within the
enfolded leaf,
the glow of a ripening fruit,
and this freedom:
to see,
to sense,
to breathe,
to know,
to celebrate,
to fail.

Teach my lips how
to bless and sing praises
as Your time is renewed
with the arrival of morning
and evening,
that my day today
be not like my yesterdays,
that my day not simply
be habit.

—LEA GOLDBERG

Our Relation to Others

Rabbi Ḥanina ben Dosa would say: One with whom people are pleased, the divine spirit is pleased; and one with whom people are displeased, the divine spirit is displeased.

—PIRKEI AVOT

Putting on the Tallit

While reciting the meditation and the b'rakhah, it is customary to hold the tallit. After saying the b'rakhah we enwrap ourselves with it. Some have the custom of first wrapping the tallit around their head and body, symbolically surrounding themselves with the Presence of God, and then draping it around their shoulders.

Let me praise ADONAI—
for You, ADONAI my God, are surely great;
clothed in glory and majesty,
wrapped in a cloak of light,
You stretch out the heavens like a sheet of cloth.

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 enwrap ourselves with *tzitzit*.

Barukh atah Adonai eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu l'hitateif ba-tzitzit.

Just as I wrap my body in a *tallit*,
so may my soul wrap itself in the light of Your Presence.

How precious is Your kindly love, God,
that human beings are sheltered in the
shadow of Your wings!
They are sated with the abundance in Your house;
You give them drink from Your delightful streams.
You are the source of life; in Your light do we see light.

Ki im'kha m'kor ḥayim, b'or'kha nireh or.

Pour out Your love to those who would know You,
and Your righteousness to those whose hearts are true.

OUR RELATION TO OTHERS

I hereby accept the obligation
of fulfilling the Creator's mitzvah as written in the Torah:
Love your neighbor as yourself.

Hareini m'kabel/m'kabelet alai mitzvat ha-borei:
V'ahavta l'rei·akha kamokha.

עֲטִיפַת טַלִּית

While reciting the meditation and the b'rakhah, it is customary to hold the tallit. After saying the b'rakhah we enwrap ourselves with it. Some have the custom of first wrapping the tallit around their head and body, symbolically surrounding themselves with the Presence of God, and then draping it around their shoulders.

בָּרְכִי נַפְשִׁי אֶת־יהוה,
יהוה אֱלֹהַי גָּדַלְתָּ מְאֹד,
הוֹד וְהָדָר לָבָשְׁתָּ.
עֹטֶה אוֹר כַּשַּׂלְמָה,
נוֹטֶה שָׁמַיִם כַּיְרִיעָה.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִת.

כְּשֵׁם שֶׁגּוּפִי מִתְעַטֵּף בְּטַלִּית,
כָּךְ תִּתְעַטֵּף נִשְׁמָתִי בְּאוֹר שְׁכִינָתְךָ.

מַה יָּקָר חַסְדְּךָ, אֱלֹהִים,
וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יֶחֱסָיוּן.
יִרְוְיֻן מִדֶּשֶׁן בֵּיתֶךָ, וְנַחַל עֲדָנֶיךָ תַשְׁקֵם.
כִּי עִמְּךָ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאֶה אוֹר.
מְשֹׁךְ חַסְדְּךָ לְיֹדְעֶיךָ, וְצִדְקָתְךָ לְיִשְׁרֵי לֵב.

הֲרֵינִי מְקַבֵּל\מְקַבֶּלֶת עָלַי מִצְוַת הַבּוֹרֵא:
וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ.

PUTTING ON THE TALLIT. As explained in Numbers 15:39–40, the *tzitzit*, the fringes of the *tallit*, serve to remind us of the Torah's mitzvot and of the ideal of holiness to which we are summoned.

LET ME PRAISE בָּרְכִי נַפְשִׁי. Psalm 104:1–2.

HOW PRECIOUS מַה יָּקָר. Psalm 36:8–11. These verses speak of God's protection. With their recitation, being enwrapped in the *tallit* becomes an embodiment of being enfolded in the wings of the Shekhinah. In Hebrew, the word for wing, *kanaf*, is the same as the word for corner (on which the *tzitzit* are tied). Thus, the corners of the *tallit* become symbolic of the wings of the Shekhinah, God's Presence.

ABUNDANCE מִדֶּשֶׁן. This Hebrew word is primarily used in the Torah to describe the sacrificial elements burnt on the altar. Thus, to say that we are sated by God's *deshen*, abundance, suggests that God gives us back the gifts we have offered—though in the hands of God they have been transformed: we offered a physical offering, which, rising to heaven, has been returned to us as spiritual nourishment.

LOVE YOUR NEIGHBOR וְאָהַבְתָּ לְרֵעֲךָ. Leviticus 19:18. The mystic Isaac Luria (1534–1572, Safed) began each day with this reminder of the command to love, believing that this commitment to try to love others—even if we are as yet unable to fulfill it completely—is a necessary condition of our experiencing divine love.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Who Gives Sight to the Blind

When we thank God for giving sight to the blind, we express thankfulness not only for the literal gift of sight, but also for our capacity for insight, for our ability to be aware of the world around us, and for the capacity to understand ourselves and our world.

Rabbi Benjamin said: We are all blind until the Holy One enlightens our eyes, as the Bible records regarding Hagar, "And God opened her eyes and she saw a well" (Genesis 21:19).

—GENESIS RABBAH

Imitating God

Our prayers thanking God for the clothes we wear and for the ability to stand up and walk about are also a reminder of the imperative for us to provide clothing for the "naked," to offer help to those who are in physical need, and to defend those who are unjustifiably "bound." The ancient rabbis commented on the verse, "You shall follow Adonai your God…" (Deuteronomy 13:5)—just as God is kind and loving, so too you should be kind and loving; just as God performs acts of generosity, so should you; just as God is patient, so should you be, as it is written, "You shall make yourselves holy, for I, Adonai your God, am holy" (Leviticus 19:2).

—*based on* THE BABYLONIAN TALMUD

Blessings for a New Day

We rise.

Barukh atah ADONAI, our God, sovereign of time and space,

who enables the bird to distinguish day from night,

who made me in the divine image,

who made me free,

who made me a Jew,

who gives sight to the blind,

who clothes the naked,

Barukh atah Adonai eloheinu melekh ha-olam,
asher natan la-sekhvi vinah l'havḥin bein yom u-vein lailah.
Barukh atah Adonai eloheinu melekh ha-olam,
she-asani b'tzalmo.
Barukh atah Adonai eloheinu melekh ha-olam,
she-asani ben/bat ḥorin.
Barukh atah Adonai eloheinu melekh ha-olam,
she-asani yisrael.
Barukh atah Adonai eloheinu melekh ha-olam,
pokei·aḥ ivrim.
Barukh atah Adonai eloheinu melekh ha-olam,
malbish arumim.

בִּרְכוֹת הַשַּׁחַר

We rise.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשַׂנִי בְּצַלְמוֹ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשַׂנִי בֶּן\בַּת חוֹרִין.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשַׂנִי יִשְׂרָאֵל.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עִוְרִים.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.

BLESSINGS FOR A NEW DAY בִּרְכוֹת הַשַּׁחַר. As reported in the Babylonian Talmud, most of the *b'rakhot* in this collection were originally recited at home as one went through the daily acts of waking and rising (Berakhot 60b). Each passage extols God as we begin the day: on arising from sleep, on hearing the birds sing, on dressing, on taking one's first steps, and so on. Maimonides stated: "These *b'rakhot* are without a prescribed order; each is to be recited only on the appropriate occasion… and not as part of the synagogue service" (Mishneh Torah, Hilkhot Tefillah 7:7, 9). Other authorities, however, beginning with the siddur of Rav Amram Gaon in the 9th century, recommended the public recitation of these *b'rakhot*. This has been the standard Ashkenazic practice to this day; the common Sephardic practice is to recite these *b'rakhot* privately and to begin the service with the morning psalms.

BARUKH בָּרוּךְ. Many commentators argue that the word *barukh* is not a passive verb meaning "blessed," but rather an adjective descriptive of God: God is the wellspring of all blessings. (The similar-sounding Hebrew word *b'reikhah* means "pool of water.") Thus the opening words of a *b'rakhah* are an acknowledgment that God is the source of all blessings (*Meir ibn Gabbai*).

WHO ENABLES THE BIRD TO DISTINGUISH אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה. We are a part of the natural world, responding to the morning sunlight as does all of nature. This first blessing attributes understanding to the animal realm and points to humans taking instruction from them.

The language is taken from the Book of Job (38:36), where God responds to Job out of the whirlwind, saying: "Who placed wisdom in the most hidden places? Who gave understanding to the bird? Who is wise enough to describe the heavens?" The word used for bird is *sekhvi*, and the Babylonian Talmud identifies it as a rooster (Rosh Hashanah 26a).

WHO MADE ME IN THE DIVINE IMAGE שֶׁעָשַׂנִי בְּצַלְמוֹ. This blessing and the next one ("who made me free") are versions of blessings mentioned in the Tosefta (Berakhot 6:18) and in the Babylonian Talmud (Menaḥot 43b). They have been emended in Conservative prayerbooks on the basis of manuscript fragments, found in the Cairo Genizah.

WHO MADE ME A JEW שֶׁעָשַׂנִי יִשְׂרָאֵל. This positive formulation is the wording in the Babylonian Talmud (Menaḥot 43b).

WHO GIVES SIGHT TO THE BLIND פּוֹקֵחַ עִוְרִים. Said when opening the eyes. Many of these blessings are taken from the psalmist's descriptions of God's actions: ". . . sets prisoners free . . . restores sight to the blind . . . makes those who are bent stand straight . . ." (Psalm 146:7–8).

WHO CLOTHES THE NAKED מַלְבִּישׁ עֲרֻמִּים. God's clothing of Adam and Eve (Genesis 3:21) was an act of kindness exhibited to these first humans, even as they were exiled from the Garden.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Barukh atah Adonai, our God, sovereign of time and space,
who endows each and every living thing with unique capabilities and purpose,
and creates me in the divine image;
who grants me free will, and the ability to exercise it,
and blesses me with the gift and responsibility of being a Jew;
who opens my eyes to the world around and within me, blessing me with insight, awareness, and understanding,
and protects me when I feel vulnerable, exposed, or ashamed;
who frees me from all that limits or confines me,
and restores my dignity when I feel bent or broken;
who leads me back to solid ground when the world shifts beneath my feet,
and guides me along my path when I am lost or confused;
who creates me with needs, and the wherewithal to meet them,
and strengthens the people Israel with the courage to embody our beliefs;
who crowns the people Israel with a sense of mission and purpose,
and renews me each night when I am weary, that I may awake to each new day with strength.

—JAN UHRBACH

who releases the bound,
who straightens those who are bent,
who stretches out the earth over the waters,
who steadies our steps,
who has provided for all my needs,
who strengthens the people Israel with courage,
who crowns the people Israel with glory,
and who gives strength to the weary.

Barukh atah Adonai eloheinu melekh ha-olam, matir asurim.
Barukh atah Adonai eloheinu melekh ha-olam, zokef k'fufim.
Barukh atah Adonai eloheinu melekh ha-olam,
roka ha-aretz al ha-mayim.
Barukh atah Adonai eloheinu melekh ha-olam,
ha-meikhin mitzadei gaver.
Barukh atah Adonai eloheinu melekh ha-olam,
she-asah li kol tzorki.
Barukh atah Adonai eloheinu melekh ha-olam, ozer yisrael bigvurah.
Barukh atah Adonai eloheinu melekh ha-olam, oter yisrael b'tifarah.
Barukh atah Adonai eloheinu melekh ha-olam,
ha-noten laya·eif ko·aḥ.

Barukh atah Adonai, our God, sovereign of time and space,
who removes sleep from my eyes and slumber from my eyelids.

May it be Your will, our God and God of our ancestors,
that You accustom us to study Your Torah
and cling to Your mitzvot;
do not lead us into error, or transgression, or sin,
nor subject us to trials or disgrace.
Do not let the inclination to evil control us,
and distance us from people who would do us evil
and from friends who commit evil;
spur in us the yearning to do good and to act with goodness.
Bend our will and our desires to Your service.

► Today and every day, may You look upon us, and may all who see us look upon us, with eyes filled with kindness, love, and compassion. Act toward us with kindly love.
Barukh atah Adonai, who acts with kindly love to the people Israel.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
רוֹקַע הָאָרֶץ עַל הַמָּיִם.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמֵּכִין מִצְעֲדֵי גָבֶר.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂה לִי כָּל־צָרְכִּי.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אוֹזֵר יִשְׂרָאֵל בִּגְבוּרָה.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַנּוֹתֵן לַיָּעֵף כֹּחַ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמַּעֲבִיר שֵׁנָה מֵעֵינַי וּתְנוּמָה מֵעַפְעַפָּי.
וִיהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], שֶׁתַּרְגִּילֵנוּ בְּתוֹרָתֶךָ, וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ,
וְאַל תְּבִיאֵנוּ לֹא לִידֵי חֵטְא, וְלֹא לִידֵי עֲבֵרָה וְעָוֹן, וְלֹא
לִידֵי נִסָּיוֹן, וְלֹא לִידֵי בִזָּיוֹן, וְאַל תַּשְׁלֵט־בָּנוּ יֵצֶר הָרָע,
וְהַרְחִיקֵנוּ מֵאָדָם רָע וּמֵחָבֵר רָע. וְדַבְּקֵנוּ בְּיֵצֶר הַטּוֹב
וּבְמַעֲשִׂים טוֹבִים, וְכוֹף אֶת־יִצְרֵנוּ לְהִשְׁתַּעְבֵּד־לָךְ.
► וּתְנֵנוּ הַיּוֹם, וּבְכָל־יוֹם, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ,
וּבְעֵינֵי כָל־רוֹאֵינוּ, וְתִגְמְלֵנוּ חֲסָדִים טוֹבִים.
בָּרוּךְ אַתָּה יהוה, גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

WHO RELEASES THE BOUND מַתִּיר אֲסוּרִים. Releasing the fetters of wickedness, freeing the oppressed, feeding the hungry, and providing for the homeless are mentioned by the prophet Isaiah as acts that God desires of human beings (58:6).

WHO STRAIGHTENS THOSE WHO ARE BENT זוֹקֵף כְּפוּפִים. Literally, "making those who are bowed down stand upright." This phrase, as found in Psalm 146:8, is the biblical warrant for standing up straight when God's name is pronounced, after having bowed at the beginning of a blessing.

WHO STRETCHES OUT THE EARTH OVER THE WATERS רוֹקַע הָאָרֶץ עַל הַמָּיִם. Psalm 136:6. Genesis depicts dry land being formed from the splitting of the primal waters.

MAY IT BE YOUR WILL וִיהִי רָצוֹן. A prayer recorded in the Babylonian Talmud (Berakhot 60b).

TRIALS נִסָּיוֹן. The trials of life are many: confronting personal illness or tragic situations, difficult ethical dilemmas, temptations that may endanger us. In addition, because faith is often accompanied by doubt, and even the strongest faith may be vulnerable in trying times, we hope that today will affirm rather than challenge our faith.

INCLINATION TO EVIL יֵצֶר הָרָע. The ancient rabbis believed that we are subject to impulses that lead us to do good or evil. For instance, competitiveness can spur us to exert greater energy but it can also lead to hurtful behavior. The yearning for fame and the approbation of others can influence us to perform acts of kindness and to exercise leadership roles, but it can also produce egos that are never satisfied. We yearn to do good, but we are often impeded by our jealousies, our self-concern, and our desire for mastery and conquest.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Both in Private and in Public

The Torah directs that the ark, which was to contain the tablets, be overlaid with gold both inside and out (Exodus 25:11). The ancient rabbis asked: Why must it be golden on the inside, where, after all, no one will see it? To teach us that we are like the ark—our outer lives and our inner lives should be consistent.

—BABYLONIAN TALMUD

Who We Are

The Ḥasidic master Simḥah Bunam taught: Each person should carry in his or her pockets two notes. One should read, "The world was created for me." The other should read, "I am but dust and ashes."

Descendants of Abraham

What is at stake in our lives is more than the fate of one generation. In this moment we, the living, are Israel. The tasks begun by the patriarchs and prophets, and carried out by countless Jews of the past, are now entrusted to us. No other group has superseded them. We are the only channel of Jewish tradition, those who must save Judaism from oblivion, those who must hand over the entire past to the generations to come. We are either the last, the dying, Jews or else we are those who will give new life to our tradition. Rarely in our history has so much been dependent upon one generation. We shall either forfeit or enrich the legacy of the ages.

—ABRAHAM JOSHUA HESCHEL

Living with Life's Tensions

We are caught in the tension between our roles as unique beings capable of great accomplishment, and the knowledge that we are mortal and that our fate is to die and disappear. Prayer helps mediate this tension by impressing on us a sense of thankfulness for the gift of life, the gift of a single day.

A Penitential Prayer

Both in private and in public, a person should always be in awe of heaven, acknowledging the truth, speaking truth in one's heart, and upon arising one should declare:

Master of all worlds! Not upon our merit do we rely
in pleading before You, but upon Your great compassion.
What are we? What is our life?
Our goodness? Our righteousness?
Our achievement? Our power? Our victories?
What shall we say in Your presence,
ADONAI our God and God of our ancestors?
Heroes count as nothing in Your presence,
the famous are as though they had never been,
the wise seem ignorant, the clever as lacking reason.
For the sum of our deeds is chaos;
in Your presence our lives seem futile.
Human beings have no superiority over beasts, for all is vanity.

Surely, though, we are Your people, partners to Your covenant: descendants of Abraham, who loved You, to whom You made a pledge on Mount Moriah; the seed of Isaac, his designated heir, who was bound upon the altar; the congregation of Jacob, Your firstborn son, whom You renamed Israel and Jeshurun because of the love You bore him, and the delight he gave You.

לְעוֹלָם יְהֵא אָדָם יְרֵא שָׁמַיִם בַּסֵּתֶר וּבַגָּלוּי,
וּמוֹדֶה עַל הָאֱמֶת, וְדוֹבֵר אֱמֶת בִּלְבָבוֹ, וְיַשְׁכֵּם וְיֹאמַר:

רִבּוֹן כָּל־הָעוֹלָמִים, לֹא עַל צִדְקוֹתֵינוּ אֲנַחְנוּ מַפִּילִים
תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַבִּים.
מָה אֲנַחְנוּ, מָה חַיֵּינוּ,
מָה חַסְדֵּנוּ, מַה צִדְקֵנוּ,
מַה יְשׁוּעָתֵנוּ, מַה כֹּחֵנוּ, מַה גְּבוּרָתֵנוּ.
מַה נֹּאמַר לְפָנֶיךָ,
יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
הֲלֹא כָּל־הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךָ,
וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ,
וַחֲכָמִים כִּבְלִי מַדָּע, וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל.
כִּי כָל־מַעֲשֵׂינוּ תֹהוּ,
וִימֵי חַיֵּינוּ הֶבֶל לְפָנֶיךָ,
וּמוֹתַר הָאָדָם מִן הַבְּהֵמָה אָיִן, כִּי הַכֹּל הָבֶל.

אֲבָל אֲנַחְנוּ עַמְּךָ, בְּנֵי בְרִיתֶךָ, בְּנֵי אַבְרָהָם אֹהַבְךָ
שֶׁנִּשְׁבַּעְתָּ לוֹ בְּהַר הַמּוֹרִיָּה, זֶרַע יִצְחָק יְחִידוֹ,
שֶׁנֶּעֱקַד עַל גַּבֵּי הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בִּנְךָ בְּכוֹרֶךָ,
שֶׁמֵּאַהֲבָתְךָ שֶׁאָהַבְתָּ אוֹתוֹ, וּמִשִּׂמְחָתְךָ שֶׁשָּׂמַחְתָּ בּוֹ,
קָרָאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל וִישֻׁרוּן.

A PERSON SHOULD ALWAYS BE IN AWE OF HEAVEN לְעוֹלָם יְהֵא אָדָם. This passage is taken from the 1st-millennium midrash Seder Eliyahu Rabbah (chapter 19). The midrash is interpreting Isaiah 33:18, "Your heart shall murmur in awe."

WHAT ARE WE? WHAT IS OUR LIFE? מָה אֲנַחְנוּ, מָה חַיֵּינוּ. The phrase is mentioned in the Babylonian Talmud as forming an essential formula of confession (Yoma 87b). Originally it was part of the Yom Kippur liturgy, but it was thought to be appropriate to be recited daily. Throughout the Middle Ages it was a custom of the pious to rise in the middle of the night to pray and study; this was thought to be a time when God's mercy could especially be called upon. This prayer became part of that nightly ritual, which included a confession of sins and a plea for forgiveness. Its place in this part of the prayerbook is a remnant of this penitential custom.

VANITY הֶבֶל. The word is the same as used in the opening verses of Kohelet (Ecclesiastes) and variously translated there as "vanity," "futility," and "fleeting breath."

ABRAHAM, WHO LOVED YOU בְּנֵי אַבְרָהָם אֹהַבְךָ. The phrase originates in 2 Chronicles 20:7.

TO WHOM YOU MADE A PLEDGE שֶׁנִּשְׁבַּעְתָּ לוֹ. In some traditions, the biblical passage of the binding of Isaac is read before this prayer. After the binding of Isaac, the angel promises Abraham in God's name, "I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. All the nations of the earth shall bless themselves by your descendants because you have obeyed My command" (Genesis 22:17–18).

WHOM YOU RENAMED ISRAEL קָרָאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל. Abraham, Sarah, and Jacob all had their names changed by God as a sign of God's promise to them. In Jacob's case this name change is recorded twice—once when he wrestles with the angel, and then again when God appears to him at Bethel as he is about to descend to Egypt and blesses him: "Be fertile and increase; a nation, yes, an assembly of nations, shall descend from you…" (Genesis 35:11–12). Isaac, though, was named by God in the womb (17:19) and so always kept his name (Talmud of the Land of Israel, Berakhot 1:4).

AND JESHURUN וִישֻׁרוּן. Another name for the people Israel (Deuteronomy 32:15, Isaiah 44:2). It is derived from the word meaning "upright."

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

לְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת לְךָ וּלְשַׁבֵּחֲךָ וּלְפָאֶרְךָ
וּלְבָרֵךְ וּלְקַדֵּשׁ וְלָתֵת שֶׁבַח וְהוֹדָיָה לִשְׁמֶךָ.
◄ אַשְׁרֵינוּ, מַה טּוֹב חֶלְקֵנוּ,
וּמַה נָּעִים גּוֹרָלֵנוּ,
וּמַה יָּפָה יְרֻשָּׁתֵנוּ.
אַשְׁרֵינוּ, שֶׁאֲנַחְנוּ מַשְׁכִּימִים וּמַעֲרִיבִים,
עֶרֶב וָבֹקֶר, וְאוֹמְרִים פַּעֲמַיִם בְּכָל־יוֹם:

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד.

Recited quietly: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

אַתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם,
אַתָּה הוּא מִשֶּׁנִּבְרָא הָעוֹלָם,
אַתָּה הוּא בָּעוֹלָם הַזֶּה,
וְאַתָּה הוּא לָעוֹלָם הַבָּא.
אַתָּה הוּא יהוה אֱלֹהֵינוּ בַּשָּׁמַיִם וּבָאָרֶץ,
וּבִשְׁמֵי הַשָּׁמַיִם הָעֶלְיוֹנִים.
אֱמֶת,
אַתָּה הוּא רִאשׁוֹן
וְאַתָּה הוּא אַחֲרוֹן,
וּמִבַּלְעָדֶיךָ אֵין אֱלֹהִים.
◄ קַדֵּשׁ אֶת־שִׁמְךָ עַל מְקַדִּישֵׁי שְׁמֶךָ,
וְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָמֶךָ,
וּבִישׁוּעָתְךָ תָּרִים וְתַגְבִּיהַּ קַרְנֵנוּ.
בָּרוּךְ אַתָּה יהוה, מְקַדֵּשׁ אֶת־שִׁמְךָ בָּרַבִּים.

HEAR, O ISRAEL שְׁמַע יִשְׂרָאֵל. Although the full Sh'ma will be recited later in the service, its first line was inserted here to fulfill the obligation of reciting the Sh'ma "when you rise up"; it was recited at home. Similarly in the evening, though the Sh'ma is recited as part of the evening service, the first paragraph is said again before retiring, in order to fulfill the scriptural obligation of reciting it "when you lie down" (Deuteronomy 6:7).

YOU WERE אַתָּה הוּא. This emphatic phrase (literally, "You are the one who…") appears a total of seven times in this passage. Given that the number seven has mystical significance, this sevenfold refrain may have served as a meditational exercise.

BEFORE THE WORLD WAS CREATED עַד שֶׁלֹּא נִבְרָא הָעוֹלָם. A credal statement to the effect that God is beyond time also follows the Sh'ma recited later in the morning service (see page 157). Both are perhaps intended as an interpretation of the meaning of God's uniqueness affirmed in the Sh'ma: the God who is one is eternal.

TRULY, YOU ARE FIRST אֱמֶת, אַתָּה הוּא רִאשׁוֹן. These words are adapted from Isaiah 44:6, where God proclaims: "I am the first and I am the last, and there is no God but Me."

Therefore it is our duty to thank You and glorify You,
to bless and sanctify and praise Your name.
► How blessed we are:
how goodly is our portion,
how delightful our lot,
how beautiful our inheritance!
How blessed are we that twice each day, morning and evening,
as we awaken and as we end our day, we say:

Hear, O Israel, ADONAI is our God, ADONAI is one.
Sh'ma yisrael, Adonai eloheinu Adonai eḥad.

Recited quietly: Praised be the name of the one whose
glorious sovereignty is forever and ever.
Barukh shem k'vod malkhuto l'olam va-ed.

You were before the world was created,
and You are since creation;
You are in this world,
and You will be in the world that is coming.
You are ADONAI our God, in the heavens and on earth,
even in the highest heavens.
Truly,
You are first and You are last,
and beside You, there is no other.
► Manifest Your holiness through those who hallow Your
name, and hallow Your name in this world;
as Your deliverance arrives, raise up our heads with pride.
Barukh atah ADONAI, who sanctifies Your name through
community.

The Song of "You"

Levi Yitzḥak of Berditchev used to sing a song, part of which is as follows:

Where I wander —You!
Where I ponder —You!
Only You, You again,
always You!
You! You! You!
When I am gladdened
—You!
When I am saddened
—You!
Only You, You again,
always You!
You! You! You!
Sky is You! Earth is You!
You above! You below!
In every trend,
at every end,
Only You, You again,
always You!
You! You! You!

(*translated by Olga Marx*)

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Blessings Before Study

א

One should say the blessings on the Torah in the morning as if one were once again standing at Sinai receiving the Torah from God.

—JACOB BEN ASHER

ב

The purpose of saying blessings over the Torah is to remind us that study of Torah is not only an intellectual task but also a spiritual one—study of Torah should lead to deeper and deeper spiritual experience. Through Torah study we build the Temple where heaven and earth meet.

—JOEL SIRKES

And Bestow Upon You Kindness

Some say the meaning of the phrase in the Priestly Blessing is that God will look kindly on you and grant you that which you wish. Others interpret the phrase to mean that God will bless you so that you are treated with kindness by others.

—SIFREI NUMBERS

B'rakhot Before Studying Torah

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 engage with the words of Torah.

Barukh atah Adonai eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu la-asok b'divrei torah.

May You make the words of Your Torah sweet in our mouths and in the mouths of the house of Israel, Your people, so that we, our children, and all the children of the house of Israel may come to know Your name and study Torah for its own sake.
Barukh atah ADONAI, who teaches Torah to Your people Israel.

Barukh atah ADONAI, our God, sovereign of time and space, who has chosen us from among all peoples, giving us the Torah.
Barukh atah ADONAI, who gives the Torah.

Passages of Study

TORAH:

May ADONAI bless and protect you.
May ADONAI's countenance shine upon you
and may ADONAI bestow kindness upon you.
May ADONAI's countenance be lifted toward you
and may ADONAI grant you peace. Numbers 6:24–26

MISHNAH:

These are the deeds for which there is no prescribed measure: leaving the produce at the corner of a field for the poor, offering the gift of first fruits to the Temple, pilgrimage offerings on the three festivals, deeds of kindness and love, and the study of Torah. Mishnah Peah 1:1

TALMUD:

These are the deeds that yield immediate fruit and continue to yield fruit in time to come: honoring parents; performing deeds of kindness and love; attending the house of study morning and evening; providing hospitality; visiting the sick; helping the needy bride; attending the dead; probing the meaning of prayer; making peace between one person and another, and between husband and wife. And the study of Torah is the most basic of them all. *based on* Babylonian Talmud, Kiddushin 39b

בִּרְכוֹת הַתּוֹרָה

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה.
וְהַעֲרֶב־נָא יהוה אֱלֹהֵינוּ אֶת־דִּבְרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי
עַמְּךָ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצֶאֱצָאֵינוּ וְצֶאֱצָאֵי עַמְּךָ
בֵּית יִשְׂרָאֵל כֻּלָּנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתֶךָ לִשְׁמָהּ.
בָּרוּךְ אַתָּה יהוה, הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים, וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
בָּרוּךְ אַתָּה יהוה, נוֹתֵן הַתּוֹרָה.

TORAH:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָּ.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. במדבר ו:כד-כו

MISHNAH:

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר: הַפֵּאָה וְהַבִּכּוּרִים וְהָרֳאָיוֹן
וּגְמִילוּת חֲסָדִים וְתַלְמוּד תּוֹרָה. משנה פאה א:א

TALMUD:

אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶם בָּעוֹלָם הַזֶּה וְהַקֶּרֶן
קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא, וְאֵלּוּ הֵן: כִּבּוּד אָב וָאֵם, וּגְמִילוּת
חֲסָדִים, וְהַשְׁכָּמַת בֵּית הַמִּדְרָשׁ שַׁחֲרִית וְעַרְבִית,
וְהַכְנָסַת אוֹרְחִים, וּבִקּוּר חוֹלִים, וְהַכְנָסַת כַּלָּה, וּלְוָיַת
הַמֵּת, וְעִיּוּן תְּפִלָּה, וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ וּבֵין
אִישׁ לְאִשְׁתּוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם.

תלמוד בבלי, קדושין לט ב, עם הוספות

TO ENGAGE WITH THE WORDS OF TORAH לַעֲסוֹק בְּדִבְרֵי תוֹרָה. The blessing is not phrased "to learn Torah," as if Torah were something fixed that one could acquire. When we "engage" with Torah we become active participants: querying it, drawing out its implications, and incorporating its teachings into our lives.

TO KNOW YOUR NAME יוֹדְעֵי שְׁמֶךָ. To know God's name is to act in a holy way—justly, compassionately, truthfully.

PASSAGES OF STUDY. The ancient rabbis categorized three types of study: biblical study (*mikra*); study of the oral tradition, which became codified in the Mishnah (circa 225 C.E.); and study of the elaboration of that tradition (called in Aramaic *g'mara* and in Hebrew *talmud*). Versions of that process constitute the Talmud of the Land of Israel (edited until the year 425 C.E.) and the Babylonian Talmud (edited in the 6th–7th centuries C.E.). Having recited the blessings over studying Torah, one should then proceed to engage in study—and the traditional liturgy immediately offers examples of these three kinds of study.

LEAVING THE PRODUCE AT THE CORNER OF A FIELD FOR THE POOR הַפֵּאָה. Leaving the corner of the field for the poor may be the simplest of acts: it is entirely passive and the Mishnah teaches that the amount one leaves for the poor is totally up to each individual. Maimonides elaborates all the laws of *tzedakah* in the section of his law code dealing with this mitzvah, as if to say that *tzedakah* begins with the simplest of acts.

THESE ARE THE DEEDS THAT YIELD IMMEDIATE FRUIT אֵלּוּ דְבָרִים… בָּעוֹלָם הַזֶּה. This list from tractate Kiddushin was expanded through the Middle Ages (Mishneh Torah, Hilkhot Matnot Aniyim), and variations are extant in different prayerbooks; "peace between husband and wife" is one such addition.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

ADDITIONAL PASSAGES OF STUDY

א

גְּדוֹלָה תוֹרָה יוֹתֵר מִן הַכְּהֻנָּה וּמִן הַמַּלְכוּת, שֶׁהַמַּלְכוּת נִקְנֵית בִּשְׁלֹשִׁים מַעֲלוֹת, וְהַכְּהֻנָּה נִקְנֵית בְּעֶשְׂרִים וְאַרְבָּעָה, וְהַתּוֹרָה נִקְנֵית בְּאַרְבָּעִים וּשְׁמוֹנָה דְּבָרִים. וְאֵלּוּ הֵן:

Torah is greater than the priesthood or royalty, for kingship is acquired through thirty qualities and the priesthood through twenty-four, but Torah is acquired through forty-eight:

בְּתַלְמוּד,
through study,

בִּשְׁמִיעַת הָאֹזֶן,
through a listening ear,

בַּעֲרִיכַת שְׂפָתַיִם,
through careful use of speech,

בְּבִינַת הַלֵּב,
through an understanding heart,

בִּשְׂכְלוּת הַלֵּב,
through insight,

בְּאֵימָה,
through fear,

בְּיִרְאָה,
through awe,

בַּעֲנָוָה,
through humility,

בְּשִׂמְחָה,
through joy,

בְּשִׁמּוּשׁ חֲכָמִים,
through attending to scholars,

בְּדִקְדּוּק חֲבֵרִים,
through considered discussion with companions,

בִּפְלִפּוּל הַתַּלְמִידִים,
through challenging exchanges with students,

בְּיִשּׁוּב,
through equanimity,

בְּמִקְרָא,
through biblical studies,

בְּמִשְׁנָה,
through study of the Mishnah,

בְּמִעוּט שֵׁנָה,
through minimizing sleep,

בְּמִעוּט שִׂיחָה,
through minimizing idle conversation,

בְּמִעוּט תַּעֲנוּג,
through minimizing desires,

בְּמִעוּט שְׂחוֹק,
through minimizing frivolity,

בְּאֶרֶךְ אַפַּיִם,
through patience,

בְּלֵב טוֹב,
through a good heart,

בֶּאֱמוּנַת חֲכָמִים,
through trust in scholars,

בְּקַבָּלַת הַיִּסּוּרִין,
through acceptance of suffering,

TORAH IS GREATER גְּדוֹלָה תוֹרָה. The ancient rabbis said that there are three crowns: the crown of priesthood, the crown of kingship, and the crown of Torah (Pirkei Avot 4:17).

THIRTY QUALITIES בִּשְׁלֹשִׁים מַעֲלוֹת. The thirty qualities recommended for a king are listed in the minor tractate Kallah Rabbati (5:6).

TWENTY-FOUR עֶשְׂרִים וְאַרְבָּעָה. There are twenty-four rituals that only priests can perform.

Siddur Lev Shalem for Shabbat and Festivals

הַמַּכִּיר אֶת־מְקוֹמוֹ,
through knowing one's place,

וְהַשָּׂמֵחַ בְּחֶלְקוֹ,
through finding joy in one's lot,

וְהָעוֹשֶׂה סְיָג לִדְבָרָיו,
through making a fence about one's words,

וְאֵינוֹ מַחֲזִיק טוֹבָה לְעַצְמוֹ,
through not crediting one's own successes,

אָהוּב,
through being beloved,

אוֹהֵב אֶת־הַמָּקוֹם,
through loving God,

אוֹהֵב אֶת־הַבְּרִיּוֹת,
through loving humanity,

אוֹהֵב אֶת־הַצְּדָקוֹת,
through loving justice,

אוֹהֵב אֶת־הַמֵּישָׁרִים,
through loving honesty,

אוֹהֵב אֶת־הַתּוֹכָחוֹת,
through welcoming criticism,

וּמִתְרַחֵק מִן הַכָּבוֹד,
through shunning honors,

וְלֹא מֵגִיס לִבּוֹ בְּתַלְמוּדוֹ,
through not becoming arrogant because of one's studies,

וְאֵינוֹ שָׂמֵחַ בְּהוֹרָאָה,
through not being joyful in decision-making,

נוֹשֵׂא בְעֹל עִם חֲבֵרוֹ,
through sharing in another's burdens,

וּמַכְרִיעוֹ לְכַף זְכוּת,
through judging others favorably,

וּמַעֲמִידוֹ עַל הָאֱמֶת,
through insisting on truth,

וּמַעֲמִידוֹ עַל הַשָּׁלוֹם,
through insisting on peace,

וּמִתְיַשֵּׁב לִבּוֹ בְּתַלְמוּדוֹ,
through settling one's mind in study,

שׁוֹאֵל וּמֵשִׁיב,
through asking questions and responding to questions,

שׁוֹמֵעַ וּמוֹסִיף,
through listening and adding to the conversation,

הַלּוֹמֵד עַל מְנָת לְלַמֵּד,
through learning in order to teach,

וְהַלּוֹמֵד עַל מְנָת לַעֲשׂוֹת,
through learning in order to do,

הַמַּחְכִּים אֶת־רַבּוֹ,
through bringing new understanding to one's teachers,

וְהַמְכַוֵּן אֶת־שְׁמוּעָתוֹ,
through being precise in reporting what one has learned,

וְהָאוֹמֵר דָּבָר בְּשֵׁם אוֹמְרוֹ.
through reporting sayings in the speaker's name.

פרקי אבות ו:ו
Pirkei Avot 6:6

Copyright © 2016 by the Rabbinical Assembly

Finding Meaning

The students of Rabbi Ishmael interpreted the words of Jeremiah: "'For My words are like fire,' Adonai says, 'and as a hammer that splits a rock'" (Jeremiah 23:29)—just as a hammer splinters the rock into numerous fragments, so too are the words of Torah open to many meanings.

—BABYLONIAN TALMUD

The Act of Interpretation

The Ḥasidic master Elimelekh of Lizhensk connected these thirteen methods of interpretation to the Thirteen Attributes of God found in Exodus 34, which describe God as full of love, kindness, and forgiveness (see page 323); in fact, both of these texts are referred to in Hebrew as the *sh'losh esreih midot*, "the thirteen qualities." Elimelekh points out that interpreters of Torah have the power to bring both blessing and pain to the Jewish people. If they strive to embody the love, kindness, and forgiveness of the Thirteen Attributes in their own lives, then when they interpret the Torah according to the Thirteen Principles of Rabbi Ishmael, their teaching will be a teaching of love.

ב

PRINCIPLES OF INTERPRETING TORAH

Rabbi Ishmael taught that the Torah is expounded by these thirteen rules of textual interpretation:

A restriction applicable in general circumstances certainly applies to a more limited circumstance.

A general rule may be inferred from a similar phrase in two different texts.

A general rule may be derived from a single text or from two related texts.

A rule stated in general terms, but followed by one or two particular examples, is limited to those particular circumstances.

When a particular circumstance is stated and is then followed by a general rule, the law is expanded to include all that is similar to the particular circumstance.

When a general rule is stated, followed by a specific application, and then the general rule is restated, the law must be interpreted in terms of the specific limitation.

If the specification is needed to clarify an ambiguity in the general rule, then the specification teaches something about the general rule.

But when a subject naturally included in a general rule is treated separately, it is meant to limit the rule.

When the text states a general rule and specifies a penalty and then follows it with a particular instance covered by the general rule but does not state a punishment for it, it is meant to ordain a lesser penalty for the latter circumstance.

However, when a penalty is specified for a violation of the general rule and then is followed by a dissimilar circumstance, either a lesser or greater penalty may be intended.

A circumstance logically falling within a general rule but treated separately in the Torah remains outside the rule, unless the text specifically states that it is part of the general rule.

An obscure text may be clarified by its context or by subsequent usage.

Finally, contradictions between two texts may be reconciled by means of a third text.

Sifra 1

ב

רַבִּי יִשְׁמָעֵאל אוֹמֵר: בִּשְׁלֹשׁ עֶשְׂרֵה מִדּוֹת הַתּוֹרָה נִדְרֶשֶׁת:

מִקַּל וָחֹמֶר.

וּמִגְּזֵרָה שָׁוָה.

מִבִּנְיַן אָב מִכָּתוּב אֶחָד, וּמִבִּנְיַן אָב מִשְּׁנֵי כְתוּבִים.

מִכְּלָל וּפְרָט.

וּמִפְּרָט וּכְלָל.

כְּלָל וּפְרָט וּכְלָל, אִי אַתָּה דָן אֶלָּא כְּעֵין הַפְּרָט.

מִכְּלָל שֶׁהוּא צָרִיךְ לִפְרָט, וּמִפְּרָט שֶׁהוּא צָרִיךְ לִכְלָל.

כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא מִן הַכְּלָל לְלַמֵּד, לֹא לְלַמֵּד עַל עַצְמוֹ יָצָא, אֶלָּא לְלַמֵּד עַל הַכְּלָל כֻּלּוֹ יָצָא.

כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִטְעוֹן טְעַן אֶחָד שֶׁהוּא כְּעִנְיָנוֹ, יָצָא לְהָקֵל וְלֹא לְהַחֲמִיר.

כָּל־דָּבָר שֶׁהָיָה בִּכְלָל, וְיָצָא לִטְעוֹן טְעַן אַחֵר שֶׁלֹּא כְּעִנְיָנוֹ, יָצָא לְהָקֵל וּלְהַחֲמִיר.

כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִדּוֹן בְּדָבָר הֶחָדָשׁ, אִי אַתָּה יָכוֹל לְהַחֲזִירוֹ לִכְלָלוֹ עַד שֶׁיַּחֲזִירֶנּוּ הַכָּתוּב לִכְלָלוֹ בְּפֵירוּשׁ.

דָּבָר הַלָּמֵד מֵעִנְיָנוֹ, וְדָבָר הַלָּמֵד מִסּוֹפוֹ.

וְכֵן שְׁנֵי כְתוּבִים הַמַּכְחִישִׁים זֶה אֶת־זֶה, עַד שֶׁיָּבֹא הַכָּתוּב הַשְּׁלִישִׁי וְיַכְרִיעַ בֵּינֵיהֶם.

ספרא א

THE BARAITA/TEACHING OF RABBI ISHMAEL is ascribed to Rabbi Ishmael of the early 2nd century C.E., although it was probably written many centuries later. It was appended to the Sifra, the halakhic midrash on Leviticus, as an introductory first chapter to that work. The text attempts to codify the hermeneutic rules by which the early rabbis interpreted biblical law. Such interpretation was (and is) necessary in order to harmonize seemingly contradictory verses, and to expand the applicability of the law to circumstances not specifically mentioned in the Torah, or to newly arising situations and contexts. Some of these rules represent commonly accepted hermeneutic principles in the ancient world.

Studying these rules at the beginning of one's day can be seen both as a fitting introduction to the expansive role of Torah learning, as well as an affirmation of both the role and limits of human interpretation in relation to divine revelation.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Talmud Torah

The talmudic method of argumentation, its citation of multiple sources, leads to the moderation of authority claims and the claims for truth in general. The play of alternatives in the Talmud—alternative interpretations, alternative rulings, alternative sources—is a sign of moderation. Even when the play of alternative interpretations gives preference to some claims over others, those that are denied will not be forgotten. The reader is always left with the impression that alternatives were available and that someone thought these alternatives to be reasoned and intelligent. Their echoes will always be a reminder that the conclusions, even when accepted, are not self-evident.

Thus, even when it renders decisions or favors particular interpretations, the Babylonian Talmud makes it clear that the process, and not the conclusion, is its utmost concern. It makes a mitzvah out of studying, *talmud torah*, and admits thereby that in the human encounter with the divine will, human understanding, and human interpretation—however imperfect—is in fact of equal value with the divine will itself.

—DAVID KRAEMER (*adapted*)

A CONCLUDING BIBLICAL PASSAGE

You shall be holy for I, ADONAI your God, am holy. You shall not insult the deaf, nor put a stumbling block before the blind. You shall not render an unjust decision: do not be partial to the poor nor show deference to the rich. Judge your neighbor fairly. Do not stand idly by the blood of your neighbor. You shall not hate your brother in your heart. Love your neighbor as yourself; I am ADONAI.

from Leviticus 19:2, 14–18

Concluding Prayers

We conclude with one of the following meditations:

א

▸ May it be Your will, ADONAI our God and God of our ancestors, to grant our portion in Your Torah. May we be disciples of Aaron the priest, loving peace and pursuing peace, loving our fellow creatures and drawing them near to the Torah.

ב

▸ May it be Your will, ADONAI our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we be privileged to worship You there, as in ancient days.

קְדֹשִׁים תִּהְיוּ, כִּי קָדוֹשׁ אֲנִי יהוה אֱלֹהֵיכֶם. לֹא תְקַלֵּל חֵרֵשׁ, וְלִפְנֵי עִוֵּר לֹא תִתֵּן מִכְשֹׁל. לֹא תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט, לֹא תִשָּׂא פְנֵי דָל וְלֹא תֶהְדַּר פְּנֵי גָדוֹל, בְּצֶדֶק תִּשְׁפֹּט עֲמִיתֶךָ. לֹא תַעֲמֹד עַל דַּם רֵעֶךָ. לֹא תִשְׂנָא אֶת־אָחִיךָ בִּלְבָבֶךָ. וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ אֲנִי יהוה.

ויקרא יט:ב, יד-יח

We conclude with one of the following meditations:

א

▸ יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], שֶׁתִּתֵּן חֶלְקֵנוּ בְּתוֹרָתֶךָ, וְנִהְיֶה מִתַּלְמִידָיו שֶׁל אַהֲרֹן הַכֹּהֵן, אוֹהֵב שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת־הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה.

ב

▸ יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. וְשָׁם נַעַבְדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת.

MAY IT BE YOUR WILL יְהִי רָצוֹן. Both passages deal with Aaron's legacy, the first as peacemaker and the second as leader of the service in the Temple. The midrash records that Aaron would go from tent to tent and make peace between those Jews who were fighting among themselves (Avot D'Rabbi Natan, version A, chapter 12). The midrash thus sees the priestly role not only as ritualistic but also as embodying important qualities worthy of emulation. Similarly, the vision of the restored Temple is of a place not only of renewed ritual but of universal peace, as well.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Kaddish D'Rabbanan

Many congregations recite Kaddish D'Rabbanan here. Traditionally, Kaddish D'Rabbanan has been recited by mourners and those observing Yahrzeit, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.

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.*

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

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.*

Grant abundant peace to our people and their leaders, to our teachers and their disciples, and to all who engage in the study of Torah in this land and in all other lands. May you and they be blessed by our creator in heaven with great peace, grace and kindness, compassion and love, and long life, abundance, and deliverance. 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 mercifully bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen.*

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

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

Yitbarakh v'yishtabaḥ 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'ḥata v'neḥamata da·amiran b'alma, v'imru amen.

Al yisrael v'al rabanan v'al talmideihon, v'al kol talmidei talmideihon,
v'al kol man d'askin b'oraita, di v'atra hadein v'di v'khol atar va-atar,
y'hei l'hon u-l'khon sh'lama raba, ḥina v'ḥisda v'raḥamin, v'ḥayin arikhin
u-m'zona r'viḥa, u-furkana min kodam avuhon di vi-sh'maya, v'imru amen.

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

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

קַדִּישׁ דְּרַבָּנָן

Many congregations recite Kaddish D'Rabbanan here. Traditionally, Kaddish D'Rabbanan has been recited by mourners and those observing Yahrzeit, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָּא מִן כָּל־ [*on Shabbat Shuvah we substitute:* לְעֵלָּא לְעֵלָּא מִכָּל־]
בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן, וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל־תַּלְמִידֵי
תַלְמִידֵיהוֹן, וְעַל כָּל־מָאן דְּעָסְקִין בְּאוֹרַיְתָא, דִּי בְאַתְרָא
הָדֵין וְדִי בְכָל־אֲתַר וַאֲתַר, יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא,
חִנָּא וְחִסְדָּא וְרַחֲמִין, וְחַיִּין אֲרִיכִין, וּמְזוֹנָא רְוִיחָא,
וּפֻרְקָנָא מִן קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא, וְאִמְרוּ אָמֵן.

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל],
וְאִמְרוּ אָמֵן.

KADDISH D'RABBANAN. Kaddish D'Rabbanan, recited after the study of sacred texts, contains a special prayer for the well-being of teachers, their disciples, and all who study Torah.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Psalms for Shabbat, New Moon, and Festivals

Psalms from the following pages may be recited, as appropriate to the occasion. Additional psalms for weekdays may be found on pages 433–438.

ON SHABBAT: PSALM 92

Today is Shabbat, the day on which the Levites recited this psalm in the Temple:

A PSALM: THE SONG OF THE DAY OF SHABBAT

It is good to thank You, ADONAI, and sing to Your name, Most High;
to proclaim Your love at daybreak, Your faithfulness each night.

Finger the lute, pluck the harp, let the sound of the lyre rise up.

You gladdened me with Your deeds, ADONAI,
and I shall sing of Your handiwork.

How wonderful are Your works, ADONAI,
how subtle Your designs!

The arrogant do not understand, the fool does not comprehend this:
the wicked flourish like grass and every evildoer blossoms,
only to be destroyed forever—

but You, ADONAI, are exalted for all time.

Surely Your enemies, ADONAI, surely Your enemies will perish;
all who commit evil will be scattered.

As a wild bull raises up its horn,
You raised my head high, anointed it with fresh oil.

As my enemies gather against me,
my gaze remains steady, for my ears listen and hear:

The righteous flourish like the date palm,
thrive like a cedar in Lebanon;
planted in the house of ADONAI,
they flourish in our God's courtyards.

► In old age they remain fruitful, still fresh and bountiful,
proclaiming: ADONAI is upright, my rock in whom there is no flaw.

Tzadik katamar yifraḥ, k'erez balvanon yisgeh.
Sh'tulim b'veit Adonai, b'ḥatzrot eloheinu yafriḥu.
► Od y'nuvun b'seivah, d'sheinim v'ra·ananim yihyu.
L'hagid ki yashar Adonai, tzuri v'lo avlatah bo.

Some congregations recite Mourner's Kaddish here; see page 121.

שִׁיר שֶׁל יוֹם לְשַׁבָּת, רֹאשׁ חֹדֶשׁ, וְרִגָלִים

Psalms from the following pages may be recited, as appropriate to the occasion. Additional psalms for weekdays may be found on pages 433–438.

הַיּוֹם יוֹם שַׁבַּת קֹדֶשׁ, שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת

טוֹב לְהֹדוֹת לַיהוה, וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן,
לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ, וֶאֱמוּנָתְךָ בַּלֵּילוֹת.
עֲלֵי עָשׂוֹר וַעֲלֵי נֵבֶל, עֲלֵי הִגָּיוֹן בְּכִנּוֹר.
כִּי שִׂמַּחְתַּנִי יהוה בְּפָעֳלֶךָ, בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן.
מַה גָּדְלוּ מַעֲשֶׂיךָ יהוה, מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ.
אִישׁ בַּעַר לֹא יֵדָע, וּכְסִיל לֹא יָבִין אֶת־זֹאת.
בִּפְרֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן,
לְהִשָּׁמְדָם עֲדֵי עַד,
וְאַתָּה מָרוֹם לְעֹלָם יהוה.
כִּי הִנֵּה אֹיְבֶיךָ, יהוה, כִּי הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ,
יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן.
וַתָּרֶם כִּרְאֵים קַרְנִי, בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן.
וַתַּבֵּט עֵינִי בְּשׁוּרָי, בַּקָּמִים עָלַי מְרֵעִים תִּשְׁמַעְנָה אָזְנָי,
צַדִּיק כַּתָּמָר יִפְרָח, כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה,
שְׁתוּלִים בְּבֵית יהוה, בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ.
◄ עוֹד יְנוּבוּן בְּשֵׂיבָה, דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ,
לְהַגִּיד כִּי יָשָׁר יהוה, צוּרִי, וְלֹא עַוְלָתָה בּוֹ.

תהלים צב

Some congregations recite Mourner's Kaddish here; see page 121.

SHABBAT AND FESTIVAL PSALMS. Since the late Middle Ages, it has been customary to recite a special psalm for each day of the week, a custom based on the Mishnah's report that these psalms were recited in the Temple by the Levites (Tamid 7:4). Tractate Sofrim (18:3–4), a minor tractate of the Talmud, records that on festivals, other psalms appropriate to these occasions were recited. Accordingly, we include here the traditional psalm for Shabbat and the New Moon, as well as a psalm for each of the festivals.

PSALM 92 begins by contemplating the wonder of creation and ends with a vision of the righteous flourishing in God's house. It thus celebrates two themes of Shabbat: Shabbat as the day of appreciating creation and Shabbat as a taste of redemption.

ALL WHO COMMIT EVIL WILL BE SCATTERED יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן. In this specific vision of the end-time, enemies are not destroyed, but simply made ineffective.

ANOINTED IT WITH FRESH OIL בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן. The Hebrew may be translated "You anointed *me* with fresh oil," but Radak (David Kimḥi, 1160–1235, Provence) suggests that the object of the verb is the speaker's head mentioned in the first part of the verse; the anointing is ceremonial, giving the speaker a special divine function and blessing. The faithful thus become God's royal entourage.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

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:

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, la-ḥazot 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.

Some congregations recite Mourner's Kaddish here; see page 121.

One Thing I Ask

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

Elul

The psalmist begins with a sure and confident expression of faith, well-being, and personal strength, bordering on bravura. Little by little, however, doubts, fears, pains, and anxieties emerge. Similarly, as we move through the penitential season, we may find ourselves reaching beneath our masks of self-sufficiency and confidence, increasingly aware of our vulnerabilities, failings, and doubts.

God's Protection

The images used to describe God's sanctuary are fragile ones—God's *sukkah*, God's tent—hardly the words one would expect to describe a fortress. God's care, though, is the sturdiest thing on which one can depend. In this paradox lies the essential understanding of the faithful: the holy is diaphanous, thin, fragile, yet the spiritual is more significant than all of the heaviness and solidity of the material world. In the realm of the religious, that which cannot be seen grants the deepest strength; that which is hidden provides the greatest defense.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

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:

לְדָוִד

יְהוָה אוֹרִי וְיִשְׁעִי מִמִּי אִירָא,
יְהוָה מָעוֹז חַיַּי מִמִּי אֶפְחָד.
בִּקְרֹב עָלַי מְרֵעִים לֶאֱכֹל אֶת־בְּשָׂרִי,
צָרַי וְאֹיְבַי לִי, הֵמָּה כָשְׁלוּ וְנָפָלוּ.
אִם תַּחֲנֶה עָלַי מַחֲנֶה לֹא יִירָא לִבִּי,
אִם תָּקוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בוֹטֵחַ.
אַחַת שָׁאַלְתִּי מֵאֵת יְהוָה, אוֹתָהּ אֲבַקֵּשׁ,
שִׁבְתִּי בְּבֵית יְהוָה כָּל־יְמֵי חַיַּי
לַחֲזוֹת בְּנֹעַם יְהוָה וּלְבַקֵּר בְּהֵיכָלוֹ.
כִּי יִצְפְּנֵנִי בְּסֻכֹּה בְּיוֹם רָעָה,
יַסְתִּרֵנִי בְּסֵתֶר אָהֳלוֹ, בְּצוּר יְרוֹמְמֵנִי.
וְעַתָּה יָרוּם רֹאשִׁי עַל אֹיְבַי סְבִיבוֹתַי
וְאֶזְבְּחָה בְאָהֳלוֹ זִבְחֵי תְרוּעָה,
אָשִׁירָה וַאֲזַמְּרָה לַיהוָה.
שְׁמַע יְהוָה קוֹלִי אֶקְרָא, וְחָנֵּנִי וַעֲנֵנִי.
לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי, אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ.
אַל תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי,
אַל תַּט בְּאַף עַבְדֶּךָ, עֶזְרָתִי הָיִיתָ,
אַל תִּטְּשֵׁנִי וְאַל תַּעַזְבֵנִי אֱלֹהֵי יִשְׁעִי.
כִּי אָבִי וְאִמִּי עֲזָבוּנִי, וַיהוָה יַאַסְפֵנִי.
הוֹרֵנִי יְהוָה דַּרְכֶּךָ, וּנְחֵנִי בְּאֹרַח מִישׁוֹר, לְמַעַן שׁוֹרְרָי.
אַל תִּתְּנֵנִי בְּנֶפֶשׁ צָרָי,
כִּי קָמוּ בִי עֵדֵי שֶׁקֶר וִיפֵחַ חָמָס.
◄ לוּלֵא הֶאֱמַנְתִּי, לִרְאוֹת בְּטוּב יְהוָה בְּאֶרֶץ חַיִּים.
קַוֵּה אֶל יְהוָה, חֲזַק וְיַאֲמֵץ לִבֶּךָ וְקַוֵּה אֶל יְהוָה.

תהלים כז

Some congregations recite Mourner's Kaddish here; see page 121.

PSALM 27 expresses two opposite feelings, each of which may be felt in the days leading up to and in the period immediately following the High Holy Days. From the very beginning, the psalmist expresses absolute faith in God, culminating in the 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.

TO PRAY וּלְבַקֵּר. Commentators have disagreed about the meaning of the Hebrew. Some would translate it as "greet"—that is, "greet God"; others take it to mean "ponder" or "examine" a sign from God.

DO NOT HIDE YOUR FACE FROM ME אַל תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי. 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 turning away results in the supplicant's being left unprotected.

IF ONLY I COULD TRUST לוּלֵא הֶאֱמַנְתִּי. This is the only verse in the psalm that has no parallel or corresponding line. It seems to simply trail off and the speaker 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.

ON ROSH ḤODESH: PSALM 104

Today is Rosh Ḥodesh, on which we say:

Let me praise ADONAI—for You, ADONAI my God, are surely great;
clothed in glory and majesty,
wrapped in a cloak of light,
You stretch out the heavens like a sheet of cloth,
set the rafters of the heights in the waters above,
appoint clouds as Your chariot,
and ride on the wings of wind,
making the winds Your messengers,
and lightning flashes Your sentries.

You laid the foundation of the earth that it never totter.
You covered the watery deep as if it were clothed,
and made waters stand atop the mountains.
The waters fled from Your anger,
trembled from Your thundering voice—
went up mountains and down valleys,
to the place You set for them.
You fixed their boundaries lest they overflow,
lest they return again to cover the earth.

You supply springs for the streams
coursing through mountains,
giving drink to each animal in the field,
and quenching the thirst of wild beasts.
Above them dwell birds in the sky,
their voices resounding from within the foliage.

From the heavens, You provide drink to the mountains,
earth is sated with the fruit of Your labor—
wild grasses grow as feed for animals,
plants for human husbandry
that bread might come forth from the earth,
wine to cheer people's hearts,
oil to brighten their faces,
and food to sustain people's lives.
The trees God made are sated, too:
the cedars of Lebanon that God planted, where birds nest,
the cypresses, where the stork makes its home.
Gazelles stride these high mountains
where crags give cover to badgers.

continued

לְרֹאשׁ חֹדֶשׁ

הַיּוֹם רֹאשׁ חֹדֶשׁ, שֶׁבּוֹ אוֹמְרִים:

בָּרְכִי נַפְשִׁי אֶת־יהוה,
יהוה אֱלֹהַי גָּדַלְתָּ מְאֹד, הוֹד וְהָדָר לָבָשְׁתָּ.
עֹטֶה אוֹר כַּשַּׂלְמָה, נוֹטֶה שָׁמַיִם כַּיְרִיעָה.
הַמְקָרֶה בַמַּיִם עֲלִיּוֹתָיו, הַשָּׂם עָבִים רְכוּבוֹ,
הַמְהַלֵּךְ עַל כַּנְפֵי רוּחַ.
עֹשֶׂה מַלְאָכָיו רוּחוֹת, מְשָׁרְתָיו אֵשׁ לֹהֵט.

יָסַד אֶרֶץ עַל מְכוֹנֶיהָ, בַּל תִּמּוֹט עוֹלָם וָעֶד.
תְּהוֹם כַּלְבוּשׁ כִּסִּיתוֹ, עַל הָרִים יַעַמְדוּ מָיִם.
מִן גַּעֲרָתְךָ יְנוּסוּן, מִן קוֹל רַעַמְךָ יֵחָפֵזוּן.
יַעֲלוּ הָרִים יֵרְדוּ בְקָעוֹת, אֶל מְקוֹם זֶה יָסַדְתָּ לָהֶם.
גְּבוּל שַׂמְתָּ בַּל יַעֲבֹרוּן, בַּל יְשׁוּבוּן לְכַסּוֹת הָאָרֶץ.

הַמְשַׁלֵּחַ מַעְיָנִים בַּנְּחָלִים, בֵּין הָרִים יְהַלֵּכוּן.
יַשְׁקוּ כָּל־חַיְתוֹ שָׂדָי, יִשְׁבְּרוּ פְרָאִים צְמָאָם.
עֲלֵיהֶם עוֹף הַשָּׁמַיִם יִשְׁכּוֹן, מִבֵּין עֳפָאִים יִתְּנוּ קוֹל.

מַשְׁקֶה הָרִים מֵעֲלִיּוֹתָיו, מִפְּרִי מַעֲשֶׂיךָ תִּשְׂבַּע הָאָרֶץ.
מַצְמִיחַ חָצִיר לַבְּהֵמָה, וְעֵשֶׂב לַעֲבֹדַת הָאָדָם,
לְהוֹצִיא לֶחֶם מִן הָאָרֶץ.
וְיַיִן יְשַׂמַּח לְבַב אֱנוֹשׁ, לְהַצְהִיל פָּנִים מִשָּׁמֶן,
וְלֶחֶם לְבַב אֱנוֹשׁ יִסְעָד.
יִשְׂבְּעוּ עֲצֵי יהוה, אַרְזֵי לְבָנוֹן אֲשֶׁר נָטָע.
אֲשֶׁר שָׁם צִפֳּרִים יְקַנֵּנוּ, חֲסִידָה בְּרוֹשִׁים בֵּיתָהּ.
הָרִים הַגְּבֹהִים לַיְעֵלִים, סְלָעִים מַחְסֶה לַשְּׁפַנִּים.

continued

PSALM 104 celebrates God as commanding the forces of nature and sees the whole of creation as a blessing. It was chosen for recitation on Rosh Ḥodesh because the new moon is a symbol of the renewal of creation.

ME נַפְשִׁי. The word *nefesh* literally means "the throat" and by extension refers to a person, since breath was identified with life. In later Judaism it came to denote the soul, the essence of a person.

IN THE WATERS בַּמַּיִם. The creation story in Genesis refers to upper waters in the heavens and lower waters on earth. The psalmist and other biblical authors imagined treasuries above from which rain, dew, clouds, and fog descend, and subterranean depths from which oceans, rivers, and other bodies of water emerge.

THEIR BOUNDARIES גְּבוּל. The threat of water overflowing is a constant danger. The threat mentioned here is also a reminder of the almost totally destructive flood in the time of Noah.

WILD BEASTS פְּרָאִים. Literally, "wild asses." Robert Alter remarks: "As in the voice from the whirlwind in Job, the wild ass, resistant to all domestication, is an image of unfettered freedom. God's sustenance of His creatures extends to the wild and the tame, to beast and man (again, as in Job)."

FOLIAGE עֳפָאִים. This is the only place in the Hebrew Bible where this word appears; thus, its meaning is conjectured.

BREAD . . . FOOD לֶחֶם. The Hebrew repeats the word *leḥem*, which literally means "bread." Since all meals in the ancient world were accompanied by bread, which was the chief component of the meal, *leḥem* became synonymous with "food."

THAT BREAD MIGHT COME FORTH FROM THE EARTH לְהוֹצִיא לֶחֶם מִן הָאָרֶץ.The language of this verse inspired the wording for the *b'rakhah* recited before eating bread.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

You created the moon marking the seasons;
the sun knows when to set:
darkness spreads, night falls,
and the beasts of the forest stir;
lions roar, hungry for flesh,
begging for food from God.
As the sun rises, they return home and lie down in their dens,
while humans go to work and labor till evening.

How abundant is Your creation, ADONAI,
You fashioned it all with wisdom;
the earth is filled with Your riches.
There is the sea, so vast and wide,
full of countless crawling creatures—big and little living things.
There the ships go,
and there can be found the great Leviathan whom You created to play with.

They all look to You to give them their food at the proper time.
If You give it, they gather it up;
if You open Your hand, they are sated.
If You hide Your face, they are terrified;
if You cut off their breath, they die,
returning to the dust from which they were made.
But when Your breath blows in them, they are born,
and the face of the earth is renewed.

May the glory of ADONAI endure forever.
May God—who but looks upon the earth and it quakes,
touches the mountains and they smoke—
rejoice in what has been created.
Alive, I shall sing to ADONAI;
as long as I am, I will make music in praise of my God.
May my words be pleasing to ADONAI,
that I may truly rejoice.
May sinning cease from the earth,
transgressions be no more.
► Let me praise ADONAI: *halleluyah*.
Ashirah ladonai b'ḥayai, azamrah leilohai b'odi.
Ye·erav alav siḥi, anokhi esmaḥ badonai.
Yitami ḥata·im min ha-aretz, u-r'sha·im od einam.
► Bar'khi nafshi et Adonai halleluyah.

Some congregations recite Mourner's Kaddish here; see page 121.

עָשָׂה יָרֵחַ לְמוֹעֲדִים, שֶׁמֶשׁ יָדַע מְבוֹאוֹ.
תָּשֶׁת חֹשֶׁךְ וִיהִי לָיְלָה, בּוֹ תִרְמֹשׂ כָּל־חַיְתוֹ יָעַר.
הַכְּפִירִים שֹׁאֲגִים לַטָּרֶף, וּלְבַקֵּשׁ מֵאֵל אָכְלָם.
תִּזְרַח הַשֶּׁמֶשׁ יֵאָסֵפוּן, וְאֶל מְעוֹנֹתָם יִרְבָּצוּן.
יֵצֵא אָדָם לְפָעֳלוֹ, וְלַעֲבֹדָתוֹ עֲדֵי עָרֶב.

מָה רַבּוּ מַעֲשֶׂיךָ יהוה,
כֻּלָּם בְּחָכְמָה עָשִׂיתָ, מָלְאָה הָאָרֶץ קִנְיָנֶךָ.
זֶה הַיָּם גָּדוֹל וּרְחַב יָדָיִם,
שָׁם רֶמֶשׂ וְאֵין מִסְפָּר, חַיּוֹת קְטַנּוֹת עִם גְּדֹלוֹת.
שָׁם אֳנִיּוֹת יְהַלֵּכוּן, לִוְיָתָן זֶה יָצַרְתָּ לְשַׂחֶק־בּוֹ.

כֻּלָּם אֵלֶיךָ יְשַׂבֵּרוּן, לָתֵת אָכְלָם בְּעִתּוֹ.
תִּתֵּן לָהֶם יִלְקֹטוּן, תִּפְתַּח יָדְךָ יִשְׂבְּעוּן טוֹב.
תַּסְתִּיר פָּנֶיךָ יִבָּהֵלוּן,
תֹּסֵף רוּחָם יִגְוָעוּן, וְאֶל עֲפָרָם יְשׁוּבוּן.
תְּשַׁלַּח רוּחֲךָ יִבָּרֵאוּן, וּתְחַדֵּשׁ פְּנֵי אֲדָמָה.

יְהִי כְבוֹד יהוה לְעוֹלָם, יִשְׂמַח יהוה בְּמַעֲשָׂיו.
הַמַּבִּיט לָאָרֶץ וַתִּרְעָד, יִגַּע בֶּהָרִים וְיֶעֱשָׁנוּ.
אָשִׁירָה לַיהוה בְּחַיָּי, אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי.
יֶעֱרַב עָלָיו שִׂיחִי, אָנֹכִי אֶשְׂמַח בַּיהוה.
יִתַּמּוּ חַטָּאִים מִן הָאָרֶץ, וּרְשָׁעִים עוֹד אֵינָם.
◄ בָּרְכִי נַפְשִׁי אֶת־יהוה הַלְלוּיָהּ.
תהלים קד

Some congregations recite Mourner's Kaddish here; see page 121.

LIONS הַכְּפִירִים. Even the mighty lion cries to God. In this image, the wild beasts reverse the human sense of time: they forage at night and lie down by day. Creation is a totality: what for us is a time of sleep, is a time of activity for others.

LEVIATHAN לִוְיָתָן. A mythological giant of the sea. In some ancient mythologies, Leviathan is a divine or semi-divine being of the deep. Here Leviathan is turned into a plaything of God, rather than a powerful being challenging God's power.

YOUR BREATH BLOWS IN THEM תְּשַׁלַּח רוּחֲךָ. An allusion to Genesis 2:7, where Adam is created out of the dust of the earth, into which God blows the divine breath.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Pesaḥ

It took God but six days to create the world; it took my mother at least twice that long to prepare for Passover. At the seder on the first night she would often doze from a mild case of exhaustion.… Yet as we approached the recitation of the ten plagues, she would invariably bestir herself to protect her turf. The custom to remove a drop of wine from our cups at the mention of each plague was enacted in our household symbolically.… Thus as we enumerated the plagues together we made no more than a pretense of dipping a forefinger into the wine to spill a drop on the table.

The meaning of this unmannered gesture is… quite profound. While each plague may have weakened his resolve, it was the devastation wrought by the death of the firstborn… that ended all resistance.… The drop of spilled wine at the seder signifies a diminution of our joy. We are mindful that redemption for Israel inflicted loss of life on the Egyptians.… Jews temper their celebration with a dose of compassion. Each plague killed some of God's creatures.

This ritual of self-transcendence is part of a larger matrix.… God chose Abraham to be a blessing for humanity, and hence Jews will ultimately be judged by how they treat the other. Is that not why his descendants had to endure slavery before they could take possession of the Land? The social ethic of the prophets challenges the arrogance of all victors, Jewish as well as gentiles.

—ISMAR SCHORSCH

ON PESAḤ: PSALM 136

Today is the Festival of Pesaḥ, on which we say:

Give thanks to ADONAI, for God is good;
give thanks to God, almighty;
give thanks to the supreme sovereign: ki l'olam ḥasdo
for God's love endures forever

who alone works great wonders,
creating the heavens with wisdom,
stretching the earth over its waters; ki l'olam ḥasdo
for God's love endures forever

who formed the great lights:
the sun to rule by day,
the moon and stars by night; ki l'olam ḥasdo
for God's love endures forever

who smote the Egyptian firstborn,
and brought Israel from their midst
with a strong hand and outstretched arm; ki l'olam ḥasdo
for God's love endures forever

who split the Sea of Reeds
and brought Israel through,
but swept Pharaoh and his troops into the sea; ki l'olam ḥasdo
for God's love endures forever

who led the people in the wilderness,
smiting great kings,
slaying mighty kings:
Siḥon, King of the Amorites,
Og, King of Bashan; ki l'olam ḥasdo
for God's love endures forever

giving their land to Israel as an inheritance,
an inheritance to Israel, God's servant, ki l'olam ḥasdo
for God's love endures forever

who remembered us when we were laid low,
and rescued us from our foes; ki l'olam ḥasdo
for God's love endures forever

► who provides bread for all flesh; ki l'olam ḥasdo
for God's love endures forever.

give thanks to God in heaven: ki l'olam ḥasdo
for God's love endures forever.

Some congregations recite Mourner's Kaddish here; see page 121.

לְפֶסַח

הַיּוֹם חַג הַפֶּסַח, שֶׁבּוֹ אוֹמְרִים:

הוֹדוּ לַיהוה כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ.
הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חַסְדּוֹ.
הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים כִּי לְעוֹלָם חַסְדּוֹ.

לְעֹשֵׂה נִפְלָאוֹת גְּדֹלוֹת לְבַדּוֹ כִּי לְעוֹלָם חַסְדּוֹ.
לְעֹשֵׂה הַשָּׁמַיִם בִּתְבוּנָה כִּי לְעוֹלָם חַסְדּוֹ.
לְרֹקַע הָאָרֶץ עַל הַמָּיִם כִּי לְעוֹלָם חַסְדּוֹ.

לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ.
אֶת־הַשֶּׁמֶשׁ לְמֶמְשֶׁלֶת בַּיּוֹם כִּי לְעוֹלָם חַסְדּוֹ.
אֶת־הַיָּרֵחַ וְכוֹכָבִים לְמֶמְשְׁלוֹת בַּלָּיְלָה כִּי לְעוֹלָם חַסְדּוֹ.

לְמַכֵּה מִצְרַיִם בִּבְכוֹרֵיהֶם כִּי לְעוֹלָם חַסְדּוֹ.
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם כִּי לְעוֹלָם חַסְדּוֹ.
בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה כִּי לְעוֹלָם חַסְדּוֹ.

לְגֹזֵר יַם סוּף לִגְזָרִים כִּי לְעוֹלָם חַסְדּוֹ.
וְהֶעֱבִיר יִשְׂרָאֵל בְּתוֹכוֹ כִּי לְעוֹלָם חַסְדּוֹ.
וְנִעֵר פַּרְעֹה וְחֵילוֹ בְיַם סוּף כִּי לְעוֹלָם חַסְדּוֹ.

לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר כִּי לְעוֹלָם חַסְדּוֹ.
לְמַכֵּה מְלָכִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ.
וַיַּהֲרֹג מְלָכִים אַדִּירִים כִּי לְעוֹלָם חַסְדּוֹ.
לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי כִּי לְעוֹלָם חַסְדּוֹ.
וּלְעוֹג מֶלֶךְ הַבָּשָׁן כִּי לְעוֹלָם חַסְדּוֹ.

וְנָתַן אַרְצָם לְנַחֲלָה כִּי לְעוֹלָם חַסְדּוֹ.
נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ כִּי לְעוֹלָם חַסְדּוֹ.

שֶׁבְּשִׁפְלֵנוּ זָכַר לָנוּ כִּי לְעוֹלָם חַסְדּוֹ.
וַיִּפְרְקֵנוּ מִצָּרֵינוּ כִּי לְעוֹלָם חַסְדּוֹ.
◄ נֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ.
הוֹדוּ לְאֵל הַשָּׁמָיִם כִּי לְעוֹלָם חַסְדּוֹ.

תהלים קלו

Some congregations recite Mourner's Kaddish here; see page 121.

PSALMS FOR FESTIVALS. Early prayerbooks recommend that on festivals, special psalms appropriate for these days be recited. Tractate Sofrim, a late and minor tractate of the Talmud, notes that on the festivals the Levites recited alternative psalms, instead of the regular psalm of the day (18:3–4). Traditions differ as to which psalms are appropriate. Scholars identify many of the psalms that follow as likely to have been composed for recitation in the Temple on these occasions.

PSALM 136, focusing on the exodus and the march through the desert, is especially appropriate for Pesaḥ. Indeed, the ancient rabbis referred to this psalm (and the immediately preceding Psalm 135) as "the great Hallel" and associated it with this festival. The refrain *ki l'olam ḥasdo* occurs twenty-six times, which is the numerical equivalent of God's name, יהוה (*yod-hei-vav-hei*).

AMORITES, BASHAN הָאֱמֹרִי . . . הַבָּשָׁן. The Amorites were a semi-nomadic people, powerful in the ancient Near East in the pre-Israelite period. Bashan is the name of the northern plains and mountains east of the Jordan River. According to the Torah, the Israelites defeated several of the peoples living in the areas east of the Jordan before entering the Promised Land; these lands were subsequently settled by the tribes of Reuben, Gad, and parts of Manasseh.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

ON SHAVUOT: PSALM 119 (selected verses)

Today is the Festival of Shavuot, on which we say:

Happy are they whose way is integrity,
who walk in the path of God's Torah.
Praised are You, ADONAI; teach me Your laws.
Open my eyes that I may see the wonders of Your Torah;
help me to understand the way of Your decrees,
that I may speak of Your wonders.
How I wish that You would guide me in the path of Your mitzvot;
I would delight in Your mitzvot, for that is what I love.
Amidst my difficulties, this is my comfort: Your words have revived me;
the world is filled with Your love and kindness—teach me Your laws.
Give me insight and discernment, for I put my trust in Your mitzvot.
I am Your handiwork, You formed me;
grant me understanding, that I might study Your mitzvot.
With Your love and kindness renew my life,
that I may observe the testaments Your lips spoke;
I will never forget Your laws, for I have been revived through them.
All who taught me have increased my understanding;
and so Your testaments have become my constant conversation.
Your word is a lamp for my feet, light for my path.
You are my protector and shield; Your words provide me with hope.
The time to do ADONAI's work is when others violate Your teaching.
Streams of tears have flowed from my eyes, for I saw Your Torah neglected;
Your righteousness is forever and Your teaching is truthful.
You are close at hand, ADONAI, and all Your mitzvot ring true.
The essence of Your teaching is truth, and Your laws of justice are eternal.
► Those who love Your Torah find great peace;
they do not stumble.
May I live, and praise You,
and may Your teachings be my support.

Some congregations recite Mourner's Kaddish here; see page 121.

לִשְׁבוּעוֹת

הַיּוֹם חַג הַשָּׁבוּעוֹת, שֶׁבּוֹ אוֹמְרִים:

אַשְׁרֵי תְמִימֵי דֶרֶךְ
הַהֹלְכִים בְּתוֹרַת יהוה.

בָּרוּךְ אַתָּה יהוה
לַמְּדֵנִי חֻקֶּיךָ.

גַּל עֵינַי וְאַבִּיטָה
נִפְלָאוֹת מִתּוֹרָתֶךָ.

דֶּרֶךְ פִּקּוּדֶיךָ הֲבִינֵנִי
וְאָשִׂיחָה בְּנִפְלְאוֹתֶיךָ.

הַדְרִיכֵנִי בִּנְתִיב מִצְוֹתֶיךָ
כִּי בוֹ חָפָצְתִּי.

וְאָשְׁתַּעֲשַׁע בְּמִצְוֹתֶיךָ
אֲשֶׁר אָהָבְתִּי.

זֹאת נֶחָמָתִי בְעָנְיִי
כִּי אִמְרָתְךָ חִיָּתְנִי.

חַסְדְּךָ יהוה מָלְאָה הָאָרֶץ
חֻקֶּיךָ לַמְּדֵנִי.

טוּב טַעַם וָדַעַת לַמְּדֵנִי
כִּי בְמִצְוֹתֶיךָ הֶאֱמָנְתִּי.

יָדֶיךָ עָשׂוּנִי וַיְכוֹנְנוּנִי
הֲבִינֵנִי וְאֶלְמְדָה מִצְוֹתֶיךָ.

כְּחַסְדְּךָ חַיֵּנִי
וְאֶשְׁמְרָה עֵדוּת פִּיךָ.

לְעוֹלָם לֹא אֶשְׁכַּח פִּקּוּדֶיךָ
כִּי בָם חִיִּיתָנִי.

מְבָל־מְלַמְּדַי הִשְׂכַּלְתִּי
כִּי עֵדוֹתֶיךָ שִׂיחָה לִי.

נֵר לְרַגְלִי דְבָרֶךָ
וְאוֹר לִנְתִיבָתִי.

סָתְרִי וּמָגִנִּי אָתָּה
לִדְבָרְךָ יִחָלְתִּי.

עֵת לַעֲשׂוֹת לַיהוה
הֵפֵרוּ תוֹרָתֶךָ.

פַּלְגֵי מַיִם יָרְדוּ עֵינָי
עַל לֹא שָׁמְרוּ תוֹרָתֶךָ.

צַדִּיק אַתָּה יהוה
וְתוֹרָתְךָ אֱמֶת.

צָדְקָתְךָ צֶדֶק לְעוֹלָם
וְכָל־מִצְוֹתֶיךָ אֱמֶת.

קָרוֹב אַתָּה יהוה
וּלְעוֹלָם כָּל־מִשְׁפָּט צִדְקֶךָ.

רֹאשׁ דְּבָרְךָ אֱמֶת
וְאֵין לָמוֹ מִכְשׁוֹל.

◄ שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ ◄
וּמִשְׁפָּטֶיךָ יַעֲזְרֵנִי.

תְּחִי נַפְשִׁי וּתְהַלְלֶךָּ
וּמִשְׁפָּטְךָ יַעֲזְרֵנִי.

מתהלים קיט

Some congregations recite Mourner's Kaddish here; see page 121.

PSALM 119 is a paean to Torah. Substantively, all of its 176 verses describe the wonders of Torah and its reward. Structurally, it consists of twenty-two stanzas of eight verses each; the verses of each stanza begin with the same letter of the Hebrew alphabet, thus forming an eight-fold acrostic from *alef* to *tav*. In addition, the first two words of the psalm, *ashrei t'mimei*, begin with *alef* and *tav*, further emphasizing the idea (represented by the complete alphabet) of the completeness and totality of the Torah. This selection of verses from the psalm form a complete alphabetical acrostic; it is thus appropriate for Shavuot, the festival celebrating the giving of Torah at Sinai. (We have included here verses 1, 12, 18, 27, 35, 47, 50, 64, 66, 73, 88, 93, 99, 105, 114, 126, 136, 142, 151, 160, 165, and 175.)

INTEGRITY תְּמִימֵי דֶרֶךְ. The word *tamim* has a range of meanings, including simple, whole, and without blemish.

PRAISED ARE YOU, ADONAI בָּרוּךְ אַתָּה יהוה. This is one of two times that this phrase, which is central to Jewish prayer, appears in the Bible. (The other is in 1 Chronicles 29:10; see page 142 below.)

YOUR DECREES פִּקּוּדֶיךָ. The medieval exegete Radak (David Kimḥi) comments on the meaning of this word: "These are the mitzvot that reason teaches and that are given to us to guard and are held in the secret places of the human heart"—in other words, our conscience.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Joy

You shall rejoice on your festival, and be exceedingly happy.

וְשָׂמַחְתָּ בְּחַגֶּךָ
וְהָיִיתָ אַךְ שָׂמֵחַ.

V'samaḥta b'ḥagekha
v'hayita akh sameiaḥ.

—DEUTERONOMY 16:14–15

Psalm 67: An Interpretive Translation

Bless us, Lord, with
your peace;
make your light shine
within us,
so that your presence may
be known
and your love appear to
all people.
Let all earth's nations
honor you
and all people shout out
your praise;
Christian, Muslim,
and Jew,
idol-worshiper, agnostic,
Buddhist, Taoist, scientist,
brown-skinned, yellow
and white.
Let wisdom speak in their
hearts
and justice light up their
eyes.
Let all of them feel your
presence
and sing out in the fullness
of joy.

—STEPHEN MITCHELL

ON SUKKOT: PSALM 67

Today is the Festival of Sukkot, on which we say:

FOR THE CONDUCTOR, A PSALM, A SONG,
SUNG WITH INSTRUMENTS

May God be kind to us and bless us;
may God's face shine upon us, selah,
that all on earth may know Your ways,
all lands see Your deliverance.

Nations shall acknowledge You;
every nation acknowledge You.
Peoples of all lands shall be glad and rejoice,
for You shall judge the nations with truth
and lead the peoples of the earth, selah.
Nations shall acknowledge You, God,
each and every nation acknowledge You.

Yodukha amim Elohim,
yodukha amim kulam.
Yism'ḥu viran'nu le'umim,
ki tishpot amim mishor,
u-le'umim ba-aretz t'naḥem selah.
Yodukha amim Elohim,
yodukha amim kulam.

The earth has yielded its produce—
may God, our God, continue to bless us;
► may God bless us and may all revere You,
even to the far ends of the earth.

Some congregations recite Mourner's Kaddish here; see page 121.

לְסֹפוֹת

הַיּוֹם חַג הַסֻּכּוֹת, שֶׁבּוֹ אוֹמְרִים:

לַמְנַצֵּחַ בִּנְגִינֹת מִזְמוֹר שִׁיר
אֱלֹהִים יְחָנֵּנוּ וִיבָרְכֵנוּ,
יָאֵר פָּנָיו אִתָּנוּ סֶלָה.
לָדַעַת בָּאָרֶץ דַּרְכֶּךָ,
בְּכָל־גּוֹיִם יְשׁוּעָתֶךָ.
יוֹדוּךָ עַמִּים אֱלֹהִים,
יוֹדוּךָ עַמִּים כֻּלָּם.
יִשְׂמְחוּ וִירַנְּנוּ לְאֻמִּים,
כִּי תִשְׁפֹּט עַמִּים מִישֹׁר,
וּלְאֻמִּים בָּאָרֶץ תַּנְחֵם סֶלָה.
יוֹדוּךָ עַמִּים אֱלֹהִים,
יוֹדוּךָ עַמִּים כֻּלָּם.
אֶרֶץ נָתְנָה יְבוּלָהּ,
◄ יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ.
יְבָרְכֵנוּ אֱלֹהִים,
וְיִירְאוּ אוֹתוֹ
כָּל־אַפְסֵי אָרֶץ.

תהלים סז

Some congregations recite Mourner's Kaddish here; see page 121.

PSALM 67 centers on three themes associated with Sukkot. Sukkot is a harvest festival; the psalm celebrates the fruits of the harvest, and many modern Bible scholars believe that this psalm was recited at this season. The prophet Malachi imagines the peoples of the world coming up to Jerusalem to celebrate Sukkot (read as the haftarah for Sukkot) and, in this vein, rabbinic tradition sees Sukkot as the time when the nations of the world will come to recognize that there is one God whom we all worship (Babylonian Talmud, Sukkah 3a). This universal theme is central to this psalm. Lastly, Sukkot is called *z'man simḥateinu*, "the time of our joy," and this psalm is one of celebration, thankfulness, and joy.

FOR THE CONDUCTOR, A PSALM, A SONG, SUNG WITH INSTRUMENTS לַמְנַצֵּחַ בִּנְגִינֹת מִזְמוֹר שִׁיר. We do not know the precise meaning of the musical instructions that introduce some psalms. Here, it appears that the psalmist intended the psalm to be particularly joyful: sung aloud with instrumental accompaniment.

MAY GOD BE KIND TO US אֱלֹהִים יְחָנֵּנוּ. The psalm begins with a reprise of the Priestly Blessing and concludes with the concept of blessing.

EARTH אֶרֶץ. The earth yields its produce and in turn the peoples of the earth thank God. The word "earth," repeated three times, forms a leitmotif through the psalm and is its concluding word, emphasizing the psalm's agricultural and universal themes.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Psalm 65: An Interpretive Translation

It is fitting to praise you, Lord,
giver of all good things,
to thank you for your
boundless mercy,
which renews us and makes
us whole.
Happy are those who find you
and open themselves to
your light.

Every day you appear to us
and reveal your grandeur on
the earth.
You create the hills and the
mountains and set them
immovably in place.
You silence the roaring of
the seas;
you calm the turmoil of the
nations.
People to the ends of the earth
are overawed by your wonders;
at the gates of morning and
evening
they stand up and shout
for joy.

You care for the earth and
nourish her,
filling her rivers with your rain.
You send down water to her
furrows,
making her ridges settle,
softening her with showers,
and blessing her with new
growth.
You make her soil rich and
fertile
and ready to bring forth fruit.

You crown the year with
abundance;
the earth overflows with your
goodness.
The hills are covered with sheep;
the valleys are clothed with grain.
The pastures fill up with
lushness,
and the meadows burst into
bloom.
They shout their exhilaration;
they sing; they are wild with joy.

—STEPHEN MITCHELL

ON SH'MINI ATZERET, THE EIGHTH DAY OF ASSEMBLY: PSALM 65

On Simḥat Torah, some substitute Psalm 19, page 127.

Today is the eighth day, the Festival of Assembly, on which we say:

FOR THE CONDUCTOR A DAVIDIC PSALM: A SONG
Hope is praise to You, God in Zion—
vows to You shall be fulfilled.
Hearer of prayers, all flesh shall come to You.

When sinful thoughts overwhelm me,
You forgive our transgressions.
Blessed are they whom You choose to draw close,
to dwell in Your domain—
we shall be sated with the goodness of Your house,
Your holy sanctuary.
With wonders, You will respond justly, our rescuer, God.

Protector of the very ends of the earth
and the distant seas,
girded in strength—Your might formed mountains.
You calm the roar of the sea, the roaring of its waves,
the tumult of nations.

Those who dwell at the ends of the earth
shall be in awe of Your signs;
those who come from where the sun rises or sets
will sing for joy.

You care for the earth, giving her drink,
enormously enriching her:
God's streams fill with water, producing grain,
for this is the way You ordered them.
Fill the canals, smooth their banks
with soft rain, bless their yield.

You crown a year with Your goodness;
in Your footsteps abundance pours forth:
stretches of wilderness are watered,
the heights are encircled with joy.
► *Sheep dress the meadows, grain clothes the valleys,*
shouting with joy—Oh! how they sing.

Some congregations recite Mourner's Kaddish here; see page 121.

לִשְׁמִינִי עֲצֶרֶת

On Simḥat Torah, some substitute Psalm 19, page 127.

הַיּוֹם יוֹם הַשְּׁמִינִי חַג הָעֲצֶרֶת, שֶׁבּוֹ אוֹמְרִים:

לַמְנַצֵּחַ מִזְמוֹר לְדָוִד שִׁיר
לְךָ דְמִיָּה תְהִלָּה אֱלֹהִים בְּצִיּוֹן, וּלְךָ יְשֻׁלַּם נֶדֶר.
שֹׁמֵעַ תְּפִלָּה, עָדֶיךָ כָּל־בָּשָׂר יָבֹאוּ.

דִּבְרֵי עֲוֹנֹת גָּבְרוּ מֶנִּי, פְּשָׁעֵינוּ אַתָּה תְכַפְּרֵם.
אַשְׁרֵי תִּבְחַר וּתְקָרֵב, יִשְׁכֹּן חֲצֵרֶיךָ,
נִשְׂבְּעָה בְּטוּב בֵּיתֶךָ קְדֹשׁ הֵיכָלֶךָ.
נוֹרָאוֹת בְּצֶדֶק תַּעֲנֵנוּ אֱלֹהֵי יִשְׁעֵנוּ,

מִבְטָח כָּל־קַצְוֵי אֶרֶץ, וְיָם רְחוֹקִים,
מֵכִין הָרִים בְּכֹחוֹ, נֶאְזָר בִּגְבוּרָה,
מַשְׁבִּיחַ שְׁאוֹן יַמִּים, שְׁאוֹן גַּלֵּיהֶם, וַהֲמוֹן לְאֻמִּים.

וַיִּירְאוּ יֹשְׁבֵי קְצָוֹת מֵאוֹתֹתֶיךָ, מוֹצָאֵי בֹקֶר וָעֶרֶב תַּרְנִין.
פָּקַדְתָּ הָאָרֶץ וַתְּשֹׁקְקֶהָ, רַבַּת תַּעְשְׁרֶנָּה.

פֶּלֶג אֱלֹהִים מָלֵא מָיִם תָּכִין דְּגָנָם, כִּי כֵן תְּכִינֶהָ.
תְּלָמֶיהָ רַוֵּה, נַחֵת גְּדוּדֶיהָ, בִּרְבִיבִים תְּמֹגְגֶנָּה,
צִמְחָהּ תְּבָרֵךְ.

עִטַּרְתָּ שְׁנַת טוּבֶךָ, וּמַעְגָּלֶיךָ יִרְעֲפוּ דָשֶׁן.
יִרְעֲפוּ נְאוֹת מִדְבָּר, וְגִיל גְּבָעוֹת תַּחְגֹּרָנָה.
◄ לָבְשׁוּ כָרִים הַצֹּאן, וַעֲמָקִים יַעַטְפוּ בָר,
יִתְרוֹעֲעוּ אַף יָשִׁירוּ.

תהלים סה

Some congregations recite Mourner's Kaddish here; see page 121.

ON SH'MINI ATZERET, the Eighth Day of Assembly, we recite the prayer for rain. In the Land of Israel, the produce of the coming year depends on the amount of rain that falls in the winter. In the Jewish mystical tradition, Sh'mini Atzeret also follows the final day of the season of judgment that began with the month of Elul and reached its peak on the High Holy Days. It is thus appropriate to recite Psalm 65, which speaks of the forgiveness of sin and is filled with a sense of blessing and thankfulness for the season's harvest. It also includes a prayer for rain; the rains that are to come may bless the yield of a new year or their lack may spell disaster, and so we pray that the coming year may produce a good yield at harvest time.

SONG שִׁיר. Although we do not know the precise meaning of the opening instructions, the note that this psalm is a *shir*, a song, marks it as one of joy and praise. Likewise, the very last word in this psalm also speaks of song.

HOPE דְּמִיָּה. There is much disagreement among medieval Jewish commentators, as well as modern biblical scholars, about the meaning of this word. Radak (David Kimḥi, 1160–1235, Provence) and Meiri (Menaḥem Meiri, d. 1310, Provence) understand it as "hope," and this is the approach reflected in this translation. Rashi (1040–1105, northern France), following the midrash, translates it as "silence" (thus: "To You, silence is praise"). The JPS translation, following in a long tradition of English translations, derives it from the root *d-m-h*, "resemble," and translates it as "Praise befits You."

FORMED MOUNTAINS מֵכִין הָרִים. Literally, "set mountains on their foundations."

THE HEIGHTS ARE ENCIRCLED WITH JOY וְגִיל גְּבָעוֹת תַּחְגֹּרָנָה. The snow-peaked mountains assure the people living in the valleys below that when the spring melt begins, water will rush down to the rivulets and aquifers, thus allowing the fields to be nourished.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Psalm 30: An Interpretive Translation

. . . Sing to the Lord you who love God; thank God from the depths of your hearts.
For though God may seem to be absent, in God's presence is eternal life.
Tears may linger when night falls, but joy arrives with the dawn.
Therefore my soul blesses God with every breath that I take.
My song will thank God forever, and my silence will be filled with God's praise.

—STEPHEN MITCHELL

FOR THE MORNING: PSALM 30

A PSALM, A SONG FOR THE DEDICATION OF THE HOUSE, FOR DAVID

I raise my voice to praise You, ADONAI,
for You have lifted me up
and not allowed my enemies to rejoice over me.
ADONAI my God, I cried out to You
and You healed me.
ADONAI, You raised me up from Sheol,
You gave me life and did not let me descend into the pit.
Sing to ADONAI, faithful people;
praise God, as you pronounce God's name.
Surely God's anger lasts but for a moment,
and when God is pleased, life is granted.
One may lie down crying at night,
but wake in the morning with joyful song.
I had said when I was tranquil,
"I shall never be undone."
ADONAI, when it pleased You, You made me a mountain of strength,
but when You hid Your face, I was terrified.
I called to You, ADONAI;
I pleaded before my Master:
"What would be the gain, were I to go down to the grave?
Can dust praise You? Can it speak of Your truth?
Hear me, ADONAI, and be kind to me;
be my helper, ADONAI."
► *You turned my mourning into a dance for me,*
You undid my sackcloth and girded me with joy—
that I might sing of Your glory and not be silent:
ADONAI my God, I thank You, always.

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד
אֲרוֹמִמְךָ יהוה כִּי דִלִּיתָנִי,
וְלֹא שִׂמַּחְתָּ אֹיְבַי לִי.
יהוה אֱלֹהָי, שִׁוַּעְתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי.
יהוה הֶעֱלִיתָ מִן שְׁאוֹל נַפְשִׁי,
חִיִּיתַנִי מִיָּרְדִי בוֹר.
זַמְּרוּ לַיהוה חֲסִידָיו,
וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ.
כִּי רֶגַע בְּאַפּוֹ חַיִּים בִּרְצוֹנוֹ,
בָּעֶרֶב יָלִין בֶּכִי וְלַבֹּקֶר רִנָּה.
וַאֲנִי אָמַרְתִּי בְשַׁלְוִי,
בַּל אֶמּוֹט לְעוֹלָם.
יהוה בִּרְצוֹנְךָ הֶעֱמַדְתָּה לְהַרְרִי עֹז,
הִסְתַּרְתָּ פָנֶיךָ, הָיִיתִי נִבְהָל.
אֵלֶיךָ יהוה אֶקְרָא, וְאֶל אֲדֹנָי אֶתְחַנָּן.
מַה בֶּצַע בְּדָמִי בְּרִדְתִּי אֶל שָׁחַת,
הֲיוֹדְךָ עָפָר, הֲיַגִּיד אֲמִתֶּךָ.
שְׁמַע יהוה וְחָנֵּנִי, יהוה הֱיֵה עֹזֵר לִי.
◄ הָפַכְתָּ מִסְפְּדִי לְמָחוֹל לִי,
פִּתַּחְתָּ שַׂקִּי וַתְּאַזְּרֵנִי שִׂמְחָה.
לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם,
יהוה אֱלֹהַי לְעוֹלָם אוֹדֶךָּ. תהלים ל

PSALM 30 precedes the section of psalms and songs called P'sukei D'zimra, "Verses of Song." In the context of the morning's prayers, its mention of being rescued from Sheol, the netherworld, might be seen as grateful acknowledgment of the blessing of awakening from sleep. In its biblical context, Psalm 30 may be viewed as a song of thanksgiving after overcoming disease and illness.

In a fashion that is true of many psalms, this poem moves between past and present, between intimations of illness and affirmations of health, and between fear and joy. Knowing how vulnerable we are and how unpredictable our fate, we can thank God that we are alive and able to pray as we wake to a new day.

Psalm 30 was added to the liturgy in the 17th century under the influence of Lurianic mysticism. It mentions the name of God ten times, and Jewish mystics saw in this a hint of the *s'firot*, the ten aspects of the Godhead.

FOR THE DEDICATION OF THE HOUSE חֲנֻכַּת הַבַּיִת. Perhaps this psalm was meant to be recited in honor of a donor for repairs or renovations of the Temple. In the later rabbinic reading, the inauguration of the "house" might be seen as the synagogue. The mystics who added this psalm to the liturgy thought that it alluded to the human resurrection of the body (that is, the house of the soul) in the morning, and to our entering the fully revealed divine house (that is, a new day). The midrash understood the psalm's superscription to be an expression of David's yearning to build the Temple, remarking that the Temple is called David's and not Solomon's (even though the latter built it)—because it was David who had yearned to build it (Numbers Rabbah 12:9).

YOU HAVE LIFTED ME UP דִּלִּיתָנִי. The Hebrew verb is used for drawing water from a well and is consonant with the image in the following verses of being raised from the pit.

GOD'S ANGER בְּאַפּוֹ. The modern Jewish theologian Abraham Joshua Heschel points out that in the Bible, God's anger is always directed against moral corruption. The anthropomorphic image is intended to evoke the sense of violation and disruption of harmony caused by injustice and ethical lapses.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Holding On and Letting Go

Hold on and let go.
On the surface of things
contradictory counsel.
But one does not negate
the other.
The two are complementary, dialectical
two sides of one coin.

Hold on—death is not the
final word
The grave no oblivion.

Hold on in *Kaddish,*
yahrzeit, Yizkor.
No gesture, no kindness,
no smile evaporates—
Every kindness, every
embrace has its afterlife
in our minds, our hearts,
our hands.

Hold on
Not enslaving memory
that sells the future
to the past
nor recollection that
makes us passive, listless,
resigned.
But memory that releases
us for a new life.

The flow of life—
the divine process
gives and takes
retains and creates.

Return the dust to the
earth
not to bury hope
but to resurrect the will
to live.

—HAROLD M. SCHULWEIS

Mourner's Kaddish

Many congregations recite Mourner's Kaddish after completing Birkhot Ha-shaḥar, the Morning Blessings.

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'ḥayeikhon u-v'yomeikhon
u-v'ḥayei 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'yishtabaḥ 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'ḥata v'neḥamata da·amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'ḥayim 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.

קַדִּישׁ יָתוֹם

Many congregations recite Mourner's Kaddish after completing Birkhot Ha-shaḥar, the Morning Blessings.

Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב,
וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָּא מִן כָּל־ [לְעֵלָּא לְעֵלָּא מִכָּל־ *on Shabbat Shuvah we substitute:*]
בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל],
וְאִמְרוּ אָמֵן.

MOURNER'S KADDISH. It is sometimes difficult for a mourner to reintegrate into a community after the loss of a close relation. Equally, it may be difficult for the community to know how to receive a mourner in its midst. In reciting the Kaddish, the mourner takes a formal role in relation to the community. The mourner is able to say: "I am here in your midst, praying alongside you"; and the congregation can respond: "Along with you, we all turn our eyes to God."

The prophet Ezekiel remarks that after great tragedy, God's name will become great throughout the world (38:23); with some grammatical changes, these are the first words of the Kaddish. By the end of the Mourner's Kaddish, whatever our loss, whatever tragedy we have suffered, we look to God in hope and we hold on to a vision of some moment when we all may be at peace.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

P'sukei D'zimra: Verses of Song

Thanking God

Rabbi Yoḥanan said in the name of Rabbi Shimon bar Yoḥai: From the day that the Holy One created the world, there was no one who praised and thanked (*hodeh*) the Holy One, until Leah came and praised God. For she said: "This time will I praise and thank (*odeh*) Adonai" (Genesis 29:35), giving the name "Judah" (*y'hudah*) to her newborn son.

Thus, the name "Jew," derived from "Judah," means "thankful."

—BABYLONIAN TALMUD

Creating Through Speech

Just as divine speech created the world, so too with human speech: what we give voice to becomes more substantive, more real. Prayer, like all human speech, is a creative act. The prayers that we utter shape our inner lives. Our new consciousness causes us to relate differently to the world around us, and it thus prompts us to shape a different external reality.

It is customary to stand for the opening and closing b'rakhot of P'sukei D'zimra.

Introductory B'rakhah

Blessed is the one whose word called the world into being. *Barukh hu.* *Blessed be the One.*

Blessed is the one who created the world. *Barukh sh'mo. Blessed be the divine name.*

Blessed is the one who speaks and it is done. *Barukh hu.*

Blessed is the one who decrees and fulfills. *Barukh sh'mo.*

Blessed is the one who has compassion for the earth. *Barukh hu.*

Blessed is the one who has compassion for all creatures. *Barukh sh'mo.*

Blessed is the one who sends a just reward to those who revere the Divine. ***Barukh hu.***

Blessed is the one who is eternal, who exists forever. *Barukh sh'mo.*

Blessed is the one who redeems and rescues. *Barukh hu u-varukh sh'mo.*

Barukh atah ADONAI, our God, sovereign of time and space, compassionate creator celebrated in Your people's voices, praised and glorified by the words of Your faithful servants and in Your servant David's songs.

We will celebrate You, ADONAI our God, with praise and song; we will extol, acclaim, and glorify You, honoring Your name and declaring that You are our sovereign God.

▸ The singular one who gives life to the world—the sovereign, who is praised and glorified, forever and ever—this is Your great name.

Barukh atah ADONAI, Sovereign, celebrated with songs of praise.

Some congregations select from among the psalms and biblical texts that follow.

פסוקי דזמרא

It is customary to stand for the opening and closing b'rakhot of P'sukei D'zimra.

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם,	**בָּרוּךְ הוּא.**
בָּרוּךְ עוֹשֶׂה בְרֵאשִׁית,	בָּרוּךְ שְׁמוֹ.
בָּרוּךְ אוֹמֵר וְעוֹשֶׂה,	בָּרוּךְ הוּא.
בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,	בָּרוּךְ שְׁמוֹ.
בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,	בָּרוּךְ הוּא.
בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,	בָּרוּךְ שְׁמוֹ.
בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו,	בָּרוּךְ הוּא.
בָּרוּךְ חַי לָעַד וְקַיָּם לָנֶצַח,	בָּרוּךְ שְׁמוֹ.
בָּרוּךְ פּוֹדֶה וּמַצִּיל,	בָּרוּךְ הוּא **וּבָרוּךְ שְׁמוֹ.**

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הָאֵל הָאָב הָרַחֲמָן, הַמְהֻלָּל בְּפִי עַמּוֹ,
מְשֻׁבָּח וּמְפֹאָר בִּלְשׁוֹן חֲסִידָיו וַעֲבָדָיו,
וּבְשִׁירֵי דָוִד עַבְדֶּךָ. נְהַלֶּלְךָ יהוה אֱלֹהֵינוּ,
בִּשְׁבָחוֹת וּבְזִמִּירוֹת, נְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ
וְנַזְכִּיר שִׁמְךָ וְנַמְלִיכְךָ מַלְכֵּנוּ אֱלֹהֵינוּ.
◂ יָחִיד חֵי הָעוֹלָמִים, מֶלֶךְ מְשֻׁבָּח וּמְפֹאָר עֲדֵי עַד
שְׁמוֹ הַגָּדוֹל. בָּרוּךְ אַתָּה יהוה, מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

Some congregations select from among the psalms and biblical texts that follow.

BARUKH SHE-AMAR. Once the inclusion of P'sukei D'zimra ("Verses of Song") was codified by the *geonim* (the rabbinic leaders of the influential Babylonian Jewish community in the latter half of the 1st millennium), they ordained that it be preceded and followed with formal blessings: the opening blessing recited here and the blessing at the section's conclusion (page 148). Most of the passages recited in this section are biblical and, therefore, this prayer calls them "the words of Your faithful servants." "David's songs" refers to the psalms, which constitute the bulk of this section; many scholars believe that Psalms 145–150 (pages 136–141) constituted the original core of P'sukei D'zimra.

CALLED THE WORLD INTO BEING וְהָיָה הָעוֹלָם. God is often referred to by the sages as "the one whose word called the world into being." This is based on the story in Genesis 1, in which all of creation emanates from God's spoken fiat. For example, on the very first day, "God said, 'Let there be light'—and there was light" (Genesis 1:3).

***BARUKH HU*, BLESSED BE THE ONE** בָּרוּךְ הוּא. The last line of the introductory call and response reads *barukh sh'mo*, "blessed be the divine name." Taken together, the first two words of response and the last two words of the series form the phrase *barukh hu u-varukh sh'mo*, "blessed be the One and blessed be the divine name," which is commonly used as a response to hearing the name of God. Practices differ as to the call and response during the recitation of this poem. A version that has recently become popular includes reciting the words printed here in gray.

COMPASSIONATE CREATOR הָאֵל הָרַחֲמָן. The word translated here as "compassionate" comes from the root *r-ḥ-m*, which also means "womb." Thus, this particular phrase can be understood as "the fatherly womb," and wonderfully captures the way that God transcends gender.

EXTOL, ACCLAIM, AND GLORIFY YOU נְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ. The blessing announces that the psalms to be recited in this section will be those that acclaim God, not those that express the personal plight of the psalmist. Repetition of similar sounding verbal synonyms in Hebrew is a means of creating a meditative atmosphere.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Morning Praise

יְהִי נוֹתֵן בִּינָה לַשֶּׂכְוִי
לְזַמֵּר לִשְׁמְךָ, חֵן תְּוִי
שָׁם בִּינָה בְּעוֹף יְרוֹפֵף
אֶרֶץ בְּקוֹלוֹת תַּעֲצוּמוֹת
יְחַבְּמֵנוּ מִמְּעוֹפֵף
מַלְּבֵנוּ מִבְּהֵמוֹת
לָתֵת עוֹז וְתַעֲצוּמוֹת
לְשָׁם נְשָׁמָה תּוֹךְ גְּוִי
יְהִי נוֹתֵן בִּינָה לַשֶּׂכְוִי
לְזַמֵּר לִשְׁמְךָ, חֵן תְּוִי
אֶל שֶׂכְוִי יַבִּיט אִישׁ עָצֵל
אֲשֶׁר יוֹם יוֹם לְצוּרוֹ שָׂר
אֵין עֵיף בּוֹ וְאֵין כּוֹשֵׁל
וְלֹא אֶחָד מִסּוֹדוֹ סָר
בֵּן אִישׁ מְשִׁיר יִטַּע אֵשֶׁל
וְיוֹם וְלַיְלָה לֹא יֶחְסַר
וּמֵעוֹף יְקַבֵּל מוּסָר
וְיִהְיֶה שָׂר כְּבֵנִי לֵוִי
יְהִי נוֹתֵן בִּינָה לַשֶּׂכְוִי
לְזַמֵּר לִשְׁמְךָ, חֵן תְּוִי

You endow birds with the talent to sing
Your name; I, too, desire the same.
Birds wake the world chirping aloud,
a talent instilled in them by God.
Might I, too, learn from those who fly
and be instructed by this animal cry
to acclaim the one who created me
and who planted a soul within
my body.
You endow birds with the talent to sing
Your name; I, too, desire the same.
Tired people, look to the birds flying
in the sky
who daily sing to the creator on high.
None tires, none fails to do what the
maker asked;
none is diverted from the appointed
task.
Human beings too can plant seeds
with songs
and morning and evening for noth-
ing more need long.
Take instruction, sing to God,
bend your will,
and so a priestly role fulfill.
You endow birds with the talent to sing
Your name; I, too, desire the same.

—ISRAEL NAJARA

David's Prayer: The Dedication of the Ark

Give thanks to ADONAI, call out in God's name.
Let all peoples know of God's deeds.
Sing to God,
hymn to God,
describe all of God's wondrous acts,
exult in God's holy name.
May all who yearn for ADONAI find
rejoicing in their hearts.
Seek ADONAI, acclaim God,
constantly crave God's presence.
Remember the wonders God wrought,
God's marvelous deeds and judgment.

Seed of Israel, God's servant,
treasured children of Jacob,
ADONAI is our God:
all the earth is subject to God's law.
Always remember God's covenant—
words binding for a thousand generations—
made with Abraham,
promised to Isaac,
and affirmed in a decree to Jacob,
an everlasting covenant with Israel, saying:
I will give you the land of Canaan, as your
apportioned inheritance.

You were few in number then, hardly dwelling there.
As you wandered from people to people,
from one nation to another,
God did not let anyone oppress you,
but admonished rulers,
"Do not touch My anointed;
do not harm My prophets."

הוֹדוּ לַיהוה, קִרְאוּ בִשְׁמוֹ, הוֹדִיעוּ בָעַמִּים עֲלִילֹתָיו.
שִׁירוּ לוֹ זַמְּרוּ לוֹ, שִׂיחוּ בְּכָל־נִפְלְאֹתָיו.
הִתְהַלְלוּ בְּשֵׁם קָדְשׁוֹ, יִשְׂמַח לֵב מְבַקְשֵׁי יהוה.
דִּרְשׁוּ יהוה וְעֻזּוֹ, בַּקְּשׁוּ פָנָיו תָּמִיד.
זִכְרוּ נִפְלְאֹתָיו אֲשֶׁר עָשָׂה, מֹפְתָיו וּמִשְׁפְּטֵי פִיהוּ.

זֶרַע יִשְׂרָאֵל עַבְדּוֹ, בְּנֵי יַעֲקֹב בְּחִירָיו.
הוּא יהוה אֱלֹהֵינוּ, בְּכָל־הָאָרֶץ מִשְׁפָּטָיו.
זִכְרוּ לְעוֹלָם בְּרִיתוֹ, דָּבָר צִוָּה לְאֶלֶף דּוֹר,
אֲשֶׁר כָּרַת אֶת־אַבְרָהָם, וּשְׁבוּעָתוֹ לְיִצְחָק,
וַיַּעֲמִידֶהָ לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם,
לֵאמֹר: לְךָ אֶתֵּן אֶרֶץ כְּנָעַן, חֶבֶל נַחֲלַתְכֶם.

בִּהְיוֹתְכֶם מְתֵי מִסְפָּר, כִּמְעַט וְגָרִים בָּהּ.
וַיִּתְהַלְּכוּ מִגּוֹי אֶל גּוֹי, וּמִמַּמְלָכָה אֶל עַם אַחֵר.
לֹא הִנִּיחַ לְאִישׁ לְעָשְׁקָם, וַיּוֹכַח עֲלֵיהֶם מְלָכִים:
אַל תִּגְּעוּ בִּמְשִׁיחָי, וּבִנְבִיאַי אַל תָּרֵעוּ.

1 CHRONICLES 16:8–36. This first biblical text in P'sukei D'zimra is recited daily and is taken from 1 Chronicles. The Chronicler describes David bringing the ark to Jerusalem, accompanied by levitical singing commissioned by him. The song itself is a medley of verses found in the Book of Psalms and is an example of biblical texts quoting one another. The first fourteen verses are a near-quotation of Psalm 105:1–14, the next section is almost the complete text of Psalm 96, and what follows are quotations of verses from various other psalms. According to an early midrashic text, this passage was sung by the Levites when the *tamid*, the daily sacrifice, was offered (Seder Olam Rabbah, ch. 14). Similarly, our daily service, like that performed in the Temple, is accompanied by this song. One contemporary liturgical scholar, Yisrael Ta-Shma, argues that P'sukei D'zimra, literally "Verses of Song," derives its name from this prayer, which is an anthology of biblical verses, said to have been sung by the Levites.

ACCLAIM GOD וְעֻזּוֹ. Some translate this word as "God's might"—that is: the ark, which is the manifestation of God's power.

TREASURED CHILDREN OF JACOB בְּנֵי יַעֲקֹב בְּחִירָיו. *B'ḥirav* (from the root *b-ḥ-r*) can mean "chosen." Here we render it as "treasured" in light of its synonymous usage in Deuteronomy and elsewhere.

A THOUSAND GENERATIONS לְאֶלֶף דּוֹר. This biblical expression conveys the idea of endless time.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

From the Psalmist:
A Song of Adoration

My prayer can have no
other life
than in my songs.
I stand revealed
by all the songs I pray.
My songs implore,
insist,
that they be heard by You
who dwell in all the
distances
outside of time and space,
and yet,
within all things.

My songs and I,
my prayers and contem-
plations,
dream of penetrating
to the secrets of Your
name.
I search Your nomen-
clature
for my own identity
and seek my features
in the image that You
made.
I am choiceless in the
quest,
except I sing of sorrow,
praise, and exaltation.

You are before all things
and after them.
You bracket me within the
horns
of void and nothingness.
You enfold me in the
wings
of Your creation,
and then return me,
with the songs I pray,
to dust.

—PERETZ KAMINSKY

Sing to ADONAI, all the earth;
day after day tell of God's deliverance.
Tell the nations of God's glory,
speak of God's wonders among all peoples.
For ADONAI is great, surely to be praised,
more to be revered than other gods.
► For the gods of the nations are man-made idols,
but ADONAI fashioned the very heavens.

GRANDEUR AND GLORY are God's honor guard,
strength and joy where God is found.
Offer to ADONAI, peoples of the world:
offer to ADONAI honor and strength,
offer to ADONAI the honor due God's name;
bring a gift of thanksgiving and enter God's presence,
bow to ADONAI amidst the splendor of this holy place.
Tremble before God's presence, all who dwell on earth,
but the land shall remain firm and not shaken.

Let the heavens be glad
and the earth rejoice,
Yism'ḥu ha-shamayim v'tagel ha-aretz . . . yiram hayam u-m'lo·o.
as the peoples of the world declare, "ADONAI reigns."
Let the sea in its fullness roar,
let the meadow and all that grows in it exult;
let the trees of the forest sing at God's approach,
for ADONAI comes to judge the earth.

Give thanks to ADONAI, for God is good;
for God's love endures forever.
Say, "Rescue us, God of our deliverance;
gather us up and save us from amidst the nations,
that we may praise Your holy name and bow in praise of You.
Blessed be ADONAI, the God of Israel, forever and ever!"
Then all the people responded,
"Amen, may ADONAI be praised."

1 Chronicles 16:8–36

שִׁירוּ לַיהוה כָּל־הָאָרֶץ, בַּשְּׂרוּ מִיּוֹם אֶל יוֹם יְשׁוּעָתוֹ.
סַפְּרוּ בַגּוֹיִם אֶת־כְּבוֹדוֹ, בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.
כִּי גָדוֹל יהוה וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל כָּל־אֱלֹהִים.
◄ כִּי כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיהוה שָׁמַיִם עָשָׂה.

הוֹד וְהָדָר לְפָנָיו, עֹז וְחֶדְוָה בִּמְקֹמוֹ.
הָבוּ לַיהוה מִשְׁפְּחוֹת עַמִּים, הָבוּ לַיהוה כָּבוֹד וָעֹז.
הָבוּ לַיהוה כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבֹאוּ לְפָנָיו,
הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת קֹדֶשׁ.
חִילוּ מִלְּפָנָיו כָּל־הָאָרֶץ, אַף תִּכּוֹן תֵּבֵל בַּל תִּמּוֹט.

יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ וְיֹאמְרוּ בַגּוֹיִם יהוה מָלָךְ.
יִרְעַם הַיָּם וּמְלוֹאוֹ, יַעֲלֹץ הַשָּׂדֶה וְכָל־אֲשֶׁר בּוֹ.
אָז יְרַנְּנוּ עֲצֵי הַיָּעַר,
מִלִּפְנֵי יהוה כִּי בָא לִשְׁפּוֹט אֶת־הָאָרֶץ.

הוֹדוּ לַיהוה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.
וְאִמְרוּ הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ
וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם,
לְהֹדוֹת לְשֵׁם קָדְשֶׁךָ לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ.
בָּרוּךְ יהוה אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעֹלָם,
וַיֹּאמְרוּ כָל־הָעָם אָמֵן וְהַלֵּל לַיהוה.

דברי הימים א, טז:ח-לו

FOR THE GODS OF THE NATIONS ARE MAN-MADE IDOLS אֱלֹהֵי הָעַמִּים אֱלִילִים. The biblical author is describing the pagan world surrounding Israel.

THEN ALL THE PEOPLE RESPONDED וַיֹּאמְרוּ כָל־הָעָם. The Chronicler concludes David's prayer as he installed the ark in Jerusalem with the people's assent: their response, "Amen."

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

The People Israel

Israel exists not in order to be but in order to dream the dream of God. Our faith may be strained, but our destiny is anchored to the ultimate. Who can establish the outcome of our history? Out of the wonder we came and into the wonder we shall return.

—ABRAHAM JOSHUA HESCHEL

An Anthology of Verses from Psalms: The Redemption of the People Israel

Exalt ADONAI, our God;
bow down before God, the Holy One.
► *Exalt ADONAI, our God,*
and bow down at God's holy mountain,
for ADONAI our God is holy.

GOD, WHO IS COMPASSIONATE, will forgive sin
and not wreak destruction;
for again and again God acts with restraint,
refusing to let rage become all-consuming.
You, ADONAI, will not withhold Your compassion from me,
Your kindly love and Your faithfulness shall always
be my protection.
Remember Your compassion, ADONAI, and Your love,
for they are timeless.

With all your strength, greet God,
whose pride is the people Israel
and whose might is in the heavens.
Awe of You, O God, fills Your holy places;
it is You, God of Israel, who gives strength and greatness
to this people.
May God be blessed.

God of retribution, ADONAI,
God of retribution, reveal Yourself;
judge of all the earth, pass sentence—
humble the haughty.

רוֹמְמוּ יהוה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו, קָדוֹשׁ הוּא.
◄ רוֹמְמוּ יהוה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ,
כִּי קָדוֹשׁ יהוה אֱלֹהֵינוּ.

וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית,
וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל־חֲמָתוֹ.
אַתָּה יהוה לֹא תִכְלָא רַחֲמֶיךָ מִמֶּנִּי,
חַסְדְּךָ וַאֲמִתְּךָ תָּמִיד יִצְּרוּנִי.
זְכֹר רַחֲמֶיךָ יהוה וַחֲסָדֶיךָ, כִּי מֵעוֹלָם הֵמָּה.
תְּנוּ עֹז לֵאלֹהִים, עַל יִשְׂרָאֵל גַּאֲוָתוֹ, וְעֻזּוֹ בַּשְּׁחָקִים.
נוֹרָא אֱלֹהִים מִמִּקְדָּשֶׁיךָ,
אֵל יִשְׂרָאֵל הוּא נֹתֵן עֹז וְתַעֲצֻמוֹת לָעָם,
בָּרוּךְ אֱלֹהִים.
אֵל נְקָמוֹת יהוה, אֵל נְקָמוֹת הוֹפִיעַ.
הִנָּשֵׂא שֹׁפֵט הָאָרֶץ, הָשֵׁב גְּמוּל עַל גֵּאִים.

PSALMIC VERSES. The earliest form of poetic prayers composed after the destruction of the Second Temple contained associated biblical verses arranged in new patterns. Each verse is connected to the next through word repetition and thematic continuity. This prayer, which is an example of this form, centers on the redemption of the people Israel: it calls upon God to forgive sin—in rabbinic theology, sin was a cause of Israel's exile—and then calls for an end to the oppression of Israel by other nations. It concludes on the next page with the promised reconciliation of God and Israel.

The first two verses are taken from Psalm 99:5, 9. The italics in the translation are meant to emphasize that the verses often have an antiphonal quality; they may have originally been recited responsively, though today they may not necessarily be read that way.

BOW DOWN BEFORE GOD וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו. Literally, "bow down at God's footstool." In the ancient Near East, one prostrated oneself at the footstool of the king as a sign of obeisance.

GOD, WHO IS COMPASSIONATE וְהוּא רַחוּם. Psalm 78:38. This is one of the most frequently quoted verses in the liturgy, perhaps because it is the clearest possible statement about God's mercy. Mercy, not punishment, is fundamental to God's nature. The entire verse has thirteen words, reminding us of the "Thirteen Attributes" of God's mercy disclosed in Exodus 34:6–7.

YOU, ADONAI אַתָּה יהוה. Psalm 40:12.

REMEMBER YOUR COMPASSION זְכֹר רַחֲמֶיךָ. Psalm 25:6.

WITH ALL YOUR STRENGTH, GREET GOD תְּנוּ עֹז לֵאלֹהִים. Psalm 68:35–36.

YOUR HOLY PLACES מִמִּקְדָּשֶׁיךָ. The Hebrew is plural. Before the reign of Hezekiah (late 7th century B.C.E.) there were multiple sanctuaries in the Land of Israel. In the liturgical context here, the reference may be to the synagogues throughout the world. Meiri (d. 1310, Provence) interprets the "holy places" to allude to the gatherings of the righteous and to their burial sites.

GOD OF RETRIBUTION אֵל נְקָמוֹת. Psalm 94:1–2. The context in the psalm makes clear that God's wrath is invoked against those who behave immorally—oppressing the poor, the widow, and the stranger.

DON YOUR ROBES הִנָּשֵׂא. Literally, "rise up." In the ancient Near East, the judge rose to pass sentence.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Deliverance

Why am I not a flower,
a human flower?

Bless me, bless my spirit
with tenderness instead of
might:

allow smiles instead of
words to unfurl in me,
giving light to this world
always,

gifting love and good luck,
my hair, orchids.

Indoors, let my steps be
fingers dancing on piano
keys.

Tenderness, name of
Divinity,
be the image of God in me.

—ABRAHAM JOSHUA
HESCHEL

Deliverance is Yours, ADONAI;
may Your blessings be upon Your people forever.
ADONAI Tz'va·ot is with us.
The God of Jacob is our protection.
► *ADONAI Tz'va·ot*, blessed are those who trust in You.
ADONAI, deliver us!
Surely our sovereign will respond to us
in the hour of our calling.

DELIVER AND BLESS this people,
whom You have made Your own;
shepherd them and exalt them forever.
Hoshi·ah et amekha u-varekh et naḥalatekha,
u-r'eim v'naseim ad ha-olam.

We await ADONAI,
our helper and protector.
Our hearts rejoice in God;
we have faith in God's holy name.
May Your love and kindness be with us, ADONAI,
for our hope is in You.
Show us Your love and kindness,
and extend Your deliverance to us.
Arise and come to our help;
redeem us through Your kindly love.
"I am ADONAI your God who brought you up
from the land of Egypt.
Open your mouth and I will satiate you."
Joyous the people who are so favored;
joyous the people whose God is ADONAI.
► I trust in Your love and kindness;
my heart rejoices in Your deliverance;
I sing to ADONAI for all that God has done for me.

לַיהוה הַיְשׁוּעָה, עַל עַמְּךָ בִרְכָתֶךָ סֶּלָה.
יהוה צְבָאוֹת עִמָּנוּ, מִשְׂגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֶּלָה.
◄ יהוה צְבָאוֹת, אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ.
יהוה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ.

הוֹשִׁיעָה אֶת־עַמֶּךָ וּבָרֵךְ אֶת־נַחֲלָתֶךָ,
וּרְעֵם וְנַשְּׂאֵם עַד הָעוֹלָם.
נַפְשֵׁנוּ חִכְּתָה לַיהוה, עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא.
כִּי בוֹ יִשְׂמַח לִבֵּנוּ, כִּי בְשֵׁם קָדְשׁוֹ בָטָחְנוּ.
יְהִי חַסְדְּךָ יהוה עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ.
הַרְאֵנוּ יהוה חַסְדֶּךָ, וְיֶשְׁעֲךָ תִּתֶּן־לָנוּ.
קוּמָה עֶזְרָתָה לָּנוּ וּפְדֵנוּ לְמַעַן חַסְדֶּךָ.
אָנֹכִי יהוה אֱלֹהֶיךָ הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם,
הַרְחֶב־פִּיךָ וַאֲמַלְאֵהוּ.
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ,
אַשְׁרֵי הָעָם שֶׁיהוה אֱלֹהָיו.
◄ וַאֲנִי בְּחַסְדְּךָ בָטַחְתִּי, יָגֵל לִבִּי בִּישׁוּעָתֶךָ,
אָשִׁירָה לַיהוה כִּי גָמַל עָלָי.

DELIVERANCE IS YOURS, ADONAI לַיהוה הַיְשׁוּעָה. Psalm 3:9. Although the next three verses are taken from various psalms (46:8, 84:13, 20:10), each with its own subject, they are connected by similar words and phrases so that they create a new, coherent composition. The same verses are found in Havdalah, recited at the conclusion of Shabbat.

FOREVER סֶּלָה. Biblical scholars are not sure of the meaning of this word. It may simply be a musical notation. The ancient rabbis thought it meant "forever."

DELIVER . . . THIS PEOPLE הוֹשִׁיעָה אֶת־עַמֶּךָ. Psalm 28:9.

OUR LIVES DEPEND UPON ADONAI נַפְשֵׁנוּ חִכְּתָה לַיהוה. Psalm 33:20–22.

SHOW US YOUR LOVE AND KINDNESS הַרְאֵנוּ יהוה חַסְדֶּךָ. Psalm 85:8. The key word *ḥesed*, here translated as "love and kindness," is mentioned three times in this and the following verses. The biblical meaning of the word *ḥesed* is love freely given, manifested in action.

ARISE AND COME TO OUR HELP קוּמָה עֶזְרָתָה לָּנוּ. Psalm 44:27.

I AM ADONAI YOUR GOD אָנֹכִי יהוה אֱלֹהֶיךָ. Psalm 81:11. The phrase recalls the first words of the Decalogue, but here God's speech continues with a promise of abundance.

OPEN YOUR MOUTH AND I WILL SATIATE YOU הַרְחֶב פִּיךָ וַאֲמַלְאֵהוּ. Literally, ". . . and I will fill it." In Psalm 81 this verse may refer to the manna that nourished Israel in the desert. In its liturgical context the verse takes on a spiritual meaning, as if God is saying: "If you open your mouths in prayer, I will provide you with appropriate words."

BLESSED IS THE PEOPLE אַשְׁרֵי הָעָם. Psalm 144:15.

I SING אָשִׁירָה. Psalm 13:6. The string of psalmic verses ends in song and an expression of thankfulness. There is also an intentional play of words: *ashrei*, "blessed," progresses to *ashirah*, "I sing."

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

The Words of My Mouth

When the words that I speak are the same as the promptings of my heart, then my voice is pleasing to God.

—JOSEPH ALBO

Nature's Speech

A prayer of Solomon—
that I not understand
the language of beasts and birds:
not hear a snort as a lament,
a yelp as a prayer,
a chirp as a psalm;
but let the melodies of the world
pass by in simplicity
and fill me with joy.

—SIVAN HAR-SHEFI

Redemption

God who creates nature, God who instructs us, is the same God who is capable of understanding the sincere, though sometimes misstated, plaint of the heart. Creation, now incomplete because of the rent in the human soul, can be made whole again, can be completed, as God faces the human, hears our speech, and forgives us. Prayer, the articulation of the human heart, has the power to effect this turning. It can initiate the reconciliation of God and creation—then I, in all my so very human self-contradictions, may be affirmed. God, who knows all and sees all, can understand my intent and find me, like the rest of creation, good.

א

FOR THE LEADER, A SONG OF DAVID

The heavens tell of God's glory,
and the sky proclaims God's handiwork.
One day addresses another,
and one night informs the next.
There is no speech, there are no words that are not heard,
their reverberation travel over the entire earth,
their message reaches the very edges of the world.
In heaven's midst, there is a tent for the sun
who, like a bridegroom from his wedding canopy,
emerges joyously, a champion running the course,
entering at heaven's edge,
circling to the far side,
nothing escaping its heat.

The teaching of ADONAI is perfect, reviving life;
the covenant of ADONAI is enduring,
making the foolish wise;
the precepts of ADONAI are fitting, gladdening the heart;
the command of ADONAI is clear, brightening the eyes;
reverence of ADONAI is pure, forever right;
the judgments of ADONAI are true, altogether just—

Torat Adonai t'mimah, m'shivat nafesh,
eidut Adonai ne·emanah, maḥkimat peti,
pikudei Adonai y'sharim, m'samḥei lev,
mitzvat Adonai barah, me'irat einayim,
yirat Adonai t'horah, omedet la·ad,
mishp'tei Adonai emet, tzadku yaḥdav,

more precious than gold, than the finest gold,
sweeter than honey and drippings of the honeycomb.
Truly, Your servant strives to be mindful of them—
their observance is of such consequence.

Who can discern one's own errors? Cleanse me of those
I am not even conscious, and restrain Your servant from
willful sins—let them not rule me. Then shall I be
innocent, untainted by grave transgression.
▸ May the words of my mouth and the meditations of
my heart be acceptable to You, ADONAI, my rock and my
redeemer.

Psalm 19

א

לַמְנַצֵּחַ מִזְמוֹר לְדָוִד

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֵל, וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ.
יוֹם לְיוֹם יַבִּיעַ אֹמֶר, וְלַיְלָה לְלַיְלָה יְחַוֶּה דָּעַת.
אֵין אֹמֶר וְאֵין דְּבָרִים, בְּלִי נִשְׁמָע קוֹלָם.
בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם,
לַשֶּׁמֶשׁ שָׂם אֹהֶל בָּהֶם.
וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ, יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח,
מִקְצֵה הַשָּׁמַיִם מוֹצָאוֹ, וּתְקוּפָתוֹ עַל קְצוֹתָם,
וְאֵין נִסְתָּר מֵחַמָּתוֹ.
תּוֹרַת יהוה תְּמִימָה, מְשִׁיבַת נָפֶשׁ,
עֵדוּת יהוה נֶאֱמָנָה, מַחְכִּימַת פֶּתִי,
פִּקּוּדֵי יהוה יְשָׁרִים, מְשַׂמְּחֵי לֵב,
מִצְוַת יהוה בָּרָה, מְאִירַת עֵינָיִם,
יִרְאַת יהוה טְהוֹרָה, עוֹמֶדֶת לָעַד,
מִשְׁפְּטֵי יהוה אֱמֶת, צָדְקוּ יַחְדָּו,
הַנֶּחֱמָדִים מִזָּהָב וּמִפָּז רָב, וּמְתוּקִים מִדְּבַשׁ וְנֹפֶת צוּפִים.
גַּם עַבְדְּךָ נִזְהָר בָּהֶם, בְּשָׁמְרָם עֵקֶב רָב.
שְׁגִיאוֹת מִי יָבִין, מִנִּסְתָּרוֹת נַקֵּנִי.
גַּם מִזֵּדִים חֲשֹׂךְ עַבְדֶּךָ, אַל יִמְשְׁלוּ בִי,
אָז אֵיתָם וְנִקֵּיתִי מִפֶּשַׁע רָב.
◂ יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יהוה צוּרִי וְגֹאֲלִי.

תהלים יט

PSALM 19. Psalm 19 is the first of seven psalms (here indicated with Hebrew letters *alef, bet,* etc.) added for Shabbat and festivals. This psalm is composed of three parts: the first celebrates the magnificence of creation, especially the light of the sun; the second is a hymn to Torah, God's teachings; and the third is a personal plea by the psalmist for God's tolerance of human shortcomings.

THE HEAVENS TELL הַשָּׁמַיִם מְסַפְּרִים. The universe is pictured as alive, singing the praises of God and all that God has created. Many different verbs are used to describe speech: the heavens "tell," the sky "proclaims," one day "addresses" another, each night "informs" the next. Nature reflects God's speech, and Torah is God's direct speech. In contrast, our own human speech originates with us and therefore has the capacity to be sinful.

THE TEACHING OF ADONAI תּוֹרַת יהוה. The word *torah* literally means "teaching." In later Judaism the word refers to the Five Books of Moses, but in biblical parlance it simply means "instruction" and is frequently used for divine instruction. The first two verses in the series speak in general terms of God's teaching and covenant; the next two, of the specific precepts and laws; and finally, the last two speak of ritual observance and the administration of justice.

THE COVENANT OF ADONAI עֵדוּת יהוה. The first Hebrew word is used in the Bible to identify the tablets, *luḥot ha-eidut,* on which the Ten Commandments were written.

MORE PRECIOUS THAN GOLD הַנֶּחֱמָדִים מִזָּהָב. The poet has used six phrases to describe God's teaching; this seventh phrase is climactic, describing the fullness and wonder of the totality.

WILLFUL SINS מִזֵּדִים. This is how later Jewish interpreters understood the verse: willful sins are here contrasted with unconscious ones, and the poem's entire focus is on internal states. But many modern scholars translate the word as "enemies," in which case the verse would read: "Separate me from enemies, that they not rule over me; then I shall remain innocent, free of great transgression." Enemies might tempt one to act out of anger, seek vengeance, destroy, or even kill.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Judge That Adonai Is Good

More literally, the phrase can be translated as "taste and see that Adonai is good." The Ḥasidic master Rabbi Joshua Heschel of Apt taught: "Through everything you encounter in this world, you can see sparks of God. Taste from this world in such a way that you will see the goodness of God, but do not eat of this world with no sense of the Divine—for then you will have nothing."

Depart From Evil and Do Good

"Depart from evil" means to stop obsessing over all the wrongs you have committed; let go of your guilt, and just go out and do good.

—SIMḤAH BUNAM

A Broken Heart

Nothing is as whole as a broken heart.

—MENAḤEM MENDEL OF KOTZK

ב

A PSALM OF DAVID, WHO FEIGNED MADNESS
BEFORE AVIMELEKH AND WAS FORCED TO FLEE

I bless ADONAI at all times, praise of God is ever on my lips;
I exult in ADONAI.
O humble people, listen and rejoice;
join me in glorifying ADONAI—let us together acclaim God's name.
I sought ADONAI, who answered me and saved me from my worst fears.
Those who look to God become radiant,
their faces will never be darkened with shame.
I, a poor person, cried out—and ADONAI heard, rescuing me from all troubles.
The angel of ADONAI encamps round those who revere God,
protecting them.
Judge for yourself and see that ADONAI is good;
blessed is the one who finds shelter in God.
Revere ADONAI, holy people,
for those who revere God experience no lack.
Starving lions may roar,
but those who seek ADONAI lack nothing that is good.
Come children, listen to me, I will teach You to revere ADONAI.
Who is the person who desires life, loving what is good all one's days?
Guard your tongue from evil, your lips from speaking deceit,
depart from evil and do good, seek peace and pursue it.
Mi ha-ish he-ḥafetz ḥayim, ohev yamim lirot tov.
N'tzor l'shon'kha mei-ra u-s'fatekha mi-dabeir mirmah.
Sur meira va-aseih tov, bakesh shalom v'rodfeihu.

The eyes of ADONAI are on the righteous;
God's ears are open to their cry.
ADONAI turns toward the evildoers, erasing their memory from the earth.
But if they cry out, ADONAI will hear them
and deliver them from all their troubles,
for ADONAI is close to the broken-hearted, rescuing those who are downcast.
Many are the troubles the righteous suffer,
but ADONAI will deliver them from all of these.
God protects their every limb, not one will be broken.
Evil will crush the evildoer;
those that despise the righteous will suffer their guilt.
► *ADONAI redeems the lives of those who serve God;*
those who turn to God for support shall not be found blameworthy.

Psalm 34

ב

לְדָוִד בְּשַׁנּוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיְגָרְשֵׁהוּ וַיֵּלֶךְ׃
אֲבָרְכָה אֶת־יהוה בְּכָל־עֵת, תָּמִיד תְּהִלָּתוֹ בְּפִי.
בַּיהוה תִּתְהַלֵּל נַפְשִׁי, יִשְׁמְעוּ עֲנָוִים וְיִשְׂמָּחוּ.
גַּדְּלוּ לַיהוה אִתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.
דָּרַשְׁתִּי אֶת־יהוה וְעָנָנִי, וּמִכָּל־מְגוּרוֹתַי הִצִּילָנִי.
הִבִּיטוּ אֵלָיו וְנָהֳרוּ, וּפְנֵיהֶם אַל יֶחְפָּרוּ.
זֶה עָנִי קָרָא וַיהוה שָׁמֵעַ, וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוֹ.
חֹנֶה מַלְאַךְ יהוה סָבִיב לִירֵאָיו וַיְחַלְּצֵם.
טַעֲמוּ וּרְאוּ כִּי טוֹב יהוה, אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה בּוֹ.
יְראוּ אֶת־יהוה קְדֹשָׁיו, כִּי אֵין מַחְסוֹר לִירֵאָיו.
כְּפִירִים רָשׁוּ וְרָעֵבוּ, וְדֹרְשֵׁי יהוה לֹא יַחְסְרוּ כָל־טוֹב.
לְכוּ בָנִים שִׁמְעוּ לִי, יִרְאַת יהוה אֲלַמֶּדְכֶם.
מִי הָאִישׁ הֶחָפֵץ חַיִּים, אֹהֵב יָמִים לִרְאוֹת טוֹב.
נְצֹר לְשׁוֹנְךָ מֵרָע, וּשְׂפָתֶיךָ מִדַּבֵּר מִרְמָה.
סוּר מֵרָע וַעֲשֵׂה טוֹב, בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ.
עֵינֵי יהוה אֶל צַדִּיקִים, וְאָזְנָיו אֶל שַׁוְעָתָם.
פְּנֵי יהוה בְּעֹשֵׂי רָע, לְהַכְרִית מֵאֶרֶץ זִכְרָם.
צָעֲקוּ וַיהוה שָׁמֵעַ, וּמִכָּל־צָרוֹתָם הִצִּילָם.
קָרוֹב יהוה לְנִשְׁבְּרֵי לֵב, וְאֶת־דַּכְּאֵי רוּחַ יוֹשִׁיעַ.
רַבּוֹת רָעוֹת צַדִּיק, וּמִכֻּלָּם יַצִּילֶנּוּ יהוה.
שֹׁמֵר כָּל־עַצְמוֹתָיו, אַחַת מֵהֵנָּה לֹא נִשְׁבָּרָה.
תְּמוֹתֵת רָשָׁע רָעָה, וְשֹׂנְאֵי צַדִּיק יֶאְשָׁמוּ.
◄ פּוֹדֶה יהוה נֶפֶשׁ עֲבָדָיו, וְלֹא יֶאְשְׁמוּ כָּל־הַחֹסִים בּוֹ׃

תהלים לד

PSALM 34. This is an alphabetical psalm, except that the letter *vav* is missing. The poem expresses the supplicant's yearning for God and God's response to those who turn to God in prayer. Robert Alter writes that the poet succeeds "in articulating a moving vision of hope for the desperate. Part of the spiritual greatness of the Book of Psalms, part of the source of its enduring appeal through the ages, is that it profoundly recognizes the bleakness, the dark terrors, the long nights of despair that shadow most lives, and against all this, evokes the notion of a caring presence that can reach out to the broken-hearted."

AND WAS FORCED TO FLEE וַיְגָרְשֵׁהוּ. David fled from Saul to the city of Gath, where the Philistines ruled. Realizing that he might be arrested and killed, David acted as if he were insane. The Philistine leader, seeing David, declared: "Do I lack madmen that you have brought this fellow to rave for me?" (1 Samuel 21:16). Thus David escaped Saul's wrath.

JUDGE טַעֲמוּ. The Hebrew verb is frequently translated as "taste" but here it means "discern" or "make judgments." The noun derived from the same root occurs in the heading of this psalm, where David is described as having feigned madness (*shanoto et ta·amo*)—that is, having lost rational processes of thought.

HOLY PEOPLE קְדֹשָׁיו. The term is applied to the entire congregation of Israel, which is called God's holy nation (Exodus 19:6). We are enjoined to strive to become holy through our actions (Leviticus 19:2).

LIONS כְּפִירִים. Lions populated the wilderness areas in the ancient Land of Israel.

LACK NOTHING THAT IS GOOD לֹא יַחְסְרוּ כָל־טוֹב. This astonishing claim—that the righteous never lack sustenance—is challenged elsewhere in the Bible. It might be understood spiritually, rather than physically.

GUARD YOUR TONGUE FROM EVIL נְצֹר לְשׁוֹנְךָ מֵרָע. The first requirement for being God-fearing is being careful in one's speech.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

A Man of God

Some say: Why was Moses called a man of God? Because he was able to transform God's judgment into God's compassion.

—MIDRASH ON PSALMS

Our Refuge

God is the place in which the world is located. Therefore, one of God's names is *Hamakom*, "the place."

—MIDRASH ON PSALMS

Prayers

Don't let me fall
Like a stone that drops on
the hard ground.
And don't let my hands
become dry
As the twigs of a tree
When the wind beats
down the last leaves.
And when the storm rips
dust from the earth
Angry and howling,
Don't let me become the
last fly
Trembling terrified on a
windowpane.
Don't let me fall.
I have so much prayer,
But, as a blade of Your grass
in a distant, wild field
Loses a seed in the lap of
the earth
And dies away,
Sow in me Your living breath,
As You sow a seed in the earth.

—KADYA MOLODOWSKY
(*translated by Kathryn Hellerstein*)

ג

A PRAYER OF MOSES, MAN OF GOD

Lord, You have been our refuge in every generation:
before mountains were born, before You shaped earth and land;
from the very beginning to the end of time, You are God.

You return humans to dust, saying:
"Return, children of Adam."
In Your sight, a thousand years are but a yesterday
that has passed, a watch in the night.
People's lives flow by as in dreams:
fresh grass at daybreak; at daybreak newly sprouted,
dried up and withered in the night.
We are consumed by Your anger,
terrified by Your fury.
You set our sins before You,
our secrets before the light of Your face.

For all our days face Your wrath;
our years end like a sigh.
Seventy years are spent thus,
or if we are given strength, eighty.
Most of them filled with toil and fatigue;
the years rush by quickly and we disappear.
Who can realize the strength of Your anger?
The fear of You matches Your wrath.

Teach us to make our days count
and so acquire a heart that is wise.

Turn to us, ADONAI; how long the wait?
Comfort Your servants:
at daybreak satisfy us with Your love and kindness,
that we may sing with joy all of our days.
Grant us days of happiness equal to those we suffered,
the years we saw so much wrong.

May Your servants see Your deeds;
may Your glory be upon their children.
► May the peace of the Lord, our God, be with us;
may the work of our hands last beyond us,
and may the work of our hands be lasting.

Psalm 90

ג

תְּפִלָּה לְמֹשֶׁה אִישׁ הָאֱלֹהִים
אֲדֹנָי, מָעוֹן אַתָּה הָיִיתָ לָּנוּ בְּדֹר וָדֹר.
בְּטֶרֶם הָרִים יֻלָּדוּ וַתְּחוֹלֵל אֶרֶץ וְתֵבֵל,
וּמֵעוֹלָם עַד עוֹלָם אַתָּה אֵל.

תָּשֵׁב אֱנוֹשׁ עַד דַּכָּא, וַתֹּאמֶר שׁוּבוּ בְנֵי אָדָם.
כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר,
וְאַשְׁמוּרָה בַלָּיְלָה.
זְרַמְתָּם שֵׁנָה יִהְיוּ, בַּבֹּקֶר כֶּחָצִיר יַחֲלֹף.
בַּבֹּקֶר יָצִיץ וְחָלָף, לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ.
כִּי כָלִינוּ בְאַפֶּךָ, וּבַחֲמָתְךָ נִבְהָלְנוּ.
שַׁתָּה עֲוֹנֹתֵינוּ לְנֶגְדֶּךָ, עֲלֻמֵנוּ לִמְאוֹר פָּנֶיךָ.
כִּי כָל־יָמֵינוּ פָּנוּ בְעֶבְרָתֶךָ, כִּלִּינוּ שָׁנֵינוּ כְמוֹ הֶגֶה.
יְמֵי שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה,
וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה וְרָהְבָּם עָמָל וָאָוֶן,
כִּי גָז חִישׁ וַנָּעֻפָה. מִי יוֹדֵעַ עֹז אַפֶּךָ וּכְיִרְאָתְךָ עֶבְרָתֶךָ.

לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע, וְנָבִא לְבַב חָכְמָה.
שׁוּבָה יהוה, עַד מָתָי, וְהִנָּחֵם עַל עֲבָדֶיךָ.
שַׂבְּעֵנוּ בַבֹּקֶר חַסְדֶּךָ, וּנְרַנְּנָה וְנִשְׂמְחָה בְּכָל־יָמֵינוּ.
שַׂמְּחֵנוּ כִּימוֹת עִנִּיתָנוּ, שְׁנוֹת רָאִינוּ רָעָה.
יֵרָאֶה אֶל עֲבָדֶיךָ פָּעֳלֶךָ, וַהֲדָרְךָ עַל בְּנֵיהֶם.
► וִיהִי נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ,
וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ, וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ.
תהלים צ

PSALM 90 contemplates human mortality and then arrives at a prayerful moment in which we ask that the accomplishments of our short lives have lasting value. Ultimately it is a prayer that the abyss between the human and the Divine be bridged. This is the only psalm ascribed to Moses.

LORD אֲדֹנָי. Both here and in the last verse of this psalm, the Hebrew does not spell out the personal name of God (*yod-hei-vav-hei*) but instead uses the substitute word *adonai*, meaning "my lord" or "my master."

REFUGE מָעוֹן. Just as in Psalm 104:22, where the same word is used to describe the lion's hidden lair deep in the forest, the term suggests hiddenness and protection.

YOU SHAPED וַתְּחוֹלֵל. The Hebrew verb describes the emptying of the mother's womb in birthing. God's act of creation is seen as the birthing of the world.

CHILDREN OF ADAM בְּנֵי אָדָם. The Hebrew phrase means "human beings." The curse of Adam and Eve in their expulsion from the Garden was mortality: "And you shall return to the ground" (Genesis 3:19).

TURN TO US, ADONAI שׁוּבָה יהוה. This is the only time in the psalm where the personal name of God is used. Earlier, the poet reminded us that humans must "return" to the earth; now, the poet, addressing God with God's personal name, calls upon God to turn to those who live on earth.

PEACE OF THE LORD נֹעַם אֲדֹנָי. Instead of God's wrath, described at the beginning of the psalm, now we meet God's beneficence. The word *no·am* is associated with delight, beauty, grace, and peace. *No·am* reverses the spelling *ma·on*, "refuge," with which the psalm began.

MAY THE WORK OF OUR HANDS BE LASTING וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ. The final plea of the psalmist is that we might partner with God in creation—that our work, like God's, may last and that our lives may thus have enduring meaning. We may not be immortal but we may be touched by a measure of eternity. Our experience of Shabbat may be such a moment.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Love the Ruins

With one letter of your
many names
you broke in—
and now you live
your own hot life in me.

With one sound of your
many names
you pierced yourself in me—
and now you feed
on my heart's blood.

Soon you will shatter me
from within.

Then gather up the splinters
and love the ruins, my God.

—MALKA HEIFETZ TUSSMAN
(*translated by Marcia Falk*)

A Mother's Prayer for the Journey

In the spirit of the psalm, which conveys a sense of personal care by God, we have translated the final speech in the second person. Literally, though, the final speech in the psalm is in the third person: "Because you desired Me, I shall save him." The midrash both responds to the personal quality of this prayer and the fact that the response is in the third person. It associates the prayer with a particular biblical figure, Rebecca, and understands it as filled with a mother's concern for the safety of her son, Jacob, as he leaves home. At times she addresses Jacob with words of assurance that God will protect him: "God will save you from the hidden snare…" At other times she looks to God and affirms her own faithfulness: "I call Adonai… my God, whom I trust." In the end, the Divine answers her: "Because you desired Me, I shall save him."

ד

One who abides in the sheltering secret of the one on high,
lodges in the shadow of the Almighty—

I call Adonai *my protector, my fortress, my God, whom I trust.*

God will save you from the hidden snare,
the threat of deadly plague,
God's wings will nestle you and protect you,
God's truth will be your shield and armor.

You shall not fear terror at night,
arrows flying in daylight,
pestilence stalking in the dark,
nor plague blackening the noon.
Though a thousand may fall at your side,
tens of thousands at your right hand,
nothing will reach you.
You have but to look with your own eyes,
and you shall see the recompense of evildoers.

Yes, You, Adonai, *are my protector.*

You have made the one on high your refuge—
evil shall not befall you,
nor plague approach your tent,
for God will instruct angels to guard you wherever you go.
They will carry you in the palms of their hands,
lest your foot strike a stone;
you will tread on pythons and cubs,
trample on snakes and lions.

"Because you desired Me, I shall save you.
I shall raise you up, for you were conscious of My name.
► When you call upon Me, I shall answer you;
I shall be with you in times of trouble,
I shall strengthen you and honor you.
I shall satisfy you with the fullness of days
and show you My deliverance;
I shall satisfy you with the fullness of days
and show you My deliverance."

Orekh yamim asbi·eihu v'areihu bishuati.

Psalm 91

ד

יֹשֵׁב בְּסֵתֶר עֶלְיוֹן, בְּצֵל שַׁדַּי יִתְלוֹנָן.
אֹמַר לַיהוה מַחְסִי וּמְצוּדָתִי, אֱלֹהַי אֶבְטַח בּוֹ.
כִּי הוּא יַצִּילְךָ מִפַּח יָקוּשׁ, מִדֶּבֶר הַוּוֹת.
בְּאֶבְרָתוֹ יֶסֶךְ לָךְ וְתַחַת כְּנָפָיו תֶּחְסֶה,
צִנָּה וְסֹחֵרָה אֲמִתּוֹ.
לֹא תִירָא מִפַּחַד לָיְלָה, מֵחֵץ יָעוּף יוֹמָם.
מִדֶּבֶר בָּאֹפֶל יַהֲלֹךְ, מִקֶּטֶב יָשׁוּד צָהֳרָיִם.
יִפֹּל מִצִּדְּךָ אֶלֶף וּרְבָבָה מִימִינֶךָ, אֵלֶיךָ לֹא יִגָּשׁ.
רַק בְּעֵינֶיךָ תַבִּיט, וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה.
כִּי אַתָּה יהוה מַחְסִי, עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ.
לֹא תְאֻנֶּה אֵלֶיךָ רָעָה וְנֶגַע לֹא יִקְרַב בְּאָהֳלֶךָ.
כִּי מַלְאָכָיו יְצַוֶּה לָךְ לִשְׁמָרְךָ בְּכָל־דְּרָכֶיךָ.
עַל כַּפַּיִם יִשָּׂאוּנְךָ, פֶּן תִּגֹּף בָּאֶבֶן רַגְלֶךָ.
עַל שַׁחַל וָפֶתֶן תִּדְרֹךְ, תִּרְמֹס כְּפִיר וְתַנִּין.
כִּי בִי חָשַׁק וַאֲפַלְּטֵהוּ, אֲשַׂגְּבֵהוּ כִּי יָדַע שְׁמִי.
► יִקְרָאֵנִי וְאֶעֱנֵהוּ, עִמּוֹ אָנֹכִי בְצָרָה,
אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ.
אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ, וְאַרְאֵהוּ בִּישׁוּעָתִי.
אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ, וְאַרְאֵהוּ בִּישׁוּעָתִי.

תהלים צא

PSALM 91. The juxtaposition of Psalms 90 and 91 richly illuminates the human condition. The previous psalm emphasized life's brevity and fear of God's judgments, concluding that, at best, we can strive to make each day count. Here, the psalmist confidently describes God's protective care, and ends with God's promise of fullness of days. At different times in our lives, perhaps even at different times of the same day, one or the other perspective—a sense of distance from God, or a feeling of God's presence—may resonate more with us.

There are three voices in this poem. A speaker (perhaps a priest in the Temple), assuring God's protection; the worshipper, who affirms belief in God (indicated in the English translation with italics); and finally God's own declaration in response (at the very end of the psalm, indicated by quotation marks), promising the supplicant fullness of days.

THE ALMIGHTY שַׁדַּי. Shaddai is a name for God that appears many times throughout the Bible. Already by rabbinic times, its original meaning had been lost and the rabbis offered a poetic explanation of its etymology as *she-dai*, "the one who declared that the works of creation were sufficiently complete (*dai*)."

GOD'S WINGS וְתַחַת כְּנָפָיו. The image of God as a bird that shelters its young is an ancient metaphor that first appears in the Bible when God speaks to Israel at the foot of Mount Sinai, saying: "You have seen . . . how I bore you on eagles' wings and brought you to Me" (Exodus 19:4).

PLAGUE BLACKENING מִקֶּטֶב יָשׁוּד. Scholars identify this disease with one that blackens the fingers and is prevalent in modern-day Arabia, causing numerous deaths.

I SHALL BE WITH YOU IN TIMES OF TROUBLE עִמּוֹ אָנֹכִי בְצָרָה. The ancient rabbis gave a radical interpretation to this verse, saying that whenever an individual suffers, God suffers with that person (Mekhilta, *Pisḥa* 14).

I SHALL SATISFY YOU WITH THE FULLNESS OF DAYS אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ. God's ultimate gift is the gift of time. The biblical psalm does not repeat this last verse, but the thought is so important that medieval authorities recommended its repetition, and so whenever this psalm is recited liturgically, the final verse is repeated.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

ה

הַלְלוּיָהּ.
הַלְלוּ אֶת־שֵׁם יהוה, הַלְלוּ עַבְדֵי יהוה, שֶׁעֹמְדִים בְּבֵית
יהוה, בְּחַצְרוֹת בֵּית אֱלֹהֵינוּ.

הַלְלוּיָהּ כִּי טוֹב יהוה, זַמְּרוּ לִשְׁמוֹ כִּי נָעִים. כִּי יַעֲקֹב
בָּחַר לוֹ יָהּ, יִשְׂרָאֵל לִסְגֻלָּתוֹ. כִּי אֲנִי יָדַעְתִּי כִּי גָדוֹל
יהוה, וַאֲדֹנֵינוּ מִכָּל־אֱלֹהִים.

כֹּל אֲשֶׁר חָפֵץ יהוה עָשָׂה, בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים
וְכָל־תְּהֹמוֹת. מַעֲלֶה נְשִׂאִים מִקְצֵה הָאָרֶץ,
בְּרָקִים לַמָּטָר עָשָׂה, מוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו.

שֶׁהִכָּה בְּכוֹרֵי מִצְרַיִם, מֵאָדָם עַד בְּהֵמָה, שָׁלַח אוֹתוֹת
וּמוֹפְתִים בְּתוֹכֵכִי מִצְרַיִם, בְּפַרְעֹה וּבְכָל־עֲבָדָיו. שֶׁהִכָּה
גּוֹיִם רַבִּים, וְהָרַג מְלָכִים עֲצוּמִים. לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי
וּלְעוֹג מֶלֶךְ הַבָּשָׁן, וּלְכֹל מַמְלְכוֹת כְּנָעַן. וְנָתַן אַרְצָם
נַחֲלָה, נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ.

יהוה שִׁמְךָ לְעוֹלָם, יהוה זִכְרְךָ לְדֹר וָדֹר. כִּי יָדִין יהוה
עַמּוֹ, וְעַל עֲבָדָיו יִתְנֶחָם.

עֲצַבֵּי הַגּוֹיִם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם. פֶּה לָהֶם וְלֹא
יְדַבֵּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ. אָזְנַיִם לָהֶם וְלֹא יַאֲזִינוּ,
אַף אֵין יֶשׁ־רוּחַ בְּפִיהֶם. כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם, כֹּל אֲשֶׁר
בֹּטֵחַ בָּהֶם.

◂ בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת־יהוה,
בֵּית אַהֲרֹן בָּרְכוּ אֶת־יהוה,
בֵּית הַלֵּוִי בָּרְכוּ אֶת־יהוה,
יִרְאֵי יהוה בָּרְכוּ אֶת־יהוה.
בָּרוּךְ יהוה מִצִּיּוֹן, שֹׁכֵן יְרוּשָׁלָיִם.
הַלְלוּיָהּ.

תהלים קלה

PSALM 135 begins with a call to those standing in the Temple to praise and bless God and ends by inviting everyone assembled in the various Temple precincts—priests, Israelites, non-Israelites—to join in. This psalm and the next are called by the ancient rabbis "The Great Hallel." They recount the events of the exodus and the march toward the promised land. Psalm 135 builds toward the thundering congregational response *ki l'olam ḥasdo*, "For God's love endures forever," that is at the heart of Psalm 136, which follows.

HALLELUYAH, PRAISE GOD הַלְלוּיָהּ. Literally, "Praise Yah." Yah is a shortened form of the God's four-letter name, *yod-hei-vav-hei*.

IN THE COURTYARDS OF OUR GOD בְּחַצְרוֹת בֵּית אֱלֹהֵינוּ. The Temple consisted largely of open courts in which the people stood; sacrifices were offered on an upper platform.

SMOTE EGYPT'S FIRSTBORN שֶׁהִכָּה בְּכוֹרֵי מִצְרַיִם. This begins the recounting of God's deeds in the history of Israel. Smiting the firstborn is singled out because it was the ultimate plague that broke the will of the Egyptians. (*Abraham ibn Ezra*)

SIḤON, THE KING OF THE AMORITES לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי. Numbers 21:21–35. Israel offered to make peace with Siḥon and Og, asking only permission to cross their land on the way to Canaan. These kings chose instead to fight, and they were defeated by the Israelites.

A Prayer for All Rulers

Do not make my destiny,
Adonai Tz'va·ot,
the infamy of a victorious hero!
But disgrace me, if my embarrassment
can bring comfort to the weak! . . .

My heart would more easily
absorb the stab of loss and defeat,
than the joy of victory.

Be the savior and guardian of defeated justice.
Let me be found guilty when joyfully triumphant.

Instead, let memories of joys brought to other hearts
be my splendid trophies.

Do not make my destiny,
Adonai Tz'va·ot,
the infamy of a victorious hero!
But disgrace me, if my embarrassment
can bring comfort to the weak!

—ABRAHAM JOSHUA HESCHEL

ה

Halleluyah! Praise God.
Praise the name ADONAI; offer praise, servants of ADONAI, standing in this house, in the courtyards of our God.

Halleluyah! Praise God, for ADONAI is good; sing to God's name, for such singing is delightful. For God has chosen Jacob, treasured the people Israel, and I know that ADONAI is great, our lord greater than any divine power.

Whatever God desires God does: in heaven and on earth, in the sea and the very deep. God raises up clouds from the ends of the earth—lightning flashes to bring rain—releasing stormy winds from the divine vaults.

God smote Egypt's firstborn, human and beast alike, and sent signs and wonders into Egypt against Pharaoh and all his servants; indeed, God defeated many nations, slaying mighty princes: Siḥon, the king of the Amorites, Og, the king of Bashan, and all the kingdoms of Canaan. God gave their land as an inheritance, an inheritance to Israel, God's people.

ADONAI, Your name is everlasting. ADONAI—renowned in each generation. ADONAI, when You judge Your people, You shall show compassion for those who serve You.

The idols of the nations are gold and silver, the work of human hands. They have mouths that do not speak, eyes that do not see; they have ears that do not hear; surely their mouths do not breathe. Those that made them, all who put their faith in them, shall be like them.

▸ House of Israel, bless ADONAI.
House of Aaron, bless ADONAI.
House of Levi, bless ADONAI.
You who revere ADONAI, bless ADONAI.
From Zion, bless ADONAI, who dwells in Jerusalem:
Halleluyah! Praise God.

Psalm 135

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

For God's Love Endures Forever

The repeated refrain speaks of the eternal nature of God's *ḥesed*, translated here as "love" and elsewhere in this siddur as "kindly love." It refers to acts, freely given, motivated by love. Love is initially a feeling, but its true being in the world is in the performance of acts of compassion and empathy, freely given without any expectation of recompense.

The gods of Egypt and the God of Israel

I no longer agonize over the historicity of the plagues. Something surely happened to enable Jacob's progeny to shake off their shackles, but neither the sequence nor the substance are recoverable.… The deeper meaning of the conflict between Moses and Pharaoh lies not in the realm of history but theology. The root issue is not over who can deliver the most awesome miracle, but whose conception of God comes closer to the truth. Pharaoh mocks Moses.… The monotheism of Moses, without myth or magic and with little to say about the afterlife, could make no sense to him. This was to be a titanic struggle between two worldviews.

—ISMAR SCHORSCH

ו

We rise.

Give thanks to ADONAI, for God is good;
give thanks to God, almighty;
give thanks to the supreme sovereign: ki l'olam ḥasdo
for God's love endures forever

who alone works great wonders,
creating the heavens with wisdom,
stretching the earth over its waters; ki l'olam ḥasdo
for God's love endures forever

who formed the great lights:
the sun to rule by day,
the moon and stars by night; ki l'olam ḥasdo
for God's love endures forever

who smote the Egyptian firstborn,
and brought Israel from their midst
with a strong hand and outstretched arm; ki l'olam ḥasdo
for God's love endures forever

who split the Sea of Reeds
and brought Israel through,
but swept Pharaoh and his troops into the sea; ki l'olam ḥasdo
for God's love endures forever

who led the people in the wilderness,
smiting great kings,
slaying mighty kings:
Siḥon, King of the Amorites,
Og, King of Bashan; ki l'olam ḥasdo
for God's love endures forever

giving their land to Israel as an inheritance,
an inheritance to Israel, God's servant, ki l'olam ḥasdo
for God's love endures forever

who remembered us when we were laid low,
and rescued us from our foes; ki l'olam ḥasdo
for God's love endures forever

▸ who provides bread for all flesh; ki l'olam ḥasdo
for God's love endures forever.

give thanks to God in heaven: ki l'olam ḥasdo
for God's love endures forever.

Psalm 136

We are seated.

ו

We rise.

הוֹדוּ לַיהוה כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ.
הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חַסְדּוֹ.
הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים כִּי לְעוֹלָם חַסְדּוֹ.

לְעֹשֵׂה נִפְלָאוֹת גְּדֹלוֹת לְבַדּוֹ כִּי לְעוֹלָם חַסְדּוֹ.
לְעֹשֵׂה הַשָּׁמַיִם בִּתְבוּנָה כִּי לְעוֹלָם חַסְדּוֹ.
לְרֹקַע הָאָרֶץ עַל הַמָּיִם כִּי לְעוֹלָם חַסְדּוֹ.

לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ.
אֶת־הַשֶּׁמֶשׁ לְמֶמְשֶׁלֶת בַּיּוֹם כִּי לְעוֹלָם חַסְדּוֹ.
אֶת־הַיָּרֵחַ וְכוֹכָבִים לְמֶמְשְׁלוֹת בַּלָּיְלָה כִּי לְעוֹלָם חַסְדּוֹ.

לְמַכֵּה מִצְרַיִם בִּבְכוֹרֵיהֶם כִּי לְעוֹלָם חַסְדּוֹ.
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם כִּי לְעוֹלָם חַסְדּוֹ.
בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה כִּי לְעוֹלָם חַסְדּוֹ.

לְגֹזֵר יַם סוּף לִגְזָרִים כִּי לְעוֹלָם חַסְדּוֹ.
וְהֶעֱבִיר יִשְׂרָאֵל בְּתוֹכוֹ כִּי לְעוֹלָם חַסְדּוֹ.
וְנִעֵר פַּרְעֹה וְחֵילוֹ בְיַם סוּף כִּי לְעוֹלָם חַסְדּוֹ.

לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר כִּי לְעוֹלָם חַסְדּוֹ.
לְמַכֵּה מְלָכִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ.
וַיַּהֲרֹג מְלָכִים אַדִּירִים כִּי לְעוֹלָם חַסְדּוֹ.
לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי כִּי לְעוֹלָם חַסְדּוֹ.
וּלְעוֹג מֶלֶךְ הַבָּשָׁן כִּי לְעוֹלָם חַסְדּוֹ.

וְנָתַן אַרְצָם לְנַחֲלָה כִּי לְעוֹלָם חַסְדּוֹ.
נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ כִּי לְעוֹלָם חַסְדּוֹ.

שֶׁבְּשִׁפְלֵנוּ זָכַר לָנוּ כִּי לְעוֹלָם חַסְדּוֹ.
וַיִּפְרְקֵנוּ מִצָּרֵינוּ כִּי לְעוֹלָם חַסְדּוֹ.

◂ נֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ.
הוֹדוּ לְאֵל הַשָּׁמָיִם כִּי לְעוֹלָם חַסְדּוֹ.

תהלים קלו

We are seated.

PSALM 136 is clearly meant to be recited antiphonally: we can imagine pilgrims in the Temple responding with the singular shout *ki l'olam ḥasdo*, "for God's love endures forever," as each verse was proclaimed. (In the translation we have combined verses to provide more coherence for the English reader.) Like many psalms, although it rehearses God's favor to Israel, it ends with a universal theme: God's provision for all that lives.

WHO PROVIDES BREAD FOR ALL FLESH נֹתֵן לֶחֶם לְכָל־בָּשָׂר. This verse may seem a bit out of place, following the psalmist's magnificent and grand recitation of God's miraculous deeds: creating the world and bringing the people Israel out of slavery in Egypt, through the wilderness and then to the promised land. The psalmist, though, wishes to end on a universal note. Additionally, this verse may suggest that feeding the hungry is also an act of redemption, no less so than other miraculous acts of God (from the creation of light to our arrival in the Land of Israel).

GIVE THANKS TO THE RULER OF THE HEAVENS הוֹדוּ לְאֵל הַשָּׁמָיִם. The psalm began by praising God and ends with the same thought. Between the opening and closing, God's judgment and compassion for the inhabitants of the earth has been demonstrated. The psalm ends with praise of God in heaven who sustains all life on earth.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Sing

The Baal Shem Tov taught that the way to praise God is first to begin with words and then, as our souls rise, to give expression to the words with song. The music moves us to sing without words and, finally, our whole body wants to praise God, and we dance.

SING to ADONAI, O you righteous;
it is fitting for the upright to offer praise.

Acclaim God on the lute,
sing to ADONAI with the ten-stringed harp;
play a new song to God, and let the shofar's call inspire the music.

For ADONAI's word is true and all God's deeds are faithful.
God loves righteousness and justice,
the world is filled with ADONAI's love and kindness.

The heavens were formed with God's speech,
all their hosts with God's breath;
the sea's waters were gathered together,
the deep stored in treasure vaults.

May all the earth revere ADONAI;
may all who dwell in its lands tremble before God—
for it was God who spoke and they came into being;
it was God who commanded that they exist.

ADONAI overturns peoples' designs, foils the plans of nations,
but the designs of ADONAI endure forever;
God's counsels, for each generation.

Blessed is the people whose god is ADONAI,
the nation chosen as God's heritage.

From heaven ADONAI peers down,
observing every human being;
from where God dwells, God surveys all who live on earth:
the one who formed all their hearts discerns all they do.

A ruler is not victorious because of a great army,
a warrior is not saved through sheer might,
horses do not offer a promise of victory,
vast hosts do not ensure refuge.

For ADONAI's eyes are fixed on those who revere God,
on those who look hopefully to God's love and kindness
to save them from death, to sustain their lives amidst famine.

We await ADONAI, our helper and protector.
► We shall rejoice with God, as we have trusted in God's holy name.
May Your love and kindness, ADONAI, be with us,
for we have placed our hope in You.

Psalm 33

רַנְּנוּ צַדִּיקִים בַּיהוה, לַיְשָׁרִים נָאוָה תְהִלָּה.
הוֹדוּ לַיהוה בְּכִנּוֹר, בְּנֵבֶל עָשׂוֹר זַמְּרוּ לוֹ.
שִׁירוּ לוֹ שִׁיר חָדָשׁ, הֵיטִיבוּ נַגֵּן בִּתְרוּעָה.

כִּי יָשָׁר דְּבַר יהוה, וְכָל־מַעֲשֵׂהוּ בֶּאֱמוּנָה.
אֹהֵב צְדָקָה וּמִשְׁפָּט, חֶסֶד יהוה מָלְאָה הָאָרֶץ.
בִּדְבַר יהוה שָׁמַיִם נַעֲשׂוּ, וּבְרוּחַ פִּיו כָּל־צְבָאָם.
כֹּנֵס כַּנֵּד מֵי הַיָּם, נֹתֵן בְּאוֹצָרוֹת תְּהוֹמוֹת.

יִירְאוּ מֵיהוה כָּל־הָאָרֶץ, מִמֶּנּוּ יָגוּרוּ כָּל־יֹשְׁבֵי תֵבֵל.
כִּי הוּא אָמַר וַיֶּהִי, הוּא צִוָּה וַיַּעֲמֹד.
יהוה הֵפִיר עֲצַת גּוֹיִם, הֵנִיא מַחְשְׁבוֹת עַמִּים.
עֲצַת יהוה לְעוֹלָם תַּעֲמֹד, מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר.

אַשְׁרֵי הַגּוֹי אֲשֶׁר יהוה אֱלֹהָיו, הָעָם בָּחַר לְנַחֲלָה לוֹ.
מִשָּׁמַיִם הִבִּיט יהוה, רָאָה אֶת־כָּל־בְּנֵי הָאָדָם.
מִמְּכוֹן שִׁבְתּוֹ הִשְׁגִּיחַ, אֶל כָּל־יוֹשְׁבֵי הָאָרֶץ.
הַיֹּצֵר יַחַד לִבָּם, הַמֵּבִין אֶל כָּל־מַעֲשֵׂיהֶם.

אֵין הַמֶּלֶךְ נוֹשָׁע בְּרָב־חָיִל, גִּבּוֹר לֹא יִנָּצֵל בְּרָב־כֹּחַ.
שֶׁקֶר הַסּוּס לִתְשׁוּעָה, וּבְרֹב חֵילוֹ לֹא יְמַלֵּט.
הִנֵּה עֵין יהוה אֶל יְרֵאָיו, לַמְיַחֲלִים לְחַסְדּוֹ.
לְהַצִּיל מִמָּוֶת נַפְשָׁם, וּלְחַיּוֹתָם בָּרָעָב.

◄ נַפְשֵׁנוּ חִכְּתָה לַיהוה, עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא.
כִּי בוֹ יִשְׂמַח לִבֵּנוּ, כִּי בְשֵׁם קָדְשׁוֹ בָטָחְנוּ.
יְהִי חַסְדְּךָ יהוה עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ.

תהלים לג

PSALM 33 was inserted by Jewish mystics into the sequence of seven psalms culminating in Psalm 92, the Song of the Day of Shabbat. It was intended as a *kavanah*—a preparation for greeting Shabbat—beginning as it does with song and ending with heartfelt joy. There is a leitmotif of "seven" throughout the psalm: seven teachings about God, seven words indicating praise at the beginning of the psalm, and, in the last three lines, seven words ending in the suffix נוּ- (*-nu*), "we" or "us" or "our."

INSPIRE THE MUSIC הֵיטִיבוּ נַגֵּן. Or: "play it well." Several psalms mention the accompaniment of musical instruments and even include instructions to the musicians.

LOVES RIGHTEOUSNESS AND JUSTICE אֹהֵב צְדָקָה וּמִשְׁפָּט. Jewish mystics taught that when justice and righteousness are paired with love and kindness, then peace and wholeness reign in the heavens and on earth.

GATHERED TOGETHER כֹּנֵס כַּנֵּד. A reference to creation, when the waters are gathered together so that dry land appears (Genesis 1:9). God's control of nature distinguished the biblical divinity from the other gods worshipped in the ancient Near East.

HORSES DO NOT OFFER A PROMISE OF VICTORY שֶׁקֶר הַסּוּס לִתְשׁוּעָה. Chariots were a critical element of Egyptian military might. Psalms frequently contrast faith in God to belief in military might.

WE HAVE WAITED נַפְשֵׁנוּ חִכְּתָה. The biblical word *nefesh* means "person," but in later Judaism it was understood as "soul." Thus the mystics who added this psalm to the liturgy would have understood the phrase as: "Our souls have waited for Adonai."

YOU לָךְ. This is the first time in the psalm that God is addressed directly in the second person. We now realize that the psalm is not simply a song of praise, but a prayer, perhaps in time of war. The mystics read this psalm as the soul's overcoming its worldly impediments and finally relating only to God. In this way, it is an appropriate introduction to the seventh psalm in the series: The Song of the Day of Shabbat.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

שבת

When a Festival occurs on a weekday, some omit the following:

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת

טוֹב לְהֹדוֹת לַיהוה, וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן,
לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ, וֶאֱמוּנָתְךָ בַּלֵּילוֹת.
עֲלֵי עָשׂוֹר וַעֲלֵי נֵבֶל, עֲלֵי הִגָּיוֹן בְּכִנּוֹר.
כִּי שִׂמַּחְתַּנִי יהוה בְּפָעֳלֶךָ, בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן.
מַה גָּדְלוּ מַעֲשֶׂיךָ יהוה, מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ.

אִישׁ בַּעַר לֹא יֵדָע, וּכְסִיל לֹא יָבִין אֶת־זֹאת.
בִּפְרֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן,
לְהִשָּׁמְדָם עֲדֵי עַד, וְאַתָּה מָרוֹם לְעֹלָם יהוה.
כִּי הִנֵּה אֹיְבֶיךָ, יהוה, כִּי הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ,
יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן.

וַתָּרֶם כִּרְאֵים קַרְנִי, בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן.
וַתַּבֵּט עֵינִי בְּשׁוּרָי, בַּקָּמִים עָלַי מְרֵעִים תִּשְׁמַעְנָה אָזְנָי,
◄ צַדִּיק כַּתָּמָר יִפְרָח, כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה,
שְׁתוּלִים בְּבֵית יהוה, בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ.
עוֹד יְנוּבוּן בְּשֵׂיבָה, דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ,
לְהַגִּיד כִּי יָשָׁר יהוה, צוּרִי, וְלֹא עַוְלָתָה בּוֹ.

תהלים צב

יהוה מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ יהוה עֹז הִתְאַזָּר,
אַף תִּכּוֹן תֵּבֵל בַּל תִּמּוֹט.
נָכוֹן כִּסְאֲךָ מֵאָז, מֵעוֹלָם אָתָּה.
נָשְׂאוּ נְהָרוֹת יהוה,
נָשְׂאוּ נְהָרוֹת קוֹלָם,
יִשְׂאוּ נְהָרוֹת דָּכְיָם.
מִקֹּלוֹת מַיִם רַבִּים,
אַדִּירִים מִשְׁבְּרֵי יָם,
אַדִּיר בַּמָּרוֹם יהוה.
◄ עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד
לְבֵיתְךָ נָאְוָה קֹדֶשׁ, יהוה, לְאֹרֶךְ יָמִים.

תהלים צג

PSALM 92, the Song of the Day of Shabbat, begins with the praise of the faithful and concludes with it. It remarks on the wonder of creation and on the reward of the righteous, who will be planted in God's house. Appropriately, the psalm is a song for Shabbat—for Shabbat both celebrates creation and also provides the space in which to experience the peacefulness of one's soul. The disturbing quality of a world not at ease is put aside—in the words of the psalmist, enemies are "scattered"—and one hears God's reassurance ringing in one's ear. (For more detailed commentary on this psalm, see pages 27–28.)

PSALM 93. Having completed the seven psalms culminating in Psalm 92, the Song of the Day of Shabbat, we conclude the section with a psalm announcing God as the supreme monarch. Above nature are God's laws, moral and holy "testimonies." In the Torah, the ark is sometimes called "the ark of testimony" because it contains the two tablets given on Mount Sinai.

שבת

When a Festival occurs on a weekday, some omit the following:

A PSALM: THE SONG OF THE DAY OF SHABBAT

It is good to thank You, ADONAI, and sing to Your name, Most High;
to proclaim Your love at daybreak, Your faithfulness each night.

Tov l'hodot ladonai, u-l'zamer l'shimkha elyon,
l'hagid ba-boker ḥasdekha ve-emunat'kha ba-leilot.

Finger the lute, pluck the harp, let the sound of the lyre rise up.

You gladdened me with Your deeds, ADONAI, and I shall sing of Your handiwork.

How wonderful are Your works, ADONAI, how subtle Your designs!

Mah gadlu ma·asekha Adonai, me'od amku maḥsh'votekha.
Ish ba·ar lo yeida, u-kh'sil lo yavin et zot.

The arrogant do not understand, the fool does not comprehend this: the wicked flourish like grass and every evildoer blossoms, only to be destroyed forever—

but You, ADONAI, are exalted for all time.

Surely Your enemies, ADONAI, surely Your enemies will perish;
all who commit evil will be scattered.

As a wild bull raises up its horn, You raised my head high,
anointed it with fresh oil.

As my enemies gather against me, my gaze remains steady,
for my ears listen and hear:

► *The righteous flourish like the date palm, thrive like a cedar in Lebanon;*
planted in the house of ADONAI, they flourish in our God's courtyards.
In old age they remain fruitful, still fresh and bountiful, proclaiming:
ADONAI is upright, my rock in whom there is no flaw.

► Tzadik katamar yifraḥ, k'erez balvanon yisgeh. Sh'tulim b'veit Adonai,
b'ḥatzrot eloheinu yafriḥu. Od y'nuvun b'seivah, d'sheinim v'ra·ananim yihyu.
L'hagid ki yashar Adonai, tzuri v'lo avlatah bo.

Psalm 92

ADONAI is sovereign, robed in splendor, girded in strength; the earth stands firm, not to be dislodged. From earliest time You were enthroned; You are eternal.

The rivers rise up, ADONAI, the rivers raise up their roar, the rivers raise up their waves.
Above the roar of the vast sea and the majestic breakers of the ocean,
ADONAI stands supreme in the heavens.

► In Your house, beautiful in its holiness, Your testimonies endure,
ADONAI, for all time.

Mi-kolot mayim rabim adirim mishb'rei yam, adir ba-marom Adonai.
► Eidotekha ne·emnu me'od, l'veit'kha na·avah kodesh, Adonai, l'orekh yamim.

Psalm 93

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

יְהִי כְבוֹד יהוה לְעוֹלָם, יִשְׂמַח יהוה בְּמַעֲשָׂיו.
יְהִי שֵׁם יהוה מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.
מִמִּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ, מְהֻלָּל שֵׁם יהוה.
רָם עַל כָּל־גּוֹיִם יהוה, עַל הַשָּׁמַיִם כְּבוֹדוֹ.
יהוה שִׁמְךָ לְעוֹלָם, יהוה זִכְרְךָ לְדֹר וָדֹר.

יהוה בַּשָּׁמַיִם הֵכִין כִּסְאוֹ, וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה.
יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ, וְיֹאמְרוּ בַגּוֹיִם יהוה מָלָךְ.
יהוה מֶלֶךְ, יהוה מָלָךְ, יהוה יִמְלֹךְ לְעֹלָם וָעֶד.
יהוה מֶלֶךְ עוֹלָם וָעֶד, אָבְדוּ גוֹיִם מֵאַרְצוֹ.

יהוה הֵפִיר עֲצַת גּוֹיִם, הֵנִיא מַחְשְׁבוֹת עַמִּים.
רַבּוֹת מַחֲשָׁבוֹת בְּלֶב־אִישׁ, וַעֲצַת יהוה הִיא תָקוּם.
עֲצַת יהוה לְעוֹלָם תַּעֲמֹד, מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר.
כִּי הוּא אָמַר וַיֶּהִי, הוּא צִוָּה וַיַּעֲמֹד.

כִּי בָחַר יהוה בְּצִיּוֹן, אִוָּה לְמוֹשָׁב לוֹ.
כִּי יַעֲקֹב בָּחַר לוֹ יָהּ, יִשְׂרָאֵל לִסְגֻלָּתוֹ.
כִּי לֹא יִטֹּשׁ יהוה עַמּוֹ, וְנַחֲלָתוֹ לֹא יַעֲזֹב.

◄ וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית,
וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל־חֲמָתוֹ.
יהוה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ.

MAY THE GLORY OF ADONAI ENDURE FOREVER יְהִי כְבוֹד יהוה לְעוֹלָם. The earliest poetic additions to the liturgy were collections of biblical verses, such as this prayer. It is recited daily and is included in all rites. A seemingly natural poetic flow from one verse to the next is created by the presence of similar words in consecutive verses. The contemplation of God's power becomes a setting for affirming the promise of the redemption of the people Israel and the defeat of the destructive designs of nations. The verses quoted here are: Psalm 104:31, Psalm 113:2–4, Psalm 135:13, Psalm 103:19, 1 Chronicles 16:31, Psalm 10:16, Psalm 93:1, Exodus 15:18, Psalm 10:16, Psalm 33:10, Proverbs 19:21, Psalm 33:11, Psalm 33:9, Psalm 132:13, Psalm 135:4, Psalm 94:14, Psalm 78:38, and Psalm 20:10.

ADONAI IS SOVEREIGN, ADONAI HAS ALWAYS BEEN SOVEREIGN, ADONAI WILL BE SOVEREIGN FOREVER AND EVER יהוה מֶלֶךְ, יהוה מָלָךְ, יהוה יִמְלֹךְ לְעֹלָם וָעֶד. This verse is itself a collection of three phrases found elsewhere in the Bible; the three phrases together are found nowhere in the Bible.

GOD, WHO IS COMPASSIONATE, WILL FORGIVE SIN וְהוּא רַחוּם יְכַפֵּר עָוֹן. The wiping away of sin makes redemption possible. These last two verses are found frequently in Jewish liturgy, in prayers that—like this one—date from the earliest centuries of the 1st millennium C.E., and are comprised of an anthology of biblical verses. (For example, see Kedushah D'sidra, page 216, and Taḥanun, the weekday penitential prayers following the Amidah.) Similarly, these same verses precede the Bar'khu, the call to worship, in the weekday evening service (page 264). Knowing that God forgives our sins allows us to begin our prayers with a sense of purity.

God's Sovereignty: An Anthology of Biblical Verses

May the glory of ADONAI endure forever; may God rejoice in all that God created; may the name of ADONAI be blessed now and forever. From one end of the earth to the other, may ADONAI's name be acclaimed. God's glory is above the heavens, high above that of any people. ADONAI, Your name is eternal; ADONAI, You are known in every generation.

ADONAI established a throne in the heavens, ADONAI's dominion is over all. Let the heavens be glad and the earth rejoice, as the peoples of the world declare, "ADONAI reigns." ADONAI is sovereign, ADONAI has always been sovereign, ADONAI will be sovereign forever and ever. ADONAI is sovereign forever—even as peoples pass away from God's land.

ADONAI overturns peoples' designs and foils the schemes of nations. Human hearts devise many plans, but God's plans hold true for each generation. ADONAI's design endures forever; God's counsel is for each generation. It was God who spoke and brought everything into being; it was God who commanded that they exist.

ADONAI chose Zion, desiring it as a dwelling-place;
ADONAI chose Jacob, Israel as a treasured people.
ADONAI will not abandon this people, will not desert the inheritors of divine favor.

► God, who is compassionate, will forgive sin and not wreak destruction; for again and again God acts with restraint, refusing to let rage become all-consuming. ADONAI, help us; Sovereign, answer us when we call.

The People Israel

Life appears dismal if not mirrored in what is more than life. Nothing can be regarded as valuable unless assessed in relation to something higher in value. Humanity's survival depends on the conviction that there is something that is worth the price of life. It depends upon a sense of the supremacy of what is lasting. That sense of conviction may be asleep, but it awakens when challenged. In some people it lives as a sporadic wish; in others it is a permanent concern.

What we have learned from Jewish history is that if a person is not more than human then he or she is less than human. Judaism is an attempt to prove that in order to be a human being, you have to be more than a single human, that in order to be a people we have be more than a people. Israel was made to be a "holy people." This is the essence of its dignity and the essence of its merit.

—ABRAHAM JOSHUA HESCHEL

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

For a transliteration of Ashrei, see page 181–182.

ASHREI

Joyous are they who dwell in Your house;
they shall praise You forever.
Joyous the people who are so favored;
joyous the people whose God is ADONAI.

A SONG OF PRAISE, OF DAVID

I exalt You, my God, my sovereign; I praise Your name, always.
Every day I praise You, glorifying Your name, always.
Great is ADONAI, greatly to be praised,
though Your greatness is unfathomable.
One generation praises Your works to another, telling of Your mighty deeds.
I would speak of Your majestic glory and of Your wondrous acts.
Generations speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.
They recount Your great goodness, and sing of Your righteousness.
ADONAI is merciful and compassionate, patient, and abounding in love.
ADONAI is good to all, and God's mercy embraces all of creation.
All of creation acknowledges You, and the faithful bless You.
They speak of the glory of Your sovereignty and tell of Your might,
proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.
Your sovereignty is eternal; Your dominion endures in every generation.
ADONAI supports all who falter, and lifts up all who are bent down.
The eyes of all look hopefully to You,
and You provide them nourishment in its proper time.
Opening Your hand, You satisfy with contentment all that lives.
ADONAI is righteous in all that is done, faithful to all creation.
ADONAI is near to all who call, to all who call sincerely.
God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.
ADONAI watches over all who love the Holy One,
but will destroy all the wicked.
▸ My mouth shall utter praise of ADONAI.
May all that is mortal praise God's name forever and ever.

Psalm 145

We shall praise ADONAI now and always. Halleluyah!

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יְהַלְלוּךָ סֶּלָה.
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיְהוָה אֱלֹהָיו.

תְּהִלָּה לְדָוִד

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבָרְכֶךָּ, וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יהוה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר.
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ.
הֲדַר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה.
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה.
זֵכֶר רַב טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַנֵּנוּ.
חַנּוּן וְרַחוּם יהוה, אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד.
טוֹב יהוה לַכֹּל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.
יוֹדוּךָ יהוה כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ, וּגְבוּרָתְךָ יְדַבֵּרוּ.
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדַר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר.
סוֹמֵךְ יהוה לְכָל־הַנֹּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ.
פּוֹתֵחַ אֶת־יָדֶךָ, וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן.
צַדִּיק יהוה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יהוה לְכָל־קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת.
רְצוֹן יְרֵאָיו יַעֲשֶׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יהוה אֶת־כָּל־אֹהֲבָיו, וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד.
◂ תְּהִלַּת יהוה יְדַבֶּר־פִּי,
וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

PSALM 145 (ASHREI). This psalm, which was treasured by the ancient rabbis, is recited thrice daily. It was in liturgical use during the Second Temple period, as attested by the Dead Sea Scrolls, where it appears with a congregational response attached to each verse: "Blessed is Adonai and blessed is God's name." Psalm 145 begins and ends with personal verses of praise. In between, the author affirms God's sovereignty and insists that God's rule is one of love and compassion.

Two additional verses (Psalm 84:5 and 144:15), both of which begin with the word *ashrei*, "joyous," were added to the opening, apparently in imitation of the Book of Psalms itself, which opens with that word. The reference to God's house evokes those praying in the synagogue. Psalm 115:18 was appended to the end, transforming the prayer from the first-person singular to the plural, and thus creating a bridge to the five "Halleluyah" psalms that follow.

Ashrei is an alphabetical acrostic—although it is missing a verse beginning with the letter *nun*—and thus easy to memorize, which may help to explain its popularity in Jewish liturgy. Many readers relate to individual verses more than to the literary flow of the whole poem. It is the only psalm explicitly called a *t'hillah*, "a song of praise," though the entire Book of Psalms is called by the plural *Sefer T'hillim*.

JOYOUS אַשְׁרֵי. The Hebrew word covers a spectrum of emotions: happy, blessed, contented.

ADONAI SUPPORTS ALL WHO FALTER סוֹמֵךְ יהוה לְכָל־הַנֹּפְלִים. This verse marks a turning point in the psalm. Until now, the poet has praised God's greatness and splendor; now, the focus shifts to God's concern for those in need. Here, God's sovereignty is primarily manifest in love and care.

ALL THAT IS MORTAL כָּל־בָּשָׂר. In Psalm 145, there are no references to the Temple, to Israel, or to historical events. God is here depicted as the sovereign of the world who cares for all creatures.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Adonai Secures Justice

Ethics is not the corollary of the vision of God; it is that very vision. Ethics is an optic, such that everything I know of God and everything I can hear of God's word and reasonably say to God must find an ethical expression. In the Holy Ark from which the voice of God is heard by Moses, there are only the tablets of the Law.… The knowledge of God comes to us like a commandment, like a mitzvah. To know God is to know what must be done.… The justice rendered to the Other, my neighbor, gives me an unsurpassable proximity to God.

—EMMANUEL LEVINAS

HALLELUYAH! Praise God.
I will praise ADONAI.
I will praise ADONAI as long as I live,
sing to my God as long as I am here.
Do not put your trust in the high and mighty,
people who cannot save even themselves;
their breath will depart,
they will return to the earth from which they came,
and on that day, their schemes will come to naught.

Blessed is the person whose help is Jacob's God,
who looks with hope to ADONAI
who created heaven and earth,
the sea and all that is within it;
ADONAI keeps faith forever,
secures justice for the oppressed,
provides food for the hungry;
releases the bound from their chains,
gives sight to the blind,
straightens those bent low,
and loves those who act justly;
▸ ADONAI cares for the stranger,
sustains the orphan and the widow,
blocks the path of the wicked—
ADONAI shall reign forever;
your God, O Zion, from generation to generation.
Praise God, *halleluyah!*

Psalm 146

הַלְלוּיָהּ.
הַלְלִי נַפְשִׁי אֶת־יהוה.
אֲהַלְלָה יהוה בְּחַיָּי, אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי.
אַל תִּבְטְחוּ בִנְדִיבִים, בְּבֶן־אָדָם שֶׁאֵין לוֹ תְּשׁוּעָה.
תֵּצֵא רוּחוֹ יָשֹׁב לְאַדְמָתוֹ,
בַּיּוֹם הַהוּא אָבְדוּ עֶשְׁתֹּנֹתָיו.

אַשְׁרֵי שֶׁאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׂבְרוֹ עַל יהוה אֱלֹהָיו.
עֹשֶׂה שָׁמַיִם וָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם,
הַשֹּׁמֵר אֱמֶת לְעוֹלָם.
עֹשֶׂה מִשְׁפָּט לָעֲשׁוּקִים, נֹתֵן לֶחֶם לָרְעֵבִים,
יהוה מַתִּיר אֲסוּרִים, יהוה פֹּקֵחַ עִוְרִים,
יהוה זֹקֵף כְּפוּפִים, יהוה אֹהֵב צַדִּיקִים.
◂ יהוה שֹׁמֵר אֶת־גֵּרִים,
יָתוֹם וְאַלְמָנָה יְעוֹדֵד, וְדֶרֶךְ רְשָׁעִים יְעַוֵּת.
יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר.
הַלְלוּיָהּ.

תהלים קמו

PSALMS 146–150 constitute a series of five psalms, each opening and closing with the compound word *hallelu-yah*, "praise God"; these psalms bring the Book of Psalms to an exuberant conclusion. Rabbi Yose (2nd century, the Land of Israel) considered it a meritorious practice to recite these psalms, along with Psalm 145, each day (Babylonian Talmud, Shabbat 118b). These psalms constitute a celebratory way of preparing for the formal morning service, and by the end of the 1st millennium they had became a statutory part of the morning prayers, forming the core of P'sukei D'zimra, the "Verses of Song" (Sofrim 17:11).

The five psalms are interconnected. For example, God is described in Psalm 146 as ruling justly and teaching just laws to Israel; in Psalms 147 and 148, as redeeming the people Israel; and in Psalm 149, as commissioning the people Israel to bring the corrupt rulers of the world to justice. Psalms 146–149 all touch on universal themes, but each ends by describing the special relation of God to Israel. The final psalm, 150, begins with Israel's praises of God and concludes with a universal chorus: "Let every breath be praise of God."

PSALM 146 consists of two parts: the first exhorts against putting one's faith in human beings, even the most powerful, and the second contrasts God's justice and compassion with corrupt human institutions. This second section is set off by the same word so central to the previous prayer, *ashrei*, meaning happy, blessed, and contented.

THEY WILL RETURN TO THE EARTH יָשֹׁב לְאַדְמָתוֹ. The imagery is from Genesis, where Adam is told that he "will return to the earth, for from it you were taken: for dust you are, and to dust you shall return" (Genesis 3:19).

JACOB'S GOD אֵל יַעֲקֹב. This is the only time this phrase is used in the Bible, and it is hard to say why it is used here. Perhaps it is due to the fact that Jacob is a figure who suffered and died in a foreign land and yet kept faith and hope. The people Israel, suffering yet hopeful, are Jacob's descendants.

RELEASES THE BOUND יהוה מַתִּיר אֲסוּרִים. God is portrayed as compassionate, seeking justice for the weak, unlike powerful human beings whose plans may be self-serving. The qualities attributed to God in this psalm form the basis of several of the morning *b'rakhot* (pages 103–104).

ADONAI CARES FOR THE STRANGER, SUSTAINS THE ORPHAN AND THE WIDOW יהוה שֹׁמֵר אֶת־גֵּרִים יָתוֹם וְאַלְמָנָה יְעוֹדֵד. In biblical society, these were the three groups least able to fend for themselves.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Halleluyah! Praise God.
How good to sing to our God sweet and delightful words of praise.

Adonai will rebuild Jerusalem, gather in the dispersed people of Israel;
the one who heals the broken-hearted, and binds their wounds,
the one who counts the stars and names each and every one of them
is our great sovereign, infinitely powerful.
God's designs are beyond recounting.
Adonai gives heart to the humble and throws the wicked to the ground.

Call out to Adonai in thanksgiving,
and with the music of the lyre sing to God
who covers the heavens with clouds providing rain for the earth,
that grass may flourish on the hillsides—
food for livestock and for the raven's crying nestlings.
Victorious chariots do not please God,
nor is it the warrior's strong arms that God desires.
Adonai desires those who revere the Divine,
those who look to God's love and kindness.

O Jerusalem, sing the praises of Adonai; Zion, celebrate your God.
For God has strengthened the posts of your gates,
blessed your children within, brought peace to your borders,
and satisfied you with the fat of the harvest.

God sends the divine word to earth;
how quickly these commands are obeyed:
snow piles up like fleece, frost spreads like ash,
hailstones are tossed like crumbs—
who could withstand the cold?—
then word is sent for the ice to melt;
winds cease blowing and water flows.

► God enunciates commands to Jacob,
precepts and just decrees to the people Israel.
No other nation has been so provided;
they do not know of just decrees.
Praise God, *halleluyah!*

Psalm 147

הַלְלוּיָהּ.
כִּי טוֹב זַמְּרָה אֱלֹהֵינוּ, כִּי נָעִים נָאוָה תְהִלָּה.
בּוֹנֵה יְרוּשָׁלִַם יהוה, נִדְחֵי יִשְׂרָאֵל יְכַנֵּס.
הָרוֹפֵא לִשְׁבוּרֵי לֵב וּמְחַבֵּשׁ לְעַצְּבוֹתָם,
מוֹנֶה מִסְפָּר לַכּוֹכָבִים, לְכֻלָּם שֵׁמוֹת יִקְרָא.
גָּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ, לִתְבוּנָתוֹ אֵין מִסְפָּר.
מְעוֹדֵד עֲנָוִים יהוה, מַשְׁפִּיל רְשָׁעִים עֲדֵי אָרֶץ.
עֱנוּ לַיהוה בְּתוֹדָה, זַמְּרוּ לֵאלֹהֵינוּ בְּכִנּוֹר,
הַמְכַסֶּה שָׁמַיִם בְּעָבִים, הַמֵּכִין לָאָרֶץ מָטָר,
הַמַּצְמִיחַ הָרִים חָצִיר,
נוֹתֵן לִבְהֵמָה לַחְמָהּ, לִבְנֵי עֹרֵב אֲשֶׁר יִקְרָאוּ.
לֹא בִגְבוּרַת הַסּוּס יֶחְפָּץ, לֹא בְשׁוֹקֵי הָאִישׁ יִרְצֶה,
רוֹצֶה יהוה אֶת־יְרֵאָיו, אֶת־הַמְיַחֲלִים לְחַסְדּוֹ.

שַׁבְּחִי יְרוּשָׁלִַם אֶת־יהוה, הַלְלִי אֱלֹהַיִךְ צִיּוֹן.
כִּי חִזַּק בְּרִיחֵי שְׁעָרָיִךְ, בֵּרַךְ בָּנַיִךְ בְּקִרְבֵּךְ.
הַשָּׂם גְּבוּלֵךְ שָׁלוֹם, חֵלֶב חִטִּים יַשְׂבִּיעֵךְ,
הַשֹּׁלֵחַ אִמְרָתוֹ אָרֶץ, עַד מְהֵרָה יָרוּץ דְּבָרוֹ,
הַנֹּתֵן שֶׁלֶג כַּצָּמֶר, כְּפוֹר כָּאֵפֶר יְפַזֵּר,
מַשְׁלִיךְ קַרְחוֹ כְּפִתִּים, לִפְנֵי קָרָתוֹ מִי יַעֲמֹד,
יִשְׁלַח דְּבָרוֹ וְיַמְסֵם, יַשֵּׁב רוּחוֹ יִזְּלוּ מָיִם,
◄ מַגִּיד דְּבָרָיו לְיַעֲקֹב, חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל.
לֹא עָשָׂה כֵן לְכָל־גּוֹי, וּמִשְׁפָּטִים בַּל יְדָעוּם.
הַלְלוּיָהּ.

תהלים קמז

Psalm 147 is a complex mix of a hymn to God's power, an assertion of God's moral behavior, and praise of the divine teaching given to Israel as its treasure. The psalm is composed of three parts. The psalm intermixes the promise of the restoration of Jerusalem with praise of God's love to come. Those who currently exercise dominion will be defeated, for in the mind of the psalmist, acting justly represents true power.

Heals the broken-hearted הָרוֹפֵא לִשְׁבוּרֵי לֵב. In the same breath, the psalmist exalts God's strength and God's compassion.

Names each and every one of them לְכֻלָּם שֵׁמוֹת יִקְרָא. Abraham Isaac Kook (1865–1935, the Land of Israel) comments on God's ability to name each and every star and keep them all in place. From this, he derives a lesson about the people Israel, who are compared to the stars (Genesis 15:5): each person has an individual purpose and dream, but is also a part of the collective destiny of the people Israel; each adds something new and special to the collective.

Warrior's strong arms בְּשׁוֹקֵי הָאִישׁ. The Hebrew *shok* usually means "thigh," and thus it may refer here to the soldier's ability to run swiftly after the enemy. It can also sometimes refer to the shoulder, which seems more reasonable in this context: the warrior shoots arrows from his shoulder or throws spears with his powerful arms, while riding the horse or chariot.

God enunciates commands to Jacob מַגִּיד דְּבָרָיו לְיַעֲקֹב. The same Hebrew word *d'varo*, literally "[God's] word," appeared above referring to the ice, which God melts with speech. The speech of God is "heard" both in nature and in the teachings of Torah.

No other nation לֹא עָשָׂה כֵן לְכָל־גּוֹי. The psalmist argues that the people Israel's strength lies in its commitment to justice, in its imitation of God's concern for the poor and the vulnerable. In contrast, other nations presume that strength lies in military might.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

The Wonders of Creation

Why is the sky blue? Among the wavelengths of light in the sun's spectrum, blue oscillates at the highest frequency and is, therefore, scattered effectively by molecules of air in our atmosphere. This turns the sky blue. To me, this seems more amazing than ancient Mesopotamian and biblical beliefs that the sky is blue because of all the water up there. What science shows us about the evolution of our universe and our selves is as awesome to me as Genesis or the Kabbalah.

—DANIEL MATT

HALLELUYAH! Praise God.
From the heavens, offer praise to ADONAI,
on high, offer praise:
all angels, offer praise to God,
all the hosts of heaven, offer praise to God,
sun and moon, offer praise to God,
bright stars offer praise to God,
highest heavens and waters above, offer praise to God;
may all praise the name ADONAI.
For God commanded they be born,
set them in their places forever,
and fixed the boundaries they never cross.

On earth, offer praise to ADONAI:
sea monsters and ocean's deep,
lightning and hail, snow and sandstorms,
raging winds obeying God's command,
hills and high mountains,
fruit trees and evergreens,
beasts and every kind of cattle,
crawling things and winged birds,
sovereigns of the world and their peoples,
powerful princes and judges in the land,
innocent and adolescent boys and girls,
elders and youths,
offer up praise to the name ADONAI,
for God's name alone is to be exalted,
whose splendor extends over heaven and earth.

► May God raise the horn of our people
in praise of the faithful,
the children of Israel,
beloved of the Divine.
Praise God, *halleluyah!*

Psalm 148

הַלְלוּיָהּ.
הַלְלוּ אֶת־יהוה מִן הַשָּׁמַיִם, הַלְלוּהוּ בַּמְּרוֹמִים.
הַלְלוּהוּ כָּל־מַלְאָכָיו, הַלְלוּהוּ כָּל־צְבָאָיו,
הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ, הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר,
הַלְלוּהוּ שְׁמֵי הַשָּׁמָיִם, וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמָיִם.
יְהַלְלוּ אֶת־שֵׁם יהוה, כִּי הוּא צִוָּה וְנִבְרָאוּ,
וַיַּעֲמִידֵם לָעַד לְעוֹלָם, חָק־נָתַן וְלֹא יַעֲבוֹר.

הַלְלוּ אֶת־יהוה מִן הָאָרֶץ, תַּנִּינִים וְכָל־תְּהֹמוֹת.
אֵשׁ וּבָרָד שֶׁלֶג וְקִיטוֹר, רוּחַ סְעָרָה עֹשָׂה דְבָרוֹ.
הֶהָרִים וְכָל־גְּבָעוֹת, עֵץ פְּרִי וְכָל־אֲרָזִים.
הַחַיָּה וְכָל־בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר כָּנָף.
מַלְכֵי אֶרֶץ וְכָל־לְאֻמִּים, שָׂרִים וְכָל־שֹׁפְטֵי אָרֶץ.
בַּחוּרִים וְגַם בְּתוּלוֹת, זְקֵנִים עִם נְעָרִים.
יְהַלְלוּ אֶת־שֵׁם יהוה, כִּי נִשְׂגָּב שְׁמוֹ לְבַדּוֹ,
הוֹדוֹ עַל אֶרֶץ וְשָׁמָיִם.

◄ וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו,
לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ, הַלְלוּיָהּ.

תהלים קמח

PSALM 148. As we approach the conclusion of the Book of Psalms and of the morning recitation of songs of praise, the rhythmic intensity increases. The key word *halleluyah*, "praise Yah," or some other form of the root *h-l-l*, "praise," appears twelve times in this psalm. Using short, rhythmic, staccato phrases, the psalmist calls upon all creatures and all parts of the universe to join in praise of the creator. The psalm is divided into two parts, which describe the fullness of praise offered in heaven and on earth. In the first part, the heavens and all that they contain are called upon to offer praise; then the earth and all its creatures are enjoined to do likewise. The psalm draws to a close with the entire human family praising God, and then ends with God's praise of the people Israel.

FIXED THE BOUNDARIES THEY NEVER CROSS חָק־נָתַן וְלֹא יַעֲבוֹר. In this image, each sphere of heaven occupies a different level. Stars, for instance, can move within their own sphere but not above or below, lest they collide with other heavenly objects.

SANDSTORMS קִיטוֹר. The Hebrew word describes a smokelike plume rising from earth to the sky, and the context implies some condition related to weather, though the specific referent is an educated guess.

EVERGREENS אֲרָזִים. Literally "cedars," the most sturdy evergreen in the Middle East. The contrast is critical here: fruit trees are seasonal but their produce is significant, while cedars are evergreens but produce no fruit. The idea of totality is expressed through a series of contrasts: wild and domesticated animals, rulers and subjects, young and old.

BELOVED OF THE DIVINE עַם קְרֹבוֹ. More literally, "those who are close to the Divine."

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Other Peoples

To be a holy nation meant, in the first place, to be separated from the pollution of the nations. In biblical terms this pollution consisted of idolatry and its concomitant moral corruption—the two being indissolubly bound in biblical thought. [But equally,] the kinship of all people as the descendants of one father and the creatures of one Creator impressed itself upon the Hebrew imagination. How can I ignore the rightful claim of my servant, cries Job, "Did not he who made me in the belly make him? Did not One fashion us both in the womb?" (Job 31:15). This passage so worked upon the Palestinian sage, Rabbi Yoḥanan, that "Whatever food he partook of he shared with his servant" (Talmud of the Land of Israel, Ketubot 5:5).

The myth of one mankind under one God in primeval times—from Adam to the Tower-builders—pressed for a complementary vision of a reunited mankind under God at the end of time. The author of that vision was the prophet Isaiah [and that vision was taken up by the later prophets]. The promise of a glorious denouement to human history, in which Israel's faith and steadfastness to its covenant would be vindicated and all men would join hands with it in subservience to their common Creator, were a beacon of hope in the vale of gloom and tears through which Israel walked for centuries.

—MOSHE GREENBERG

Double-Edged Sword

What is the double-edged sword the people Israel were given? This is the Torah—both the Written Torah and the Oral Torah. And what battles do they fight? These are the arguments over the meaning of Torah: how should we act? how should we exercise judgment?

—NUMBERS RABBAH

Halleluyah! Praise God.
Sing to Adonai a new song,
praise God amidst the congregation of the faithful.
Let Israel rejoice with its maker,
the children of Zion celebrate their sovereign.
Let them praise God's name in dance
and sing to God with timbrel and lyre.
For Adonai loves this people,
and will crown the humbled with deliverance.
Honored, the faithful shall rejoice,
exulting as they recline upon their couches.

With high praise of God on their lips
and a double-edged sword in their hands,
they shall exact retribution of the nations,
chastising the peoples of the world,
▸ locking their rulers in cuffs,
their princes in iron chains,
to carry out the decrees of justice.
Then shall all the faithful be glorified!
Praise God, *halleluyah!*

Psalm 149

הַלְלוּיָהּ.
שִׁירוּ לַיהוה שִׁיר חָדָשׁ, תְּהִלָּתוֹ בִּקְהַל חֲסִידִים.
יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו, בְּנֵי צִיּוֹן יָגִילוּ בְמַלְכָּם.
יְהַלְלוּ שְׁמוֹ בְמָחוֹל, בְּתֹף וְכִנּוֹר יְזַמְּרוּ לוֹ.
כִּי רוֹצֶה יהוה בְּעַמּוֹ, יְפָאֵר עֲנָוִים בִּישׁוּעָה.
יַעְלְזוּ חֲסִידִים בְּכָבוֹד, יְרַנְּנוּ עַל מִשְׁכְּבוֹתָם.
רוֹמְמוֹת אֵל בִּגְרוֹנָם, וְחֶרֶב פִּיפִיּוֹת בְּיָדָם.
לַעֲשׂוֹת נְקָמָה בַּגּוֹיִם, תּוֹכֵחוֹת בַּלְאֻמִּים.
◂ לֶאְסֹר מַלְכֵיהֶם בְּזִקִים וְנִכְבְּדֵיהֶם בְּכַבְלֵי בַרְזֶל.
לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כָּתוּב, הָדָר הוּא לְכָל־חֲסִידָיו.
הַלְלוּיָהּ.

תהלים קמט

PSALM 149. This psalm helps build toward the exultant crescendo of the final psalm. The first half of the poem is replete with synonyms for song and rejoicing. Then the poet enunciates a vision of an endtime when justice is executed and corruption is repaid with the appropriate punishment. Israel, the symbol of the oppressed, will wage this war for justice.

IN DANCE בְּמָחוֹל. The accompaniment of instrumental music and dance represents the height of joyful expression. Famously, King David danced—leaping and whirling—before the ark as it was brought to Jerusalem.

AS THEY RECLINE עַל מִשְׁכְּבוֹתָם. Festive meals were celebrated with the participants lounging on couches.

A DOUBLE-EDGED SWORD IN THEIR HANDS וְחֶרֶב פִּיפִיּוֹת בְּיָדָם. The image of vengeance invoked in this psalm might be explained by its next-to-last line, where the poet evokes the promise of justice. Oppression is a product of injustice that must be fought.

LOCKING THEIR RULERS לֶאְסֹר מַלְכֵיהֶם. The midrash points out that it is the rulers of these nations who are to be punished, but not the peoples—because it is the rulers who have led these people astray (Midrash on Psalms).

Copyright © 2016 by the Rabbinical Assembly

Psalm 150: An Interpretive Translation

Praise God in the depths
of the universe;
praise God in the human
heart.
Praise God's power and
beauty,
for God's all-feeling,
fathomless love.
Praise God with drums and
trumpets,
with string quartets and
guitars.
Praise God in market and
workplace,
with computer, with ham-
mer and nails.
Praise God in bedroom
and kitchen;
praise God with pots and
pans.
Praise God in the temple
of the present;
let every breath be God's
praise.

—STEPHEN MITCHELL

HALLELUYAH! Praise God.
Praise God in the sanctuary.
Praise God in the heavens, the seat of God's power.
Praise God at the triumph of the Divine.
Praise God in accord with the greatness of God.
Praise God with the call of the shofar.
Praise God with the harp and the lyre.
Praise God with timbrel and dance.
Praise God with flute and strings.
Praise God with crashing cymbals.
Praise God with rousing cymbals.
► Let every breath be praise of God;
halleluyah, praise God.
Let every breath be praise of God;
praise God, *halleluyah!*

Hal'luyah.
Hal'lu El b'kodsho, hal'luhu birkia uzo.
Hal'luhu vi-g'vurotav, hal'luhu k'rov gudlo.
Hal'luhu b'teika shofar, hal'luhu b'nevel v'khinor.
Hal'luhu b'tof u-maḥol, hal'luhu b'minim v'ugav.
Hal'luhu v'tziltz'lei shama, hal'luhu b'tziltz'lei t'ruah.
Kol ha-n'shamah t'hallel yah, hal'luyah.
Kol ha-n'shamah t'hallel yah, hal'luyah.

Psalm 150

CONCLUSION OF THE SELECTION OF PSALMS

Bless ADONAI, always, amen and amen.
From Zion, bless ADONAI who dwells in Jerusalem;
praise God, *halleluyah*.
Bless ADONAI, the God of Israel,
who alone does wondrous things.
► Blessed be God's glorious name, always;
and may God's glory encompass the entire world.
Amen and amen.

Some congregations continue with Nishmat, page 145.

הַלְלוּיָהּ,
הַלְלוּ אֵל בְּקָדְשׁוֹ, הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ.
הַלְלוּהוּ בִגְבוּרֹתָיו, הַלְלוּהוּ כְּרֹב גֻּדְלוֹ.
הַלְלוּהוּ בְּתֵקַע שׁוֹפָר, הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר.
הַלְלוּהוּ בְּתֹף וּמָחוֹל, הַלְלוּהוּ בְּמִנִּים וְעֻגָב.
הַלְלוּהוּ בְצִלְצְלֵי שָׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
◄ כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ, הַלְלוּיָהּ.
כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ, הַלְלוּיָהּ.

תהלים קנ

בָּרוּךְ יהוה לְעוֹלָם, אָמֵן וְאָמֵן.
בָּרוּךְ יהוה מִצִּיּוֹן, שֹׁכֵן יְרוּשָׁלָיִם, הַלְלוּיָהּ.
בָּרוּךְ יהוה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ.
◄ וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,
וְיִמָּלֵא כְבוֹדוֹ אֶת־כָּל הָאָרֶץ,
אָמֵן וְאָמֵן.

Some congregations continue with נִשְׁמַת, page 145.

PSALM 150. This psalm brings the Book of Psalms to an exultant close. The Book of Psalms begins with the praise of the single righteous individual, "Blessed is the one who does not walk in the way of the wicked" (Psalm 1:1), and concludes with every living being praising God.

BLESS ADONAI, ALWAYS בָּרוּךְ יהוה לְעוֹלָם. The Book of Psalms is composed of five smaller "books"; each of the first four conclude with a blessing. Two of those blessings, Psalms 89:53 and 72:18–19, are quoted here, to conclude the morning recitation of the Davidic psalms. Between these two, another verse (Psalm 135:21) is added, specifying that Adonai is the God of Israel—much like a letter's address on an envelope. The selected verses all begin with the word *barukh*, "blessed." Thus, just as we began P'sukei D'zimra with a multiple repetition of "blessed" in Barukh She-amar (page 122), so too, here, we repeat that word with multiple verses. The oldest versions of P'sukei D'zimra ended here, and so the opening and closing verses of this paragraph form a conclusion by repeating the affirmative response, "Amen."

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

It is customary to stand through the bottom of page 144.

DAVID'S FINAL PRAYER

David praised ADONAI in the presence of all the assembled, saying: From the beginning of time to the end of time, blessed are You ADONAI, God of our ancestor Israel. Yours, ADONAI, is the greatness, the strength and the glory, the triumph and the splendor—for everything in heaven and on earth is Yours. Sovereignty is Yours; You are raised up above all. Wealth and honor come from You; You rule over all. In Your hands are strength and deliverance; it is in Your power to give strength to all and to make everything flourish. Now we thank You, our God, and celebrate Your glorious name.

1 Chronicles 29:10–13

YOU, ADONAI alone, are the God who formed the sky, the heavens above and all their hosts, the earth and everything upon it, the seas and all within them. You grant existence to everything; even the hosts of heaven need bow to You.

You, ADONAI, are God; it was You who chose Abram, took him out of Ur of the Chaldees, changed his name to Abraham, and found him faithful.

You made a covenant with him, giving him the land of the Canaanites, the Hittites, the Amorites, the Perizites, the Jebusites, and the Girgashites, to pass on to his descendants. You kept Your word, for You are righteous. You saw the suffering of our ancestors in Egypt and heard their cry at the Sea of Reeds. You confronted Pharaoh, his court, and the entire Egyptian nation with signs and wonders—for You knew how they had oppressed Your people, and in this way You are known to this day. ▸ You split the sea before our ancestors: they crossed on dry land, but their pursuers sank in the deep like stones in a raging sea.

Nehemiah 9:6–11

It is customary to stand through the bottom of page 144.

וַיְבָרֶךְ דָּוִיד אֶת־יהוה לְעֵינֵי כָל־הַקָּהָל וַיֹּאמֶר דָּוִיד:
בָּרוּךְ אַתָּה יהוה אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ, מֵעוֹלָם וְעַד
עוֹלָם. לְךָ יהוה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח
וְהַהוֹד, כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ, לְךָ יהוה הַמַּמְלָכָה
וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ. וְהָעֹשֶׁר וְהַכָּבוֹד מִלְּפָנֶיךָ,
וְאַתָּה מוֹשֵׁל בַּכֹּל, וּבְיָדְךָ כֹּחַ וּגְבוּרָה, וּבְיָדְךָ לְגַדֵּל
וּלְחַזֵּק לַכֹּל. וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ,
וּמְהַלְלִים לְשֵׁם תִּפְאַרְתֶּךָ.

דברי הימים א, כט:י-יג

אַתָּה הוּא יהוה לְבַדֶּךָ, אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם,
שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם, הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ,
הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם, וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם,
וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים. ◂ אַתָּה הוּא יהוה
הָאֱלֹהִים אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם, וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים,
וְשַׂמְתָּ שְׁמוֹ אַבְרָהָם, וּמָצָאתָ אֶת־לְבָבוֹ נֶאֱמָן לְפָנֶיךָ.

וְכָרוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי הַחִתִּי הָאֱמֹרִי
וְהַפְּרִזִּי וְהַיְבוּסִי וְהַגִּרְגָּשִׁי לָתֵת לְזַרְעוֹ, וַתָּקֶם אֶת־דְּבָרֶיךָ
כִּי צַדִּיק אָתָּה. וַתֵּרֶא אֶת־עֳנִי אֲבֹתֵינוּ בְּמִצְרָיִם,
וְאֶת־זַעֲקָתָם שָׁמַעְתָּ עַל יַם סוּף. וַתִּתֵּן אֹתֹת
וּמֹפְתִים בְּפַרְעֹה, וּבְכָל־עֲבָדָיו וּבְכָל־עַם אַרְצוֹ,
כִּי יָדַעְתָּ כִּי הֵזִידוּ עֲלֵיהֶם, וַתַּעַשׂ לְךָ שֵׁם כְּהַיּוֹם הַזֶּה.
◂ וְהַיָּם בָּקַעְתָּ לִפְנֵיהֶם וַיַּעַבְרוּ בְתוֹךְ הַיָּם בַּיַּבָּשָׁה,
וְאֶת־רֹדְפֵיהֶם הִשְׁלַכְתָּ בִּמְצוֹלֹת, כְּמוֹ אֶבֶן בְּמַיִם עַזִּים.

נחמיה ט:ו-יא

DAVID'S FINAL PRAYER. Originally, P'sukei D'zimra consisted only of selections from the Book of Psalms; later, a series of biblical prayers, beginning here and culminating with the Song at the Sea, was added. In these additions we re-experience our collective history: Abram's leaving his home and setting out for an unknown destination, the exodus from Egypt, and the nation's arrival in the promised land.

DAVID PRAISED וַיְבָרֶךְ דָּוִיד. This passage from 1 Chronicles forms part of David's last speech—his will and testament—as he hands his kingdom over to his son Solomon. Having just read selections from the psalms of David, we begin the closing section of P'sukei D'zimra, Verses of Song, with David's own concluding words.

BLESSED ARE YOU ADONAI בָּרוּךְ אַתָּה יהוה. This is one of only two times that this phrase, which became the formula for all Jewish *b'rakhot*, is found in the Bible. (The other is Psalm 119:12.)

WE THANK YOU מוֹדִים אֲנַחְנוּ לָךְ. These became the first words of the second-to-last *b'rakhah* of the Amidah, in which we thank God for the gifts of life.

YOU, ADONAI ALONE אַתָּה הוּא יהוה לְבַדֶּךָ. This prayer was recited in the Second Temple when the people, returning from exile, rededicated themselves under the guidance of Ezra and Nehemiah. With its recitation, each morning's prayer is an act of rededication.

CHANGED HIS NAME וְשַׂמְתָּ שְׁמוֹ. In Genesis 17:5 Abram's name is changed to Abraham, meaning the "father of many nations," as a sign of God's promise that Sarah will bear a child, Isaac. The original name "Abram" may mean "the father [meaning Teraḥ] is exalted." A name change In the ancient world represented a change in status. (*E. A. Speiser*)

THE CANAANITES הַכְּנַעֲנִי. Listed here are six of the seven biblical nations that occupied the Land of Israel before the Israelite settlement.

From Individual to Community

Awakening to a new day, we began by reciting *modeh/modah ani*, "I thank You," in the singular. Now, at the conclusion of P'sukei D'zimra, our collective awareness and connection to each other has been truly "awakened" and so we can say *modim anaḥnu lakh*, "we thank You," in the plural. We are thus ready for the formal call to prayer, Bar'khu (page 149), to which we respond as a community.

Changed His Name to Abraham

According to the Babylonian Talmud (Berakhkot 13a), Abraham's name was changed because "in the beginning, he was a leader of Aram [i.e., av ram], and at the end, he was a leader of the whole world [avraham = av hamon, father of multitudes, Genesis 17:5]." The ancient rabbis taught that except when directly quoting Scripture, it is expressly forbidden to refer to Abraham by his former name.

This is the import of God's directive to change "Abram," which signifies leadership of the single nation of Aram, to "Abraham," father of a multitude of nations. God was saying to Abraham, "I have raised you beyond this norm of nationalism, which is but a convention and not true justice. Your heart should not be devoted exclusively to the benefit of Aram, but rather seek the peace of all God's creations. Seek out the well-being of all." Thus, "one who calls Abraham, 'Abram,' transgresses." By doing so, one causes Israel to regress to a state of nationalism, which is no more than a collective form of egoism, and thus a transgression.

—ABRAHAM ISAAC KOOK

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

I Will Sing

Sometimes we sing to ourselves—no one else hears the sound, yet our minds are singing.
Sometimes we sing—our vocal chords voice a tune, and all can hear it and recognize it.
And sometimes we sing and every cell of our bodies contains the song. Such songs transform both the singer and the listener.
That is the way that the people Israel sang as they were saved, in crossing the Sea.

—NETIVOT SHALOM

Moses and the People Israel Sang

Tradition understood Moses and the Israelites to have sung this song as call and response (antiphonal singing)—Moses would sing, and the people would respond. In some communities to this day, the verses are sung antiphonally. Call and response demands both inward and outward participation. We first participate inwardly, listening to the leader's voice as it interprets the words. We then respond outwardly, assenting to and building on what we've heard. But even as we raise our voices in song, we continue to listen, to hear the voices around us, so that our communal response is harmonious and the sound of the song is full. We hear and are heard, careful not to overwhelm one another, ensuring that even the smallest voice is not drowned out. As the leader evokes our song, so too do each of us affirm and amplify each other's voice.

—MICHAEL BOINO

On that day ADONAI saved the people Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore of the sea. ▸When Israel saw the mighty arm that ADONAI had wielded against the Egyptians, the people revered ADONAI and had faith in ADONAI and in Moses, God's servant.

Exodus 14:30–31

THE SONG AT THE SEA

Then Moses and the people Israel sang this song to ADONAI:

I will sing to ADONAI, who has triumphed gloriously,
who cast horse and rider into the sea.
ADONAI is my strength and my might; God is my deliverance.
This is my God, to whom I give glory—
the God of my ancestors, whom I exalt.

ADONAI is a warrior; God's name is ADONAI.
God has cast Pharaoh's chariots and army into the sea;
Pharaoh's choicest captains have drowned in the Sea of Reeds.
The depths covered them; they sank in the deep like a stone.

Your right hand, ADONAI, singular in strength—
Your right hand, ADONAI, shatters the enemy.
With Your majestic might You crush Your foes;
You let loose Your fury, to consume them like straw.
In the rush of Your rage the waters were raised;
the sea stood motionless, the great deep congealed.
The enemy said: "I will pursue, I will capture and plunder!
I will devour them, I will draw my sword.
With my bare hands will I dispatch them."
You loosed the wind—the sea covered them.
Like lead, they sank in the swelling waters.

Who is like You, ADONAI, among the mighty?
Who is like You, majestic in holiness,
awe-inspiring in splendor, working wonders?
You stretched out Your hand—the earth swallowed them.
In Your love You lead the people You redeemed;
with Your strength You guide them to Your holy habitation.

continued

וַיּוֹשַׁע יהוה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרָיִם וַיַּרְא
יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שְׂפַת הַיָּם: ◂ וַיַּרְא יִשְׂרָאֵל
אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יהוה בְּמִצְרַיִם וַיִּירְאוּ הָעָם
אֶת־יהוה וַיַּאֲמִינוּ בַּיהוה וּבְמֹשֶׁה עַבְדּוֹ:

שמות יד:ל-לא

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוה וַיֹּאמְרוּ
לֵאמֹר אָשִׁירָה לַיהוה כִּי־גָאֹה גָּאָה סוּס
וְרֹכְבוֹ רָמָה בַיָּם: עָזִּי וְזִמְרָת יָהּ וַיְהִי־לִי
לִישׁוּעָה זֶה אֵלִי וְאַנְוֵהוּ אֱלֹהֵי
אָבִי וַאֲרֹמְמֶנְהוּ: יהוה אִישׁ מִלְחָמָה יהוה
שְׁמוֹ: מַרְכְּבֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם וּמִבְחַר
שָׁלִשָׁיו טֻבְּעוּ בְיַם־סוּף: תְּהֹמֹת יְכַסְיֻמוּ יָרְדוּ בִמְצוֹלֹת כְּמוֹ־
אָבֶן: יְמִינְךָ יהוה נֶאְדָּרִי בַכֹּחַ יְמִינְךָ
יהוה תִּרְעַץ אוֹיֵב: וּבְרֹב גְּאוֹנְךָ תַּהֲרַס
קָמֶיךָ תְּשַׁלַּח חֲרֹנְךָ יֹאכְלֵמוֹ כַּקַּשׁ: וּבְרוּחַ
אַפֶּיךָ נֶעֶרְמוּ מַיִם נִצְּבוּ כְמוֹ־נֵד
נוֹזְלִים קָפְאוּ תְהֹמֹת בְּלֶב־יָם: אָמַר
אוֹיֵב אֶרְדֹּף אַשִּׂיג אַחֲלֵק שָׁלָל תִּמְלָאֵמוֹ
נַפְשִׁי אָרִיק חַרְבִּי תּוֹרִישֵׁמוֹ יָדִי: נָשַׁפְתָּ
בְרוּחֲךָ כִּסָּמוֹ יָם צָלְלוּ כַּעוֹפֶרֶת בְּמַיִם
אַדִּירִים: מִי־כָמֹכָה בָּאֵלִם יהוה מִי
כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נורָא תְהִלֹּת עֹשֵׂה
פֶלֶא: נָטִיתָ יְמִינְךָ תִּבְלָעֵמוֹ אָרֶץ: נָחִיתָ
בְחַסְדְּךָ עַם־זוּ גָּאָלְתָּ נֵהַלְתָּ בְעָזְּךָ אֶל־נְוֵה

continued

ON THAT DAY ADONAI SAVED וַיּוֹשַׁע. In Exodus, these verses form the introduction to the Song at the Sea and so they are quoted here.

THE SONG AT THE SEA שִׁירַת הַיָּם. The recitation of the Song at the Sea is a later addition to P'sukei D'zimra and is not found in 1st-millennium orders of prayer, which included only psalms. The experience of the long exile may have created the need to include this triumphant song in each morning's service. The midrash associates this song with the final redemption and interprets its first word, *az* ("then"), as Moses' prophetic pronouncement that it would be sung in the future—since the verb *yashir*, understood in rabbinic Hebrew as "sang," is actually a future tense (Mekhilta, *Shirata* 1).

THIS IS MY GOD זֶה אֵלִי. Rabbinic tradition saw in the miracle of the Sea a moment of divine manifestation greater than either the exodus itself or even the revelation at Sinai. "Even a maidservant at the Sea saw God more clearly than the greatest of the prophets!" (Mekhilta, *Shirata* 3).

ADONAI IS A WARRIOR; GOD'S NAME IS ADONAI יהוה אִישׁ מִלְחָמָה יהוה שְׁמוֹ. The entire poem emphasizes God's role as warrior, triumphing over Israel's enemies. On the phrase "God's name is Adonai," the ancient rabbis remarked that God appears in many different guises: here as a warrior, elsewhere as a sage. No matter how varied God's manifestations, "God's name is Adonai"—the one God is always the same (Mekhilta, *Shirata* 4). The deliverer from oppression, the warrior who fights injustice, is the God of compassion.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Nations hear and quake;
panic grips the dwellers of Philistia.
Edom's chieftains are seized with terror,
trembling grips the mighty of Moab,
all the citizens of Canaan are dismayed,
dread and fear descend upon them.
Your overwhelming power makes them silent as stone,
while Your people, ADONAI—the people
whom You have redeemed—pass through peacefully.
Lead them and bring them to Your lofty mountain;
the abode You fashioned, ADONAI,
the sanctuary Your hands established.
ADONAI shall reign forever and ever.

Exodus 15:1–18

Some congregations include this passage:

Then Miriam the prophet, Aaron's sister, took a timbrel in her hand and went out, followed by all the women, with timbrels and dance. And Miriam led them in response: "Sing to ADONAI who has triumphed gloriously, who cast horse and rider into the sea."

Exodus 15:20–21

Dancing with Timbrels

The righteous women of that generation had faith that the blessed Holy One would perform miracles for them, so they brought timbrels with them from Egypt, to be able to sing and dance at such a moment.

—RASHI

► For sovereignty belongs to ADONAI, who rules the nations. Deliverers shall rise on Mount Zion to judge the mountain of Esau, and dominion shall belong to ADONAI. ADONAI shall be sovereign over all the earth. On that day ADONAI shall be one, and the name of God, one.

קָדְשֶׁךָ׃ שָׁמְעוּ עַמִּים יִרְגָּזוּן חִיל
אָחַז יֹשְׁבֵי פְלָשֶׁת׃ אָז נִבְהֲלוּ אַלּוּפֵי
אֱדוֹם אֵילֵי מוֹאָב יֹאחֲזֵמוֹ רָעַד נָמֹגוּ
כֹּל יֹשְׁבֵי כְנָעַן׃ תִּפֹּל עֲלֵיהֶם אֵימָתָה
וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְּמוּ כָּאָבֶן עַד־
יַעֲבֹר עַמְּךָ יְהוָה עַד־יַעֲבֹר עַם־זוּ
קָנִיתָ׃ תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן
לְשִׁבְתְּךָ פָּעַלְתָּ יְהוָה מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ
יָדֶיךָ׃ יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד׃

שמות טו:א-יח

Some congregations include this passage:

וַתִּקַּח מִרְיָם הַנְּבִיאָה אֲחוֹת אַהֲרֹן אֶת־הַתֹּף בְּיָדָהּ
וַתֵּצֶאן כָּל־הַנָּשִׁים אַחֲרֶיהָ בְּתֻפִּים וּבְמְחֹלֹת: וַתַּעַן לָהֶם
מִרְיָם שִׁירוּ לַיהוָה כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

שמות טו:כ-כא

► כִּי לַיהוה הַמְּלוּכָה וּמֹשֵׁל בַּגּוֹיִם. וְעָלוּ מוֹשִׁעִים בְּהַר צִיּוֹן
לִשְׁפֹּט אֶת־הַר עֵשָׂו, וְהָיְתָה לַיהוה הַמְּלוּכָה.
וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.

THEN MIRIAM THE PROPHET וַתִּקַּח מִרְיָם. In the Torah, this passage immediately follows the Song at the Sea, emphasizing that all of Israel—men and women—celebrated together. That sense of inclusiveness is a fitting introduction to the following passage, Nishmat Kol Ḥai, "the breath of every living being," which follows on the next page. Rashi (1040–1105, northern France), interpreting the Mekhilta (the 2nd-century commentary on Exodus), pictures Moses reciting the Song and the men repeating after him, and then Miriam reciting the Song and the women repeating after her. In commenting on Exodus 15:1, Midrash Sekhel Tov (12th century, Italy?) imagines Miriam reciting the first half of each verse and the women completing the verse. Philo (1st century C.E., Egypt) comments that the men and women, under the influence of divine inspiration, became a chorus singing hymns of thanksgiving to God—together with Moses "the prophet" leading the men, and Miriam "the prophet" leading the women. He may be reflecting the prayer practice of the Jewish community of 1st-century Egypt.

FOR SOVEREIGNTY BELONGS TO ADONAI כִּי לַיהוה הַמְּלוּכָה. Psalm 22:29. The biblical selections of P'sukei D'zimra conclude by framing the powerful climax of the Song at the Sea with verses from Psalms and the Prophets that emphasize God's sovereignty—and the universal recognition of God that will mark the end of days.

TO JUDGE THE MOUNTAIN OF ESAU לִשְׁפֹּט אֶת־הַר עֵשָׂו. Obadiah 1:21. The mountain referred to is perhaps Palmyra—the red rock, home of the "red" Esau (Genesis 25:25). Throughout Jewish history, oppressors were identified with Esau. Thus in ancient times, Rome was midrashically referred to as Esau, and in modern times Jews talked about their German oppressors using that name—throughout history, a safe way to reference a tyrannical regime. Obadiah, quoted here, predicted that though Israel and Judah were bent low in his time, redemption would come soon. Thus the victory described in the Song at the Sea is connected and turned into a vision of ever-renewed deliverance of the people Israel.

AND THE NAME OF GOD, ONE וּשְׁמוֹ אֶחָד. Zechariah 14:9. The Aleinu prayer also ends with this verse, representing a wish for universal justice and peace. In that time, religious ideals will be not only a hope and a dream but also an experienced reality. The exodus from Egypt and the Egyptians' defeat foreshadows this future time.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

נִשְׁמַת כָּל־חַי תְּבָרֵךְ אֶת־שִׁמְךָ, יהוה אֱלֹהֵינוּ.
וְרוּחַ כָּל־בָּשָׂר תְּפָאֵר וּתְרוֹמֵם זִכְרְךָ, מַלְכֵּנוּ, תָּמִיד.
מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל,
וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ,
פּוֹדֶה וּמַצִּיל, וּמְפַרְנֵס וּמְרַחֵם בְּכָל־עֵת צָרָה וְצוּקָה.
אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה.
אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים,
אֱלוֹהַּ כָּל־בְּרִיּוֹת,
אֲדוֹן כָּל־תּוֹלָדוֹת,
הַמְהֻלָּל בְּרֹב הַתִּשְׁבָּחוֹת,
הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים.
וַיהוה לֹא יָנוּם וְלֹא יִישָׁן,
הַמְעוֹרֵר יְשֵׁנִים,
וְהַמֵּקִיץ נִרְדָּמִים,
וְהַמֵּשִׂיחַ אִלְּמִים,
וְהַמַּתִּיר אֲסוּרִים,
וְהַסּוֹמֵךְ נוֹפְלִים,
וְהַזּוֹקֵף כְּפוּפִים.
לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

אִלּוּ פִינוּ מָלֵא שִׁירָה כַּיָּם,
וּלְשׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גַּלָּיו,
וְשִׂפְתוֹתֵינוּ שֶׁבַח כְּמֶרְחֲבֵי רָקִיעַ,
וְעֵינֵינוּ מְאִירוֹת כַּשֶּׁמֶשׁ וְכַיָּרֵחַ,
וְיָדֵינוּ פְרוּשׂוֹת כְּנִשְׁרֵי שָׁמָיִם,
וְרַגְלֵינוּ קַלּוֹת כָּאַיָּלוֹת,
אֵין אֲנַחְנוּ מַסְפִּיקִים לְהוֹדוֹת לְךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], וּלְבָרֵךְ אֶת־שִׁמְךָ עַל אַחַת מֵאֶלֶף
אַלְפֵי אֲלָפִים וְרִבֵּי רְבָבוֹת פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] וְעִמָּנוּ.

continued

NISHMAT: THE SOUL OF ALL THAT LIVES

The soul of all that lives praises Your name, ADONAI our God;
the spirit of all flesh exalts You, our sovereign, always.
From the very beginning to the very end of time, You are God.
Beside You, we have no sovereign
who redeems and liberates us, rescues and saves us,
shows us kindness and sustains us in every moment of anguish and distress;
we have no sovereign but You:
God of all ages, God of all creatures,
master of all generations,
extolled in endless praise,
who guides the world with love
and its creatures with compassion.
ADONAI neither slumbers nor sleeps,
but wakes those who sleep,
rouses those who slumber,
gives voice to those who cannot speak,
frees those who are bound up,
supports those who fall,
straightens those who are bent over.
It is You alone whom we thank.
Were our mouths filled with song as the sea,
our tongues to sing endlessly like countless waves,
our lips to offer limitless praise like the sky,
our eyes to shine like the sun and the moon,
our arms to spread heavenward like eagles' wings,
and our feet swift as deer,
we would still be unable to fully express our gratitude to You,
ADONAI our God and God of our ancestors,
or to praise Your name for even one of the myriad moments
of kindness with which You have blessed our ancestors and us.

continued

NISHMAT. Nishmat is a fitting conclusion to the psalms and biblical verses that we have just recited, as well as an introduction to the *b'rakhot* that we are about to recite. The last psalm we recited, Psalm 150, ends with the line "Let every breath be praise of God," a thought that is then taken up directly in the opening line of this prayer, "the soul (*n'shamah*, literally 'breath') of all that lives praises Your name."

Following on the heels of the recitation of the Song at the Sea, Nishmat speaks of God's rescue of the people Israel from slavery in Egypt. Equally, Nishmat looks forward to the prayers that we are about to recite: in speaking of worshipping God with all of one's body and all of one's soul, it anticipates the Sh'ma, which talks of worshipping God with one's total being, and in its conclusion Nishmat includes language found in the first blessing of the Amidah.

Nishmat repeatedly moves from prose statements to rhythmic poetic lines, as if each moment of prayer becomes an occasion for song. Though the poem emphasizes the limitation of words in describing or praising God, the poet suggests that the actions of our bodies, especially our breathing, can constitute a praise of God. Indeed, in this prayer our entire body is said to praise God. Some recite as an introduction to Nishmat the poem by Solomon ibn Gabirol on page 101.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

From Egypt You redeemed us, ADONAI our God,
and from the house of bondage You liberated us.
In famine, You nourished us;
in prosperity, You sustained us;
from the sword, You saved us;
from pestilence, You spared us;
and from illness, bitter and long, You raised us up.
Your compassion has maintained us to this day,
Your love has not left us;
do not abandon us, ADONAI our God, ever.

And so the organs You formed within us,
the spirit and soul You breathed into our nostrils,
the tongue You placed in our mouths—
they will all thank and bless,
praise and acclaim,
exalt and honor,
sanctify and crown Your name, our sovereign.
Let every mouth thank You,
every tongue pledge loyalty,
every knee bend to You,
every body bow before You,
every heart be loyal to You,
and every fiber of our being chant Your name,
fulfilling the song of the psalmist:
"Every bone in my body cries out,
ADONAI, who is like You:
saving the poor from the powerful,
the afflicted and impoverished from those who prey on them?"
Who resembles You?
Who is equal to You?
Who compares to You?—
great, mighty, awe-inspiring, transcendent God,
to whom heaven and earth belong.
We will praise, acclaim, and honor You,
and bless Your sacred name, fulfilling David's words:
"Let my soul bless ADONAI,
and every fiber of my being praise God's sacred name."

Bar'khi nafshi et Adonai, v'khol k'ravai et shem kodsho.

מִמִּצְרַיִם גְּאַלְתָּנוּ, יהוה אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.
בְּרָעָב זַנְתָּנוּ,
וּבְשָׂבָע כִּלְכַּלְתָּנוּ,
מֵחֶרֶב הִצַּלְתָּנוּ,
וּמִדֶּבֶר מִלַּטְתָּנוּ,
וּמֵחֳלָיִם רָעִים וְנֶאֱמָנִים דִּלִּיתָנוּ.
עַד הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ,
וְלֹא עֲזָבוּנוּ חֲסָדֶיךָ,
וְאַל תִּטְּשֵׁנוּ, יהוה אֱלֹהֵינוּ, לָנֶצַח.
עַל כֵּן אֵבָרִים שֶׁפִּלַּגְתָּ בָּנוּ,
וְרוּחַ וּנְשָׁמָה שֶׁנָּפַחְתָּ בְּאַפֵּינוּ,
וְלָשׁוֹן אֲשֶׁר שַׂמְתָּ בְּפִינוּ,
הֵן הֵם יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ
וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת־שִׁמְךָ מַלְכֵּנוּ.
כִּי כָל־פֶּה לְךָ יוֹדֶה,
וְכָל־לָשׁוֹן לְךָ תִשָּׁבַע,
וְכָל־בֶּרֶךְ לְךָ תִכְרַע,
וְכָל־קוֹמָה לְפָנֶיךָ תִשְׁתַּחֲוֶה,
וְכָל־לְבָבוֹת יִירָאוּךָ,
וְכָל־קֶרֶב וּכְלָיוֹת יְזַמְּרוּ לִשְׁמֶךָ,
כַּדָּבָר שֶׁכָּתוּב:
כָּל־עַצְמוֹתַי תֹּאמַרְנָה, יהוה מִי כָמוֹךָ,
מַצִּיל עָנִי מֵחָזָק מִמֶּנּוּ, וְעָנִי וְאֶבְיוֹן מִגֹּזְלוֹ.
מִי יִדְמֶה לָּךְ,
וּמִי יִשְׁוֶה לָּךְ,
וּמִי יַעֲרָךְ־לָּךְ,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, קֹנֵה שָׁמַיִם וָאָרֶץ.
נְהַלֶּלְךָ, וּנְשַׁבֵּחֲךָ, וּנְפָאֶרְךָ, וּנְבָרֵךְ אֶת־שֵׁם קָדְשֶׁךָ, כָּאָמוּר:
לְדָוִד, בָּרְכִי נַפְשִׁי אֶת־יהוה
וְכָל־קְרָבַי אֶת־שֵׁם קָדְשׁוֹ.

EVERY TONGUE . . . EVERY KNEE וְכָל־לָשׁוֹן . . . וְכָל־בֶּרֶךְ. Based on Isaiah 45:23.

EVERY BONE IN MY BODY CRIES OUT כָּל־עַצְמוֹתַי תֹּאמַרְנָה. Psalm 35:10. This verse has been cited as the basis in Jewish tradition for bodily movement during prayer. This is the seventh occurrence in this passage of the word *kol* (meaning "all" or "every").

GREAT, MIGHTY . . . GOD הָאֵל הַגָּדוֹל הַגִּבּוֹר. This phrase anticipates the first blessing of the Amidah.

LET MY SOUL BLESS בָּרְכִי נַפְשִׁי. Psalm 103:1.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Faith in God

This faith in oneself is not merely faith in one's ability to do things. The latter is necessary as a part of mental health, and is as important as bodily health. The faith in oneself which is not only a prerequisite of faith in God, but is in a sense faith in God, implies being able to identify in oneself a principle of life which is not a derivative from one's natural capacities, but which belongs to a different order of existence. In the yearning for salvation, for life's worthwhileness, for truth, goodness, and beauty for their own sake, for freedom, justice and peace in society, a human being experiences something supra-human or supra-natural. One who experiences that yearning in one's self cannot be so vain or unreasonable as to believe that he or she is alone in the possession of such yearning. The most difficult step in achieving faith in God is thus the first one of achieving faith in oneself.

—MORDECAI M. KAPLAN

Prayer

What begins with a person's request ends with God's presence;
what starts in the narrowness of the ego, emerges into the wide expanse of humanity;
what originates in concern for the self becomes a concern for others and concern for God's concern;
what commences in petition concludes as prayer.

—SAMUEL DRESNER

The Presence of God

The prayers that you pray are the very presence of God.

—PINḤAS OF KORETZ

On Festivals, the leader begins here:

GOD, in the fullness of Your power,
Great, in accord with your glorious name,
Mighty, in all of time,
Awesome, in your awe-inspiring deeds,
Sovereign, enthroned on high,

On Shabbat, the leader begins here:

▸ dwelling forever, exalted and holy is Your name—
as the psalmist has written:
"Sing, O you righteous, to ADONAI;
praise offered by the upright is lovely."

You are exalted in the speech of the upright;
You are blessed in the words of the righteous;
You are glorified in the language of the devoted;
You are sanctified in the midst of the holy congregation.

So the choruses of the thousands of Your people, the house of Israel, joyously glorify Your name in every generation.
▸ For it is the duty of all creation, ADONAI our God and God of our ancestors, to acknowledge and acclaim You, to bless and honor You, to exalt and glorify You, to praise, laud, and exalt You, adding our own tribute and songs to those of David, Jesse's son, Your anointed servant.

On Festivals, the leader begins here:

הָאֵל בְּתַעֲצֻמוֹת עֻזֶּךָ,
הַגָּדוֹל בִּכְבוֹד שְׁמֶךָ,
הַגִּבּוֹר לָנֶצַח,
וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ,
הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא.

On Shabbat, the leader begins here:

◂ שׁוֹכֵן עַד, מָרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכָתוּב, רַנְּנוּ צַדִּיקִים בַּיהוה, לַיְשָׁרִים נָאוָה תְהִלָּה.

בְּפִי יְשָׁרִים תִּתְהַלָּל,
וּבְדִבְרֵי צַדִּיקִים תִּתְבָּרַךְ,
וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמָם,
וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדָּשׁ.

וּבְמַקְהֲלוֹת רִבְבוֹת עַמְּךָ בֵּית יִשְׂרָאֵל
בְּרִנָּה יִתְפָּאַר שִׁמְךָ מַלְכֵּנוּ, בְּכָל־דּוֹר וָדוֹר.
◂ שֶׁכֵּן חוֹבַת כָּל־הַיְצוּרִים לְפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ, לְפָאֵר,
לְרוֹמֵם, לְהַדֵּר, לְבָרֵךְ, לְעַלֵּה וּלְקַלֵּס, עַל כָּל־דִּבְרֵי
שִׁירוֹת וְתִשְׁבְּחוֹת דָּוִד בֶּן־יִשַׁי עַבְדְּךָ מְשִׁיחֶךָ.

GOD הָאֵל. An anonymous early medieval poet created a short poem elaborating each of the adjectives associated with God at the beginning of the first paragraph of the Amidah (*ha-El ha-gadol ha-gibor v'ha-nora*, "Great, mighty, awe-inspiring God"), concluding with the description from the end of that Amidah blessing where God is called *melekh*, sovereign.

DWELLING FOREVER שׁוֹכֵן עַד. At this point there is a shift to the formal morning service, which is marked musically and in some cases by a change of prayer leader. On festivals, there is a more elaborate description of the relationship to God and so the shift occurs earlier at *ha-El* ("God," at the top of this page).

SING רַנְּנוּ. Psalm 33:1.

YOU ARE EXALTED IN THE SPEECH OF THE UPRIGHT בְּפִי יְשָׁרִים תִּתְרוֹמָם. The vision of God seated in heaven pans out to the chorus of the faithful singing on earth. Note that the second word of each line is an acrostic spelling out the name "Isaac" (*yitzḥak*).

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Chorus of Song

The Ḥasidic master Simḥah Bunam once offered a play on the phrase *shirei zimrah*, "chorus of song." He vocalized the letters differently—Hebrew written without vowels readily allows for this—and read it as *shayarei zimrah*, "that which is left over after the singing," and suggested that God most delights in the inexpressible feelings that remain in the heart after the singing has ended.

The Duty to Praise

Maimonides, the great medieval Jewish philosopher and codifier, asserts that there is an obligation to pray. He enumerates this obligation in his list of 613 mitzvot. Other medieval authorities disagree and find no warrant for the obligation in the Torah. So why does Maimonides turn prayer into an obligation, when our common-sense view is that prayer is an offering of the heart which we choose to give?

Maimonides understands the entire system of mitzvot as fashioning human beings who are moral and who come to know God in deeper ways. Prayer inculcates a sense of appreciation and humility before the wonders of life—essential aspects of a religious path. Thus he sees prayer as an essential part of the process of religious formation.

Concluding B'rakhah

May Your name be praised, always and everywhere,
our sovereign, God, great and holy.
For it is fitting, ADONAI our God and God of our ancestors,
to sing songs of praise to You,
to ascribe strength and sovereignty, holiness and eternity
to You, to praise and exalt You,
▸ to thank and bless You,
now and forever.
Barukh atah ADONAI, Sovereign God, to whom we offer thanks and ascribe wonders, who delights in the chorus of song—the sovereign God, giving life to all worlds.

Ḥatzi 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.*

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ
בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאֶה, יהוה אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה, עֹז וּמֶמְשָׁלָה, נֶצַח,
גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְאֶרֶת, קְדֻשָּׁה וּמַלְכוּת.
◂ בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יהוה,
אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלָאוֹת,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל, חֵי הָעוֹלָמִים.

חֲצִי קַדִּישׁ

Leader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָּא מִן כָּל־ [*on Shabbat Shuvah we substitute:* לְעֵלָּא לְעֵלָּא מִכָּל־]
בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

MAY YOUR NAME BE PRAISED יִשְׁתַּבַּח. This *b'rakhah* marks the completion of P'sukei D'zimra, which began with Barukh She-amar on page 122. The two *b'rakhot* are considered complementary and one is not recited without the other; the psalms and biblical passages of P'sukei D'zimra are preceded and followed by these formal blessings, just as the Torah reading itself is surrounded by blessings.

ḤATZI KADDISH. In Jewish liturgical usage, the Ḥatzi (or "partial") Kaddish, calling us to praise the name of God, marks the end of a section of the service.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

The Sh'ma and Its Blessings

The Effect of Prayer

Prayer is a way of sensitizing ourselves to the wonder of life, of expressing gratitude, and of praising and acknowledging the reality of God. One need not believe that God will interfere with the ongoing process of nature to feel that prayer is worthwhile. We may have different understandings of what God is. No definition we have is sufficient or answers all doubts and questions. To be aware that God exists—that there is more in the universe than physical matter, that a moral order is inherent in creation, that humans are responsible for their conduct and can help to bring about the perfection, or at least the improvement, of the world and of life—that is sufficient reason for prayer.

—REUVEN HAMMER

The Congregation

Tabernacle and Temple gave visible assurance of God's care and accessibility. But once that locus of divine indwelling was destroyed, what could possibly replace it? The destruction of God's house should have augured the demise of Judaism. The well-known answer, of course, is that the rabbis, who replaced the priests at the helm of the nation, came up with the institution of the synagogue. But what, exactly, constituted a synagogue? How would we have recognized one? The heart of this radically new institution was neither a building nor a book, but a number. Whereas, prior to the Temple's end, holiness was ascribed to a sacred place that could not be duplicated, after 70 C.E. holiness resided inconspicuously in the quorum of ten without which basic communal rituals could not be enacted. To conduct a worship service, to recite certain prayers, to chant from the Torah or Prophets, to perform a wedding or a funeral, all required a *minyan* (Mishnah Megillah 4:3). . . . The Talmud echoes the new salience of a *minyan*. Once, Rabbi Yitzḥak asked his friend, Rav Naḥman, why he had failed to come to the synagogue to pray. "I couldn't," he responded. "So you should have gathered ten men on your own to pray," chided Rabbi Yitzḥak. "It was too troublesome." "Well, at least," needled Rabbi Yitzḥak, "you should have had a synagogue official come to inform you when exactly the congregation would be praying [so that you might join them from afar]." At which point, Rav Naḥman protested, "What's this all about?" "We have a tradition," asserted Rabbi Yitzḥak, "that goes back to Rabbi Shimon ben Yoḥai that this is the intent of the verse, 'As for me, may my prayer come to You, O Lord, at a favorable moment' (Psalm 69:14). And what indeed constitutes that 'favorable moment'? It is when the congregation is absorbed in prayer" (Babylonian Talmud Berakhot 7b–8a).

—ISMAR SCHORSCH

A MEDITATION FOR BAR'KHU

Almighty no thing exists
without You and none
can be like You the source
of all maker and creator

You have no image eyes
observe but the soul
lodged in the heart
recognizes You and sees

Your glory's breadth
encompassing all
for in You all finds its place
but You occupy no place

my soul seeing
but unseen come thank
the seeing but unseen
and bless

Bar'khu: The Call to Worship Together

Bar'khu, the leader's invitation to prayer, is recited while standing. The leader bows when saying the word "bar'khu" (praise) and stands straight when reciting the name of God. Similarly, the congregation bows at the word "barukh" (praise) and straightens to full height at the recitation of God's name.

Leader:

Praise ADONAI, to whom all praise is directed.

Congregation, then the leader repeats:

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

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

We are seated.

קריאת שמע וברכותיה

רְשׁוּת לְבָרְכוּ

מַשְׂגִּיב בְּכֹחוֹ מִי בְלָתוֹ וְכָמֹהוּ?
כִּי הוּא מְקוֹר הַכֹּל, יִצְרוֹ וְעֹשֵׂהוּ.
כֵּן לוֹ דְּמוּת עַיִן לֹא רָאֲתָה, בִּלְתִּי
נֶפֶשׁ בְּלֵב תַּפִּיר אֹתוֹ וְתִצְפֶּהוּ;
עֹצֶם כְּבוֹדוֹ הֵכִיל כֹּל, וְכֵן נִקְרָא:
מָקוֹם לְכֹל כִּי לֹא מָקוֹם יְכִילֵהוּ,
רֹאָה וְלֹא נִרְאֵית, לְרֹאֶה וְלֹא נִרְאֶה
בְּאִי וְהוֹדִי אֶת־אֲדֹנָי וּבָרְכֵהוּ.

Bar'khu, the leader's invitation to prayer, is recited while standing. The leader bows when saying the word בָּרְכוּ *and stands straight when reciting the name of God. Similarly, the congregation bows at the word* בָּרוּךְ *and straightens to full height at the recitation of God's name.*

Leader:

בָּרְכוּ אֶת־יהוה הַמְבֹרָךְ.

Congregation, then the leader repeats:

ℓ בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד.

We are seated.

INTRODUCTION TO THE RECITATION OF THE SH'MA. The call to worship marks the formal beginning of the Shaḥarit (morning) service. Shaḥarit always includes two central moments: the Recitation of the Sh'ma, and the Amidah (the silent prayer). *B'rakhot* surrounding the Sh'ma serve to interpret the themes of its biblical verses. Preceding the Sh'ma, in which we declare that God is one, are two *b'rakhot*. The first affirms that God is the creator of all, further remarking on the wonder of creation and the morning light. The first paragraph of the Sh'ma speaks of the love for God, and so the second *b'rakhah* acknowledges the inverse: God's love of the people Israel as manifest in the gifts of the teachings of Torah. A single *b'rakhah* follows the morning recitation of the Sh'ma; it speaks of redemption, reflecting the theme of the exodus from Egypt, which is introduced in the third paragraph of the Sh'ma.

ALMIGHTY מַשְׂגִּיב בְּכֹחוֹ. A meditation for Bar'khu written by Yehudah Halevi (Spain, d. 1141).

BAR'KHU: THE CALL TO WORSHIP TOGETHER. The leader calls the congregation together as a *minyan*; the congregation, by responding, acknowledges its being assembled for prayer.

TO WHOM ALL PRAISE IS DIRECTED הַמְבֹרָךְ. The Talmud of the Land of Israel explains the word *ha-m'vorakh* to mean "whom all of us praise" (Berakhot 7:3).

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

All Thank You

It is not you alone, or we,
or those others who pray;
all things pray, all things
pour forth their souls.
The heavens pray,
the earth prays,
every creature and
every living thing prays.
In all life, there is longing.
Creation is itself but a
longing,
a kind of prayer of the
Almighty.

—MICHA JOSEPH
BERDYCZEWSKI

God of All

Everything you see en-
wraps holiness: take away
the outer shell and gaze at
the spiritual beauty.

—HILLEL ZEITLIN

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

Barukh atah ADONAI, our God, sovereign of time and space,
forming light and creating darkness, bringing harmony
while creating all.

On Festivals occuring on weekdays, we continue in the middle of page 152.

On Shabbat, we recite:

All thank You,
all praise You,
and all declare: "None is as holy as ADONAI."
All will praise You forever,
creator of all.

Each day, God, You raise the gates of the east,
open the windows of the sky,
bring forth the sun from its place
and the moon from where it sits,
illuminating the entire world and all its inhabitants
whom You created, with mercy.
With kindness You illumine the earth and all who dwell on it,
and in Your goodness, day after day, You renew creation.
Sovereign, You alone ruled on high from the very beginning,
praised, glorified, and exalted since earliest time.

Eternal One, in Your great mercy, have compassion on us.
Source of our strength, our protecting fortress,
our saving shield, our stronghold.
None is like You, none is beside You,
nothing exists without You,
and none can be compared to You:
none is like You, ADONAI our God, in this world,
none but You will be our sovereign in the world that is coming,
no one but You exists, who will redeem us
and usher in the messianic age,
and none can compare to You, our deliverer,
giving life to the dead.

Ein k'erk'kha v'ein zulatekha, efes bilt'kha u-mi domeh lakh.
Ein k'erk'kha . . . ba-olam hazeh v'ein zulat'kha . . . ba-olam haba.
Efes bilt'kha . . . limot ha-mashiaḥ v'ein domeh l'kha litḥiyat ha-meitim.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,
עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

On Festivals occuring on weekdays, we continue in the middle of page 152.

On Shabbat, we recite:

הַכֹּל יוֹדְוּךָ
וְהַכֹּל יְשַׁבְּחוּךָ,
וְהַכֹּל יֹאמְרוּ אֵין קָדוֹשׁ כַּיהוה.
הַכֹּל יְרוֹמְמוּךָ סֶּלָה,
יוֹצֵר הַכֹּל.
הָאֵל הַפּוֹתֵחַ בְּכָל־יוֹם דַּלְתוֹת שַׁעֲרֵי מִזְרָח
וּבוֹקֵעַ חַלּוֹנֵי רָקִיעַ,
מוֹצִיא חַמָּה מִמְּקוֹמָהּ וּלְבָנָה מִמְּכוֹן שִׁבְתָּהּ,
וּמֵאִיר לָעוֹלָם כֻּלּוֹ וּלְיוֹשְׁבָיו שֶׁבָּרָא בְּמִדַּת רַחֲמִים.
הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים
וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית.
הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז,
הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם.
אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ,
אֲדוֹן עֻזֵּנוּ צוּר מִשְׂגַּבֵּנוּ.
מָגֵן יִשְׁעֵנוּ מְשֻׂגָּב בַּעֲדֵנוּ.
◂ אֵין כְּעֶרְכֶּךָ וְאֵין זוּלָתֶךָ,
אֶפֶס בִּלְתֶּךָ וּמִי דָּמָה לָךְ.
אֵין כְּעֶרְכֶּךָ יהוה אֱלֹהֵינוּ בָּעוֹלָם הַזֶּה
וְאֵין זוּלָתֶךָ מַלְכֵּנוּ לְחַיֵּי הָעוֹלָם הַבָּא.
אֶפֶס בִּלְתֶּךָ גּוֹאֲלֵנוּ לִימוֹת הַמָּשִׁיחַ
וְאֵין דָּמָה לְךָ מוֹשִׁיעֵנוּ לִתְחִיַּת הַמֵּתִים.

FORMING LIGHT יוֹצֵר אוֹר. This opening *b'rakhah* before the Sh'ma acknowledges that we experience God, first of all, through witnessing the miracle of creation. Praying in the morning, we are asked to pay attention to the wonder of the dawn, of sunlight, and of a new day. In the liturgy, the break of dawn is then imagined as a chorus of song in which we join.

This *b'rakhah* is adapted from a verse in Isaiah (45:7), which reads *oseh shalom u-vorei ra*, "who makes peace and creates evil." The prophet insists that both good and evil come from the one God. But in the moment of prayer, we focus on all for which we can be thankful, beginning with the light that makes life possible; therefore, the ancient rabbis transformed this biblical verse and changed the ending to read "creating all."

ALL הַכֹּל. The word *hakol*, "all," occurs five times in quick succession and refers to the totality of humanity, all earthly creatures and forces, as well as the heavenly bodies and the most distant galaxies. It echoes the last word of the opening *b'rakhah* (*borei et ha-kol*, "creating all," at the top of this page) and anticipates the affirmation of the one God, who is God of all, and whom we are about to praise in the Sh'ma.

NONE IS LIKE YOU אֵין כְּעֶרְכֶּךָ. The poet is playing with a variety of biblical verses: Isaiah 40:18, "what image can be ascribed to You"; 1 Samuel 2:2, "there is none beside You"; and Isaiah 40:25, "to whom can you compare God."

MESSIANIC AGE לִימוֹת הַמָּשִׁיחַ. The poet progresses through stages of redemption from *olam ha-ba*, the world that is coming, to *y'mot ha-mashiaḥ*, the messianic age, to *t'ḥiyat ha-meitim*, life given to the dead.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

A Prayer for the World

Let the rain come and
wash away
the ancient grudges,
the bitter hatreds
held and nurtured over
generations.
Let the rain wash away
the memory
of the hurt, the neglect.
Then let the sun come
out and
fill the sky with rainbows.
Let the warmth of the sun
heal us
wherever we are broken.
Let it burn away the fog
so that
we can see each other
clearly.
Let the warmth and
brightness
of the sun melt our
selfishness.
So that we can share the
joys and
feel the sorrows of our
neighbors.
And let the light of the sun
be so strong that we will
see all
people as our neighbors.
Let the earth, nourished
by rain,
bring forth flowers
to surround us with
beauty.
And let the mountains
teach our hearts
to reach upward to
heaven. *Amen.*

—HAROLD KUSHNER

God, master of all existence,
praised by all that breathes,
the world is filled with Your greatness and glory;
knowledge and understanding surround You.

Exalted above holy beings,
resplendent in glory on Your chariot,
integrity and mercy stand before Your throne,
love and merit accompany Your presence.

How good are the lights that our God created—
fashioned with understanding, intelligence, and insight;
endowed with the strength and power
to have dominion over earthly realms.

Fully luminous, they gleam brightly,
radiating splendor throughout the world.
Happy as they go forth, joyous on their return,
they accomplish, with awe, the will of their creator.

They give glory and honor to the name of God,
invoking God's sovereignty with joyful song.
God called forth the sun, and light dawned,
then considered and set the cycles of the moon.

And so the array of heaven,
s'rafim, *ofanim*, and holy beings,
all the heavenly hosts,
give praise, and glory, and honor to God—

El adon al kol hama·asim, barukh u-m'vorakh b'fi kol n'shamah.
Godlo v'tuvo malei olam, da·at u-t'vunah sov'vim oto.
Ha-mitga·eh al ḥayot ha-kodesh, v'nehdar b'khavod al ha-merkavah.
Z'khut u-mishor lifnei khiso, ḥesed v'raḥamim lifnei kh'vodo.
Tovim me'orot she-bara eloheinu, y'tzaram b'da·at b'vinah u-v'haskel.
Ko·aḥ u-g'vurah natan ba-hem, lihyot moshlim b'kerev teiveil.
M'lei·im ziv u-m'fikim nogah, na·eh zivam b'khol ha-olam.
S'meiḥim b'tzeitam v'sasim b'vo·am, osim b'eimah r'tzon konam.
Pe'eir v'khavod notnim lishmo, tzoholah v'rinah l'zeikher malkhuto.
Kara la-shemesh va-yizraḥ or, ra·ah v'hitkin tzurat ha-l'vanah.
Shevaḥ notnim lo kol tz'va marom,
Tiferet u-g'dulah, s'rafim v'ofanim v'ḥayot ha-kodesh.

אֵל אָדוֹן עַל כָּל־הַמַּעֲשִׂים,
בָּרוּךְ וּמְבֹרָךְ בְּפִי כָּל־נְשָׁמָה,
גְּדְלוֹ וְטוּבוֹ מָלֵא עוֹלָם,
דַּעַת וּתְבוּנָה סוֹבְבִים אוֹתוֹ.

הַמִּתְגָּאֶה עַל חַיּוֹת הַקֹּדֶשׁ,
וְנֶהְדָּר בְּכָבוֹד עַל הַמֶּרְכָּבָה,
זְכוּת וּמִישׁוֹר לִפְנֵי כִסְאוֹ,
חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.

טוֹבִים מְאוֹרוֹת שֶׁבָּרָא אֱלֹהֵינוּ,
יְצָרָם בְּדַעַת בְּבִינָה וּבְהַשְׂכֵּל,
כֹּחַ וּגְבוּרָה נָתַן בָּהֶם,
לִהְיוֹת מוֹשְׁלִים בְּקֶרֶב תֵּבֵל.

מְלֵאִים זִיו וּמְפִיקִים נְגַהּ,
נָאֶה זִיָּם בְּכָל־הָעוֹלָם,
שְׂמֵחִים בְּצֵאתָם וְשָׂשִׂים בְּבוֹאָם,
עֹשִׂים בְּאֵימָה רְצוֹן קוֹנָם.

פְּאֵר וְכָבוֹד נוֹתְנִים לִשְׁמוֹ,
צָהֳלָה וְרִנָּה לְזֵכֶר מַלְכוּתוֹ.
קָרָא לַשֶּׁמֶשׁ וַיִּזְרַח אוֹר,
רָאָה וְהִתְקִין צוּרַת הַלְּבָנָה.

שֶׁבַח נוֹתְנִים לוֹ כָּל־צְבָא מָרוֹם,
תִּפְאֶרֶת וּגְדֻלָּה, שְׂרָפִים וְאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ.

GOD, MASTER אֵל אָדוֹן. This *piyyut*, commonly attributed to mystics of the 1st millennium, uses imagery based on the visions of Ezekiel that describe a variety of heavenly hosts. It further develops the theme enunciated in the previous prayers that everything in creation praises God. Here that thought is extended to the heavenly hosts: even heavenly powers offer praise to God. The use of an alphabetical acrostic may suggest that God's word is the primary constitutive element of all creation.

HAPPY שְׂמֵחִים. Not infrequently in alphabetical poetry, the letter *sin* (ש) is substituted for the similarly sounding *samekh* (ס), as it is here. Such substitutions are even found in biblical acrostics. Most, if not all, worshippers in ancient times did not have prayerbooks, and this substitution is quite natural in an oral culture.

S'RAFIM . . . OFANIM שְׂרָפִים . . . אוֹפַנִּים. Angelic songs figure prominently in ancient mystical texts. Descriptions of different groups of angels singing hymns to God surely mirrored the seekers' own mystical experiences. The angels pictured here are closest to God's throne. In Jewish mystical thought, the *ofanim* are the wheels of God's chariot, first mentioned by the prophet Ezekiel; the *s'rafim* are the fiery angels pictured as flaming serpents in Isaiah's vision of heaven. The holy beings (*ḥayot ha-kodesh*) were thought of as the legs upholding God's throne.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

God Blessed the Seventh Day

It is written, "God blessed the seventh day" (Genesis 2:3). In what way is the seventh day blessed? On Shabbat a person's face shines differently than it does during the week.

—GENESIS RABBAH

God, the World, and Us

A Ḥasidic master taught: It is written in many books that if one wants to enter the inner world of prayer, to present speech before God, one needs, at the time of prayer, to attach oneself to all that is living and all that exists in the world. The meaning of this is as it is written in the Book of Psalms, "You created all with wisdom" (104:24)—that is, there is nothing in this world which is, God forbid, extraneous.... When a person seeking inspiration pays attention to this—reaching for an understanding of that which is clothed by everything in this world, animal life, plant life, and sheer matter, everything that was created; and arouses one's heart with this wisdom, speaks of it before God with love and reverence—then that person fulfills the will of the creator, who created the world in all its fullness.

—ZEV WOLF OF ZHITOMIR

On Shabbat, we continue:

who ceased work on the seventh day and ascended the throne of praise, robed in majesty for the day of rest, calling Shabbat a delight.

Such is the distinction of the seventh day, that God ceased all work, and so the seventh day itself praises God and says, "A song of Shabbat: it is good to thank ADONAI." Let all creatures likewise celebrate and bless God, offering praise, honor, and glory to God—the ruler, creator of all, who, in holiness, grants peaceful rest to the people Israel on the holy Shabbat. May Your name, ADONAI our God, be hallowed and may the thought of You, our sovereign, be celebrated in the heavens above and on earth below, though the praise due You, our redeemer, is beyond any offered by Your handiwork or the lights You have made—may they continue always to sing Your glory.

Continue on the next page.

On Festivals occurring on weekdays, we recite:

With kindness, You illumine the earth and all who dwell on it;
in Your goodness, You renew creation day after day.
How varied are Your works, ADONAI,
all fashioned with wisdom;
the world in its entirety is Your dominion.
You alone ruled on high from the very beginning,
praised, glorified, and exalted since earliest time.
God of the universe,
with Your great kindness, have compassion on us.
Source of our strength, our protecting fortress,
our saving shield, our stronghold.

Almighty, **b**lessed, **c**reator of all who **d**well on **e**arth, the **f**irmament and **g**oodly **h**eavens are **i**lluminated with Your **j**ustice, **k**indness, and **l**ight; they **m**ake Your **n**ame an **o**bject of **p**raise; **q**uietly, **r**esolutely, **s**oulfully all **t**ell in **u**nified **v**oice of Your **w**ise, e**x**cellent, and **z**ealous care.

You are to be praised, ADONAI our God, for the wondrous work of Your hands, and for the radiant lights that You fashioned, reflecting Your glory always.

On Shabbat, we continue:

לָאֵל אֲשֶׁר שָׁבַת מִכָּל־הַמַּעֲשִׂים, בַּיּוֹם הַשְּׁבִיעִי הִתְעַלָּה
וְיָשַׁב עַל כִּסֵּא כְבוֹדוֹ, תִּפְאֶרֶת עָטָה לְיוֹם הַמְנוּחָה, עִנֶּג
קָרָא לְיוֹם הַשַּׁבָּת. וָזֶה שֶׁבַח שֶׁל יוֹם הַשְּׁבִיעִי, שֶׁבּוֹ שָׁבַת
אֵל מִכָּל־מְלַאכְתּוֹ. וְיוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר: מִזְמוֹר
שִׁיר לְיוֹם הַשַּׁבָּת, טוֹב לְהֹדוֹת לַיהוה. לְפִיכָךְ יְפָאֲרוּ
וִיבָרְכוּ לָאֵל כָּל־יְצוּרָיו. שֶׁבַח יָקָר וּגְדֻלָּה יִתְּנוּ לְאֵל מֶלֶךְ
יוֹצֵר כֹּל, הַמַּנְחִיל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ בְּיוֹם
שַׁבַּת קֹדֶשׁ. שִׁמְךָ יהוה אֱלֹהֵינוּ יִתְקַדַּשׁ, וְזִכְרְךָ מַלְכֵּנוּ
יִתְפָּאַר, בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת.
◂ תִּתְבָּרַךְ מוֹשִׁיעֵנוּ, עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ,
וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ, יְפָאֲרוּךָ סֶּלָה.

Continue on the next page.

On Festivals occurring on weekdays, we recite:

הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים,
וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית.
מָה רַבּוּ מַעֲשֶׂיךָ יהוה, כֻּלָּם בְּחָכְמָה עָשִׂיתָ,
מָלְאָה הָאָרֶץ קִנְיָנֶךָ.
הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז,
הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם,
אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ,
אֲדוֹן עֻזֵּנוּ, צוּר מִשְׂגַּבֵּנוּ, מָגֵן יִשְׁעֵנוּ, מִשְׂגָּב בַּעֲדֵנוּ.

אֵל בָּרוּךְ, גְּדוֹל דֵּעָה,
הֵכִין וּפָעַל זִהֲרֵי חַמָּה.
טוֹב יָצַר כָּבוֹד לִשְׁמוֹ.
מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ.
פִּנּוֹת צְבָאָיו קְדוֹשִׁים,
רוֹמְמֵי שַׁדַּי, תָּמִיד מְסַפְּרִים
כְּבוֹד אֵל וּקְדֻשָּׁתוֹ.
◂ תִּתְבָּרַךְ יהוה אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ,
וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ יְפָאֲרוּךָ סֶּלָה.

GOD, WHO CEASED WORK לָאֵל אֲשֶׁר שָׁבַת. This prayer forms a continuous narrative out of a disparate series of biblical verses and rabbinic comments. Already in the Bible, the seventh day is spoken of as affecting God's inner life: God was renewed (*va-yinafash*) on the seventh day (Exodus 31:17). The ancient rabbis pictured God as achieving full sovereignty only on Shabbat, and they personified the relationship in mutual terms: Shabbat itself praises God and chants Psalm 92, "A Song of Shabbat."

HOW VARIED ARE YOUR WORKS מָה רַבּוּ מַעֲשֶׂיךָ. Psalm 104:24.

ALMIGHTY, BLESSED אֵל בָּרוּךְ. This early anonymous acrostic poem has four beats to the line and a rhyming pattern of *aa*, *bb*, *cc*, with a concluding *b*. Joel Hoffman, a contemporary scholar, writes: "The meaning of the individual words here was never the point. They were chosen for their meter and their initial letter." In this conception, the Hebrew alphabet itself is seen as an instrument of creation. Our translation here is impelled by this idea and is alphabetical, capturing the meaning of the text in a close, but not quite literal, translation.

ALWAYS סֶּלָה. The biblical meaning of this word, which occurs frequently in the Book of Psalms, is unknown. The ancient rabbis, interpreting the biblical text, thought that it meant "forever," and that is its liturgical meaning here.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

In the Beginning

In the beginning God
created
the heavens that actually
are not
and the earth that wants to
touch them.
In the beginning God
created
threads stretching between
them—
between the heavens that
actually are not
and the earth that cries out
for help.
And God created humans,
for each person is a prayer
and a thread
touching what is not
with a tender and delicate
touch.

—RIVKA MIRIAM
(*translated by David C. Jacobson*)

Angels

The Hebrew word for angel is *malakh*, which also means "messenger," one who is sent.… Unsuspecting and unaware. Consumed by their own plans and itineraries. Busy at work on their own schemes…people chosen to be messengers of the Most High rarely even know that they are God's messengers.… I do not know how many times in one's life one is also a messenger. But for everyone it is at least once.

—LAWRENCE KUSHNER

All services continue here:

KEDUSHAH D'YOTZER: THE ANGELIC PRAISE OF GOD

You are to be praised, our protector, our sovereign, our redeemer, creator of celestial beings. Our sovereign, Your name is to be acclaimed forever; You fashion beings that serve You, and Your servants all stand at the edges of the universe, proclaiming reverently with one voice the words of the living God, the sovereign of the universe.

▸ All of them loved, all of them pure, all of them mighty, and all of them in reverence and awe carry out the will of the one who has dominion over them. In purity and in holiness, all of them raise their voices, in song and chant, to praise, bless, glorify, extol, hallow, and celebrate the name of God, the great, mighty, awe-inspiring sovereign, the Holy One.
et shem ha-El, ha-melekh ha-gadol, ha-gibor v'hanora kadosh hu.

▸ Each turns to another as they proclaim their loyalty to God, and each gives permission to the other to hallow their creator; in a clear voice and with sacred speech, together as one, they respond with awe, saying:

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.

▸ With a deafening sound, the *ofanim* and other holy beings rise up opposite the *s'rafim* and proclaim their praise:
Praised is Adonai's glory wherever God dwells.
Barukh k'vod Adonai mimkomo.

They offer adulation to God, whom they bless. They chant songs and voice their praise to the sovereign, the living and enduring God. For God alone achieves victory, creates anew, masters war, sows righteousness, cultivates deliverance, effects healing, is praised with reverence, and is the author of wonders. ▸ In God's goodness, the work of creation is renewed each day, as the psalmist declared: "Thank the creator of the great lights, for God's love is everlasting." Cause a new light to shine on Zion, and may we all soon be worthy of its illumination.
Barukh atah Adonai, creator of lights.
Or ḥadash al tziyon ta·ir v'nizkeh khulanu m'heirah l'oro.

All services continue here:

תִּתְבָּרַךְ צוּרֵנוּ מַלְכֵּנוּ וְגֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים.
יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ, יוֹצֵר מְשָׁרְתִים,
וַאֲשֶׁר מְשָׁרְתָיו כֻּלָּם עוֹמְדִים בְּרוּם עוֹלָם
וּמַשְׁמִיעִים בְּיִרְאָה יַחַד בְּקוֹל,
דִּבְרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם.
◂ כֻּלָּם אֲהוּבִים, כֻּלָּם בְּרוּרִים, כֻּלָּם גִּבּוֹרִים,
וְכֻלָּם עוֹשִׂים בְּאֵימָה וּבְיִרְאָה רְצוֹן קוֹנָם.
וְכֻלָּם פּוֹתְחִים אֶת־פִּיהֶם בִּקְדֻשָּׁה וּבְטָהֳרָה,
בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים,
וּמְפָאֲרִים וּמַעֲרִיצִים, וּמַקְדִּישִׁים וּמַמְלִיכִים:

אֶת־שֵׁם הָאֵל, הַמֶּלֶךְ, הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא קָדוֹשׁ הוּא.
◂ וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עֹל מַלְכוּת שָׁמַיִם זֶה מִזֶּה,
וְנוֹתְנִים רְשׁוּת זֶה לָזֶה, לְהַקְדִּישׁ לְיוֹצְרָם בְּנַחַת רוּחַ,
בְּשָׂפָה בְרוּרָה וּבִנְעִימָה קְדוּשָׁה, כֻּלָּם כְּאֶחָד
עוֹנִים וְאוֹמְרִים בְּיִרְאָה:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יהוה צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

◂ וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים
לְעֻמַּת שְׂרָפִים, לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

לְאֵל בָּרוּךְ, נְעִימוֹת יִתֵּנוּ. לַמֶּלֶךְ אֵל חַי וְקַיָּם,
זְמִירוֹת יֹאמֵרוּ, וְתִשְׁבָּחוֹת יַשְׁמִיעוּ. כִּי הוּא לְבַדּוֹ
פּוֹעֵל גְּבוּרוֹת, עוֹשֶׂה חֲדָשׁוֹת,
בַּעַל מִלְחָמוֹת, זוֹרֵעַ צְדָקוֹת,
מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,
נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלָאוֹת,
◂ הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית.
כָּאָמוּר: לְעֹשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חַסְדּוֹ.
אוֹר חָדָשׁ עַל צִיּוֹן תָּאִיר וְנִזְכֶּה כֻלָּנוּ מְהֵרָה לְאוֹרוֹ.
בָּרוּךְ אַתָּה יהוה, יוֹצֵר הַמְּאוֹרוֹת.

KEDUSHAH D'YOTZER קְדֻשָּׁה דְּיוֹצֵר. This version of the Kedushah, recited in the first *b'rakhah* before the Sh'ma, blesses God for the creation of the morning light. Every Kedushah is based on the mystical visions of Isaiah and Ezekiel. Each prophet described an angelic chorus. Isaiah saw them singing *kadosh, kadosh, kadosh* ("holy, holy, holy," 6:3); Ezekiel heard them reciting *barukh k'vod Adonai* ("praised is Adonai's glory," 3:12). The Kedushah is placed here, in the blessing of creation, as if to say that both heaven and earth offer praise to God. In the mind of the mystics, all of creation constitutes a praise of God; every created being, animate and inanimate, sings to God.

BEINGS THAT SERVE YOU . . . SERVANTS . . . מְשָׁרְתִים . . . מְשָׁרְתָיו. Rabbinic lore tells of two kinds of angelic creations: those who are part of God's permanent court, like the angels Michael and Gabriel, and those who are created each day to be conveyers of that day's message, and so the liturgist talks of both of them as "proclaiming … the words of the living sovereign" (Babylonian Talmud, Ḥagigah 14a).

THANK THE CREATOR OF THE GREAT LIGHTS לְעֹשֵׂה אוֹרִים גְּדֹלִים. Psalm 136:7.

ZION צִיּוֹן. The prayer takes the motif of the light of creation and of the dawn, and ties it to an image of the Temple in Jerusalem as a source of ultimate illumination.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The Blessings of the Priests before the Sh'ma

The priests in the Temple would say the following *b'rakhah* before the Sh'ma: "May the one who dwells in this House always grant you love, harmony, peace, and friendship."

—TALMUD OF THE LAND OF ISRAEL

You Have Loved Us Deeply

With a great love (*ahavah rabah*) You have loved us (*ahavtanu*). The love of God for the people Israel is declared here just before the Sh'ma. It prepares us for the Sh'ma. Now you might expect a listing of gifts to us—God's freeing us, feeding us, delivering us. Instead, we thank God for one gift: God's teaching, God's opening our minds and hearts to Torah.

What You've given us is the ability to listen to You, so we can thank and draw close to You. Your compassion is expressed in teaching our hearts to know compassion, to love You, giving us not personal freedoms but, in fact, boundaries bringing us close to the Unbounded, the One. By giving us Torah, You've shown us how to live. We can now offer thanks and say: "Hear O Israel, Adonai is our God, Adonai is one."

—JOHN J. CLAYTON

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

You have loved us deeply, ADONAI our God, and showered us with boundless compassion. *Avinu Malkeinu*, for the sake of our ancestors who trusted in You and to whom You taught the laws of life, so may You be gracious to us and instruct us. Kind creator, have compassion for us, open our hearts so that we may understand and discern, hear and study, observe, perform, and fulfill all the teachings of Your Torah with love. 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. As we trust in Your great, holy, awe-inspiring name, we will delight and rejoice in Your deliverance.

Some gather their tzitzit before reciting this line:

► Bring us safely from the four corners of the earth, and lead us in dignity to our land, for You are the God who effects deliverance. You have chosen us from all other tongues and peoples, always drawing us nearer to Your name, that we may truly acknowledge You and lovingly proclaim Your oneness. *Barukh atah ADONAI*, who lovingly cares for the people Israel.

Ahavah rabah ahavtanu Adonai eloheinu,
ḥemlah g'dolah viteirah ḥamalta aleinu.
Avinu malkeinu, ba·avur avoteinu [v'imoteinu] she-batḥu v'kha
va-t'lamdeim ḥukei ḥayim, ken t'honeinu u-t'lamdeinu.
Avinu ha-av ha-raḥaman, ha-m'raḥeim, raḥeim aleinu, v'ten b'libeinu
l'havin u-l'haskil lishmo·a lilmod u-l'lamed lishmor v'la·asot u-l'kayem
et kol divrei talmud toratekha b'ahavah.

V'ha·eir eineinu b'toratekha, v'dabeik libeinu b'mitzvotekha
v'yaḥed l'vaveinu l'ahavah u-l'yirah et sh'mekha, v'lo neivosh l'olam va-ed.
Ki v'shem kodsh'kha ha-gadol v'hanora bataḥnu,
nagilah v'nism'ḥah bishuatekha.

Some gather their tzitzit before reciting this line:

► Va-havi·einu l'shalom mei·arba kanfot ha-aretz,
v'tolikheinu kom'miyut l'artzeinu,
ki el po·el y'shu·ot atah,
u-vanu vaḥarta mikol am v'lashon,
v'keiravtanu l'shimkha ha-gadol selah be·emet,
l'hodot l'kha u-l'yaḥedkha b'ahavah.
Barukh atah adonai, ha-boḥer b'amo yisrael b'ahavah.

אַהֲבָה רַבָּה אֲהַבְתָּנוּ, יהוה אֱלֹהֵינוּ,
חֶמְלָה גְדוֹלָה וִיתֵרָה חָמַלְתָּ עָלֵינוּ.
אָבִינוּ מַלְכֵּנוּ, בַּעֲבוּר אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
שֶׁבָּטְחוּ בְךָ וַתְּלַמְּדֵם חֻקֵּי חַיִּים,
כֵּן תְּחָנֵּנוּ וּתְלַמְּדֵנוּ.
אָבִינוּ, הָאָב הָרַחֲמָן, הַמְרַחֵם,
רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהָבִין וּלְהַשְׂכִּיל,
לִשְׁמֹעַ, לִלְמֹד וּלְלַמֵּד, לִשְׁמֹר וְלַעֲשׂוֹת
וּלְקַיֵּם אֶת־כָּל־דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ,
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וְיַחֵד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ,
וְלֹא נֵבוֹשׁ לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ,
נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ.

Some gather their tzitzit before reciting this line:

◄ וַהֲבִיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמְמִיוּת לְאַרְצֵנוּ,
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה,
וּבָנוּ בָחַרְתָּ מִכָּל־עַם וְלָשׁוֹן,
וְקֵרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בֶּאֱמֶת,
לְהוֹדוֹת לְךָ וּלְיַחֶדְךָ בְּאַהֲבָה.
בָּרוּךְ אַתָּה יהוה, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

YOU HAVE LOVED US DEEPLY אַהֲבָה רַבָּה. The Hebrew root *alef-hei-vet*, meaning "love," appears six times in this passage (both as the noun and a verb). Reuven Hammer points out that three of them speak of our love for God and three speak of God's love for us. While reciting this *b'rakhah*, the worshipper can anticipate the seventh occurrence, which is found in the first paragraph of the Sh'ma: "You shall love Adonai your God."

AVINU MALKEINU אָבִינוּ מַלְכֵּנוּ. Literally, "our father, our king." The pairing of the two words emphasizes that God is at once both intimate as a close relation and distant as a monarch. The word *av*, "father," suggests the image of God as source or progenitor, and therefore it may also be translated as "creator."

LAWS OF LIFE חֻקֵּי חַיִּים. The word "Torah" encompasses many different meanings. In its most limited usage, it refers to the Five Books of Moses. But in a larger sense it refers to all of Scripture, and even to all of later Jewish teaching. Thus, the rabbis of the Talmud spoke of the "Written Torah" and the "Oral Torah," the latter referring to the teachings of the Midrash, Mishnah, and Talmud—and even to "whatever new teaching a student of wisdom might impart until the end of time" (Leviticus Rabbah 22:1). In this prayer, "Torah" embraces the widest meaning: the laws of life—all those teachings that instruct us concerning a full ethical and religious life.

TO UNDERSTAND AND DISCERN . . . OBSERVE, FULFILL, AND PERFORM לְהָבִין וּלְהַשְׂכִּיל . . . לִשְׁמֹר וְלַעֲשׂוֹת וּלְקַיֵּם. This sequence implies that study is intimately linked with action—indeed, that study should lead to action.

GATHERING THE TZITZIT. Many observe the custom, originating in the late Middle Ages, of gathering the four *tzitziyot* (plural of *tzitzit*) of the *tallit* while reciting the words "bring us safely from the four corners of the earth," thus symbolizing Israel's unity and ingathering. The *tzitziyot* are then held through the third paragraph of the Sh'ma, and kissed when reciting the word *tzitzit* (which appears three times in that paragraph). By this practice, we indicate that we are lovingly undertaking to observe these words of Torah, and we hope that our commitment to strive for holiness will lead to greater unity. We are also gathering within us all our positive intentions.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Hear, O Israel

The core of our worship is not a prayer at all, but a cry to our fellow Jews and fellow humans. In it we declare that God is one—which is also to say that humanity is one, that life is one, that joys and sufferings are all one—for God is the force that binds them all together. There is nothing obvious about this truth, for life as we experience it seems infinitely fragmented. Human beings seem isolated from one another, divided by all the fears and hatreds that make up human history. Even within a single life, one moment feels cut off from the next, memories of joy and fullness offering us little consolation when we are depressed or lonely. To assert that all is one in God is our supreme act of faith. No wonder that the Sh'ma, the first "prayer" we learn in childhood, is also the last thing we are to say before we die.

—ARTHUR GREEN

The Challenge of Faith

The Israeli poet Yoram Nissonovitch remarks that religious questions may not constitute the subversion of our faith; rather, they may help us get past tired notions that narrow our vision, and it may open our souls to new and deeper understandings. His colleague Elḥanan Nir adds: Doubts lead to a strong, surprising, and deep faith that cannot be compared with classical faith. This is a faith for which nothing is taken for granted.

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 God's oneness.
The following words are added in the absence of a minyan:
God is a faithful sovereign.

Hear, O Israel, ADONAI is our God, ADONAI is one.
Sh'ma yisrael, Adonai eloheinu Adonai eḥad.

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
ha-yom al l'vavekha. 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'shartam l'ot al yadekha v'hayu l'totafot bein einekha.
U-kh'tavtam al m'zuzot beitekha u-visharekha.

קְרִיאַת שְׁמַע

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 God's oneness.
In the absence of a minyan, we add the following: אֵל מֶלֶךְ נֶאֱמָן.

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד.

Recited quietly: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאָהַבְתָּ אֵת יהוה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:
וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ:
וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:
דברים ו:ד-ט

THE RECITATION OF THE SH'MA. Rabbinic literature refers to the Sh'ma as a *k'riah*, a reading aloud of a passage of the Torah. Later it became a meditation as well, a way to focus on God's "oneness"—so much so that for some it became a moment to experience a mystical union with God. The Babylonian Talmud reports: Rabbi Judah the Prince was teaching and needed to stop, since the hour for reciting the Sh'ma was passing, so he covered his eyes for a moment and then continued teaching (Berakhot 13b). In this story, reciting the Sh'ma was but a momentary interruption. Later, Rabbi Judah's act of covering his eyes came to be seen as a sign of deep contemplation, and so it became the custom of many to cover the eyes while reciting the Sh'ma, as a moment to meditate on God's unity.

GOD IS A FAITHFUL SOVEREIGN אֵל מֶלֶךְ נֶאֱמָן. These words form an acronym of *amen*. When we recite the Sh'ma with a *minyan*, the leader concludes with the words *Adonai eloheikhem emet*, "Your God truly"; when, in the absence of a *minyan*, that affirmation is not recited, we add this private affirmation at the beginning of the Sh'ma. The Kabbalists noted that the Sh'ma contained 245 words and so, by adding three additional words, we reach 248—the number of limbs in the body, according to the belief of the ancient rabbis. Thus we affirm, whether by adding words at the beginning or the end of the Sh'ma, that our entire being is dedicated to God.

SH'MA YISRAEL שְׁמַע יִשְׂרָאֵל. To whom are these words addressed? Certainly, we are speaking to ourselves, enjoining ourselves to truly hear what our lips are saying. We may also be speaking to each other—the collective people Israel—reminding each other that we are a people united by values, nurturing our own sense of peoplehood. A moving midrash imagines these words recited by Jacob's sons, addressed to their father Jacob/Israel, reassuring him on his deathbed that they remain true to his teachings, and that the God of Jacob is and will remain "their God" (Genesis Rabbah 98:3). And so, we too may be speaking to our forebears, reassuring our ancestors (all the way back to Jacob!) that their legacy continues in us.

ONE אֶחָד. The Hebrew word *eḥad*, "one," has been variously interpreted. It can mean that God is totally unified and not made up of parts, as is the case with everything else we encounter in the universe. It can mean unique, that God is different from all else we encounter. It can mean "only," that there is no other being who is divine. Mystics interpret it as meaning that God is one with the universe—or in another formulation, present throughout the universe.

PRAISED BE THE NAME בָּרוּךְ שֵׁם. This phrase is not part of the biblical text but was the customary response of those assembled to hearing the name of God as part of priestly prayers in the Temple. To differentiate it from the actual biblical text, it is recited silently. In the legend mentioned above, this sentence constituted Jacob's response to his children's affirmation, and so it is voiced differently.

INSCRIBE THEM UPON THE DOORPOSTS וּכְתַבְתָּם עַל מְזוּזוֹת. The observant Jew lives a life surrounded by the Sh'ma: reciting it in the morning upon arising and at night before going to sleep, walking past its inscription on the *mezuzah* when entering one's home, and even adorning oneself with the words on weekday mornings upon one's head and near one's heart when putting on *t'fillin*, phylacteries.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Other Gods

What is an idol? A thing, a force, a person, a group, an institution or an ideal, regarded as supreme. God alone is supreme.

—ABRAHAM JOSHUA HESCHEL

To Love and Revere God

When one contemplates the wonders of God's creation and sees in them God's infinite wisdom, one immediately loves, praises, and craves to know God's great name, as David sang, "I thirst for the living God" (Psalm 42:3). But as one contemplates these things one is immediately struck dumb and becomes fearful, for one knows that a person is only a tiny part of the vastness of creation—humble and ignorant, standing with little understanding before the fullness of knowledge, as David lamented, "When I gaze at Your heavens, Your handiwork, what are mortals that You care for them?" (Psalm 8:4–5).

—MAIMONIDES

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יהוה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה
וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי עֵשֶׂב
בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ: הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה
לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אַף־יהוה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה
מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל
הָאָרֶץ הַטֹּבָה אֲשֶׁר יהוה נֹתֵן לָכֶם: וְשַׂמְתֶּם אֶת־דְּבָרַי
אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת
עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם
אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ
וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:
לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יהוה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

דברים יא:יג-כא

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 the heavens are above the earth.

Deuteronomy 11:13–21

וַיֹּאמֶר יהוה אֶל־מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם
לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יהוה
וַעֲשִׂיתֶם אֹתָם וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יהוה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת
לָכֶם לֵאלֹהִים אֲנִי יהוה אֱלֹהֵיכֶם:

במדבר טו:לז-מא

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

אֱמֶת

When there is a minyan, the leader adds:

יהוה אֱלֹהֵיכֶם – אֱמֶת ◀

Truly

When there is a minyan, the leader adds:

▶ ADONAI your God—truly—

וְיַצִּיב וְנָכוֹן וְקַיָּם וְיָשָׁר וְנֶאֱמָן וְאָהוּב וְחָבִיב וְנֶחְמָד
וְנָעִים וְנוֹרָא וְאַדִּיר וּמְתֻקָּן וּמְקֻבָּל וְטוֹב וְיָפֶה הַדָּבָר
הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד.

this teaching is constant, well-founded and enduring, righteous and trustworthy, beloved and cherished, desirable and pleasing, awe-inspiring and majestic, well-ordered and established, good and beautiful, and so incumbent on us forever.

IF YOU WILL HEAR וְהָיָה אִם שָׁמֹעַ. This paragraph suggests a direct relationship between the righteousness of our acts and our fate. If we are good, God will be good to us, and vice versa. That theology was questioned throughout the ages and even by biblical writers themselves, most sharply in the Book of Job. Nevertheless, it does speak to a deep human need to see a world as containing a moral balance between good and evil. What is expressed here in concrete terms may be understood more broadly: moral and immoral actions have consequences, both seen and unseen.

TZITZIT צִיצִת. The biblical scholar Israel Knohl, expanding a medieval Jewish comment, suggests that the word *tzitzit* may derive from *tzitz*, a headband worn by the High Priest and tied in back with a *p'til t'khelet*, a "thread of blue." On it were the words קדש ליהוה (*kodesh ladonai*), "holy before Adonai." Wearing the *tzitzit* (literally, the "little *tzitz*"), we are asked to serve God in a holy way, much as the High Priest did; thus the paragraph commands us to be "holy before your God." The act of wearing *tzitzit* turns us all, metaphorically, into High Priests.

TRULY אֱמֶת. The tradition read the word *emet*, "truly," as referring both backward and forward: it is the first word of the following paragraph and is also recited as if it were the last word of the preceding paragraph.

continued

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Redemption

What might redemption mean in our time? Gordon Tucker, a contemporary rabbi, points out that in the Bible, when an object is redeemed, it returns to its original state. Following a teaching of the Ḥasidic master Avraham Mordecai of Gur (*Imrei Emet*, *parashat Emor*), he remarks that there was a moment after leaving Egypt and crossing the Sea when we experienced freedom and the infinite possibility signalled by the limitless horizon of the desert. It was the time before the giving of the Torah on Mount Sinai, yet it was a special moment of being with God. Jeremiah records God saying, "I remember the generosity of your young days, the love you exhibited when we were first engaged, walking with Me in the desert" (2:2). We can hope that our religious life will lead us back to a moment of innocence, when we feel free and in unselfconscious relation to God.

Truly, the God of the universe, our sovereign, is the stronghold of Jacob and our protecting shield.

In every generation God is present, God's name endures, God's throne is established, and God's sovereignty and faithfulness abide.

God's teaching is living and enduring, truthful and beloved throughout all time.

As our ancestors accepted it as incumbent on them, we accept it as incumbent on us, and on our children, and all the future seed of the house of Israel who serve You. Both for our ancestors and our descendants, it is a goodly teaching, enduring forever, a constant truth, a never-changing principle.

▸ *Truly*, You are Adonai our God and the God of our ancestors, our sovereign and our ancestors' sovereign, our redeemer and our ancestors' redeemer. You are our creator, and the rock of our deliverance, our redeemer and help. So You are known throughout time, for there is no God but You.

You were always the help of our ancestors, a shield and deliverer for their descendants in every generation.

You abide at the pinnacle of the universe—

Your judgment and Your righteousness extend to the ends of the earth.

Blessed are the ones who attend to Your mitzvot and place Your teaching and words on their hearts.

Truly, You are the ruler of Your people, a mighty sovereign, who takes up their cause.

Truly, You were at the beginning and You will be at the end—aside from You we have no ruler who can redeem and deliver.

אֱמֶת אֱלֹהֵי עוֹלָם מַלְכֵּנוּ, צוּר יַעֲקֹב מָגֵן יִשְׁעֵנוּ.
◂ לְדוֹר וָדוֹר הוּא קַיָּם וּשְׁמוֹ קַיָּם, וְכִסְאוֹ נָכוֹן
וּמַלְכוּתוֹ וֶאֱמוּנָתוֹ לָעַד קַיֶּמֶת.
וּדְבָרָיו חַיִּים וְקַיָּמִים, נֶאֱמָנִים וְנֶחֱמָדִים,
לָעַד וּלְעוֹלְמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
וְעָלֵינוּ, עַל בָּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל־דּוֹרוֹת
זֶרַע יִשְׂרָאֵל עֲבָדֶיךָ. עַל הָרִאשׁוֹנִים וְעַל הָאַחֲרוֹנִים
דָּבָר טוֹב וְקַיָּם לְעוֹלָם וָעֶד,
אֱמֶת וֶאֱמוּנָה חֹק וְלֹא יַעֲבֹר.
◂ אֱמֶת שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], מַלְכֵּנוּ, מֶלֶךְ אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
גֹּאֲלֵנוּ גֹּאֵל אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יוֹצְרֵנוּ, צוּר יְשׁוּעָתֵנוּ,
פּוֹדֵנוּ וּמַצִּילֵנוּ, מֵעוֹלָם שְׁמֶךָ אֵין אֱלֹהִים זוּלָתֶךָ.

עֶזְרַת אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] אַתָּה הוּא מֵעוֹלָם,
מָגֵן וּמוֹשִׁיעַ לִבְנֵיהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר וָדוֹר.
בְּרוּם עוֹלָם מוֹשָׁבֶךָ,
וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אַפְסֵי אָרֶץ.
אַשְׁרֵי אִישׁ שֶׁיִּשְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרָתְךָ וּדְבָרְךָ יָשִׂים עַל לִבּוֹ.
אֱמֶת אַתָּה הוּא אָדוֹן לְעַמֶּךָ,
וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם.
אֱמֶת אַתָּה הוּא רִאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן,
וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.

continued

Read forward, the word affirms what follows: credal statements spelling out the implications of the Sh'ma; each statement is preceded by the word *emet*, thus articulating a kind of Jewish creed. Read backward, it refers to God, who is identified with truth.

The phrase is based on the words of Jeremiah, "Adonai is true (*Adonai emet*), is truly the living God, and the sovereign of time and the world" (10:10). Additionally, another biblical meaning of the word *emet* is steadfastness or faithfulness. In this interpretation, what is affirmed is that God will always be present for us.

TRULY THIS TEACHING IS CONSTANT אֱמֶת וְיַצִּיב. Reuven Kimelman, a contemporary liturgical scholar, contends that the "teaching" referred to in this assertion is the Decalogue, which originally preceded the recitation of the Sh'ma in the ancient synagogue. The recitation of the Decalogue was dropped from the liturgy because the rabbis were afraid that people would consider only those commandments as obligatory, as many Christians did. In its current context, the liturgical affirmation refers to the constancy of the entire Torah.

HELP OF OUR ANCESTORS [וְאִמּוֹתֵינוּ] עֶזְרַת אֲבוֹתֵינוּ. Two contrasting theological concepts are at work in this blessing. The first emphasizes the value of personal observance of Torah and mitzvot ("Blessed are the ones who attend to Your mitzvot . . ."); the second emphasizes communal redemption and the need for God to destroy oppression, with the exodus from Egypt serving as a paradigm for all future redemptions. The first is non-violent, speaking of personal practice and virtue through performing acts of love and care; the second insists that God must war against evil in order to root it out. These two views echo a talmudic argument as to whether the future redemption will be achieved peacefully or will come through war.

TRULY, YOU WERE AT THE BEGINNING AND YOU WILL BE AT THE END אֱמֶת, אַתָּה הוּא רִאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן. A similar expression, "I am the alpha and omega, the beginning and the end," is quoted three times in the Christian testament. The wording of this prayer may have been deliberately polemical at the time it was written in antiquity, and intended to oppose Christian theological claims, which were emerging as a rival to Judaism.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The Violence at the Sea

The Ḥasidic master Shalom Shakhna taught: That which results in the good cannot take place without opposition.

Blessing of Redemption

Let us bless the source
of life,
source of faith and daring,
wellspring of new song
and the courage to mend.

—MARCIA FALK

ADONAI our God, You redeemed us from Egypt
and freed us from the house of bondage.
Their firstborn You slayed, Your firstborn You redeemed,
You split the sea, You drowned the wicked,
You rescued Your beloved.
The waters engulfed their oppressors; not one of them survived.
Then they sang in praise, acclaiming God for all that had occurred.
The beloved people offered songs of thanksgiving, hymns of praise, and blessings to the sovereign ever-living God,
who is transcendent, powerful, and awe-inspiring,
humbling the haughty, raising up the lowly,
freeing those in chains, redeeming the poor,
helping the weak, and answering God's people
when they cry out.

▸ Our homage is to God on high, who is ever praised.
Moses, Miriam, and the people Israel joyfully sang
this song to You:

"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.

▸ At the edge of the Sea, the rescued sang a new song of praise to Your name; together, as one, they thanked You and acclaimed Your sovereignty, saying:

"ADONAI will reign forever and ever."

Adonai yimlokh l'olam va-ed.

Stronghold of the people Israel,
arise and help the people Israel!
Redeem, as You promised, Judah and the people Israel.
Our redeemer is called *ADONAI Tz'va·ot*,
the Holy One of the people Israel.

Tzur yisrael, kumah b'ezrat yisrael,
u-f'deih khinumekha y'hudah v'yisrael.
Go·aleinu Adonai Tz'va·ot sh'mo, k'dosh yisrael.

Barukh atah ADONAI, who liberated the people Israel.

The Amidah for Festivals is found on page 306.

מִמִּצְרַיִם גְּאַלְתָּנוּ יהוה אֱלֹהֵינוּ
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.
כָּל־בְּכוֹרֵיהֶם הָרָגְתָּ וּבְכוֹרְךָ גָּאָלְתָּ
וְיַם סוּף בָּקַעְתָּ וְזֵדִים טִבַּעְתָּ
וִידִידִים הֶעֱבַרְתָּ
וַיְכַסּוּ מַיִם צָרֵיהֶם, אֶחָד מֵהֶם לֹא נוֹתָר.
עַל זֹאת שִׁבְּחוּ אֲהוּבִים, וְרוֹמְמוּ אֵל,
וְנָתְנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת,
בְּרָכוֹת וְהוֹדָאוֹת לַמֶּלֶךְ אֵל חַי וְקַיָּם,
רָם וְנִשָּׂא, גָּדוֹל וְנוֹרָא,
מַשְׁפִּיל גֵּאִים וּמַגְבִּיהַּ שְׁפָלִים
מוֹצִיא אֲסִירִים וּפוֹדֶה עֲנָוִים
וְעוֹזֵר דַּלִּים
וְעוֹנֶה לְעַמּוֹ בְּעֵת שַׁוְּעָם אֵלָיו.
◂ תְּהִלּוֹת לְאֵל עֶלְיוֹן בָּרוּךְ הוּא וּמְבֹרָךְ.
מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ כֻלָּם:

מִי כָמֹכָה בָּאֵלִם יהוה, מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,
נוֹרָא תְהִלֹּת, עֹשֵׂה פֶלֶא.

◂ שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים לְשִׁמְךָ עַל שְׂפַת הַיָּם,
יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יהוה יִמְלֹךְ לְעֹלָם וָעֶד.

צוּר יִשְׂרָאֵל,
קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,
וּפְדֵה כִנְאֻמֶךָ יְהוּדָה וְיִשְׂרָאֵל.
גֹּאֲלֵנוּ, יהוה צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.
בָּרוּךְ אַתָּה יהוה, גָּאַל יִשְׂרָאֵל.

The Amidah for Festivals is found on page 306.

MOSES, MIRIAM, AND THE PEOPLE ISRAEL מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל. The Torah is emphatic that Moses led the men and Miriam led the women, so that all the people Israel sang the Song at the Sea. (See page 144.)

WHO IS LIKE YOU מִי כָמֹכָה. The Sh'ma was preceded by the song of the angels, "Holy, holy, holy . . .," and now is followed by our singing a praise of God from the Song at the Sea. Through the recitation of the Sh'ma, our song and the angels' song become a common chorus.

ADONAI WILL REIGN יהוה יִמְלֹךְ. Exodus 15:18.

ISRAEL יִשְׂרָאֵל. The name "Israel" is repeated four times before the conclusion of the *b'rakhah*, emphasizing the plea for the redemption of the people Israel.

OUR REDEEMER גֹּאֲלֵנוּ. Isaiah 47:4.

LIBERATED THE PEOPLE ISRAEL גָּאַל יִשְׂרָאֵל. This *b'rakhah*, in contrast to most, concludes with a verb in the past tense. We can properly bless God for the redemptive acts that have already occurred—not those we still hope and pray for (Babylonian Talmud, Pesaḥim 117b).

SH'MA AND THE AMIDAH. The Babylonian Talmud links this last *b'rakhah* of the Recitation of the Sh'ma, mentioning God's redeeming the people Israel from Egypt, to the personal prayers that now follow in the Amidah, and recommends that there be no verbal interruption at this point (Berakhot 9b). It is as if to say that the possibility of prayer flows out of our experience of God's love as exhibited in freeing us from slavery.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The Shabbat Morning Amidah

Prayer

Rabbi Ami taught: One's prayer is answered only if one takes one's heart into one's hands, as it is said, "Let us lift up our heart with our hands" (Lamentations 3:41).

—BABYLONIAN TALMUD

One should pray as a beggar knocking on a door and wish for a time of generosity.

—*based on* ḤAYIM IBN ATTAR

Prayer is for one's soul what nourishment is for one's body. The blessing of one's prayer lasts until the time of the next prayer, just as the strength derived from one meal lasts until another.... During the time of prayer, one cleanses the soul of all that has passed over it and prepares it for the future.

—YEHUDAH HALEVI

Songs to God not only express joy; they express pain as well. There is no greater prayer than pouring out one's heart over the distance one feels from God.

—SHALOM NOAḤ BERZOVSKY

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the Kedushah on page 161) aloud and the rest of the Amidah silently. The Amidah concludes on page 166.

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

First B'rakhah: Our Ancestors

With Patriarchs:

ℭ *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.

With Patriarchs and Matriarchs:

ℭ *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.

On Shabbat Shuvah we add:

Remember us for life, Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, God of life.

תפילת העמידה לשחרית לשבת

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the Kedushah on page 161) aloud and the rest of the Amidah silently. The Amidah concludes on page 166.

אֲדֹנָי שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ.

With Patriarchs:

ℭ בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וֵאלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת, וּמֵבִיא גּוֹאֵל
לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

With Patriarchs and Matriarchs:

ℭ בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת [וְאִמָּהוֹת],
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On Shabbat Shuvah we add:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

AMIDAH. The Amidah, literally "the prayer said while standing," is a moment of personal meditation and is also known as the "Silent Prayer." It always contains three introductory *b'rakhot* and three concluding *b'rakhot*. On Shabbat and festivals, a middle *b'rakhah* focuses on distinctive themes of the day. Before the Amidah begins we take three steps forward, approaching God's presence. (If there is no room, we first take three steps backward.)

ADONAI, OPEN MY LIPS אֲדֹנָי שְׂפָתַי תִּפְתָּח. Psalm 51:17, where prayer is exalted over sacrifice. Rabbi Yoḥanan (3rd century) recommended that this verse precede the Amidah (Talmud of the Land of Israel, Berakhot 4:4).

BENDING THE KNEES AND BOWING. Bowing is both a symbolic acknowledgment that our prayers are to God and also a sign of humility on our part. We stand up straight when we reach God's name, however, for we speak to God face to face (Babylonian Talmud, Berakhot 12a). The Talmud records disagreement about how deeply one should bow: some say that one should fully bend over, some that one should feel one's spine bending, and others that one should bow only one's head (Berakhot 28b). The Talmud confined bowing to the beginning and end of this first *b'rakhah*, as well as to the beginning and end of the next-to-last *b'rakhah*, which thanks God for the gift of life (Berakhot 34a). The sign ℭ indicates the place to bow.

GOD OF ABRAHAM אֱלֹהֵי אַבְרָהָם. God uses this language when first addressing Moses, at the burning bush (Exodus 3:5–6). Its inclusion here at the beginning of the Amidah may remind us of the focus and attentiveness that we need to sense God's presence.

REDEEMER גּוֹאֵל. Judaism's messianic impulse reminds us that the world, as broken as it sometimes appears, is ultimately perfectible; God's teachings, carried out by us, will help the world achieve such perfection. Some liberal prayerbooks use the word *ge'ullah*, "redemption," in place of "redeemer," to de-emphasize the role of any single individual in facilitating the world's healing.

REMEMBER US זָכְרֵנוּ. This brief prayer is the first of four additions to the Amidah during the Ten Days of Repentance. Each of the four phrases of this short addition ends with the word *ḥayim*, "life."

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

With Patriarchs:
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה,
מָגֵן אַבְרָהָם.

With Patriarchs and Matriarchs:
מֶלֶךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה,
מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֵּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

From Sh'mini Atzeret until Pesaḥ: מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[From Pesaḥ until Sh'mini Atzeret, some add: [מוֹרִיד הַטָּל,

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat Shuvah we add:
מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה, מְחַיֵּה הַמֵּתִים.

When the Amidah is recited silently, continue on page 162 with אַתָּה קָדוֹשׁ.

SHIELD OF ABRAHAM מָגֵן אַבְרָהָם. This phrase is derived from Genesis 15:1, the first time we hear Abraham speak to God. There Abraham—the paragon of faith—expresses to God his fears, skepticism, and insecurity about the fulfillment of God's promises. Authentic prayer may encompass feelings of doubt as well as faith, challenge and frustration as well as praise and gratitude. Some who include the matriarchs at the beginning of this prayer conclude with this ending, so as not to change the received wording of the conclusion of a *b'rakhah*.

GUARDIAN OF SARAH וּפוֹקֵד שָׂרָה. Or: "the one who remembered Sarah" (after Genesis 21:1). We, who stand here today, are the fruit of God's promise to Abraham and Sarah.

SUPPORT THE FALLING סוֹמֵךְ נוֹפְלִים. After Psalm 145:14. For centuries, human rulers have defined "power" as the ability to exert control over others, often through the threat of physical injury. Quite differently, God's power is described here as manifested as *ḥesed*, love and generosity, especially to those who are most vulnerable. The other attributes describing God in this paragraph are also taken from biblical texts: Exodus 15:26 ("heal the sick"), Psalm 146:7 ("loosen the chains of the bound"), and 1 Samuel 2:6 ("brings death and life").

GIVES LIFE TO THE DEAD מְחַיֵּה הַמֵּתִים. Over the millennia, many Jewish perspectives on the afterlife have been proposed. Many sages (including Saadiah Gaon, 10th century, and Maimonides, 12th century) caution against speculation about the specific implications of the doctrine of bodily resurrection of the dead. They understand it to be an articulation of God's supreme power: God cares even for the dead. Some moderns understand that the lives of those who died before us are a part of the stream of life, continuing to affect us, though we can never know precisely how.

With Patriarchs:
You are the sovereign
who helps and saves
and shields.
℣ *Barukh atah* ADONAI,
Shield of Abraham.

With Patriarchs and Matriarchs:
You are the sovereign
who helps and guards,
saves and shields.
℣ *Barukh atah* ADONAI,
Shield of Abraham and
Guardian of Sarah.

Second B'rakhah: God's Saving Care

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

From Sh'mini Atzeret until Pesaḥ:
You cause the wind to blow and the rain to fall,

[*From Pesaḥ until Sh'mini Atzeret, 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 ḥayim b'ḥesed, m'ḥayeih meitim b'raḥamim rabim,
somekh noflim v'rofei ḥolim u-matir asurim,
u-m'kayem emunato lisheinei afar.
Mi khamokha ba-al g'vurot umi domeh lakh,
melekh meimit u-m'ḥayeh u-matzmiaḥ y'shuah.

On Shabbat Shuvah we add:
Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

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 162 with "Holy are You."

God of Our Ancestors

The God we know seems so much greater, so much vaster, than the God of former generations. The universe we live in is so much more known and charted; we measure distances in light years and send persons and machines coursing through space. The lenses through which we see the small as well as the vast have forever changed our way of viewing the world; the pace at which we seek and find knowledge has changed our way of learning. To say "our God and God of our ancestors" is to assert that the One of whom we speak in such an age is the same One as the God of small-town Jewish scholars and shopkeepers of a hundred years ago. This is no small admission, no small act of humbling, for such as ourselves.

—ARTHUR GREEN

Life to the Dead

A Ḥasidic master taught: There are parts of ourselves that have become deadened. When we pray this blessing we should ask ourselves, "What part of myself needs to be awakened? What should I be concerned with, that I have forgotten?"

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited only with a minyan.

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:

"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, hal'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.

On Shabbat Shuvah we substitute:
Barukh atah Adonai, the Holy Sovereign.

We continue on the next page with the Fourth B'rakhah, "Moses rejoiced."

The Kedushah is recited only with a minyan.

נְקַדֵּשׁ אֶת־שִׁמְךָ בָּעוֹלָם,
כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם,
כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יהוה צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

אָז בְּקוֹל רַעַשׁ גָּדוֹל אַדִּיר וְחָזָק מַשְׁמִיעִים קוֹל,
מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים, לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:
בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

מִמְּקוֹמְךָ מַלְכֵּנוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מְחַכִּים אֲנַחְנוּ
לָךְ. מָתַי תִּמְלֹךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכּוֹן.
תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ,
לְדוֹר וָדוֹר וּלְנֵצַח נְצָחִים. וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתֶךָ,
כַּדָּבָר הָאָמוּר בְּשִׁירֵי עָזֶּךָ, עַל יְדֵי דָוִד מְשִׁיחַ צִדְקֶךָ:
יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ.
וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה.
בָּרוּךְ אַתָּה יהוה, הָאֵל הַקָּדוֹשׁ.

On Shabbat Shuvah we substitute:
בָּרוּךְ אַתָּה יהוה, הַמֶּלֶךְ הַקָּדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, יִשְׂמַח מֹשֶׁה.

For We Await You

Is it really true that we only await You? Rather, the prayer is a plea: Give us the wisdom to learn to await You.

—SOLOMON HAKOHEN RABINOWITZ

Holiness

Rabbi Ḥama the son of Rabbi Ḥanina taught: What is the meaning of the verse, "Walk in the path of Adonai, your God" (Deuteronomy 13: 5)? Is it possible for a human being to behave like the Shekhinah? And hasn't the Torah also taught us, "For Adonai your God is a consuming fire" (Deuteronomy 4:24)? Rather, the verse teaches you to imitate the virtues of the Holy One—

Just as the Holy One clothes the naked, as it is written, "And Adonai, God, made garments of leather, and clothed them [Adam and Eve when they were expelled from the Garden of Eden]" (Genesis 3:21), so too are you to clothe the naked.

Just as the Holy One visits the sick, as it is written, "Adonai appeared to him in the grove of Mamre [as Abraham was recovering from his circumcision]" (Genesis 18:1), so too are you to visit the sick.

Just as the Holy One comforts the mourners, as it is written, "And it came to pass after the death of Abraham that God blessed Isaac, his son" (Genesis 25:13), so too are you to comfort the mourner.

And the Holy One buried the dead as well, as it is written "And [God] buried him [Moses] in the valley" (Deuteronomy 34:6), so too are you to bury the dead.

—BABYLONIAN TALMUD

KEDUSHAH קְדֻשָּׁה. In this ancient prayer, composed by Jewish mystics, we imitate the angelic glorification of God. Although it appears in several versions, the Kedushah of the Amidah always contains three biblical quotations: "Holy, holy, holy" (Isaiah 6:3), "Praised is Adonai's glory wherever God dwells" (Ezekiel 3:12), and "Adonai will reign forever" (Psalm 146:10). The liturgy surrounding these verses varies, being more elaborate and expansive on Shabbat and festivals than on weekdays. Because the Kedushah is a call-and-response, it is appropriately recited only with a *minyan*. (*adapted from Reuven Hammer*)

HOLY קָדוֹשׁ. These are the words that Isaiah heard the angels utter during the profound experience that initiated his prophetic calling (6:3). Holiness is God's essential quality, a quality of which humans can partake when dedicated to God and when acting in imitation of God's mercy and love.

THE WHOLE WORLD IS FILLED WITH GOD'S GLORY מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ. There are two contrasting themes in the Kedushah: God is to be found everywhere, and God is hidden from us. The paradox of the religious life is that at times we feel a divine presence close at hand and at other times God's absence is terribly palpable.

SERAFIM שְׂרָפִים. On the variety of angelic forms, see page 153.

PRAISED IS ADONAI'S GLORY WHEREVER GOD DWELLS בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ. Ezekiel heard this cry as he was being carried away by a wind, which transported him to preach to his fellow exiles in Babylonia (3:12).

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

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

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה.
בָּרוּךְ אַתָּה יהוה, הָאֵל הַקָּדוֹשׁ.

On Shabbat Shuvah we substitute:

בָּרוּךְ אַתָּה יהוה, הַמֶּלֶךְ הַקָּדוֹשׁ.

All continue here:

Fourth B'rakhah: The Holiness of Shabbat

יִשְׂמַח מֹשֶׁה בְּמַתְּנַת חֶלְקוֹ,
כִּי עֶבֶד נֶאֱמָן קָרָאתָ לוֹ.
כְּלִיל תִּפְאֶרֶת בְּרֹאשׁוֹ נָתַתָּ,
בְּעָמְדוֹ לְפָנֶיךָ עַל הַר סִינָי.
וּשְׁנֵי לוּחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ,
וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת,

וְכֵן כָּתוּב בְּתוֹרָתֶךָ:
וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יהוה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ.

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.

On Shabbat Shuvah we substitute:

Barukh atah ADONAI, the Holy Sovereign.

All continue here:

Fourth B'rakhah: The Holiness of Shabbat

Moses rejoiced in his portion,
for You called him a faithful servant.
You adorned his head with a brilliant crown
when he stood before You on Mount Sinai.
He carried down two tablets of stone,
inscribed with the instruction to observe Shabbat.

Yismaḥ moshe b'matnat ḥelko
ki ved ne·eman karata lo.
K'lil tiferet b'rosho natata,
b'omdo l'fanekha al har sinai.
U-shnei luḥot avanim horid b'yado,
v'khatuv bahem sh'mirat shabbat,
v'khen katuv b'toratekha.

וְכֵן כָּתוּב בְּתוֹרָתֶךָ:
וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יהוה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ.

And it is written in Your Torah:
The people Israel shall observe Shabbat, to maintain 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.

MOSES REJOICED יִשְׂמַח מֹשֶׁה. This passage is an addition to the Shabbat morning Amidah of unknown origin. These verses are a fragment of a larger alphabetical acrostic but only the *yod* through *lamed* lines survive. (The word *sh'nei* ["two"] was probably added later to the *luḥot* ["tablets"] line.) This prayer is not found among the fragments of liturgical remains of the Land of Israel in the Cairo Genizah. The *geonim* of Babylonia recommended that it be said, but its inclusion was contested by Rashi (1040–1105, northern France), among others. Nevertheless, it was adopted soon afterward by all rites.

What caused Moses to be joyful? A midrash maintains that the very notion of Shabbat was first suggested by Moses: in Egypt, Moses argued that even slaves needed a day of rest in order to survive and Pharaoh granted them Shabbat (Exodus Rabbah 1:28). Moses was happy that his suggestion became incorporated in the Decalogue. Medieval commentators add another interpretation: that Moses was overjoyed to be God's servant, appointed to communicate the law of Shabbat to Israel. Others say that the prayer celebrates the giving of the Torah, which Moses was happy to receive. According to a midrashic source, the Torah was given on Shabbat and the Torah is called God's gift, *matanah*—the same word used in this prayer to describe Moses' "portion" in the afterworld, where his share is assured (Babylonian Talmud, Shabbat 10b). Some remark, regarding the future tense, that the future alluded to is not the world that is coming, but each generation in which Shabbat is observed and this prayer is recited: Moses' joy stems from the fact that the descendants of the Israelites of his own generation (whom he instructed) continue to observe what he taught.

A FAITHFUL SERVANT עֶבֶד נֶאֱמָן . Based on Numbers 12:7, where God tells Miriam and Aaron that Moses is totally trusted (*ne·eman*) in God's house. In Deuteronomy 34:5 Moses is referred to as "God's servant." And so yet another explanation of Moses' joy is that he was happy to be called a "faithful servant."

CROWN כְּלִיל. When Moses descended from the mountain, his face shone with God's light (Exodus 34:29).

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

The Blessing of Shabbat

During the week we build, we fashion objects, we aim for mastery, we fulfill responsibilities, and in all the busyness we easily lose sight of ourselves. On Shabbat we may uncover what is hidden to us in our busyness—going for a walk we see a bird's nest; the flowers in our neighbor's garden refresh and delight us; we notice a tree planted in another century; rain is experienced as a blessing. On Shabbat we enter this world of gentleness, of appreciation, of welcome. We join in community, not of people striving with or against one another, but of people finding each other. In giving up striving, we can move away from self-judgment, no longer bound by an accounting of failure or assertions of great success and power. We can simply "be," enjoy, "be with." On Shabbat our souls can remember how to be open.

On weekdays we may be too distracted, too involved with our work and our responsibilities to see the holiness of everyday life. The gift of Shabbat is that all we experience, every meal, every meeting with another person, every joy can be seen as holy.

—SHALOM NOAḤ BERZOVSKY

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Some omit:

וְלֹא נְתַתּוֹ יהוה אֱלֹהֵינוּ לְגוֹיֵי הָאֲרָצוֹת,
וְלֹא הִנְחַלְתּוֹ מַלְכֵּנוּ לְעוֹבְדֵי פְסִילִים,
וְגַם בִּמְנוּחָתוֹ לֹא יִשְׁכְּנוּ עֲרֵלִים,

כִּי לְיִשְׂרָאֵל עַמְּךָ נְתַתּוֹ בְּאַהֲבָה, לְזֶרַע יַעֲקֹב אֲשֶׁר בָּם בָּחָרְתָּ. עַם מְקַדְּשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ, וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ, חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ, זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], רְצֵה בִמְנוּחָתֵנוּ, קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ, וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת, וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ, וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.
בָּרוּךְ אַתָּה יהוה, מְקַדֵּשׁ הַשַּׁבָּת.

רְצֵה, יהוה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

On Rosh Ḥodesh and Ḥol Ha-mo·ed we add:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יַעֲלֶה וְיָבֹא, וְיַגִּיעַ וְיֵרָאֶה, וְיֵרָצֶה וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדּוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לִפְלֵיטָה, לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Rosh Ḥodesh: רֹאשׁ הַחֹדֶשׁ הַזֶּה. *On Pesaḥ:* חַג הַמַּצּוֹת הַזֶּה. *On Sukkot:* חַג הַסֻּכּוֹת הַזֶּה.

זָכְרֵנוּ, יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה,
וּפָקְדֵנוּ בּוֹ לִבְרָכָה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.
וּבִדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחָנֵּנוּ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

Some omit:

But, Adonai our God, You have not given it to the nations of the world,
nor, our Sovereign, have You bestowed it on idol worshippers,
nor do the uncircumcised find rest on this day, for

With love, You have given Shabbat to the people Israel, the descendants of Jacob, whom You have chosen. The people who sanctify the seventh day shall feel fulfilled and shall delight in Your goodness, for You Yourself were pleased with the seventh day and sanctified it, calling it the most beloved of days, a symbol of the work of creation.

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.

Kad'sheinu b'mitzvotekha v'ten ḥelkeinu b'toratekha,
sabeinu mi-tuvekha v'samḥeinu bishuatekha,
v'taheir 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.

Barukh atah Adonai, who makes Shabbat 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.

On Rosh Ḥodesh and Ḥol Ha-mo·ed we add:

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 Rosh Ḥodesh: Rosh Ḥodesh. *On Pesaḥ:* Festival of Matzot. *On Sukkot:* Festival of Sukkot.

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.

BUT . . . YOU HAVE NOT GIVEN IT וְלֹא נְתַתּוֹ. These phrases and the sentences that follow do not appear in early Ashkenazic liturgy. They were probably added in the High Middle Ages, due to the competition between Judaism and Christianity and the persecution in the time of the Crusades and after. A sharp distinction was thus drawn: we are the inheritors of God's wonderful gift, Shabbat, but our persecutors do not participate with us in this special moment. Our situation today is quite different, and we welcome non-Jews to join with us in celebrating Shabbat. As the prophet Isaiah declared, Judaism's gifts are not a secret treasure to be hoarded, but a divine blessing to be shared with all who would join in receiving them.

TO YOUR SANCTUARY לִדְבִיר בֵּיתֶךָ. Literally, the "innerchamber," as in 1 Kings 6:19, "within the Temple, on the inside." We pray for access to the innermost reaches of the divine realm; for the most intimate relationship with God. Yet this intimacy is not silence. The word *d'vir* connects to *davar*, "word." In the *d'vir*, God hears our voice, and we hear that of the Divine. (*Jill Jacobs*)

MAY THE THOUGHT OF US RISE UP AND REACH YOU יַעֲלֶה וְיָבֹא. This paragraph, recited on every festival and New Moon, asks God—and by implication, us—to see the New Moon or the festival as a time to focus on renewal and redemption.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Gratitude

My instincts are from You,
my body was fashioned
by You,
the songs I sing reach up
to You,
and with offerings of
thanksgiving I greet You.

The air I breathe is Yours,
the light in my eyes reflects
Your glory,
my insights are formed
from Your mystery,
the guideposts of my life
are thoughts of You.

Whenever my love calls to
You, my heart finds You.
But my mind cannot con-
tain You.
And my thoughts and
conceptions can never
truly picture You,
or my errors and mistakes
ever diminish You.

—*after* YEHUDAH HALEVI

Thanking God

David prayed, "For all is from You, and from Your own hand I give to You" (1 Chronicles 29:14).

May our eyes behold Your compassionate return to Zion.
Barukh atah ADONAI, who restores Your Divine Presence to Zion.

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.

On Ḥanukkah we add Al Hanissim on page 430.

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

On Shabbat Shuvah we add:
And inscribe all the people of Your covenant for a good life.

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.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

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 שֶׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ
שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת,
עֶרֶב וָבֹקֶר וְצָהֳרָיִם. ◄ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם, כִּי לֹא תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ 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 שֶׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ, יוֹצֵר
בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ,
עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף
גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ,
וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בָּרוּךְ אֵל הַהוֹדָאוֹת.

On Ḥanukkah we add Al Hanissim on page 430.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

On Shabbat Shuvah we add:
וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת,
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה.
בָּרוּךְ אַתָּה יהוה, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

WHO RESTORES YOUR DIVINE PRESENCE TO ZION הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן. In the Land of Israel in the 1st millennium, this blessing ended with the words שֶׁאוֹתְךָ לְבַדְּךָ בְּיִרְאָה נַעֲבוֹד (*she-ot'kha l'vad'kha b'yirah na·avod*), "You alone shall we worship in awe." The vision of the return to Zion is a vision of a religious life not yet attained.

YOUR DIVINE PRESENCE שְׁכִינָתוֹ. The Hebrew word *shekhinah* has been used for centuries to refer to God's immanence, the presence of God that is felt in the world. The word *shekhinah* is grammatically feminine. Accordingly, Jewish mystical tradition has tended to personify the Divine Presence as female.

WE THANK מוֹדִים (*the congregational response*). A second version of Modim, the *b'rakhah* expressing gratitude, was created by the ancient rabbis to be recited by the congregation individually while the leader chanted the official prayer (Babylonian Talmud, Sotah 40a). In this way, the leader and the congregation simultaneously offer thanksgiving to God. The central idea expressed in this congregational response is *modim anaḥnu lakh . . . al she-anaḥnu modim lakh*, "we thank You for the ability to thank You." The ability to express gratitude is seen as a special gift to humanity. The attitude of thankfulness connects us to the world with a sense of humility and a joyful spirit of openness.

MAY YOUR NAME BE PRAISED AND EXALTED יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ. In the language of the Bible and the prayerbook, "God's name is exalted" when we acknowledge God, recognize God's goodness in creation, and act to enable God's justice and compassion to be visible in the world.

AND INSCRIBE וּכְתוֹב. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.

Copyright © 2016 by the Rabbinical Assembly

Be Like the Students of Aaron

Hillel would teach: "Be like the students of Aaron: loving peace and pursuing peace, loving every living being and drawing them near to the Torah." What would Aaron do? When two people were fighting with each other, he would go and sit near the first and say, "My child, you should only know how disturbed and embarrassed your friend is about having offended you," and thus his anger would be quieted. Then Aaron would go to the second one, sit next to him and say, "My child, I've just spoken with your friend and you should realize how disturbed and embarrassed he is about having offended you." And Aaron would sit with him until his anger had dissipated. When the two met, they would hug each other and kiss. That is why it is written that when Aaron died, the entire house of Israel mourned for thirty days (Numbers 20:29), but when Moses died it does not say the whole house of Israel mourned.

—AVOT D'RABBI NATAN

Peace

Hezekiah said in the name of Ḥori: Great is peace, for regarding all the journeys of the Israelites in the desert it is written that they journeyed in contention and encamped with contention. But when they came to Mount Sinai they encamped as one, as it is written, "And Israel encamped there" (Exodus 19:1). The Torah does not say "the children of Israel" but rather "Israel," to teach you that there were no differences but they came there as one. The Holy One then said: "This is the hour that I can give the Torah to My children."

—LEVITICUS RABBAH

Seventh B'rakhah: Prayer for Peace

During the silent Amidah, continue with "Grant peace" below.
During the repetition of the Amidah, 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.

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, righteousness, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

Sim shalom ba-olam, tovah u-v'rakhah, ḥen va-ḥesed v'raḥamim 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'raḥamim v'ḥayim v'shalom. V'tov b'einekha l'varekh et am'kha yisrael, b'khol eit u-v'khol sha·ah bishlomekha.

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life. *Barukh atah* ADONAI, who brings peace.

Barukh atah ADONAI, who blesses Your people Israel with peace.

During the silent Amidah, continue with שִׂים שָׁלוֹם below.
During the repetition of the Amidah, the leader recites Birkat Kohanim.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ,
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךָ, כָּאָמוּר:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. כֵּן יְהִי רָצוֹן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. כֵּן יְהִי רָצוֹן.

שִׂים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה,
חֵן וָחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ,
כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ, יהוה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:

בְּסֵפֶר חַיִּים, בְּרָכָה, וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה,
נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בָּרוּךְ אַתָּה יהוה, עוֹשֵׂה הַשָּׁלוֹם.

בָּרוּךְ אַתָּה יהוה, הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

MAY ADONAI BLESS AND PROTECT YOU יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. Numbers 6:24–26. This biblical blessing, known as *Birkat Kohanim* (the Priestly Blessing), is prescribed in the Torah to be recited by Aaron and his descendants, the *kohanim* (priests). Mishnah Tamid (5:1) reports that each day after the morning Sh'ma was recited, the prayers in the Temple concluded with the Priestly Blessing. On Shabbat an additional blessing was added for the *kohanim* who began their service in the Temple that week: "May the one who dwells in this house cause love, unity, and peace to dwell among you" (Babylonian Talmud, Berakhot 12a).

GRANT PEACE שִׂים שָׁלוֹם. The wording of this paragraph is related directly to the Priestly Blessing, both in its mention of the blessings of peace and in its reference to the light of God's countenance. Thus, the Sim Shalom *b'rakhah* is traditionally recited at all services at which the Priestly Blessing occurs when the Amidah is recited in the Land of Israel. An alternative version of this blessing, Shalom Rav, is recited in the Amidah on most afternoons and in the evening. In the words of the midrash, "Great is peace, for all prayers conclude with a plea for peace" (Leviticus Rabbah 9:9).

TO THE WORLD בָּעוֹלָם. In accord with the text of the 10th-century prayerbook of Saadiah Gaon, Conservative Movement prayerbooks insert this word (*ba-olam*) to emphasize that Jewish prayers for peace are universalistic and encompass the entire world.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

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

Grant me the liberating joy of Shabbat, the ability to truly taste its delights. May my heart not be weighed down by sorrow on this holy Shabbat. Fill the soul of Your servant with gladness—for to You, ADONAI, I offer my entire being. Help me to increase the joys of Shabbat and to extend its joyful spirit to the other six days of the week. Show me the path of life, that I may be filled with the joy of being in Your presence, the delight of being close to You forever.

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*.

Yihyu l'ratzon imrei fi v'hegyon libi lfanekha Adonai tzuri v'go·ali.

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

*When the Amidah is to be repeated aloud, we turn back to page 159.
On Shabbat Ḥol Ha-mo·ed, Shabbat Rosh Ḥodesh, and Ḥanukkah,
we continue with Hallel on page 316.*

In This Stillness

In this expanse
of quiet, stillness,
I reach out and reach in,
seeking myself
and seeking You.
I am grateful
for the breath of life,
the unending miracles
of Your creation.

How may I best sustain
the light in this world?
How may I heal
my wounded heart,
soften and salve the pain
which is too often
my companion?

I beseech You to protect
and guard me,
I and my household,
all my loved ones,
the children of Israel,
all of Your children
everywhere.
Grant us life, health,
sustenance, peace.

May this Shabbat offer
sweet blessings,
and may it be a foretaste
of the week to come.

—MALKA ALIZA
BAT LEIBA

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

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

א

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי.

יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי.

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.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

ב

זַכֵּנִי לְשִׂמְחָה וְחֵרוּת שֶׁל שַׁבָּת, לִטְעֹם טַעַם עֹנֶג שַׁבָּת בֶּאֱמֶת. זַכֵּנִי שֶׁלֹּא יַעֲלֶה עַל לִבִּי עַצְבוּת בְּיוֹם שַׁבַּת קֹדֶשׁ. שַׁמֵּחַ נֶפֶשׁ מְשָׁרְתֶךָ, כִּי אֵלֶיךָ אֲדֹנָי נַפְשִׁי אֶשָּׂא. עָזְרֵנִי לְהַרְבּוֹת בְּתַעֲנוּגֵי שַׁבָּת, וּלְהַמְשִׁיךְ הַשִּׂמְחָה שֶׁל שַׁבָּת לְשִׁשֶּׁת יְמֵי הַחוֹל. תּוֹדִיעֵנִי אֹרַח חַיִּים, שִׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח.

יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי.

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.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

*When the Amidah is to be repeated aloud, we turn back to page 159.
On Shabbat Ḥol Ha-mo·ed, Shabbat Rosh Ḥodesh, and Ḥanukkah,
we continue with Hallel on page 316.*

MY GOD אֱלֹהַי. 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 here 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).

MAY THE WORDS יִהְיוּ לְרָצוֹן. Psalm 19:15. Rabbi Yoḥanan (3rd century, the Land of Israel) recommended that the Amidah conclude with this verse (Talmud of the Land of Israel, Berakhot 4:4).

GRANT זַכֵּנִי. A prayer of Naḥman of Bratzlav (Ukraine, 1772–1810), translated by Jules Harlow.

Tilling the Soil

Why did Moses ask that his "teaching drip down like rain" (Deuteronomy 32:2)? A Ḥasidic master notes that rain is only beneficial for plants, enabling them to grow, if the earth has first been plowed and sowed; if the area has not been properly prepared, the rain will produce only mud. So too with Torah, which is most beneficial to those who are properly prepared to receive it.

As we conclude our Shaḥarit service and turn to the public reading of the Torah, we hope that our prayers have done just that: tilled and plowed our consciousness, loosening our hearts and minds, so that the words of Torah might drip down deep within, nourishing the seeds our prayers have planted. As Louis Finkelstein once noted, "Our love for the Torah is only in part rationalistic; in the main, we need not be ashamed to confess it, it is emotional, intuitive and mystic." Prayer prepares us for the words of Torah to penetrate deep within us.

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.*

קַדִּישׁ שָׁלֵם

Leader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, **בְּרִיךְ הוּא,**
לְעֵלָּא מִן כָּל־ [לְעֵלָּא לְעֵלָּא מִכָּל־ *on Shabbat Shuvah we substitute:*]
בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בִשְׁמַיָּא **וְאִמְרוּ אָמֵן.**

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל],
וְאִמְרוּ אָמֵן.

KADDISH SHALEM. Every service that features an Amidah is brought to a close with Kaddish Shalem, the complete Kaddish, so called because in addition to the words of the Kaddish recited at other times in the service, it adds a line asking God to accept our prayers: "May the prayers and pleas of all Israel be accepted by their creator in heaven." Here, the placement of Kaddish Shalem marks the end of the morning Shaḥarit prayers. The liturgy now moves on to the Torah service.

In a formal sense, though introduced and followed by *b'rakhot* and prayers, the reading of the Torah and the *haftarah* constitutes study, not prayer. For the ancient rabbis, prayer was quintessentially defined by the Amidah, which we have now completed.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

The Shabbat Torah Service

Torah

Next to human life, that which is most sacred to Jews is the Torah (the Five Books of Moses). Written by hand on parchment with a quill and permanent ink, the words of these five books depict the formative narratives of Jewish identity and self-understanding and the fundamental regulations of Jewish practice, the 613 mitzvot. Later rabbinic teaching presents itself as but an elaboration of these words—midrash.

Because the Torah is written as a continuous scroll, only a part of the text of the Torah can be seen at any one time. Metaphorically, this reminds us that the meaning of Torah is always partially revealed and partially hidden, and its teaching is constantly unfolding; even so, it is one continuous, integrated whole.

To Whom Is the Torah Addressed?

Rabbi Levi taught that when God appeared on Mount Sinai, each person believed that God was speaking directly to him or her. That is why the Decalogue begins, "I am Adonai *your* God" (Exodus 20:2; "your" is singular).

Rabbi Yose the son of Ḥanina added: The divine word came to each person in accord with that individual's own capacity.

—PESIKTA D'RAV KAHANA

Taking Out the Torah

None compares to You, ADONAI,
and nothing is like Your creation.
Ein kamokha va-elohim Adonai, v'ein k'ma·asekha.

Your sovereignty is eternal;
Your dominion endures in every generation.
ADONAI is sovereign, ADONAI has always been sovereign,
ADONAI will be sovereign forever and ever.
ADONAI, give strength to Your people;
ADONAI, bless Your people with peace.
Malkhut'kha malkhut kol olamim, u-memshalt'kha b'khol dor vador.
Adonai melekh, Adonai malakh, Adonai yimlokh l'olam va-ed.
Adonai oz l'amo yitein, Adonai y'varekh et amo va-shalom.

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—master of all time.
Av ha-raḥamim,
heitivah virtzon'kha et tziyon, tivneh ḥomot yerushalayim.
Ki v'kha l'vad bataḥnu, melekh El ram v'nisa, adon olamim.

We rise as 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.
Va-y'hi binso·a ha-aron, va-yomer moshe:
Kumah Adonai v'yafutzu oyvekha,
v'yanusu m'sanekha mi-panekha.

Torah shall go forth from Zion,
and the word of ADONAI from Jerusalem.
Praised is the one who gave Torah to the people Israel
in holiness.
Ki mi-tziyon teitzei torah, u-dvar Adonai mirushalayim.
Barukh she-natan Torah l'amo yisrael bikdushato.

סדר קריאת התורה לשבת

הוֹצָאַת הַתּוֹרָה

אֵין כָּמוֹךָ בָאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ.

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים,
וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.
יהוה מֶלֶךְ, יהוה מָלָךְ, יהוה יִמְלֹךְ לְעֹלָם וָעֶד.
יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם.

אַב הָרַחֲמִים, הֵיטִיבָה בִרְצוֹנְךָ אֶת־צִיּוֹן,
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם, כִּי בְךָ לְבַד בָּטָחְנוּ,
מֶלֶךְ אֵל רָם וְנִשָּׂא, אָדוֹן עוֹלָמִים.

We rise as the ark is opened.

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה:
קוּמָה יהוה וְיָפֻצוּ אֹיְבֶיךָ, וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יהוה מִירוּשָׁלָיִם.
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ.

THE TORAH SERVICE סֵדֶר קְרִיאַת הַתּוֹרָה. Opening the ark, carrying the Torah in a procession through the congregation, and reading aloud from the scroll are all symbolic moments when the presence and will of the Divine may be especially felt. It is as if with the opening of the ark, the doorway to heaven itself is opened.

Since there is no physical representation of God in Judaism, the Torah has come to be seen as the most significant expression of the presence of God—it is the representation of God's voice, God's call to us. Taking out the Torah has come to be seen as a representation of divine sovereignty, and so it has taken on the drama of a royal procession. Thus, the Torah is adorned with a crown, and its cover is kissed as it passes through the congregation, as was the custom for kissing the hem of the king's garments. Additionally, the Torah is dressed with accoutrements of the High Priest, including a breastplate and bells (originally used to signal his presence). In short, how we treat the Torah scroll combines the three "crowns" about which the ancient rabbis spoke: the crown of sovereignty, the crown of priesthood, and the crown of Torah (Pirkei Avot 4:17).

NONE COMPARES TO YOU אֵין כָּמוֹךָ. Psalm 86:8. As etiquette in Europe's royal courts became more elaborate (12th–14th centuries), the Ashkenazic Torah service incorporated verses emphasizing God's sovereignty, as if to say that God alone—and no earthly ruler—is the ultimate sovereign. The next verse, "Your sovereignty," is Psalm 145:13; "Adonai, give strength" is Psalm 29:11.

ADONAI IS SOVEREIGN יהוה מֶלֶךְ. This sentence is a compilation of biblical phrases about God's sovereignty stitched together to form a creed: God has ruled the world since before creation and will continue to rule eternally.

COMPASSIONATE CREATOR אַב הָרַחֲמִים. This address, followed by a verse that calls for Jerusalem's reconstruction (Psalm 51:20), is all that remains from prayers for forgiveness that were recited during the Torah service in an earlier era.

AS THE ARK WAS CARRIED FORWARD וַיְהִי בִּנְסֹעַ הָאָרֹן. Numbers 10:35 depicts the ark as the seat of divine protection, leading the march and warding off the fledgling nation's enemies. One interpretation is that upon realizing that it is God whom they are fighting, enemies will flee and warfare will become unnecessary (Abraham ibn Ezra).

TORAH SHALL GO FORTH FROM ZION כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה. From Isaiah 2:3: "And many peoples shall come and say, 'Let us go up to the mountain of Adonai, to the House of the God of Jacob, for Adonai shall teach us God's ways, that we may walk in that path; for Torah shall go forth . . . .' As the ark is opened, we express our belief that Torah contains ideals of ethics, politics, and wisdom that affect all humanity.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

In some North African communities, members of the congregation add the following biblical verses privately:

נֵר לְרַגְלִי דְּבָרֶךָ
וְאוֹר לִנְתִיבָתִי.
נֵר יהוה נִשְׁמַת אָדָם
חֹפֵשׂ כָּל־חַדְרֵי בָטֶן.
כִּי נֵר מִצְוָה וְתוֹרָה אוֹר
וְדֶרֶךְ חַיִּים תּוֹכְחוֹת
מוּסָר.
כִּי אַתָּה תָּאִיר נֵרִי
יהוה אֱלֹהַי יַגִּיהַּ חָשְׁכִּי.
אוֹר זָרֻעַ לַצַּדִּיק
וּלְיִשְׁרֵי לֵב שִׂמְחָה.

Your word is a lamp for my feet, light for my path (Psalm 119:105).
A person's soul is ADONAI's lamp, searching one's innermost being (Proverbs 20:27).
Mitzvah is the lamp and Torah the light, for the path of life is the taking of instruction (Proverbs 6:23).
For You light my lamp; ADONAI my God, bring light even to my darkness (Psalm 18:29).
Light is sown for the righteous, and joy for the upright (Psalm 97:11).

Personal Prayers Before the Open Ark

A PRAYER FOR THE DAY OF REST

I long to change the world, but I rarely appreciate things
as they are.
I know how to give, but I don't always know how to be still.
I talk, but I don't often listen. I look, but I don't often see.
I yearn to succeed, but I often forget what is truly important.
Teach me, God, to slow down. May my resting revive me.
May it lead me to wisdom, to holiness, to peace,
and to You.

Naomi Levy

SHALOM TO ALL

Avinu Malkeinu, master of peace, help us and strengthen us so that we always strive for peace. May there be harmony among all people, their companions, and friends. May there be no discord among the members of my family. You who establish peace above, extend peace upon us and the whole world. May we draw close to You and Your Torah in truth and may we all be bound together, carrying out Your will wholeheartedly. Master of peace, bless us with peace.

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

Nathan Sternharz

T'FILAT HA-DEREKH—
A PRAYER FOR THE JOURNEY: TRANSITIONS IN LIFE

Our lives are always changing, and change brings with it fear of the unknown. The journey into the unknown is fraught with danger, yet rich with possibility. It has always been so—as Abraham and Sarah went forth, as Rebecca and then Jacob went forth. Our ancestors across time have looked to You for protection, from the wild beasts of the road, from the vagaries of weather. So too I, in this place, in this time, look to You. Help me to remember my strength and courage, help me to see clearly, to listen deeply, to act wisely. Help me to be my best self in this new place and time. Every journey leads into the unknown. May the unknown ahead of me offer blessing.

Merle Feld

Personal Prayers Before the Open Ark

A PRAYER FOR GOODNESS

Compassionate creator, teach me to appreciate the love of my family and friends. May I not be the source of pain or contention, jealousy or needless competitiveness, but may I learn to listen to the heartfelt stirrings of all whom I know and love—and may I help fulfill their needs. Grant health of body and spirit to all. May Your Torah fashion me into an instrument of Your will and of Your peace. *Amen.*

A PRAYER WHEN SAD

Master of the universe, see the sadness in my soul. Heal my grief and despair. I wish to do Your will but my sadness overwhelms me. Let Your instruction touch my being that I might find comfort in the world You have created, and that I might in turn be a comfort to others. May the soul You have given me give me the strength to turn sadness into joy and despair into song. Master of the Universe, send healing.

A PRAYER FOR ONE'S PERSONAL JOURNEY

Open my eyes, God. Help me to perceive what I have ignored,
to uncover what I have forsaken,
to find what I have been searching for.
Remind me that I don't have to journey far to discover
something new, for miracles surround me,
blessings and holiness abound.
And You are near.

Naomi Levy

A PRAYER OF GRATITUDE

I thank You, Adonai, for knowing me, for granting me a measure of fullness, a fulfillment of small hopes, and many yearnings. Thank You for the gift of this day. May the gratitude in my heart and the sense of fullness that I feel now continue to sustain me, taking root in my soul, even as I continue to dream and pray. "It is good to thank You, Adonai, and to sing to Your name, transcendent God" (Psalm 92:2). Give me strength to see the gift in each new day You grant.

PERSONAL PRAYERS BEFORE THE OPEN ARK. Throughout the generations, the moment when the ark was opened and the Torah scrolls were displayed was considered an especially favored time for personal meditation and prayers for the welfare of the community.

SHALOM TO ALL. This prayer by Nathan Sternharz (1780–1845), the chief recorder of the teachings of the Ḥasidic master Naḥman of Bratzlav, has been adapted and translated by Jules Harlow.

T'FILAT HA-DEREKH. Traditionally, a prayer is said before embarking on a journey. While the context for that prayer is an actual journey, Merle Feld has expanded the notion to include the life journeys we undertake. The phrase "the wild beasts of the road" is taken from the traditional prayer for a journey.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The Zohar's Introduction to B'rikh Sh'meih

As soon as the Torah scroll is placed on the reading desk, the whole congregation below should assume an attitude of awe and fear, of trembling and quaking, as though they were at the moment of standing at Mount Sinai to receive the Torah, and they should pay attention and listen carefully; for it is not permitted then to open one's mouth, even for discussing the Torah, still less other subjects. All must be in awe and fear, as though they were speechless, as it is written: "And when he [Ezra] opened it, all the people stood up," and also "And the ears of all the people were attentive to the Torah scroll" (Nehemiah 8:5 and 8:3). Rabbi Shimon said: "When the Torah scroll is taken out to be read before the congregation, the heavenly gates of mercy are opened, the attribute of love is stirred up, and each one should then recite the following prayer: 'Ruler of the universe, praised be Your name and Your sovereignty . . .'"

A Mystical Prayer Before the Open Ark

Ruler of the universe, praised be Your name and Your sovereignty. May You desire Your people Israel forever, and may Your liberating power be revealed to them in Your sanctuary. Extend to us the goodness of Your light and with compassion accept our prayers. May it be Your will to grant us long life and well-being; may I be counted among the righteous, and in Your compassion protect me, my family, and all the people Israel. You are the one who nourishes and sustains all life. You rule over all, You have dominion over rulers, for true sovereignty is Yours.

I am a servant of the Holy One, whom I revere and whose precious Torah I revere in every time and place. Not on mortals, nor on angels do I rely, but rather on the God of heaven, the God of truth, whose Torah is truth and whose prophets are true and who abounds in deeds of goodness and truth.

► It is in God that I put my trust, and it is to Your holy and precious name that I utter praise. May it be Your will that You open my heart to Your Torah, and that You fulfill the desires of my heart and the hearts of all Your people Israel, for goodness, for life, and for peace. *Amen*.

► Beih ana raḥeitz,
v'lishmeih kadisha yakira ana eimar tushb'ḥan.
Y'heih ra·ava kodamakh d'tiftaḥ libi b'oraita,
v'tashlim mishalin d'libi v'liba d'khol amakh yisrael,
l'tav u-l'ḥayin v'lishlam. Amen.

בְּרִיךְ שְׁמֵהּ דְּמָרֵא עָלְמָא,
בְּרִיךְ כְּתָרָךְ וְאַתְרָךְ.
יְהֵא רְעוּתָךְ עִם עַמָּךְ יִשְׂרָאֵל לְעָלַם,
וּפָרְקַן יְמִינָךְ אַחֲזֵי לְעַמָּךְ בְּבֵית מַקְדְּשָׁךְ,
וּלְאַמְטוֹיֵי לָנָא מִטּוּב נְהוֹרָךְ,
וּלְקַבֵּל צְלוֹתָנָא בְּרַחֲמִין.
יְהֵא רַעֲוָא קָדָמָךְ דְּתוֹרִיךְ לָן חַיִּין בְּטִיבוּתָא,
וְלֶהֱוֵי אֲנָא פְּקִידָא בְּגוֹ צַדִּיקַיָּא,
לְמִרְחַם עֲלַי וּלְמִנְטַר יָתִי וְיָת כָּל־דִּי לִי וְדִי לְעַמָּךְ יִשְׂרָאֵל.
אַנְתְּ הוּא זָן לְכֹלָּא, וּמְפַרְנֵס לְכֹלָּא.
אַנְתְּ הוּא שַׁלִּיט עַל כֹּלָּא,
אַנְתְּ הוּא דְּשַׁלִּיט עַל מַלְכַיָּא, וּמַלְכוּתָא דִּילָךְ הִיא.

אֲנָא עַבְדָּא דְקֻדְשָׁא בְּרִיךְ הוּא,
דְּסָגִידְנָא קַמֵּהּ, וּמְקַמֵּי דִּיקָר אוֹרַיְתֵהּ בְּכָל־עִדָּן וְעִדָּן.
לָא עַל אֱנָשׁ רָחֵיצְנָא, וְלָא עַל בַּר אֱלָהִין סָמֵיכְנָא,
אֶלָּא בֶּאלָהָא דִשְׁמַיָּא, דְּהוּא אֱלָהָא קְשׁוֹט,
וְאוֹרַיְתֵהּ קְשׁוֹט, וּנְבִיאוֹהִי קְשׁוֹט,
וּמַסְגֵּא לְמֶעְבַּד טָבָוָן וּקְשׁוֹט.

◄ בֵּהּ אֲנָא רָחֵץ
וְלִשְׁמֵהּ קַדִּישָׁא יַקִּירָא אֲנָא אֵמַר תֻּשְׁבְּחָן.
יְהֵא רַעֲוָא קָדָמָךְ דְּתִפְתַּח לִבִּי בְּאוֹרַיְתָא,
וְתַשְׁלִים מִשְׁאָלִין דְּלִבִּי, וְלִבָּא דְכָל־עַמָּךְ יִשְׂרָאֵל,
לְטָב וּלְחַיִּין וְלִשְׁלָם. אָמֵן.

PRAISED BE YOUR NAME
בְּרִיךְ שְׁמֵהּ. The mystic Isaac Luria (1534–1574, Safed) recommended that this prayer be recited before the open ark. It appears in printed editions of the Zohar (II:206a), where the passage that appears in the left-hand column of the facing page serves as an introduction, but it is not found in earlier manuscripts. One manuscript attributes it to the writings of Moses Naḥmanides (1194–1270, Spain). Although its provenance is disputed, it has been cherished by many rites.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Procession of the Torah

We remove the Torah scroll from the ark and the leader faces the congregation. The following two lines are recited by the leader and we then repeat them:

Hear, O Israel, ADONAI is our God, ADONAI is one.
Sh'ma yisrael, Adonai eloheinu, Adonai eḥad.

Our God is one; great is our sovereign; holy is God's name.
Eḥad eloheinu, gadol adoneinu, kadosh sh'mo.

Leader, facing the ark:
Join me in glorifying ADONAI; let us together acclaim God's name.

The Torah is carried in a circuit around the congregation.
Yours, ADONAI, is the greatness, the strength, the glory,
the triumph, and the splendor—for everything in heaven
and on earth is Yours.
Yours, ADONAI, is the sovereignty and the majesty above all.
Exalt ADONAI, our God; bow down before God, the Holy One.
Exalt ADONAI, our God, and bow down at God's holy mountain,
for ADONAI our God is holy.
L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet v'ha-netzaḥ v'hahod, ki khol
ba-shamayim uva-aretz. L'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.
Rom'mu Adonai eloheinu v'hishtaḥavu la-hadom raglav, kadosh hu.
Rom'mu Adonai eloheinu v'hishtaḥavu l'har kodsho, ki kadosh Adonai eloheinu.

Reading from the Torah

The Torah is placed on the reading table.

A PRAYER FOR JEWISH COMMUNITIES IN DISTRESS

May the one who is the source of compassion recall the covenant with our ancestors and have compassion on this people borne by God. May the Divine rescue us in difficult times, remove the impulse to commit evil from those who bear it, and grant us enduring relief. May our requests be met with favor, deliverance, and compassion.

BEFORE THE FIRST ALIYAH

Leader:
May You help, shield, and save all who trust in You, and let us say: *Amen.*
Let us all declare the greatness of God and give honor to the Torah as [*the first to be called to the Torah*] comes forward. Praised is God, who gave Torah to the people Israel in holiness.

Congregation and Leader:
You who cling to ADONAI your God have all been sustained to this day.
V'attem ha-d'veikim badonai eloheikhem ḥayim kul'khem hayom.

We remove the Torah scroll from the ark and the leader faces the congregation. The following two lines are recited by the leader and we then repeat them:

שְׁמַע יִשְׂרָאֵל, יהוה אֱלֹהֵינוּ, יהוה אֶחָד.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ שְׁמוֹ.

Leader, facing the ark:
גַּדְּלוּ לַיהוה אִתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

The Torah is carried in a circuit around the congregation.
לְךָ יהוה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ, לְךָ יהוה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא
לְכֹל לְרֹאשׁ. רוֹמְמוּ יהוה אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו,
קָדוֹשׁ הוּא. רוֹמְמוּ יהוה אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ,
כִּי קָדוֹשׁ יהוה אֱלֹהֵינוּ.

The Torah is placed on the reading table.
אַב הָרַחֲמִים, הוּא יְרַחֵם עַם עֲמוּסִים, וְיִזְכֹּר בְּרִית אֵיתָנִים,
וְיַצִּיל נַפְשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת, וְיִגְעַר בְּיֵצֶר הָרַע מִן
הַנִּשּׁוּאִים, וְיָחֹן אוֹתָנוּ לִפְלֵיטַת עוֹלָמִים, וימַלֵּא
מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Leader:
וַיַּעֲזֹר וַיָּגֶן וַיּוֹשִׁיעַ לְכֹל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן.
הַכֹּל הָבוּ גֹדֶל לֵאלֹהֵינוּ וּתְנוּ כָבוֹד לַתּוֹרָה.
(כֹּהֵן קָרֹב, יַעֲמֹד ____ בֶּן ____ הַכֹּהֵן.)
(בַּת כֹּהֵן קִרְבִי, תַּעֲמֹד ____ בַּת ____ הַכֹּהֵן.)
(יַעֲמֹד ____ בֶּן ____ רִאשׁוֹן.)
(תַּעֲמֹד ____ בַּת ____ רִאשׁוֹנָה.)
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ.

Congregation and Leader:
וְאַתֶּם הַדְּבֵקִים בַּיהוה אֱלֹהֵיכֶם, חַיִּים כֻּלְּכֶם הַיּוֹם.

ACCLAIM גַּדְּלוּ. Psalm 34:4. This verse, asking the congregation to acknowledge Adonai, and the following verses, which form the congregational response, mark the oldest section of the Torah service. Since Judaism avoids any iconic representations of God, the Torah represents the most concrete symbol of God's presence on earth. When we bow in the direction of the Torah, we are acknowledging God's presence among us. In this vein, the Torah procession concludes with verses that speak of bowing before God.

YOURS, ADONAI לְךָ יהוה. 1 Chronicles 29:11. These verses are presented as part of David's last speech to the people Israel.

ALIYOT. A person called to the Torah is an *oleh/olah la-torah*, one who "goes up" to the Torah, since in the Middle Ages the reading table was on a raised platform. It is considered an honor to be called up to the Torah, to publicly recite the blessings over the reading. During the talmudic era, each person called to the Torah would chant the assigned passage directly from the scroll. Today, each person called to the Torah recites the *b'rakhot* and the Torah is chanted by a designated reader. (To this day, Yemenite Jews called to the Torah read their own *aliyah*.) The ancient rabbis instituted a practice of calling a *kohen* for the first *aliyah* and a *levi* for the second, in order to mitigate arguments about who deserved the opening honors. Some congregations retain this practice; others call congregants to *aliyot* without regard to status. It has become customary that each person called to the Torah uses either the corner of the *tallit* or the Torah binder to touch the scroll at the starting place (indicated by the reader) and then kisses the *tallit* or binder, reciting the *b'rakhah* while holding the wooden handles of the Torah rollers. When the reading is completed, this gesture is repeated.

YOU WHO CLING וְאַתֶּם הַדְּבֵקִים. Deuteronomy 4:4. From Moses' speech to Israel in the wilderness. In its context here, the verse is an assertion that it is through Torah that the fullness of life can be achieved.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

From Sephardic Practice

Before reciting the Torah blessings, the honoree(s) turn(s) to the congregation with a word of blessing (in accord with the language of greeting found in Ruth 2:4), and the congregation then responds in recognition:

Honoree(s):

יְהוָה עִמָּכֶם.

May God be with you.
Adonai imakhem.

Congregation:

יְבָרֶכְךָ\יְבָרֶכֵךְ\יְבָרֶכְכֶם יְהוָה.

May God bless you.
Y'varekh·kha/y'var'kheikh/y'var'kheim Adonai.

Shabbat: Resting-Place on Our Journey

Each Shabbat is its own revelation, but each leads us further on the road to eternity. Each Shabbat is a resting place, an oasis on the journey that is the life of Torah. Each Shabbat's Torah reading looks forward to yet another week—another revelation.

Studying Torah

Once a young man who wanted to become a Ḥasid arrived at the court of Isaac Meir, the rebbe of Gur. The rabbi asked him if he had learned Torah. The young man didn't know what to answer. He had studied Torah but didn't want to appear too bold and answer "Yes," as if he knew all of Torah; nor could he say "No," for he would then be lying. So he responded, "I know a little." The rabbi replied, "Can anyone know more than a little?"

Blessings Recited by Those Called Up to the Torah

The person who is honored with an aliyah recites the following before the Torah is read:

Praise ADONAI, to whom all praise is directed.

Bar'khu et Adonai ha-m'vorakh.

The congregation responds:

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

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

The person who is honored repeats the above response, then continues:

Barukh atah ADONAI, our God, sovereign of time and space, who has chosen us from among all peoples, giving us the Torah.
Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam,
asher baḥar banu mikol ha-amim, v'natan lanu et torato.
Barukh atah Adonai, noten ha-torah.

The person who is honored recites the following after the Torah is read:

Barukh atah ADONAI, our God, sovereign of time and space, who has given us a teaching of truth, planting eternal life in our midst.
Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam,
asher natan lanu torat emet, v'ḥayei olam nata b'tokheinu.
Barukh atah Adonai, noten ha-torah.

Mi Sheberakh: Blessing for Those Called to the Torah

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah,
bless _____,
who has/have ascended today to honor God and the Torah and Shabbat.
May the blessed Holy One protect him/her/them and his/her/their entire family, bring blessing and success to all the works of his/her/their hands, together with all his/her/their fellow Jews, and let us say: *Amen*.

For additional Mi Sheberakh prayers for special occasions, see pages 439–445.

בִּרְכוֹת הַתּוֹרָה

The person who is honored with an aliyah recites the following before the Torah is read:

בָּרְכוּ אֶת־יְהוָה הַמְבֹרָךְ.

The congregation responds:

בָּרוּךְ יְהוָה הַמְבֹרָךְ לְעוֹלָם וָעֶד.

The person who is honored repeats the above response, then continues:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
בָּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

The person who is honored recites the following after the Torah is read:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בָּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

מִי שֶׁבֵּרַךְ לְעוֹלֶה לַתּוֹרָה

For an individual:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, וְאִמּוֹתֵינוּ
שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת _____
שֶׁעָלָה\שֶׁעָלְתָה הַיּוֹם לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה,
וְלִכְבוֹד הַשַּׁבָּת. הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁמֹר אוֹתוֹ\אוֹתָהּ
וְאֶת־כָּל־מִשְׁפַּחְתּוֹ\מִשְׁפַּחְתָּהּ, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה
בְּכָל־מַעֲשֵׂה יָדָיו\יָדֶיהָ, עִם כָּל־יִשְׂרָאֵל אֶחָיו
וְאַחְיוֹתָיו\אֶחֶיהָ וְאַחְיוֹתֶיהָ, וְנֹאמַר אָמֵן.

For a group of people:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, וְאִמּוֹתֵינוּ
שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֵת כָּל־אֵלֶּה שֶׁעָלוּ
הַיּוֹם לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה, וְלִכְבוֹד הַשַּׁבָּת.
הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁמֹר אוֹתָם וְאֶת־כָּל־מִשְׁפְּחוֹתֵיהֶם,
וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם, עִם
כָּל־יִשְׂרָאֵל אֲחֵיהֶם וְאַחְיוֹתֵיהֶם, וְנֹאמַר אָמֵן.

For additional Mi Sheberakh prayers for special occasions, see pages 439–445.

THE READING. In the Land of Israel in the 1st millennium, the Torah was read on a cycle of three-and-a-half years and divided into more than 150 portions. In Babylonia, the Torah was divided into larger portions, called *parashiyot*, which are read in sequence on Shabbat mornings throughout a single year. (The number of these portions was eventually fixed at 54.) Because some years are leap years and in some years festivals fall on Shabbat, certain *parashiyot* may be read together, so that the weekly readings remain coordinated with the calendar. Today, we follow the Babylonian custom, though some congregations read one-third of each *parashah* each week, thus completing a full Torah reading in three years.

The trope, the musical notation with which the Torah is chanted, is the oldest form of musical notation still in use; it dates at least to the end of the 1st millennium. Trope serve as syntactical signposts and provide interpretive meaning to the text.

WHO HAS CHOSEN US בָּחַר בָּנוּ. At the moment of approaching the Torah, one may feel especially chosen and may also experience the moment as being directly commanded.

HAS GIVEN US . . . WHO GIVES THE TORAH וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ . . . נוֹתֵן הַתּוֹרָה. The Hebrew moves from the past tense to the present. The meaning of the words of Torah not only derive from the past, but each reading may offer a new revelation.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Prayers for Healing

Mi sheberakh avoteinu
m'kor ha-b'rakhah l'imoteinu,
May the Source of strength
who blessed the ones
before us
help us find the courage
to make our lives a blessing,
and let us say: *Amen*.

Mi sheberakh imoteinu
m'kor ha-b'rakhah la-avoteinu,
bless those in need of
healing
with *r'fuah sh'leimah*:
the renewal of body,
the renewal of spirit,
and let us say: *Amen*.

—DEBBIE FRIEDMAN
AND DRORAH SETEL

Moses' Prayer

אֵל נָא רְפָא נָא
לָהּ\לוֹ\לָהֶם.

God, please heal
her/him/them.
El na r'fa na lah/lo/lahem.

— *based on* NUMBERS 12:13

Meaning of Healing

Healing may be different than "cure." Healing is a process that concerns not only the physical aspect of our reality, but our mental, emotional, and spiritual states as well. We pray, in part, for inner peace, calm, a cessation of torment and suffering. The gift is to be able to deal with our fate, remain whole, and be at peace. This realization is important not only for the person who is ill but for caregivers as well, for they should know that they can be a source not only of cure but more especially of healing.

Mi Sheberakh: Prayer for Healing

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bring blessing and healing to _____. May the Holy One mercifully restore him/her/them to health and vigor, granting him/her/them spiritual and physical well-being, together with all others who are ill, and may God grant strength to those who tend to them. Though Shabbat is a time to refrain from crying out, we yet hope and pray that healing is at hand. And let us say: *Amen*.

On Joyous Occasions

Barukh atah ADONAI, our God, sovereign of time and space, who is good and who bestows goodness.

Barukh atah Adonai eloheinu melekh ha-olam, hatov v'hameitiv.

The congregation responds:

Offer thanks to ADONAI, for God is good; God's love endures forever.

Hodu ladonai ki tov, ki l'olam ḥasdo.

Birkat Ha-Gomel: On Being Saved from Danger

This b'rakhah is recited by one who has recovered from a serious illness or survived a life-threatening crisis.

Barukh atah ADONAI, our God, sovereign of time and space, who bestows goodness on us despite our imperfections, and who has treated me so favorably.

Barukh atah Adonai eloheinu melekh ha-olam,
ha-gomel l'ḥayavim tovot, she-g'malani kol tov.

We respond:

May the one who has shown such favor to you continue to bestow all that is good upon you, forever.

for a male: Mi she-g'mal'kha kol tov, hu yigmolkha kol tov, selah.
for a female: Mi she-g'maleikh kol tov, hu yigm'leikh kol tov, selah.
for a group: Mi she-g'malkhem kol tov, yigmolkhem kol tov, selah.

מִי שֶׁבֵּרַךְ לַחוֹלִים

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב,
וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
הוּא יְבָרֵךְ וִירַפֵּא אֶת־[הַחוֹלֶה\הַחוֹלָה\הַחוֹלִים]

(names of loved ones and friends may be added here)

_____ בֶּן\בַּת _____.
הַקָּדוֹשׁ בָּרוּךְ הוּא יְמַלֵּא רַחֲמִים

For a male:

עָלָיו, לְהַחֲזִיקוֹ וּלְרַפְּאוֹתוֹ, וְיִשְׁלַח לוֹ

For a female:

עָלֶיהָ, לְהַחֲזִיקָהּ וּלְרַפְּאוֹתָהּ, וְיִשְׁלַח לָהּ

For a group:

עֲלֵיהֶם, לְהַחֲזִיקָם וּלְרַפְּאוֹתָם, וְיִשְׁלַח לָהֶם

מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאַת הַנֶּפֶשׁ
וּרְפוּאַת הַגּוּף, בְּתוֹךְ שְׁאָר הַחוֹלִים, וְחַזֵּק אֶת יְדֵי
הָעוֹסְקִים בְּצָרְכֵיהֶם, שַׁבָּת הִיא מִלְּזְעוֹק וּרְפוּאָה
קְרוֹבָה לָבוֹא, הַשְׁתָּא בַּעֲגָלָא וּבִזְמַן קָרִיב, וְנֹאמַר אָמֵן.

הַכָּרַת הַטּוֹב

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַטּוֹב וְהַמֵּטִיב.

The congregation responds:

הוֹדוּ לַיהוה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.

בִּרְכַּת הַגּוֹמֵל

This b'rakhah is recited by one who has recovered from a serious illness or survived a life-threatening crisis.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לְחַיָּבִים טוֹבוֹת, שֶׁגְּמָלַנִי כָּל־טוֹב.

We respond for a male:

מִי שֶׁגְּמָלְךָ כָּל־טוֹב, הוּא יִגְמָלְךָ כָּל־טוֹב, סֶלָה.

for a female:

מִי שֶׁגְּמָלֵךְ כָּל־טוֹב, הוּא יִגְמָלֵךְ כָּל־טוֹב, סֶלָה.

for a group:

מִי שֶׁגְּמָלְכֶם כָּל־טוֹב, הוּא יִגְמָלְכֶם כָּל־טוֹב, סֶלָה.

PRAYER FOR HEALING. Traditionally, the prayer for healing is said in synagogue when the Torah is read. Ellen Frankel, a contemporary writer, remarks that through the recitation of this prayer, we summon support from all those who care about our welfare. Some follow the tradition of using only the mother's name, suggesting God's Shekhinah/In-dwelling "Feminine" aspect, which, according to our tradition, hovers over the bed of one who is ill and represents protection, care, and nurturing. (*Simcha Weintraub*)

ON JOYOUS OCCASIONS. The rabbis of the Talmud insisted that recognizing the good in our lives was an important aspect of our worship of God and our own self-understanding and spiritual growth; they called this religious obligation *hakarat ha-tov* and formulated this blessing to be recited on these occasions (Mishnah Berakhot 9). Abaye (late 3rd century, Babylonia) insisted that the *b'rakhah* be said in the presence of a *minyan*. In this spirit, we have included a line (from Psalm 136) to be recited as a congregational response.

BIRKAT HA-GOMEL בִּרְכַּת הַגּוֹמֵל. In thanking God for having been saved from danger and calamity, we are conscious of the fragility of our lives and the gratitude with which we should meet each day of our lives.

SELAH סֶלָה. The meaning of this biblical word is unclear. The ancient rabbis understood it to mean "forever."

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Revealed and Concealed

The Torah may be compared to a beautiful maiden, beautiful in form and appearance, concealed secretly in her palace. She has a single lover unknown to anyone—except to her.... Knowing that her lover is constantly circling her gate, what does she do? She opens a little window in that secret palace where she resides, reveals her face to her lover, and quickly withdraws, concealing herself.... So it is with a word of Torah: she reveals herself only to her lover. Torah knows that one who is wise of heart circles her gate every day. What does she do? From the palace, she reveals her face to the one who longs for her and signals a hint, then swiftly withdraws to her place, hiding away.... Thus Torah reveals and conceals herself, approaching her lover, lovingly arousing her lover.

—ZOHAR

Ḥatzi Kaddish is recited before the maftir aliyah is called to the Torah.

Ḥatzi 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*.

Lifting the Torah

Two individuals are called to raise and tie the Sefer Torah after it is read. As the Torah is lifted, we rise and recite:

This is the Torah, God's word by Moses' hand, which Moses set before the people Israel.

V'zot ha-torah asher sam moshe lifnei b'nei yisrael al pi Adonai b'yad moshe.

Ḥatzi Kaddish is recited before the maftir aliyah is called to the Torah.

חֲצִי קַדִּישׁ

Leader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָּא מִן כָּל־ [לְעֵלָּא לְעֵלָּא מִכָּל־ *on Shabbat Shuvah we substitute:*]
בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

הַגְבָּהַת הַתּוֹרָה

Two people are called up for Hagbah and Gelilah, lifting and tying the Sefer Torah. As the Torah is lifted, we rise and recite:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל,
עַל פִּי יהוה בְּיַד מֹשֶׁה.

ḤATZI KADDISH. A Kaddish is recited here to mark the completion of the required reading of the Torah; we now prepare for the reading of the *haftarah*, a reading taken from a different section of the Bible, the Prophets. So that the person called to chant the *haftarah* may also be honored with some words from the Torah scroll itself, another reading, called the *maftir* or "concluding reading," is added. On Shabbat it is usually a simple repetition of the last few verses of the required reading.

LIFTING AND WRAPPING THE TORAH. Tractate Sofrim (9th–10th century) instructs that the Torah be lifted, that three columns of text be unrolled, and that the writing be displayed to the entire congregation (14:8). In Sephardic practice this is done before the Torah reading begins; in Ashkenazic services the Torah is lifted here upon the conclusion of the reading. Out of respect, the congregation remains standing while the Torah is wrapped—a ceremony that imitates the practice of royalty.

THIS IS THE TORAH וְזֹאת הַתּוֹרָה. The liturgists combined Deuteronomy 4:44 and Numbers 9:23 in this line, underscoring that our entire Torah came from Moses as dictated by God. This theological claim is not made in the Bible itself. Since this passage conflates two biblical verses, the 20th-century Orthodox Jewish thinker Joseph B. Soloveitchik, for instance, did not recite it.

When reciting this passage, some people hold up or kiss the *tzitzit* of their *tallit*, to affirm their own active fulfillment of the Torah.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Priest and Prophet

Indeed, the sort of crimes and even the amount of delinquency that fill the prophets of Israel with dismay do not go beyond that which we regard as normal, as typical ingredients of social dynamics. To us a single act of injustice—cheating in business, exploitation of the poor—is slight; to the prophets, a disaster. To us injustice is injurious to the welfare of the people to the prophets it is a deathblow to existence: to us, an episode; to them, a catastrophe, a threat to the world.

—ABRAHAM JOSHUA HESCHEL

It is otherwise with the Priest. He appears on the scene at a time when prophecy has already succeeded in hewing out a path for its idea . . . . The Priest also fosters the idea and desires to perpetuate it; but he is not of the race of giants. He has not the strength to fight continually against necessity and actuality; his tendency is rather to bow to the one and come to terms with the other. . . . Not what ought to be, but what can be is what he seeks.

—AḤAD HA-AM
(*translated by Leon Simon*)

B'rakhah Before the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, who chose worthy prophets and was pleased by their words, spoken in faithfulness.
Barukh atah ADONAI, who has chosen the Torah, Your servant Moses, Your people Israel, and the prophets of truth and justice.

B'rakhot After the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, eternal protector, righteous in all generations, the faithful God who fulfills what is promised, who accomplishes what is spoken, whose every word is true and just. Faithful are You, ADONAI, and Your words are trustworthy; not one of Your words will prove empty, for You are a faithful and compassionate sovereign.
Barukh atah ADONAI, God who faithfully fulfills all Your words.

Show compassion to Zion, our true home, and speedily, in our time, bring deliverance to those sad in spirit.
Barukh atah ADONAI, who makes Zion happy with her children.

Make us joyful, ADONAI our God, with Elijah the prophet, Your servant, and with the kingdom of David, Your anointed—may he soon come, making our hearts rejoice. May no stranger sit on his throne and may no other inherit his glory, for You have promised him, by Your holy name, that his light shall never be extinguished.
Barukh atah ADONAI, Shield of David.

For all this we thank You and praise You, ADONAI our God: for the Torah, for the ability to worship, for the prophets, for the Shabbat that You have given us, ADONAI our God, for holiness and for rest, for honor and for glory. May Your name be blessed by all that is living, always and forever, and may Your promise prove true and everlasting.
Barukh atah ADONAI, who makes Shabbat holy.

בִּרְכָה לִפְנֵי הַהַפְטָרָה

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים,
וְרָצָה בְּדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת.
בָּרוּךְ אַתָּה יהוה, הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ
וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק.

בִּרְכוֹת לְאַחַר הַהַפְטָרָה

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל־הָעוֹלָמִים,
צַדִּיק בְּכָל־הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעֹשֶׂה, הַמְדַבֵּר
וּמְקַיֵּם, שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק. נֶאֱמָן אַתָּה הוּא יהוה
אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבָר אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא
יָשׁוּב רֵיקָם, כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אָתָּה.
בָּרוּךְ אַתָּה יהוה, הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלֶעָלוּבַת נֶפֶשׁ תּוֹשִׁיעַ
בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יהוה, מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ.

שַׂמְּחֵנוּ, יהוה אֱלֹהֵינוּ בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ וּבְמַלְכוּת
בֵּית דָּוִד מְשִׁיחֶךָ, בִּמְהֵרָה יָבֹא וְיָגֶל לִבֵּנוּ. עַל כִּסְאוֹ לֹא
יֵשֶׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת־כְּבוֹדוֹ, כִּי בְשֵׁם
קָדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יהוה, מָגֵן דָּוִד.

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת
הַזֶּה שֶׁנָּתַתָּ לָּנוּ יהוה אֱלֹהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה, לְכָבוֹד
וּלְתִפְאֶרֶת. עַל הַכֹּל יהוה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ,
וּמְבָרְכִים אוֹתָךְ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם
וָעֶד. בָּרוּךְ אַתָּה יהוה, מְקַדֵּשׁ הַשַּׁבָּת.

HAFTARAH. The Hebrew Bible is composed of three divisions, in descending order of revelation: (1) the Five Books of Moses, known as the Torah; (2) the Prophets, both the historical books from Judges through Kings and the three major and twelve minor prophets; and (3) the Writings, including Psalms, the Five Megillot, Job, Proverbs, Daniel, and the late historical works of Ezra, Nehemiah, and Chronicles. In the ancient synagogue in the Land of Israel, passages were read from all three sections on each Shabbat. Probably because of time constraints, the custom of a third reading died away, and today we read only from the Torah and the Prophets. The latter reading is called the *haftarah*, meaning "the parting" or "the conclusion," and it usually complements themes in the day's Torah reading. The custom of reading from the Writings remains on the festivals: on the intermediate Shabbat of Pesaḥ we read the Song of Songs, on Shavuot we read the Scroll of Ruth, and on Sukkot we read Ecclesiastes.

The *haftarah* need not be read from a parchment scroll. Some older synagogues, though, have two smaller arks beside the main ark containing the Torah scrolls. To the right is a recess containing a scroll of the prophetic readings and to the left is another one containing the five scrolls read on festivals, Tishah B'av, and Purim.

B'RAKHOT AFTER THE HAFTARAH. A series of *b'rakhot* concludes the reading from the Prophets. The earliest synagogue services probably centered on the public reading of biblical passages, and so the prayers concluding the *haftarah* reading may have constituted the core of the most ancient synagogue service. These prayers mention the sanctity of the day, express messianic longing, and speak of God's faithfulness in keeping the divine promise—themes also included in the Amidah for Shabbat.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

An Alternate Prayer for the Community

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel and Leah, bless this holy congregation, men and women, sons and daughters, and all that is ours. May it be Your will to bless us, to hear our voices raised in prayer, and to protect us from any trouble and difficulty. Spread over us the divine canopy of peace and plant within us love and unity, peace and friendship; banish all hate among us. May the words of Torah be fulfilled: "Do not wrong one another, but fear your God . . . that you may dwell upon the land securely" (Leviticus 25:17–18). And so may it be Your will, and let us say: *Amen*.

Community

The individual . . . and group must learn to overcome those tendencies toward selfishness and antagonism, and re-orient their minds to see life not as a hunt for pleasure, but as an engagement for service; not as a race involving victories and defeat, but as a pursuit of goals that transcend the interests of single nations and generations.

—LOUIS FINKELSTEIN

A Prayer for the Congregation

May heaven bestow deliverance on this holy congregation, the adults and their children: may kindness, love, and compassion, a long life, abundant provision, and sustenance from heaven, bodily health, and spiritual enlightenment be their lot. May their children thrive, never ceasing to speak words of Torah nor ever neglecting them. May the sovereign of the universe bless you, accord you a full life, add to your days, and grant you a long life. May you be freed of all distress and difficult circumstance, now and always. May the master in heaven sustain you at all times and seasons, and let us say: *Amen*.

A Prayer for Those Who Serve the Community

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless this entire congregation, together with all other holy congregations: they, their families, and all that is theirs; along with those who devote themselves to establish synagogues for prayer, as well as those who enter them to pray, and those who provide for their maintenance, wine for Kiddush and Havdalah, food for guests, bread for the hungry, tzedakah for the poor, and shelter for the homeless; ▸ and all who faithfully devote themselves to the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from them, heal them, and forgive their sins. May God bless them by making all their worthy endeavors prosper, as well as those of the entire people Israel, their brothers and sisters. And let us say: *Amen*.

יְקוּם פֻּרְקָן מִן שְׁמַיָּא, חִנָּא וְחִסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי
וּמְזוֹנֵי רְוִיחֵי וְסַיְעָתָא דִשְׁמַיָּא, וּבַרְיוּת גּוּפָא וּנְהוֹרָא
מַעֲלָיָא, זַרְעָא חַיָּא וְקַיָּמָא, זַרְעָא דִי לָא יִפְסֵק, וְדִי
לָא יִבְטֵל, מִפִּתְגָּמֵי אוֹרַיְתָא, לְכָל־קְהָלָא קַדִּישָׁא הָדֵין,
רַבְרְבַיָּא עִם זְעֵרַיָּא. מַלְכָּא דְעָלְמָא יְבָרֵךְ יָתְכוֹן, יַפֵּישׁ
חַייֵכוֹן, וְיַסְגֵּא יוֹמֵיכוֹן וְיִתֵּן אַרְכָא לִשְׁנֵיכוֹן, וְתִתְפָּרְקוּן
וְתִשְׁתֵּזְבוּן, מִן כָּל־עָקָא, וּמִן כָּל־מַרְעִין בִּישִׁין.
מָרָן דִי בִשְׁמַיָּא יְהֵא בְסַעְדְּכוֹן, כָּל־זְמַן וְעִדָּן,
וְנֹאמַר: אָמֵן.

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, וְאִמּוֹתֵינוּ
שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת כָּל־הַקָּהָל
הַקָּדוֹשׁ הַזֶּה, עִם כָּל־קְהִלּוֹת הַקֹּדֶשׁ, הֵם וּמִשְׁפְּחוֹתֵיהֶם
וְכֹל אֲשֶׁר לָהֶם, וּמִי שֶׁמְּיַחֲדִים בָּתֵּי כְנֵסִיּוֹת לִתְפִלָּה,
וּמִי שֶׁבָּאִים בְּתוֹכָם לְהִתְפַּלֵּל, וּמִי שֶׁנּוֹתְנִים נֵר לַמָּאוֹר
וְיַיִן לְקִדּוּשׁ וּלְהַבְדָּלָה, וּפַת לָאוֹרְחִים וְלֶחֶם לָרְעֵבִים
וּצְדָקָה לָעֲנִיִּים וּמִכְסֶה לְחַיִּים בָּרְחוֹב, ◂ וְכָל־מִי
שֶׁעוֹסְקִים בְּצָרְכֵי צִבּוּר וּבְבִנְיַן אֶרֶץ יִשְׂרָאֵל בֶּאֱמוּנָה.
הַקָּדוֹשׁ בָּרוּךְ הוּא יְשַׁלֵּם שְׂכָרָם, וְיָסִיר מֵהֶם כָּל־מַחֲלָה,
וְיִרְפָּא לְכָל־גּוּפָם, וְיִסְלַח לְכָל־עֲוֹנָם, וְיִשְׁלַח בְּרָכָה
וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם, עִם כָּל־יִשְׂרָאֵל אֲחֵיהֶם
וְאַחְיוֹתֵיהֶם, וְנֹאמַר אָמֵן.

COMMUNITY CONCERNS. The Torah service became an occasion for expressing communal concerns. Y'kum Purkan is written in Aramaic, the common language of Jewish communities of the Eastern Mediterranean and Babylonia during much of the 1st millennium. It originated in Babylonia and the text has evolved over time. It petitions God on behalf of the local synagogue community, and is followed by a Hebrew prayer (Mi Sheberakh) of similar purpose. The first prayer expresses the hope that all may enjoy long, prosperous lives; the second singles out those who give of their means and time to support Jewish communal institutions and needy individuals.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

תְּפִלָּה לִשְׁלוֹם הָאָרֶץ

רִבּוֹנוֹ שֶׁל עוֹלָם, אֲשֶׁר בְּיָדְךָ נֶפֶשׁ כָּל־חַי וְרוּחַ כָּל־בְּשַׂר אִישׁ, הַנְחִילֵנוּ שַׁבָּת מְנוּחָה, יוֹם לִשְׁבּוֹת בּוֹ מִכָּל־מְלָאכָה. בְּכָל־תְּחוּשָׁה, נַבִּיר וְנֵדַע אֶת־הוֹד יְצִירָתְךָ. שַׂבְּעֵנוּ מִטּוּבֶךָ שֶׁנִּהְיֶה עֵדִים לְגֹדֶל מַעֲשֶׂיךָ. חַזְּקֵנוּ לִהְיוֹת עִמְּךָ שׁוּתָפִים נֶאֱמָנִים, לִשְׁמוֹר עַל עוֹלָמְךָ בַּעֲבוּר הַדּוֹרוֹת הַבָּאִים. ◂ יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, שֶׁתְּבָרֵךְ אֶת־עוֹלָמְךָ בְּיָמֵינוּ כִּימֵי קֶדֶם.

תְּפִלָּה לִשְׁלוֹם הַמְּדִינָה

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, קַבֵּל נָא בְּרַחֲמִים אֶת־תְּפִלָּתֵנוּ בְּעַד אַרְצֵנוּ וּמֶמְשַׁלְתָּהּ. הָרֵק אֶת־בִּרְכָתְךָ עַל הָאָרֶץ הַזֹּאת, עַל תּוֹשָׁבֶיהָ, עַל רֹאשָׁהּ, שׁוֹפְטֶיהָ, וּפְקִידֶיהָ הָעוֹסְקִים בְּצָרְכֵי צִבּוּר בֶּאֱמוּנָה. הָבִינֵם מִשְׁפְּטֵי צִדְקֶךָ לְמַעַן לֹא יָסוּרוּ מֵאַרְצֵנוּ שָׁלוֹם וְשַׁלְוָה, אֹשֶׁר וָחֹפֶשׁ כָּל־הַיָּמִים.

אָבָּא יהוה, אֱלֹהֵי הָרוּחוֹת לְכָל־בָּשָׂר, שְׁלַח רוּחֲךָ עַל כָּל־תּוֹשָׁבֵי אַרְצֵנוּ. עֲקֹר מִלִּבֵּנוּ שִׂנְאָה וְאֵיבָה, קִנְאָה וְתַחֲרוּת, וְטַע בֵּין בְּנֵי הָאָמוֹת וְהָאֻמּוֹנוֹת הַשּׁוֹנוֹת הַשּׁוֹכְנִים בָּהּ אַהֲבָה וְאַחֲוָה, שָׁלוֹם וְרֵעוּת. כִּי עַד צֶדֶק יָשׁוּב מִשְׁפָּט בְּבָתֵּי דִינֵנוּ, וְחָנֵּנוּ מֵאִתְּךָ דֵּעָה לִשְׁפֹּט בְּצֶדֶק וּבִבְינָה, לִפְעֹל בְּחֶסֶד וּבְרַחֲמִים, בְּשֵׂכֶל טוֹב וּבְאֹמֶץ לֵב, לַעֲקוֹר עֲנִיּוּת מֵאַרְצֵנוּ.

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ שֶׁתְּהִי אַרְצֵנוּ בְּרָכָה לְכָל־יוֹשְׁבֶי תֵבֵל, וְתַשְׁרֶה בֵּינֵיהֶם רֵעוּת וְחֵרוּת, וְקָיֵּם בְּמֹהֲרָה חֲזוֹן נְבִיאֶיךָ: לֹא יִשָּׂא גוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה. וְנֶאֱמַר: כִּי כוּלָּם יֵדְעוּ אוֹתִי לְמִקְטַנָּם וְעַד גְּדוֹלָם. וְנֹאמַר אָמֵן.

PRAYER FOR THE RENEWAL OF CREATION. Concerns about our environment are as much a part of our consciousness as are the issues that were historically raised in this part of the service. This prayer, written by Daniel Nevins, expresses the hope that by ceasing to labor on Shabbat, by being able to appreciate and be grateful for life and its gifts, we will increase our awareness of the need to be responsible caretakers of the natural world.

PRAYER FOR OUR COUNTRY. It has been customary since medieval times to include in the liturgy a prayer for the welfare of the government. Secure governments were seen as providing safety for the Jewish community, and a biblical warrant for such prayers was found in Jeremiah's instruction to Israel to "seek the welfare of the city to which I have exiled you and pray to Adonai on its behalf; for in its prosperity you shall prosper" (29:7). Early versions of this prayer referred to God as "the one who gives dominion to kings" and reflected the anxiety that Jews felt as a beleaguered minority. The text here is based on a prayer composed in the 1920s by Professor Louis Ginzberg, which transforms what had formerly been "A Prayer for the Government" into "A Prayer for Our Country" and for its people, the source of authority in a democracy. Whereas earlier prayers asked that the monarch be compassionate to the Jewish people, this prayer expresses the hope that the leaders of the country will be fair and just to all, helping to bring the world closer to a vision of peace and justice. The prayer ends with two prophetic verses: Isaiah 2:4 ("Nation shall not lift up sword...") and Jeremiah 31:33 ("For all of them . . .").

Alternative Prayer for Our Country

Our God and God of our ancestors, grant to our country the will and wherewithal to fulfill its calling to justice, liberty, and equality.

May each of us fulfill our responsibilities of citizenship with care, generosity, and gratitude, ever conscious of the extraordinary blessing of freedom, ever mindful of our duties to one another. Bless those who volunteer to labor on behalf of us all; may they find the strength and courage to complete their tasks and fulfill their dreams.

May our judges, elected leaders, and all who hold public office exercise their responsibilities with wisdom, fairness, and justice for all. Fill them with love and kindness, and bless them that they may walk with integrity on the paths of peace and righteousness.

Creator and protector of all, watch over our armed forces and all those entrusted with our safety, as they daily put their lives at risk to protect us and our freedoms. Be with them in times of danger; give them courage to act with honor and dignity, as well as insight to do what is right in Your eyes.

Fill us all with the gifts of love and courage, that we may create a world that reflects Your glory. May we each respond to the charge of Your prophet, "For what does Adonai demand of You—but to act justly, to love kindness, and to walk humbly with Your God" (Micah 6:8). May the one who brings peace on high bring peace and prosperity to our world and keep us in safety. And let us say: *Amen*.

A Prayer for the Renewal of Creation

Master of the universe, in whose hand is the breath of all life and the soul of every person, grant us the gift of Shabbat, a day of rest from all our labors. With all of our senses may we perceive the glory of Your works. Fill us with Your goodness, that we may attest to Your great deeds. Strengthen us to become Your faithful partners, preserving the world for the sake of future generations. ▸ Adonai our God and God of our ancestors, may it be Your will to renew Your blessing of the world in our day, as You have done from the beginning of time.

A Prayer for Our Country

Our God and God of our ancestors, with mercy accept our prayer on behalf of our country and its government. Pour out Your blessing upon this land, upon its inhabitants, upon its leaders, its judges, officers, and officials, who faithfully devote themselves to the needs of the public. Help them understand the rules of justice You have decreed, so that peace and security, happiness and freedom, will never depart from our land.

Adonai, God whose spirit is in all creatures, we pray that Your spirit be awakened within all the inhabitants of our land. Uproot from our hearts hatred and malice, jealousy and strife. Plant love and companionship, peace and friendship, among the many peoples and faiths who dwell in our nation. Grant us the knowledge to judge justly, the wisdom to act with compassion, and the understanding and courage to root out poverty from our land.

May it be Your will that our land be a blessing to all who dwell on earth, and may You cause all peoples to dwell in friendship and freedom. Speedily fulfill the vision of Your prophets: "Nation shall not lift up sword against nation, neither shall they learn war anymore." "For all of them, from the least of them to the greatest, shall know Me." And let us say: *Amen*.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

תְּפִלָּה לִשְׁלוֹם מְדִינַת יִשְׂרָאֵל

אָבִינוּ שֶׁבַּשָּׁמַיִם, צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ, בָּרֵךְ אֶת־מְדִינַת יִשְׂרָאֵל [שֶׁתְּחִלָּה] רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ. הָגֵן עָלֶיהָ בְּאֶבְרַת חַסְדֶּךָ וּפְרֹשׂ עָלֶיהָ סֻכַּת שְׁלוֹמֶךָ, וּשְׁלַח אוֹרְךָ וַאֲמִתְּךָ לְרָאשֶׁיהָ שָׂרֶיהָ וְיוֹעֲצֶיהָ, וְתַקְּנֵם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ. חַזֵּק אֶת־יְדֵי מְגִנֵּי אֶרֶץ קָדְשֵׁנוּ, וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה, וַעֲטֶרֶת נִצָּחוֹן תְּעַטְּרֵם. וְנָתַתָּ שָׁלוֹם בָּאָרֶץ וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֶיהָ, וְנֹאמַר: אָמֵן.

תְּפִלָּה לְשָׁלוֹם

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, שֶׁתְּבַטֵּל מִלְחָמוֹת וּשְׁפִיכוּת דָּמִים מִן הָעוֹלָם וְתַשְׁפִּין שָׁלוֹם בָּעוֹלָם, וְלֹא יִשָּׂא גוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל שֶׁלֹּא בָּאנוּ לָעוֹלָם בִּשְׁבִיל רִיב וּמַחֲלֹקֶת, וְלֹא בִּשְׁבִיל שִׂנְאָה וְקִנְאָה וְקִנְתּוּר וּשְׁפִיכוּת דָּמִים. רַק בָּאנוּ לָעוֹלָם כְּדֵי לְהַכִּיר אוֹתְךָ, תִּתְבָּרַךְ לָנֶצַח.

וּבְכֵן תְּרַחֵם עָלֵינוּ וְיִקַּיֵם בָּנוּ מִקְרָא שֶׁכָּתוּב: וְנָתַתִּי שָׁלוֹם בָּאָרֶץ וּשְׁכַבְתֶּם וְאֵין מַחֲרִיד, וְהִשְׁבַּתִּי חַיָּה רָעָה מִן הָאָרֶץ וְחֶרֶב לֹא תַעֲבֹר בְּאַרְצְכֶם. וְיִגַּל כַּמַּיִם מִשְׁפָּט, וּצְדָקָה כְּנַחַל אֵיתָן. כִּי מָלְאָה הָאָרֶץ דֵּעָה אֶת־יהוה כַּמַּיִם לַיָּם מְכַסִּים.

PRAYER FOR THE STATE OF ISRAEL. Upon Israel's independence in 1948, many prayers were circulated for the well-being of the new state. This one was composed by Israel's chief rabbis and was then slightly edited by the writer S.Y. Agnon.

THAT IT MAY BE שֶׁתְּחִלָּה. This Hebrew word was added by the Chief Rabbi of England, Immanuel Jakobovits, turning the phrase "the beginning of the redemption" into an expression of hope, rather than a statement of fact.

A PRAYER FOR PEACE. Rabbi Nathan Sternharz, a student of the Ḥasidic master Naḥman of Bratzlav (1772–1810, Ukraine), recorded this prayer. The version here has been adapted and translated by Jules Harlow.

NATION WILL NOT THREATEN לֹא יִשָּׂא גוֹי. Isaiah 2:4.

I WILL BRING PEACE וְנָתַתִּי שָׁלוֹם. Leviticus 26:6.

LET JUSTICE AND RIGHTEOUSNESS FLOW וְיִגַּל כַּמַּיִם מִשְׁפָּט. Amos 5:24.

FILL THE EARTH כִּי מָלְאָה הָאָרֶץ. Isaiah 11:9.

A Prayer for the State of Israel

Avinu she-ba-shamayim, stronghold and redeemer of the people Israel: Bless the State of Israel, [that it may be] the beginning of our redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our holy land. Deliver them; crown their efforts with triumph. Bless the land with peace and its inhabitants with lasting joy. And let us say: *Amen*.

Avinu she-ba-shamayim, tzur yisrael v'go·alo, bareikh et m'dinat yisrael [she-t'hei] reishit tz'miḥat ge'ulateinu. Hagen aleha b'evrat ḥasdekha u-f'ros aleha sukkat sh'lomekha, u-sh'laḥ or'kha va-amit'kha l'rasheha sareha v'yo·atzeha, v'takneim b'eitzah tovah milfanekha. Ḥazeik et y'dei m'ginei eretz kodsheinu, v'hanḥileim eloheinu y'shu·ah, va-ateret nitzaḥon t'atreim. V'natata shalom ba-aretz v'simḥat olam l'yosh'veha, v'nomar: amen.

A Prayer for Peace

May we see the day when war and bloodshed cease,
when a great peace will embrace the whole world.
Then nation will not threaten nation,
and the human family will not again know war.
For all who live on earth shall realize
we have not come into being to hate or to destroy.
We have come into being to praise, to labor, and to love.
Compassionate God, bless the leaders of all nations
with the power of compassion.
Fulfill the promise conveyed in Scripture:
I will bring peace to the land,
and you shall lie down and no one shall terrify you.
I will rid the land of vicious beasts
and it shall not be ravaged by war.
Let justice and righteousness flow like a mighty stream.
Let God's peace fill the earth as the waters fill the sea.
And let us say: *Amen*.

A Prayer for the State of Israel

רִבּוֹנוֹ שֶׁל עוֹלָם, קַבֵּל נָא בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלּוֹתֵינוּ בְּעֵת מְדִינַת יִשְׂרָאֵל.

Sovereign of the universe, accept in lovingkindness and with favor our prayers for the State of Israel, her government, and all who dwell within her boundaries and under her authority. Open our eyes and our hearts to the wonder of Israel, and strengthen our faith in Your power to work redemption in every human soul. Grant us also the fortitude to keep ever before us those ideals upon which the State of Israel was founded. Grant courage, wisdom, and strength to those entrusted with guiding Israel's destiny to do Your will. Be with those on whose shoulders Israel's safety depends and defend them from all harm. Spread over Israel and all the world Your shelter of peace, and may the vision of Your prophet soon be fulfilled: "Nation shall not lift up sword against nation, neither shall they learn war anymore" (Isaiah 2:4).

לֹא יִשָּׂא גוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

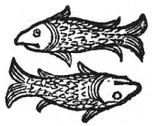
TISHREI (30 days) almost always begins in September, at the time of the fall equinox. Although in one system of counting it is the seventh month, the Mishnah (Rosh Hashanah 1:1) indicates that Tishrei is the month that begins a new calendar year, and a new agricultural cycle; indeed its name derives from the Aramaic word meaning "to begin." Therefore, Rosh Hashanah is observed on the 1st and 2nd of Tishrei; Yom Kippur, Sukkot, Sh'mini Atzeret and Simḥat Torah all follow in the same month. Tishrei's symbol is that of a balance scale, *moznayim*.

ḤESHVAN or **MARḤESHVAN** almost always begins in October; it is one of two months whose length varies from year to year, either 29 or 30 days, to ensure that the holidays fall on certain days (e.g., Yom Kippur can never fall on Friday or Sunday, because that would interfere with the proper observance of Shabbat). It is the only month of the year without major holidays or fast days. Its symbol is the scorpion, *akrav*.

KISLEV usually begins during the month of November; like the previous month, the number of days varies between 29 and 30. Kislev is the darkest month of the year, but it is also the month in which we light the menorah in celebration of Ḥanukkah, beginning on the 25th of the month. Its symbol is the bow, *keshet*, perhaps evoking the rainbow (*keshet*) shown to Noah after the flood, which according to some commentators ended on the 28th of Kislev.

TEVET (29 days) almost always begins in December and usually extends into January, and usually includes the winter solstice. The tenth of the month commemorates the siege of Jerusalem begun by Nebuchadnezzar that eventually led to the capture of the city and the Babylonian exile of Judah. Its symbol is that of a goat, *g'di*.

SHEVAT (30 days) begins in January and most often extends into February, early spring in the Land of Israel. The Mishnah (Rosh Hashanah 1:1) indicates that Shevat is the new year for the trees. Therefore, during this month we observe Tu B'Shevat ("the fifteenth of Shevat"), a day to celebrate trees and the natural world. Its symbol is a bucket of water, *d'li*, perhaps indicating the abundance of water after the winter rains and the richness of the soil at this time.



ADAR occurs in February and March. Purim is celebrated on the 14th (in Jerusalem it is celebrated on the 15th), preceded by the Fast of Esther on the 13th. Rabbinic lore teaches that when Adar begins, joy increases. Because the lunar calendar of twelve months is slightly shorter than the solar year, the Hebrew calendar intercalates a full month seven times in a nineteen-year cycle; this ensures that Pesaḥ will always occur in the spring. When a new month is added, there are two months of Adar—Adar I and Adar II. Purim is celebrated in Adar II. Adar's symbol is fish, *dagim*. It normally consists of 29 days; in a leap year Adar I consists of 30 days.

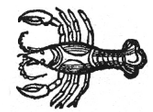
The circuit of the months of the year is marked by the dominance of different constellations of the stars. Synagogues were often adorned with images of these constellations, as if in entering the synagogue one had ascended to heaven. This page illustrates the months of the year and their associated symbols, which have decorated synagogues through the ages.

The Months of the Year

NISAN (30 days), the month in which the people Israel were redeemed from Egypt, is designated in Exodus (12:2) as the first month of the year and it is the starting point of the festival cycle. Because the Torah also calls it *ḥodesh ha-aviv*, the springtime month (Deuteronomy 16:1), the Hebrew calendar is adjusted to ensure that Nisan always falls in late March and April, around the time of the spring equinox (see *Adar* below). The Mishnah (Rosh Hashanah 1:1) indicates that Nisan is one of four "new years" in the calendar: Nisan is the new year for determining festivals, and also the month that marks the beginning of a king's reign. Pesaḥ begins on the 15th, and Yom HaShoah is observed on the 27th. It consists of 30 days, and its symbol is the ram, *taleh*.

IYAR (29 days) mostly coincides with the month of May. Iyar is especially associated with the State of Israel: Yom HaZikaron (Israeli Memorial Day), Yom HaAtzmaut (Israeli Independence Day) and Yom Yerushalayim are all observed in Iyar. In addition, Lag Ba-omer, the celebratory day in the midst of the counting of the *omer*, occurs on the 18th of Iyar. Iyar's symbol is the bull, *shor*.

SIVAN (30 days) occurs during the months of May and June, already summer in the Land of Israel. The sixth of Sivan is celebrated as the Festival of Shavuot (and, outside the Land of Israel, the seventh as well) and marks an end to the counting of the *omer*. Sivan's symbol is the twins, *te'omim*.



TAMMUZ (29 days) is most frequently the time of the summer solstice. The 17th of Tammuz marks the time of the breaching of the wall of Jerusalem by Nebuchadnezzar (587/586 B.C.E.) and the second conquest by the Romans under Titus in 70 C.E., and begins a period of three weeks of mourning, marked by special *haftarot*. A midrashic tradition places on that same day Moses' smashing of the first set of tablets in response to the golden calf. Tammuz's symbol is a crustacean, *sartan*.

AV (30 days) occurs in mid-summer. The period of mourning that began on Tammuz 17 intensifies in Av, culminating in the fast of Tishah B'Av ("the ninth of Av"), commemorating the destruction of both Temples, the expulsion from Spain, and other times of Jewish persecution and martyrdom. This fast is the most severe in the Jewish calendar, save for Yom Kippur itself. The Shabbat following Tishah B'Av is called Shabbat Naḥamu (the Shabbat of Consolation), and is the first of seven Shabbatot of comfort (each with a special *haftarah*) leading up to Rosh Hashanah. The month is therefore sometimes called Menaḥem Av (Av the Comforter). Its symbol is the lion, *aryeh*.

ELUL (29 days) most often begins in August and continues into September. A rabbinic tradition has it that Moses went up Mount Sinai a second time at the beginning of Elul to pray that God forgive the people for the sin of the golden calf; he came down forty days later on Yom Kippur, having attained atonement. The rabbis saw a hint of this reconciliation between God and the people in the name of the month, whose letters spell the acronym *ani l'dodi v'dodi li*, "I am for my beloved and my beloved is for me" (Song of Songs 6:3). Over time, Elul became a month of preparation for the High Holy Days, with the shofar sounded daily. Elul's symbol is the virgin, *b'tulah*.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Prayer for the New Month

May the new month bring
renewal to our lives:
a renewal of wonder
a renewal of freedom
a renewal of love
a renewal of justice
a renewal of friendship
a renewal of holiness.
Amen.

Renewal

The midrash teaches that while the Israelites were still in Egypt, God showed Moses the new moon, saying, "When the moon renews itself like this, it will be the beginning of the month for you." The German Orthodox thinker Samson Raphael Hirsch understood this as a sign that the Jewish people would continually renew itself. Just as the rainbow was a sign to Noah that humanity would have a new future, in the same way, in Egypt, at the threshold of the new Jewish future, God called Moses and Aaron into the open, showed them the silver crescent of the new moon, and said, "The renewal of this moon is a sign of the call to continuous renewal."

Announcing the New Month

Recited on the Shabbat before Rosh Ḥodesh (except Tishrei). We rise.

May it be Your will,
ADONAI our God and God of our ancestors,
grant that this coming month bring us
goodness and blessing,
and bestow on us a long life,
a life that is peaceful,
a life that is good,
a life that is blessed,
a life with proper sustenance,
a life with physical vitality,
a life conscious of heaven's demands and wary of sin,
a life free of shame and reproach,
a life of abundance and honor,
a life of love of Torah, conscious of heaven's demands,
a life in which the worthy desires of our hearts are fulfilled.
Amen.

The Sefer Torah is brought forward, and the leader holds it while announcing the new month:

May God who wrought miracles for our ancestors, redeeming them from slavery to freedom, redeem us soon and gather our dispersed from the four corners of the earth. May the entire people Israel be united in friendship, and let us say: *Amen.*

The new month of _____ will begin on _____.
May it hold blessing for us and for all the people Israel.
Rosh Ḥodesh _____ yihyeh b'yom _____ haba aleinu v'al kol yisrael l'tovah.

The congregation repeats the announcement of the month, and the leader then continues:

May the Holy One bless this new month
for us and for the entire people, the house of Israel,
with life and peace, *Amen*
joy and gladness, *Amen*
deliverance and consolation. And let us say: *Amen.*
Y'ḥadsheihu ha-kadosh barukh hu aleinu v'al kol amo beit yisrael,
l'ḥayim u-l'shalom, (amen,) l'sason u-l'simḥah, (amen,)
lishuah u-l'neḥamah, v'nomar: amen.

בִּרְכַּת הַחֹדֶשׁ

Recited on the Shabbat before Rosh Ḥodesh (except Tishrei). We rise.

יְהִי רָצוֹן מִלְּפָנֶיךָ,
יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
שֶׁתְּתַחֵדֵּשׁ עָלֵינוּ אֶת־הַחֹדֶשׁ הַבָּא
לְטוֹבָה וְלִבְרָכָה,
וְתִתֶּן־לָנוּ חַיִּים אֲרֻכִּים, חַיִּים שֶׁל שָׁלוֹם,
חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרָכָה,
חַיִּים שֶׁל פַּרְנָסָה, חַיִּים שֶׁל חִלּוּץ עֲצָמוֹת,
חַיִּים שֶׁיֵּשׁ בָּהֶם יִרְאַת שָׁמַיִם וְיִרְאַת חֵטְא,
חַיִּים שֶׁאֵין בָּהֶם בּוּשָׁה וּכְלִמָּה,
חַיִּים שֶׁל עֹשֶׁר וְכָבוֹד,
חַיִּים שֶׁתְּהֵא בְּנוּ אַהֲבַת תּוֹרָה וְיִרְאַת שָׁמַיִם,
חַיִּים שֶׁיְּמַלְּאוּ מִשְׁאֲלוֹת לִבֵּנוּ לְטוֹבָה, אָמֵן סֶלָה.

The Sefer Torah is brought forward, and the leader holds it while announcing the new month:

מִי שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ [וּלְאִמּוֹתֵינוּ], וְגָאַל אוֹתָם
מֵעַבְדוּת לְחֵרוּת, הוּא יִגְאַל אוֹתָנוּ בְּקָרוֹב, וִיקַבֵּץ
נִדָּחֵינוּ מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ, חֲבֵרִים כָּל־יִשְׂרָאֵל,
וְנֹאמַר: אָמֵן.

רֹאשׁ חֹדֶשׁ _____ יִהְיֶה בְּיוֹם _____ הַבָּא
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל לְטוֹבָה.

The congregation repeats the announcement of the month, and the leader then continues:

יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא עָלֵינוּ
וְעַל כָּל־עַמּוֹ בֵּית יִשְׂרָאֵל,
לְחַיִּים וּלְשָׁלוֹם, אָמֵן,
לְשָׂשׂוֹן וּלְשִׂמְחָה, אָמֵן,
לִישׁוּעָה וּלְנֶחָמָה, וְנֹאמַר: אָמֵן.

THE HEBREW CALENDAR. Since biblical times the Hebrew calendar has been based on the lunar year. Months were declared by the sighting of the new moon. The Mishnah describes an elaborate system of communication whereby the sighting of the new moon was announced from hilltop to hilltop by lighting signal fires (Rosh Hashanah 2:2–4). In the middle of the 1st millennium a perpetual calendar was instituted and the declaration of the month was no longer made on the basis of visual sighting. The time of the new month could then be announced in advance, in the synagogue. The Hebrew calendar runs on a nineteen-year cycle. Lunar months are actually 29½ days, so some months are 29 and others 30 days. The lunar year is 354 days, and in order to keep the lunar calendar in sync with the solar year, an extra lunar month—a second Adar—is added in the spring, seven times during the nineteen-year cycle.

BESTOW ON US שֶׁתְּתַחֵדֵּשׁ עָלֵינוּ. The Babylonian Talmud (Berakhot 16b) mentions that this prayer was recited by Rav (3rd century) as a conclusion to the Amidah. Later liturgists incorporated it as a prayer for the new moon.

CONSCIOUS OF HEAVEN'S DEMANDS יִרְאַת שָׁמַיִם. Literally, "the fear of heaven." This common rabbinic phrase has many shades of meaning. It implies a consciousness of God's presence in one's life, so that one does that which is right in the eyes of God.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

After reading the Torah, we recite the line "joyous are they who dwell in Your house," inviting us to ponder what truly makes God—and us—feel at home.

Dreaming of Home

We want so much to be in
that place
where we are respected
and cherished,
protected, acknowledged,
nurtured, encouraged,
heard.

And seen, seen
in all our loveliness,
in all our fragile strength.

And safe, safe in all our
trembling
vulnerability. Where we
are known
and safe, safe and known—
is it possible?

—MERLE FELD

ASHREI

Joyous are they who dwell in Your house;
they shall praise You forever.
Joyous the people who are so favored;
joyous the people whose God is ADONAI.

A SONG OF PRAISE, OF DAVID

I exalt You, my God, my sovereign; I praise Your name, always.
Every day I praise You, glorifying Your name, always.
Great is ADONAI, greatly to be praised,
though Your greatness is unfathomable.
One generation praises Your works to the next,
telling of Your mighty deeds.
I would speak of Your majestic glory
and of Your wondrous acts.
Generations speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.
They recount Your great goodness,
and sing of Your righteousness.
ADONAI is merciful and compassionate,
patient, and abounding in love.
ADONAI is good to all, and God's mercy embraces
all of creation.
All of creation acknowledges You,
and the faithful bless You.

continued

Ashrei yosh'vei veitekha, od y'hal'lukha selah.
Ashrei ha-am she-kakhah lo, ashrei ha-am she-Adonai elohav.
T'hilah l'david.
Aromim·kha elohai ha-melekh, va-avar'kha shimkha l'olam va-ed.
B'khol yom avar'kheka, va-ahal'lah shimkha l'olam va-ed.
Gadol Adonai u-m'hulal me'od, v'ligdulato ein ḥeiker.
Dor l'dor y'shabaḥ ma·asekha, u-g'vurotekha yagidu.
Hadar k'vod hodekha, v'divrei niflotekha asiḥah.
Ve·ezuz norotekha yomeiru, u-g'dulat'kha asaprenah.
Zeikher rav tuv'kha yabiu, v'tzidkat'kha y'raneinu.
Ḥanun v'raḥum Adonai, erekh apayim u-g'dol ḥased.
Tov Adonai lakol, v'raḥamav al kol ma·asav.
Yodukha Adonai kol ma·asekha, va-ḥasidekha y'var'khukha.

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יְהַלְלוּךָ סֶּלָה.
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיְּהוָה אֱלֹהָיו.

תְּהִלָּה לְדָוִד

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבָרְכֶךָּ, וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר.
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ.
הֲדַר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה.
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה.
זֵכֶר רַב טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַנֵּנוּ.
חַנּוּן וְרַחוּם יְהוָה, אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד.
טוֹב יְהוָה לַכֹּל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.
יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה.

continued

ASHREI. According to Rabbi Eleazar (3rd century, Land of Israel) speaking in the name of his teacher, Abina, the daily recitation of Psalm 145 opens a pathway to eternity. The Babylonian Talmud explains that it is an alphabetical acrostic (although it is missing one letter, *nun*) that symbolically encompasses the variety of praises of God, and that it contains an especially appropriate description of the thankfulness with which we are to approach God: "You open Your hand, satisfying all the living with contentment" (Berakhot 4b).

An additional reason for its frequent use in the liturgy is that the psalm expresses a dual posture of faithfulness. "I" express my faithfulness to God, and the psalm then describes that God faithfully cares for those devoted to God. The two themes are interwoven throughout the psalm, which then concludes with a final assertion that not only "I" but "all that is mortal" will praise God. It is this expression of a covenantal relationship, in which God and humanity respond to each other, that makes Ashrei both an appropriate introduction to prayer (as it is in Minḥah), and an appropriate conclusion to prayer (as it is in the weekday Shaḥarit service). Here, it serves in both of those roles: concluding Shaḥarit and the Torah service, and simultaneously introducing Musaf. For synagogue use, two verses were added to the beginning of Psalm 145, both of which begin with the word *ashrei*, "joyous" (Psalms 84:5 and 144:15), and it was these additional verses that gave the name "Ashrei" to this prayer. The first verse, which speaks of those who "dwell in Your house," is especially appropriate in the context of synagogue prayer. Similarly, at the end, the verse "we shall praise Adonai now and always" was appended from Psalm 115:18.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

God's Mystery

I called to You to reveal the mysteries
never hidden from You,
instead, I uncovered the deep within me
and did not depart empty-handed
for in the songs I sang to You, I saw
a vision of a ladder.
I offer thanks for Your wonders
though I do not understand them
but I will not forget what You whispered to me
as my heart dreamed its dream.

—SOLOMON IBN GABIROL

They speak of the glory of Your sovereignty
and tell of Your might,
proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.
Your sovereignty is eternal;
Your dominion endures in every generation.
ADONAI supports all who falter,
and lifts up all who are bent down.
The eyes of all look hopefully to You,
and You provide them nourishment in its proper time.
Opening Your hand, You satisfy with contentment all that lives.
ADONAI is righteous in all that is done, faithful to all creation.
ADONAI is near to all who call, to all who call sincerely.
God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.
ADONAI watches over all who love the Holy One,
but will destroy all the wicked.
▶ My mouth shall utter praise of ADONAI.
May all that is mortal praise God's name forever and ever.

K'vod malkhut'kha yomeiru, u-g'vurat'kha y'dabeiru.
L'hodia livnei ha-adam g'vurotav, u-kh'vod hadar malkhuto.
Malkhut'kha malkhut kol olamim, u-memshalt'kha b'khol dor vador.
Somekh Adonai l'khol ha-noflim, v'zokef l'khol ha-k'fufim.
Einei khol elekha y'sabeiru, v'atah noten lahem et okhlam b'ito.
Potei·aḥ et yadekha, u-masbia l'khol ḥai ratzon.
Tzadik Adonai b'khol d'rakhav, v'ḥasid b'khol ma·asav.
Karov Adonai l'khol korav, l'khol asher yikra·uhu ve-emet.
R'tzon y'rei·av ya·aseh, v'et shavatam yishma v'yoshi·eim.
Shomer Adonai et kol ohavav, v'et kol ha-r'sha·im yashmid.
▶ T'hilat Adonai y'daber pi,
vi-vareikh kol basar shem kodsho l'olam va-ed.

Psalm 145

We shall praise ADONAI now and always. Halleluyah!

Va-anaḥnu n'varekh yah, mei-atah v'ad olam. Hal'luyah.

בְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ, וּגְבוּרָתְךָ יְדַבֵּרוּ.
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדַר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר.
סוֹמֵךְ יהוה לְכָל־הַנֹּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ.
פּוֹתֵחַ אֶת־יָדֶךָ, וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן.
צַדִּיק יהוה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יהוה לְכָל־קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת.
רְצוֹן יְרֵאָיו יַעֲשֶׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יהוה אֶת־כָּל־אֹהֲבָיו, וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד.
◂ תְּהִלַּת יהוה יְדַבֶּר־פִּי,
וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.
תהלים קמה

וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

God's Voice

What would it mean for us to hear God's voice?

The Bible offers two different scenes of revelation. The people Israel hear God's voice on Sinai amidst thunder and lightning (Exodus 19). Yet, pointedly, Elijah, the only prophet (other than Moses) who also experiences a revelation at Sinai, comes to understand that God is not in the thunder and lightning, but in the "still small voice"—or, as in the current Jewish Publication Society translation, "a soft murmuring sound," or perhaps as an alternate translation would have it, in "the thin sound of silence" (1 Kings 19:12)—the profusion of translations indicating in themselves the plurality of ways we each may hear what impels us from within, or without.

The voice we hear may come to us as a surprise—in moments of distress, at times when we are still and alone, when we are on a journey. Or we may hear the voice when we have engaged in extensive preparations, meditating, thinking, praying, or fasting. We may hardly hear it, yet it can be shattering, thunderous—sending us on our way, impelling us, allowing us to see clearly what we had not seen before at all.

Returning the Torah

We rise as the ark is opened.
Leader:

Celebrate the name of Adonai; God's name alone is exalted.

Congregation:

God's glory encompasses heaven and earth; God extols the faithful—raising up Israel, the people God keeps close. Halleluyah!

Hodo al eretz v'shamayim, va-yarem keren l'amo, t'hilah l'khol ḥasidav, livnei yisrael am k'rovo. Hal'luyah!

A PSALM OF DAVID

Acclaim Adonai, children of the Divine; acclaim Adonai, with honor and strength.
Acclaim Adonai, with the honor due God's name; bow before Adonai in the splendor of the sanctuary.
The voice of Adonai thunders over the waters; God, glorious, thunders—Adonai, over the great sea.
The voice of Adonai, with all its power; the voice of Adonai, with all its majesty; the voice of Adonai shatters the cedars.
Adonai shatters the cedars of Lebanon—making the trees dance like calves, the mountains of Lebanon and Sirion like wild bulls.
The voice of Adonai forms flames of fire; the voice of Adonai convulses the wilderness, Adonai convulses the wilderness of Kadesh.
The voice of Adonai makes hinds calve and strips forests bare, and in God's sanctuary all acknowledge the glory of God.
Adonai was enthroned above the flood waters: enthroned, Adonai is eternally sovereign.
Adonai will grant strength to God's people; Adonai will bless them with peace.

Mizmor l'david.
Havu ladonai b'nei eilim, havu ladonai kavod va-oz.
Havu ladonai k'vod sh'mo, hishtaḥavu ladonai b'hadrat kodesh.
Kol Adonai al ha-mayim, El ha-kavod hirim, Adonai al mayim rabim.
Kol Adonai ba-ko·aḥ, kol Adonai be-hadar, kol Adonai shover arazim, va-y'shabeir Adonai et arzei ha-l'vanon. Va-yarkidem k'mo eigel, l'vanon v'siryon k'mo ven re'eimim. Kol Adonai ḥotzev lahavot esh, kol Adonai yaḥil midbar, yaḥil Adonai midbar kadesh. Kol Adonai y'ḥolel ayalot. Va-yeḥesof y'arot u-v'heikhalo kulo omer kavod.
Adonai la-mabul yashav, va-yeishev Adonai melekh l'olam.
Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

Psalm 29

הַכְנָסַת הַתּוֹרָה

We rise as the ark is opened.
Leader:

יְהַלְלוּ אֶת־שֵׁם יהוה כִּי נִשְׂגָּב שְׁמוֹ לְבַדּוֹ.

Congregation:

הוֹדוֹ עַל אֶרֶץ וְשָׁמָיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל־חֲסִידָיו, לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ, הַלְלוּיָהּ.

מִזְמוֹר לְדָוִד

הָבוּ לַיהוה בְּנֵי אֵלִים, הָבוּ לַיהוה כָּבוֹד וָעֹז,
הָבוּ לַיהוה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת קֹדֶשׁ.
קוֹל יהוה עַל הַמָּיִם,
אֵל הַכָּבוֹד הִרְעִים, יהוה עַל מַיִם רַבִּים.
קוֹל יהוה בַּכֹּחַ,
קוֹל יהוה בֶּהָדָר, קוֹל יהוה שֹׁבֵר אֲרָזִים,
וַיְשַׁבֵּר יהוה אֶת־אַרְזֵי הַלְּבָנוֹן.
וַיַּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשִׂרְיֹון כְּמוֹ בֶן־רְאֵמִים.
קוֹל יהוה חֹצֵב לַהֲבוֹת אֵשׁ,
קוֹל יהוה יָחִיל מִדְבָּר, יָחִיל יהוה מִדְבַּר קָדֵשׁ,
קוֹל יהוה יְחוֹלֵל אַיָּלוֹת.
וַיֶּחֱשֹׂף יְעָרוֹת, וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד.
יהוה לַמַּבּוּל יָשָׁב, וַיֵּשֶׁב יהוה מֶלֶךְ לְעוֹלָם.
יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם.

תהלים כט

EXTOL יְהַלְלוּ. Psalm 148:13–14. The practice of reciting these verses while returning the Torah to the ark is mentioned in the earliest prayerbooks.

PSALM 29. Psalm 29 was chosen to accompany the procession of the Torah as it is returned to the ark on Shabbat morning because of the predominant image of the voice of God. The phrase *kol Adonai* ("the voice of God")—which was identified by the ancient rabbis with the revelation of God's word on Sinai—is repeated seven times in this psalm. The thunder and lightning described here evoke the scene of the revelation at Sinai in Exodus 19; the Bible identifies Kadesh with the Sinai desert.

Biblical scholars see the psalm as a depiction of a storm coming in from the Mediterranean, passing over the mountains of Lebanon—cedars top those high mountains and are among the world's sturdiest and longest-lived trees—and moving over the fertile land and then through the desert.

The psalm begins with reference to the waters of the Mediterranean Sea and ends with God enthroned above the primal waters of creation. It also begins with an angelic chorus praising God and toward the end mentions the human chorus praising God in the Temple. Thus earth and heaven, the human and the Divine, are joined.

We began the Torah service with verses marking a royal procession and now, as the Torah is returned to the ark after it has been read to the congregation, we end with verses depicting God as enthroned as the "eternal sovereign."

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Returning the Torah

Returning the Torah to the ark may be a bittersweet moment. On the one hand, we may feel satisfaction that we have been instructed through the Torah service, that we have read its teaching and engaged with it; on the other hand, we may feel that we have not had enough, that a friend is leaving us, as if returning home after having spent just an hour with us. Perhaps that is why so many of the verses chosen for this moment are those of longing—longing for redemption, longing for a time gone by. Equally, there is the knowledge that the Torah is a scroll, that there are chapters now hidden that have yet to be unrolled. What we have glimpsed is only a partial view of the Teaching; more is yet to be revealed.

The Torah scroll is placed in the ark. Personal meditations, such as those found on page 169, may also be recited here.

Whenever the ark was set down, Moses would say:
ADONAI, may You dwell among the myriad families of the people Israel.
Return, ADONAI, to Your sanctuary, You and Your glorious ark.
Let Your priests be robed in righteousness,
and Your faithful sing for joy.
For the sake of David, Your servant,
do not turn away from Your anointed.
▶ I have given you a precious inheritance:
do not forsake My teaching.
It is a tree of life for those who grasp it,
and all who hold onto it are blessed.
Its ways are pleasant, and all its paths are peace.
Turn us toward You, ADONAI, and we will return to You;
make our days seem fresh, as they once were.

▶ Ki lekaḥ tov natati lakhem, torati al ta·azovu.
Etz ḥayim hi la-maḥazikim bah, v'tom'kheha me'ushar.
D'rakheha darkhei no·am, v'khol n'tivoteha shalom.
Hashiveinu Adonai eilekha v'nashuvah, ḥadesh yameinu k'kedem.

The ark is closed.

Ḥatzi 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.*

The Torah scroll is placed in the ark. Personal meditations, such as those found on page 169, may also be recited here.

וּבְנֻחֹה יֹאמַר: שׁוּבָה יהוה רִבְבוֹת אַלְפֵי יִשְׂרָאֵל.
קוּמָה יהוה לִמְנוּחָתֶךָ, אַתָּה וַאֲרוֹן עֻזֶּךָ.
כֹּהֲנֶיךָ יִלְבְּשׁוּ צֶדֶק, וַחֲסִידֶיךָ יְרַנֵּנוּ.
בַּעֲבוּר דָּוִד עַבְדֶּךָ, אַל תָּשֵׁב פְּנֵי מְשִׁיחֶךָ.
◀ כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל תַּעֲזֹבוּ.
עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתֹמְכֶיהָ מְאֻשָּׁר.
דְּרָכֶיהָ דַרְכֵי נֹעַם, וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם.
הֲשִׁיבֵנוּ יהוה אֵלֶיךָ וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

The ark is closed.

חֲצִי קַדִּישׁ

Leader:
יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Leader:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָּא מִן כָּל־ [*on Shabbat Shuvah we substitute:* לְעֵלָּא לְעֵלָּא מִכָּל־]
בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

WHENEVER THE ARK WAS SET DOWN וּבְנֻחֹה יֹאמַר. Numbers 10:36. As the Torah completes its circuit through the synagogue, we recall Moses' words when the people finished a stage in their journey through the wilderness and came to rest in a new camp. This verse and the ones that follow (Psalm 132:8–10 and Proverbs 4:2) can also serve to refer to our own inner journey: we are accompanied now by Torah.

Only the first and last verse are recited in all rites; the others were added in many communities in the late Middle Ages.

IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ. Proverbs 3:18. The Torah handles are called *atzei ḥayim*, "trees of life," and this verse is the source of the custom of holding on to them as we recite the *b'rakhot* over the Torah. Thus, by studying Torah and by physically holding on to it, we both figuratively and literally "grasp" the tree of life.

ITS WAYS ARE PLEASANT, AND ALL ITS PATHS ARE PEACE דְּרָכֶיהָ דַרְכֵי נֹעַם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם. Proverbs 3:17. In their context, these two verses from Proverbs refer to wisdom, *ḥokhmah*. The ancient rabbis associated wisdom with Torah. As we put away the Torah, we pray that our study of Torah should provide us with the wisdom to promote a life characterized by pleasantness and the pursuit of peace.

TURN US TOWARD YOU, ADONAI הֲשִׁיבֵנוּ יהוה אֵלֶיךָ. Significantly, this final verse is taken from Lamentations (5:21), the book of mourning for the destruction of Jerusalem. We end the Torah service with a prayer for the reconciliation of God and Israel.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The Musaf Amidah for Shabbat

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) aloud and the Amidah is then recited silently (a practice called "heicha kedushah" in Yiddish). The sign ☩ indicates the places to bow. The Amidah concludes on page 192.

[*Leader:* 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.

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.

On Shabbat Shuvah we add:

Remember us for life, Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, God of life.

God of Our Ancestors

God can be perceived in almost infinite ways. Certainly each of our biblical ancestors experienced God differently, and the Kabbalists understood their personal stories as reflecting different understandings of the Divine. In their thinking, Abraham's kindly love and compassion, demonstrated by his welcoming of strangers and his defense of the righteous who may have been living in Sodom, came to personify God's love and kindness. Isaac's binding personifies the perception of an aspect of God as awe-inspiring and as placing limits on existence. Jacob was able to achieve balance: he led a troubled life yet survived, and was able to experience joy and fulfillment at the end of his life. In Kabbalah, that balance was understood to be at the very center of the nature of the Divine.

Added to these, we might imagine other human traits that are also Godly. We can picture Sarah as someone who perseveres and then appreciates her blessing and guards it carefully—emulating the God who is a protector and redeemer; Rebecca as one who takes the lead, knowing what needs to be done—the mover of history; Leah as a woman who suffers in life yet sustains a family—symbolizing the God who is with us in our suffering; and Rachel as one who has a short but passionate life—reflecting the God who loves deeply. Each of us experiences the universe and the presence of God differently. Our biblical ancestors reflect different ways of walking with God—and provide us with different models for our own journeys.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

מוסף לשבת: עמידה

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) aloud and the Amidah is then recited silently (a practice called "heicha kedushah" in Yiddish). The sign ☩ indicates the places to bow. The Amidah concludes on page 192.

[*Leader:* כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ.

With Patriarchs:

☩ בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וֵאלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חַסְדֵי אָבוֹת,
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

With Patriarchs and Matriarchs:

☩ בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת [וְאִמָּהוֹת],
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On Shabbat Shuvah we add:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

THE MUSAF AMIDAH. On Shabbat and festivals, an extra sacrifice was offered in the Temple. Since the destruction of the Temple, we offer a gift of prayer to mark the specialness of the day: an additional service called Musaf, which consists entirely of an Amidah, a personal moment of prayer. The Amidah always contains three introductory *b'rakhot* and three concluding *b'rakhot*. On Shabbat, a middle *b'rakhah* celebrates the specialness and sanctity of the day.

AS I PROCLAIM כִּי שֵׁם יהוה אֶקְרָא. Deuteronomy 32:3. Most likely, this verse was originally inserted into the Amidah as an instructional phrase to be recited by the leader, asking the congregation to respond with "Amen" to the *b'rakhot* that follow. Thus it means: "When I proclaim God's name, 'Adonai,' you should respond by acknowledging God as well"—that is, by answering "Amen" to each *b'rakhah* and by responding when God's personal name (Adonai) is mentioned: *barukh hu u-varukh sh'mo* ("Blessed be God and blessed be God's name").

GREAT, MIGHTY, AWE-INSPIRING הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. This phrase is a quotation from Deuteronomy 10:17–18, where God is described as impartial, not favoring anyone.

TRANSCENDENT GOD אֵל עֶלְיוֹן. This name for God, *El Elyon*, is first used in the Torah (Genesis 14:18–19) by Melchizedek, the King of Salem, which classical Jewish commentators identified with Jerusalem. Including his words in our prayer thus hints at a vision of a restored Jerusalem, welcoming all who call upon God by whatever name.

LOVINGLY בְּאַהֲבָה. So much of this blessing has been about love: God's love and kindness for all, our ancestors' acts of love and kindness, and the redemption that will be achieved through love. To emphasize this idea, the Hebrew text places the word *ahavah*, "love," as the very last word of this opening sentence.

With Patriarchs:
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה,
מָגֵן אַבְרָהָם.

With Patriarchs and Matriarchs:
מֶלֶךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה,
מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֵּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

From Sh'mini Atzeret until Pesaḥ:
מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
From Pesaḥ until Sh'mini Atzeret, some add:
[מוֹרִיד הַטָּל]

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat Shuvah we add:
מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה, מְחַיֵּה הַמֵּתִים.

When the Amidah is recited silently, continue on page 188a with אַתָּה קָדוֹשׁ.

SHIELD OF ABRAHAM מָגֵן אַבְרָהָם. After Genesis 15:1.

GUARDIAN OF SARAH וּפוֹקֵד שָׂרָה. After Genesis 21:1.

YOU ARE MIGHTY אַתָּה גִּבּוֹר. This second *b'rakhah* describes God's presence and activity in the world, centering on God's kindness and care for the vulnerable and powerless. It first describes God as nurturing all of life, then more specifically as concerned with injustice. The *b'rakhah* concludes with mention of the dead, for even they—the most powerless—are in God's care.

GIVE LIFE TO THE DEAD מְחַיֵּה מֵתִים. To be sure, the primary use of this phrase was in reference to the afterlife, but the rabbis of the Talmud also understood it to refer to a spiritual revival in this world. Thus, the *b'rakhah* recited upon greeting a friend whom one has not seen for a year utilizes this phrase, "who gives life to the dead" (Babylonian Talmud, Berakhot 58b). Similarly, Ḥasidic texts speak of reviving the parts of ourselves that have lost their vitality, as bringing life to that which has been deadened.

SHABBAT SHUVAH. On the Shabbat between Rosh Hashanah and Yom Kippur, we add prayers asking that we may be granted a good and long life.

The First and Second B'rakhot

The 20th-century talmudist Joseph B. Soloveitchik notes that the first two blessings of the Amidah evoke distinctly different ways of relating to the Divine. In the first blessing (*Avot*/Our Ancestors), we see ourselves as heirs. We address God with the dignity and confidence—as well as responsibility—of a covenantal partner. God blessed our ancestors and will continue to bless us, for we inherit what they wrought. In the second blessing, our situation is radically altered: we experience our human vulnerability and our dependence on God; we call upon God for help. Our service to God emerges from both ways of deliberating on the human condition—our own inner sense of dignity and confidence, and the consciousness of our vulnerability and finitude—often experienced at the same time.

With Patriarchs:
You are the sovereign
who helps and saves
and shields.
ℸ *Barukh atah* ADONAI,
Shield of Abraham.

With Patriarchs and Matriarchs:
You are the sovereign
who helps and guards,
saves and shields.
ℸ *Barukh atah* ADONAI,
Shield of Abraham and
Guardian of Sarah.

Second B'rakhah: God's Saving Care

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

From Sh'mini Atzeret until Pesaḥ:
You cause the wind to blow and the rain to fall,

[*From Pesaḥ until Sh'mini Atzeret, 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 ḥayim b'ḥesed,
m'ḥayeih meitim b'raḥamim rabim,
somekh noflim v'rofei ḥolim u-matir asurim,
u-m'kayem emunato lisheinei afar.
Mi khamokha ba-al g'vurot umi domeh lakh,
melekh meimit u-m'ḥayeh u-matzmiaḥ y'shuah.

On Shabbat Shuvah we add:
Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

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 188a with "Holy are You."

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Where Is the Place of God's Glory?

Once, the Ḥasidic master Menaḥem Mendel of Kotzk startled his Ḥasidim by asking, "Where is God's dwelling place?" Some answered that it is in heaven. Some simply said that no human can know. Menaḥem Mendel then said, "It is wherever we will let God in."

Return, O My Soul

Return, O my soul, to
your resting place,
sit beside the divine
throne, always,
spurn earthly places,
ascend on high,
take what you can from
there,
bow to God, honor the
Divine,
supplant the angels giving
praise.

—YEHUDAH HALEVI

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited standing. Indeed, since we imitate the song of the angels, the tradition recommends standing like angels, with feet together. It is recited only with a minyan.

We revere and sanctify You on earth as Your name is sanctified in heaven, as Your prophet Isaiah described:
Each cried out to the other:

"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.

God's glory fills the universe. One angelic chorus asks, "Where is the place of God's glory?" Another responds:

"Praised is Adonai's glory wherever God dwells."

Barukh k'vod Adonai mimkomo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God's oneness, reciting the Sh'ma:

"Hear, O Israel, Adonai is our God, Adonai is one."

Sh'ma yisrael, Adonai eloheinu, Adonai eḥad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives: "I, Adonai, am your God."

Hu eloheinu, hu avinu, hu malkeinu, hu moshi·einu,
v'hu yashmi·einu b'raḥamav sheinit l'einei kol ḥai,
lihyot lakhem leilohim. Ani Adonai eloheikhem.

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, hal'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.

L'dor vador nagid godlekha, u-l'netzaḥ n'tzaḥim k'dushat'kha nakdish,
v'shivḥakha eloheinu mi-pinu lo yamush l'olam va-ed,
ki El melekh gadol v'kadosh atah.

Barukh atah Adonai, the Holy God.

On Shabbat Shuvah we substitute: *Barukh atah Adonai*, the Holy Sovereign.

We continue on the next page with the Fourth B'rakhah, "You established Shabbat."

The Kedushah is recited standing. Indeed, since we imitate the song of the angels, the tradition recommends standing like angels, with feet together. It is recited only with a minyan.

נַעֲרִיצְךָ וְנַקְדִּישְׁךָ כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ הַמַּקְדִּישִׁים
שִׁמְךָ בַּקֹּדֶשׁ, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יהוה צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מָלֵא עוֹלָם, מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה,
אַיֵּה מְקוֹם כְּבוֹדוֹ, לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יֶפֶן בְּרַחֲמִים, וְיָחֹן עַם הַמְיַחֲדִים שְׁמוֹ עֶרֶב
וָבֹקֶר בְּכָל־יוֹם תָּמִיד, פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל, יהוה אֱלֹהֵינוּ, יהוה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מַלְכֵּנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְעֵינֵי כָל־חָי,
לִהְיוֹת לָכֶם לֵאלֹהִים.

אֲנִי יהוה אֱלֹהֵיכֶם.

וּבִדְבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ,
וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה.
בָּרוּךְ אַתָּה יהוה, הָאֵל הַקָּדוֹשׁ.

On Shabbat Shuvah we substitute: בָּרוּךְ אַתָּה יהוה, הַמֶּלֶךְ הַקָּדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, תִּכּוֹנֵן שַׁבָּת.

THE KEDUSHAH is composed of an interweaving of two prophetic visions: that of Isaiah, who witnessed the angels singing "Holy, holy, holy," and that of Ezekiel, who heard the angels cry "Praised is Adonai's glory wherever God dwells." In heaven, one chorus of angels responds to another; on earth, leader and congregation respond to each other. Additionally, in the version of the Kedushah recited at each Musaf service, Israel's recitation of the Sh'ma is offered as a counterpoint to the angelic praise. Ultimately, our prayer brings heaven and earth into a momentary unity, when we recite the angelic prayer while proclaiming Israel's credo of one God. The quotation from Isaiah, remarking that "each cries out to the other," thus has a dual meaning in the liturgy: one chorus of angels responds to the other in agreement, and heaven and earth stand in agreement with each other, both acknowledging God's presence.

WHEREVER GOD DWELLS מִמְּקוֹמוֹ. As noted above, the Kedushah combines two different prophetic visions: that of Isaiah and that of Ezekiel. By placing these biblical verses side by side, the Kedushah acknowledges both God's immanence, a palpable presence, and God's transcendence, the knowledge that the Divine is beyond our understanding. Thus, we say "The whole world is filled with God's glory," and we then immediately praise God "wherever God dwells."

WILL . . . PROCLAIM וְהוּא יַשְׁמִיעֵנוּ. The relationship of God and humanity is manifested by a reciprocal call and response. On the one hand, God calls to us and we respond to that calling. At the same time, we call to God and God responds by bringing redemption.

YET AGAIN שֵׁנִית. Literally, "a second time." The first redemption was the exodus from Egypt. Much of Jewish theology maintains the perspective that we exist between the promise of freedom announced in the exodus and its eventual fulfillment in the messianic era.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

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.

On Shabbat Shuvah we substitute:
Barukh atah ADONAI, the Holy Sovereign.

Fourth B'rakhah: The Celebration of Shabbat

For an alternate version of this b'rakhah, not centered on sacrifices, continue on the next page.

SHABBAT AND THE TEMPLE SERVICE

You established Shabbat and desired its offerings. You prescribed the details of its service and the order of the libations. Those who take pleasure in Shabbat inherit eternal glory. Those who savor Shabbat truly merit life; those who love its teachings have chosen to join in its greatness. ADONAI our God, it was at Sinai that You commanded its observance and commanded our ancestors to offer an additional appropriate sacrifice on Shabbat.

May it be Your will, ADONAI our God and God of our ancestors, who restores their descendants to their land, to lead us there in joy and to plant us in our borders, where our ancestors once offered to You their sacrifices: the daily sacrifices in their proper order, as well as the additional offerings prescribed for holy days. Lovingly, the additional Shabbat sacrifices were offered there as You commanded, fulfilling the words spoken in revelation and written down by Moses, your servant, in Your Torah:

> On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering and with the proper libation—a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

We continue on page 189.

A Meditation

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], יַעֲלֶה לְפָנֶיךָ
זִכְרוֹן אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
בִּימֵי קֶדֶם, בְּעָמְדָם לְפָנֶיךָ
בְּחַצְרוֹת קָדְשֶׁךָ.
מָה רַבָּה אַהֲבָתָם לָךְ, בַּהֲבִיאָם
לְפָנֶיךָ אֶת־קָרְבְּנוֹתֵיהֶם מִדֵּי
שַׁבָּת בְּשַׁבָּתוֹ.
אָנָּא יהוה אֱלֹהֵינוּ, הַאָצֵל
עָלֵינוּ מֵרוּחָם רוּחַ דַּעַת
וְיִרְאַת יהוה.
כֵּן נִזְכֶּה לְמַלֵּא חוֹבוֹתֵינוּ
לְבִנְיַן אַרְצְךָ וּלְחַדּוּשׁ בֵּית
חַיֵּינוּ, וְיִתְבָּרְכוּ בָּנוּ כָּל־
מִשְׁפְּחוֹת הָאֲדָמָה.

Our God and God of our ancestors, may You call to mind our ancestors as they appeared in Your holy Temple, in ancient times: how deep their love of You as they brought their offerings to You each Shabbat. Please, Adonai our God, grant us a similar spirit to be in relation to You and in awe of You. May we fulfill our duty toward the rebuilding of Your holy land, renewing the wellsprings of our lives, that we may ever be a blessing to all the peoples of the earth.

—ROBERT GORDIS

The Meaning of Sacrifices for the Contemporary Believer

Most contemporaries understand the demand for the return of sacrifice metaphorically. It may mean, as William James offered, "the sacrifice of the heart, the sacrifice of the inner ego." Even traditionalists who believe in the efficacy of sacrifice might say that atonement for sin and the soul's purification, the aim of sacrifice, can be achieved through the overcoming of arrogance and the diminution of the ego. As Martin Buber expressed it, "Truly there is no cosmos for the human being except when the totality is made home, a temple in which one offers one's sacrifice."

—ADMIEL KOSMAN

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

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה.
בָּרוּךְ אַתָּה יהוה, הָאֵל הַקָּדוֹשׁ.

On Shabbat Shuvah we substitute:
בָּרוּךְ אַתָּה יהוה, הַמֶּלֶךְ הַקָּדוֹשׁ.

For an alternate version of this b'rakhah, not centered on sacrifices, continue on the next page.

תִּכַּנְתָּ שַׁבָּת רָצִיתָ קָרְבְּנוֹתֶיהָ,
צִוִּיתָ פְּרוּשֶׁיהָ עִם סִדּוּרֵי נְסָכֶיהָ.
מְעַנְּגֶיהָ לְעוֹלָם כָּבוֹד יְנָחֲלוּ, טוֹעֲמֶיהָ חַיִּים זָכוּ,
וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גְּדֻלָּה בָּחָרוּ.
אָז מִסִּינַי נִצְטַוּוּ עָלֶיהָ וַתְּצַוֵּם יהוה אֱלֹהֵינוּ
לְהַקְרִיב בָּהּ קָרְבַּן מוּסַף שַׁבָּת כָּרָאוּי.

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], הַמֵּשִׁיב בָּנִים לִגְבוּלָם,
שֶׁתַּעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ וְתִטָּעֵנוּ בִּגְבוּלֵנוּ,
שֶׁשָּׁם עָשׂוּ אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְפָנֶיךָ
אֶת־קָרְבְּנוֹתֵיהֶם, תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם.
וְאֶת־מוּסַף יוֹם הַשַּׁבָּת הַזֶּה עָשׂוּ וְהִקְרִיבוּ
לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ, כַּכָּתוּב בְּתוֹרָתֶךָ,
עַל יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם,
וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ.
עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ, עַל עֹלַת הַתָּמִיד וְנִסְכָּהּ.

We continue on page 189.

YOU ESTABLISHED SHABBAT תִּכַּנְתָּ שַׁבָּת. A reverse alphabetical acrostic celebrating Shabbat. In one version it concludes with the words אָז מִסִּינַי נִצְטַוּוּ צִוִּיתָ פְּעָלֶיהָ כָּרָאוּי, "it was at Sinai that You commanded its proper service"—thus incorporating into the acrostic not only the twenty-two letters of the Hebrew alphabet, but also the five "final" letters—the ones that have a distinct shape when they appear as the last letter of a word.

DESIRED ITS OFFERINGS רָצִיתָ קָרְבְּנוֹתֶיהָ. Although slaughter and sacrifice would normally be considered a violation of the laws of Shabbat, God is pleased with this offering on Shabbat—for the sacrifices are offered in the service of God. (*Jacob Emden*)

THOSE WHO TAKE PLEASURE IN SHABBAT מְעַנְּגֶיהָ. The language of this paragraph is based on midrashim interpreting the verse from Isaiah: "If you call Shabbat a delight (*oneg*), Adonai's holy day honored . . . then you shall rejoice with Adonai…" (58:13–14).

SPOKEN IN REVELATION מִפִּי כְבוֹדֶךָ. More literally, "spoken by Your glory." The Book of Exodus describes God's "glory" (*kavod*), perhaps imagined as a dense cloud, descending on Mount Sinai. A voice is heard through the cloud but God is not seen. The liturgy follows the biblical text in putting a veil between God's revelation and human understanding.

ON SHABBAT וּבְיוֹם הַשַּׁבָּת. Numbers 28:9–10.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The Gift of Shabbat

A Ḥasidic teaching: On Shabbat, the hidden light of the world is revealed.

A Shabbat Meditation

בְּיוֹם שַׁבָּת קֹדֶשׁ זֶה,
אַתָּה, אֱלֹהַי, צִלִּי,
צֵל חוֹבֵק אֶת בּוּדִּי
גּוּפִי שָׁט בְּמַעֲבֵה רוּחֶךָ
וִיהִי רָצוֹן שֶׁאַקְבִּיץ
רוּחֲךָ בְּקִרְבִּי
לְמַעַן תִּהְיֶה לִי מַצְפֵּן
וּתְכַוֵּן לִי דַּרְכִּי
כִּי תַגְעֶנָה רַגְלַי עוֹד
עֲלֵי אֲדָמוֹת
וְהֲלָאָה אֵלֵךְ—

On this day of rest, the holy Shabbat,
You are my shadow,
a shadow completely enveloping me.
My body moves within Your spirit.
May it be Your will that I gather Your spirit within me
so that You be my compass
pointing my way,
as my feet again touch ground
and I move on—

—EDWARD FELD

AN ALTERNATE

Fourth B'rakhah: The Celebration of Shabbat

THE DREAM OF REDEMPTION

You established Shabbat, exalted its holiness,
prescribed its observance, bestowed it as Your treasured delight.
Those who take pleasure in Shabbat inherit eternal glory;
those who savor Shabbat truly merit life;
those who love its teaching have chosen to join in its greatness.
For at Sinai the shoot of redemption was planted for us and for the world.

May it be Your will, ADONAI our God and God of our ancestors,
that we may be led to our land,
and planted within our borders, in wholeness and in peace,
singing joyfully with voices of gladness,
filled with love and friendship.
May we walk together by the light of Your countenance,
all of us living lives of righteousness and justice,
love and compassion,
as Your prophet Isaiah proclaimed:
"There shall not be evil or destruction on My holy mountain,
for the world shall be filled with the knowledge of God,
as the waters fill the sea."
"Thus shall ADONAI be an eternal light for us, and your God shall be your glory."

AN ALTERNATE

תִּבַּנְתָּ שַׁבָּת, רוֹמַמְתָּ קְדֻשָּׁתָהּ, צִוִּיתָ פִּקּוּדֶיהָ,
עֵדֶן סְגֻלָּתְךָ נָתַתָּ. מְעַנְּגֶיהָ לְעוֹלָם כָּבוֹד יִנְחָלוּ,
טוֹעֲמֶיהָ חַיִּים זָכוּ, וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גִּדְּלָה בָּחֲרוּ.
אָז מִסִּינַי נִטַּע צִיץ פְּדוּת לָנוּ וּלְעוֹלָמֶיךָ.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], שֶׁתּוֹלִיכֵנוּ לְאַרְצֵנוּ וְתִטָּעֵנוּ בִּגְבוּלֵנוּ,
בִּתְמִימוּת וּבְשָׁלוֹם בִּרְנָנָה וּבְקוֹל שִׂמְחָה,
מְלֵאִים אַהֲוָה וְאַהֲבָה.
נֵלֵךְ יַחַד בְּאוֹר פָּנֶיךָ,
וְנִחְיֶה כֻּלָּנוּ בְּצֶדֶק וּבְמִשְׁפָּט,
בְּחֶסֶד וּבְרַחֲמִים,
וְכֵן כָּתוּב עַל יַד נְבִיאֶךָ:
לֹא יָרֵעוּ וְלֹא יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי,
כִּי מָלְאָה הָאָרֶץ דֵּעָה אֶת־יהוה, כַּמַּיִם לַיָּם מְכַסִּים.
וְהָיָה לָךְ יהוה לְאוֹר עוֹלָם וֵאלֹהַיִךְ לְתִפְאַרְתֵּךְ.

ALTERNATE BLESSING. Both the Rabbinical Assembly's *Siddur Sim Shalom* and the Israeli Masorti *Siddur Va'ani Tefillati* have offered revisions of this *b'rakhah* emphasizing elements of universal redemption rather than the restoration of Temple offerings. The accompanying prayers written by Simcha Roth and Ze'ev Kainan, under the direction of the editors of this volume, follow in that tradition.

This alternate rendering emphasizes Shabbat as a taste of redemption, and it sees the return to the land as an opportunity to fulfill the prophetic vision of redemption, in which the world will be characterized by peace and justice.

YOU ESTABLISHED SHABBAT תִּבַּנְתָּ שַׁבָּת. A reverse alphabetical acrostic celebrating Shabbat, which concludes with four of the five Hebrew letters that are written differently when they occur at the end of a word.

TRULY MERIT LIFE חַיִּים זָכוּ. The fullness of life is only experienced when we develop our spiritual capacities. It is on Shabbat that we come to understand what this fullness might contain, for on Shabbat we stand back to ponder, study, and pray; our community gathers; we meet with friends and family; and we feel rested and sated.

MAY IT BE YOUR WILL יְהִי רָצוֹן מִלְּפָנֶיךָ. Musaf is recited at the height of the day, when we experience ourselves as fully encompassed by Shabbat. Classically this was a time that stirred messianic yearnings, for the peacefulness of this moment evoked dreams of a more permament peace. Based on prophetic visions of the future, this alternate *b'rakhah* expresses our own yearnings for a time when justice and compassion will reign, when the people Israel will be reconciled with one another and with the world, and when peace will be established—a lasting peace that is not merely a cessation of war and armed conflict, but a peace that brings joy to every inhabitant of the world and reflects the light of God shining on earth. According to Rav (3rd century, Babylonia), one should include in the Musaf Amidah some thought that was not expressed earlier in the Arvit or Shaḥarit Amidah (Talmud of the Land of Israel, Berakhot 4:6).

SINGING JOYFULLY WITH VOICES OF GLADNESS בִּרְנָנָה וּבְקוֹל שִׂמְחָה. The prophets announce that the return to Zion will be accompanied with song and shouts of joy. The language here resonates with Isaiah 51:3, "gladness and joy shall abide there . . . and the sound of music."

RIGHTEOUSNESS AND JUSTICE בְּצֶדֶק וּבְמִשְׁפָּט. From Hosea 2:21. Hosea further declares (6:6): "For it is kindly love that I desire, not sacrifice; the knowledge of God more than burnt offerings."

THERE SHALL NOT BE EVIL לֹא יָרֵעוּ. From Isaiah 11:9.

THUS SHALL ADONAI וְהָיָה לָךְ יהוה. From Isaiah 60:19.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

What We Strive For

The realm of mystery tells us, You live in a world full of light and life.

Know the great reality, the richness of existence that you always encounter. Contemplate its grandeur, its beauty, its precision and its harmony . . .

The perception that dawns on a person to see the world not as finished, but as in the process of continued becoming, ascending, developing—this changes him from being "under the sun" to being "above the sun," from the place where there is nothing new to the place where there is nothing old, where everything takes on new form. The joy of heaven and earth abides in him as on the day they were created . . .

In every corner where you turn, you are dealing with realities that have life; you always perform consequential acts, abounding with meaning and with the preciousness of vibrant life. In everything you do, you encounter sparks full of life and light, aspiring to rise toward the heights. You help them and they help you . . .

The time that is an uninterrupted Sabbath on which eternal peace shines, is the day when, by the nature of its creation, there pulsates a continued thrust for newness. It needs no end, no termination. It is the choicest of days, an ornament of beauty, the source of all blessings.

—ABRAHAM ISAAC KOOK
(*translated by Ben Zion Bokser*)

All services continue here:

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a symbol of the work of creation.

Yism'ḥu v'malkhut'kha shomrei shabbat v'korei oneg, am m'kadshei sh'vi·i, kulam yisbe'u v'yitangu mi-tuvekha, u-va-sh'vi·i ratzita bo v'kidashto, ḥemdat yamim oto karata, zeikher l'ma·aseih v'reishit.

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.

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

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.

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.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

All services continue here:

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג,
עַם מְקַדְּשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ,
וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ,
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ, זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
רְצֵה בִמְנוּחָתֵנוּ,
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שַׂבְּעֵנוּ מִטּוּבֶךָ, וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ,
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת,
וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ,
וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.
בָּרוּךְ אַתָּה יהוה, מְקַדֵּשׁ הַשַּׁבָּת.

רְצֵה, יהוה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,
וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ,
וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן,
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.
וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

THOSE WHO OBSERVE SHABBAT SHALL REJOICE יִשְׂמְחוּ בְמַלְכוּתְךָ. The Musaf liturgy here conceives of Shabbat as a symbol of the world we hope to achieve: a world at peace, in which we feel fulfilled and satiated with goodness.

OUR GOD AND GOD OF OUR ANCESTORS אֱלֹהֵינוּ וֵאלֹהֵי [וְאִמּוֹתֵינוּ] אֲבוֹתֵינוּ. The blessing culminates in a series of requests, all of a spiritual nature.

GLADDEN US WITH YOUR DELIVERANCE שַׂמְּחֵנוּ בִּישׁוּעָתֶךָ. In the Sephardic version of this prayer, we ask that God "gladden our soul" (וְשַׂמַּח נַפְשֵׁנוּ). Similarly, Rav Amram's siddur (9th century) has the word "heart." God's deliverance is seen as a spiritual victory.

GRANT THAT WE INHERIT וְהַנְחִילֵנוּ. Shabbat is seen as a gift.

EMBRACE רְצֵה. Intimacy with God, a sense of God's closeness and embrace, an existential realization that we are not alone—these are the answers to our prayers, not the specific fulfillment of a verbal request. (*Bradley Shavit Artson*)

RESTORE WORSHIP TO YOUR SANCTUARY וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ. In exile, our relationship with God cannot be fulfilled. Yearning for the restoration of the Temple expresses the wish for a more direct relationship with God.

Thanksgiving

How great my joy that I
dwell with You—
and thinking of You, my
troubles flee.
For Your love and kindness
I owe so much,
but all I can offer are
prayers recited thank-
fully.

Heavens cannot contain
You;
how could my ideas?
Teach me what may please
You,
that I may do what to You
is dear.
Take my praise as a rightful
offering,
consider it as sacrifices
of old.
Pure of Vision, open Your
eyes to my suffering,
let Your light illumine
what I fail to see.
Let Your kindness and love
favor me.
Let them cover my sins,
that they not be seen.

And as Your name is held
in my heart,
may my spirit in Your
hands be.

—SOLOMON IBN GABIROL

Thanksgiving

The older we get, the greater becomes our inclination to give thanks, especially heavenwards. We feel more strongly than we could possibly have ever felt before that life is a gift. . . .

But we also feel, again and again, an urge to thank our fellow, even if he or she has not done anything special for us. For what, then? For being truly present when we are together; for opening his eyes, and not mistaking me for someone else; for opening her ears, and listening carefully to what I had to say to her; indeed, for opening up to me what I really wanted to address—a securely locked heart.

—MARTIN BUBER (*adapted*)

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 service 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.

On Ḥanukkah we add Al Hanissim on page 430.

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

On Shabbat Shuvah we add:
And inscribe all the people of Your covenant for a good life.

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, שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ
אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ
שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת,
עֶרֶב וָבֹקֶר וְצָהֳרָיִם. ◄ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם, כִּי לֹא תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ.

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

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ, יוֹצֵר
בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ,
עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף
גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ,
וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בָּרוּךְ אֵל הַהוֹדָאוֹת.

On Ḥanukkah we add Al Hanissim on page 430.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

On Shabbat Shuvah we add: וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה,
וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת,
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה.
בָּרוּךְ אַתָּה יהוה, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

THE SIXTH B'RAKHAH. The penultimate *b'rakhah* of the Amidah has two versions. The first is recited during the silent Amidah, or by the leader when the Amidah is recited aloud by the leader. This version reflects on the miracles of daily life. When the Amidah is recited out loud, the congregation accompanies the leader with a different version of the blessing, one that remarks on the very ability to give thanks. The central idea it expresses is *modim anaḥnu lakh . . . al she-anaḥnu modim lakh*, "we thank You for the ability to thank You." The prayer may be understood as an expression of appreciation for being part of a religious tradition that values gratitude. More radically, this prayer may be understood as expressing the thought that our prayers may be addressed to God, but God is the Source of All—even the prayers we speak. The very ability to thank is thus a manifestation of the presence of God within us.

WE THANK YOU מוֹדִים. Our gratitude is expressed in universal terms, without reference to Jewish particularity. Here we reflect on the very basis of life itself. God's wonders are found in the cycles of the planets, the rhythm of the seasons, the resurgence of life. We may come to realize that gratitude is a self-creating blessing: the more we cultivate gratitude, the more we are aware of all that we receive for which we may be grateful, the more we blossom as human beings. (*Bradley Shavit Artson*)

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Peace

שַׁאֲלוּ שְׁלוֹם יְרוּשָׁלִַם
יִשְׁלָיוּ אֹהֲבָיִךְ.
יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה
בְּאַרְמְנוֹתָיִךְ.
לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה
נָּא שָׁלוֹם בָּךְ.
לְמַעַן בֵּית יהוה אֱלֹהֵינוּ
אֲבַקְשָׁה טוֹב לָךְ.

Pray for the peace of Jerusalem.
May those who love her be tranquil;
may there be peace on your ramparts,
tranquility in your citadels.
For the sake of my friends and my kin
I pray for peace.
For the sake of the house of Adonai our God,
I seek your welfare.

Sha·alu sh'lom yerushalayim
yishlayu ohavayikh.
Y'hi shalom b'ḥeilekh shalvah
b'arm'notayikh.
L'ma·an aḥai v'rei·ai adabrah na
shalom bakh.
L'ma·an beit Adonai eloheinu
avakshah tov lakh.

—PSALM 122:6–9

Seventh B'rakhah: Prayer for Peace

During the silent Amidah, we continue with "Grant Peace," below.
When the Amidah is repeated, 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.

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 every season and at all times with Your gift of peace.

Sim shalom ba-olam tovah u-v'rakahah, ḥen va-ḥesed v'raḥamim, 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'raḥamim v'ḥayim v'shalom. V'tov b'einekha l'varekh et am'kha yisrael b'khol eit u-v'khol sha·ah bishlomekha.

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life. *Barukh atah* ADONAI, who brings peace.

Barukh atah ADONAI, who blesses Your people Israel with peace.

When the Amidah is recited aloud by the leader, we continue with Kaddish Shalem on page 203.

During the silent Amidah, we continue with שִׂים שָׁלוֹם below.
When the Amidah is repeated, the leader recites the Birkat Kohanim.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ,
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךָ, כָּאָמוּר:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. כֵּן יְהִי רָצוֹן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. כֵּן יְהִי רָצוֹן.

שִׂים שָׁלוֹם בָּעוֹלָם טוֹבָה וּבְרָכָה,
חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ,
כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ, יהוה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:

בְּסֵפֶר חַיִּים, בְּרָכָה, וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה,
נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בָּרוּךְ אַתָּה יהוה, עוֹשֵׂה הַשָּׁלוֹם.

בָּרוּךְ אַתָּה יהוה, הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

When the Amidah is recited aloud by the leader, we continue with Kaddish Shalem on page 203.

THE PRIESTLY BLESSING (Numbers 6:24–26) was recited by the priests at the conclusion of every Temple service at which the people assembled. In the Hebrew, it begins with the word for blessing (*y'varekh'kha*) and ends with the word for peace (*shalom*). The style of the blessing is expansive, spreading outward: the first line contains three words; the second line, five; and the last line, seven. The text of the Priestly Blessing has been found on silver amulets in Jerusalem that date from the 7th century B.C.E., the only known inscription of a biblical text predating the Babylonian exile.

BESTOW KINDNESS וִיחֻנֶּךָּ. This phrase is open to at least two interpretations: that God be kind to you, or that God grant you the capacity for kindness. The latter interpretation is attested to by the midrash: "May God grant you the understanding to be kind to one another" (Numbers Rabbah 11:6).

GRANT PEACE שִׂים שָׁלוֹם. The final blessing of the Amidah is a prayer for peace. There are, however, two versions of this blessing; this particular version is recited only when the *kohanim* would have traditionally ascended the *bimah* to bless the congregation. The words *sim shalom*, "grant peace," are related directly to the conclusion of Birkat Kohanim, the Priestly Blessing: "May God grant you peace." Additionally, the paragraph speaks of the light of God's face as bestowing blessing, a metaphor taken directly from the Priestly Blessing. The midrash says that God's name is peace (Sifrei Numbers 42), and the Priestly Blessing looks to God bestowing on us the almost-divine ability to extend peace and kindly love to others.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The Way to God

There are three starting points of contemplation about God; three trails that lead to God. The first is the way of sensing the presence of God in the world, in things; the second is the way of sensing God's presence in the Bible; the third is the way of sensing God's presence in sacred deeds. These three ways are intimated in three Biblical passages:

"Lift up your eyes on high and see, Who created these?" (Isaiah 40:26)

"I am the Lord thy God." (Exodus 20:2)

"We shall do and we shall hear." (Exodus 24:7)

These three ways correspond in our tradition to the main aspects of religious existence: worship, learning, and action. The three are one, and we must go all three ways to reach the one destination. For this is what Israel discovered: the God of nature is the God of history, and the way to know God is to do God's will.

—ABRAHAM JOSHUA HESCHEL

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

Grant me the liberating joy of Shabbat, the ability to truly taste its delights. May my heart not be weighed down by sorrow on this holy Shabbat. Fill the soul of Your servant with gladness—for to You, ADONAI, I offer my entire being. Help me to increase the joys of Shabbat and to extend its joyful spirit to the other six days of the week. Show me the path of life, that I may be filled with the joy of being in Your presence, the delight of being close to You forever.

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*.

Yihyu l'ratzon imrei fi v'hegyon libi l'fanekha, Adonai tzuri v'go·ali.

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

When the Amidah is to be repeated aloud, we turn back to page 185.
Otherwise, we continue with Kaddish Shalem on page 203.
An individual praying without a minyan may turn to Ein Keiloheinu, page 204.

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

א

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי
נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה,
מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ,
עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן
תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי.

יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי.

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.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

ב

זַכֵּנִי לְשִׂמְחָה וְחֵרוּת שֶׁל שַׁבָּת, לִטְעֹם טַעַם עֹנֶג שַׁבָּת
בֶּאֱמֶת. זַכֵּנִי שֶׁלֹּא יַעֲלֶה עַל לִבִּי עַצְבוּת בְּיוֹם שַׁבַּת
קָדְשׁ. שַׂמֵּחַ נֶפֶשׁ מְשָׁרְתֶךָ, כִּי אֵלֶיךָ אֲדֹנָי נַפְשִׁי אֶשָּׂא.
עָזְרֵנִי לְהַרְבּוֹת בְּתַעֲנוּגֵי שַׁבָּת, וּלְהַמְשִׁיךְ הַשִּׂמְחָה שֶׁל
שַׁבָּת לְשֵׁשֶׁת יְמֵי הַחוֹל. תּוֹדִיעֵנִי אֹרַח חַיִּים, שִׂבַע
שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח.

יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי.

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.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

When the Amidah is to be repeated aloud, we turn back to page 185.
Otherwise, we continue with Kaddish Shalem on page 203.
An individual praying without a minyan may turn to Ein Keiloheinu, page 204.

MY GOD אֱלֹהַי. One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). This prayer is offered by the Babylonian Talmud (Berakhot 17a) as an example; it is attributed to Mar son of Ravina (4th century).

MAY THE WORDS יִהְיוּ לְרָצוֹן. Psalm 19:15. Rabbi Yoḥanan (3rd century, the Land of Israel) recommended that the Amidah conclude with this verse (Talmud of the Land of Israel, Berakhot 4:4).

GRANT זַכֵּנִי. A prayer of Naḥman of Bratzlav, translated by Jules Harlow.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The Musaf Amidah for Shabbat Rosh Ḥodesh

A Prayer for Rosh Ḥodesh

Life is a mystery. How did we come to be, here and now? What is the meaning of our lives? What are we to make of the circumstances of our lives—our joys, our sadness? In prayer we try to penetrate that mystery, to find meaning, to rediscover how we ought to live out our days, how we may walk in the world directed on our path by God's light.

When we begin to pray, we first of all acknowledge that mystery. The metaphor of the new moon offers insight. For a moment the moon disappears, but it soon reappears as a sliver of light. Prayer, in talmudic thought, is quintessentially silent prayer. In prayer, we simultaneously plumb the unspoken depths of our lives and place ourselves before the silence of the universe. We speak into the void, which we hope is not sheer emptiness, and we listen for a response to the question of our existence.

We offer words passed down to us by the generations of supplicants who came before and we seek reassurance in the Amidah that God is with us, too.

continued

A transliteration of the opening b'rakhot of the Amidah may be found on page 466.

When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) aloud and the Amidah is then recited silently. The sign ☩ indicates the places to bow. The Amidah concludes on page 202.

[*Leader:* 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.

מוסף לשבת ראש חודש: עמידה

A transliteration of the opening b'rakhot of the Amidah may be found on page 466.

When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) aloud and the Amidah is then recited silently. The sign ☩ indicates the places to bow. The Amidah concludes on page 202.

[*Leader:* כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ.

With Patriarchs:

☩ בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וֵאלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חַסְדֵי אָבוֹת,
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.

☩ בָּרוּךְ אַתָּה יהוה,
מָגֵן אַבְרָהָם.

With Patriarchs and Matriarchs:

☩ בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת [וְאִמָּהוֹת],
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.

☩ בָּרוּךְ אַתָּה יהוה,
מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

Rosh Ḥodesh. Since biblical times, Rosh Ḥodesh has been celebrated as a holiday. The Book of Samuel notes it as a time of a celebratory meal (1 Samuel 20:18); the Book of Kings, as a time when people would visit the prophet (2 Kings 4:23); and the prophet Amos notes it as a day of rest, when businesses were closed (8:5). In some ways, the Torah gives it a status equal to the Pilgrimage Festivals and decrees extra sacrifices to be brought on Rosh Ḥodesh—the same as are brought on the festivals of Pesaḥ and Shavuot—and the sounding of trumpets, as on festivals (Numbers 10:10).

The Hebrew calendar was fixed by visual attestation of a new moon, and the Mishnah records the care, the rituals, and the ceremonies that took place in relation to the sighting of the new moon. Since the 4th century, though, the calendar has been fixed by a mathematical calculation.

In line with biblical practice, traditional communities celebrate the day with a festive meal. Although work is permitted on Rosh Ḥodesh, it was customary for women not to do work that could be left for another day—a custom that continues in many communities down to our own time. In many cultures, the moon with its cycles is associated with the feminine, though the midrash (Pirkei D'Rabbi Eliezer, chapter 44) offers quite a different reason for this association: in the march through the desert, the women refused to contribute their jewelry to the manufacture of the golden calf and so they were rewarded with a holiday of their own. Today, women's study groups often meet on Rosh Ḥodesh.

continued

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

continued

The Amidah thus opens with a statement of hope—hope that, like our ancestors, we may find a response within the silence; hope that we and our children and our children's children will find redemption, as our ancestors did.

As we pray, we recognize that God is present with the lowly, the fallen, those who are twisted and bound up by the difficulties of life. The waning of the moon, its fading into darkness, bears with it both a sense of passing, of dying, and also the promise of rebirth. The Divine is with us as we go from darkness into light. Indeed, God is with us even in the darkness when the light is not visible.

To live with this knowledge of presence and absence, of passing and renewal, is to have a sense of the holy, a hint of the possibility of redemption. It is to live with the belief that each encounter of our lives is open to the possibility of meaning.

And so the most powerful moments of prayer are when we go from emptiness to fullness, and for a moment that fullness is transcendent, our lives seem then resplendent with meaning—even as we know that its time, too, will end. But the glory of that fullness may remain with us even beyond its time.

Second B'rakhah: God's Saving Care

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

From Sh'mini Atzeret until Pesaḥ:
You cause the wind to blow and the rain to fall,

[*From Pesaḥ until Sh'mini Atzeret, 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 ḥayim b'ḥesed,
m'ḥayeih meitim b'raḥamim rabim,
somekh noflim v'rofei ḥolim u-matir asurim,
u-m'kayem emunato lisheinei afar.
Mi khamokha ba·al g'vurot umi domeh lakh,
melekh meimit u-m'ḥayeh u-matzmiaḥ 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 196 with "Holy are You."

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

From Sh'mini Atzeret until Pesaḥ: מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[*From Pesaḥ until Sh'mini Atzeret, some add:* מוֹרִיד הַטָּל,]

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה, מְחַיֵּה הַמֵּתִים.

When the Amidah is recited silently, continue on page 196 with אַתָּה קָדוֹשׁ.

continued

Because of its character as a holiday, one is not permitted to fast on this day; similarly, funeral ceremonies are curtailed. In kabbalistic circles, the day before Rosh Ḥodesh is characterized as a fast day—as if to enter the new month free of sin—and the day is called a "minor Yom Kippur." In that vein, a midrash maintains that the sacrifice on Rosh Ḥodesh was brought as an atonement for impurity created by our acts that we do not even recognize as sins; we might think of them as the unconscious peccadillos that litter the world (see below, page 196). Thus Rosh Ḥodesh is thought of as a time when all the world is cleansed and we can all start anew.

In urban environments, we often lose sight of the way the waxing and waning of the moon affects our environment. The oceans' tides are regulated by the cycles of the moon. Other effects—physiological and psychological—have also been attributed to the phases of the moon. The celebration of Rosh Ḥodesh might lead us to reflect on the way the phases of the moon—differently than the circuit of the sun—make us conscious of both the passing nature of time and the possibility of renewal.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Where Is the Place of God's Glory?

Once, the Ḥasidic master Menaḥem Mendel of Kotzk startled his Ḥasidim by asking, "Where is God's dwelling place?" Some answered that it is in heaven. Some simply said that no human can know. Menaḥem Mendel then said, "It is wherever we will let God in."

Return, O My Soul

Return, O my soul, to
your resting place,
sit beside the divine
throne, always,
spurn earthly places,
ascend on high,
take what you can from
there,
bow to God, honor the
Divine,
supplant the angels giving
praise.

—YEHUDAH HALEVI

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited standing. Indeed, since we imitate the song of the angels, the tradition recommends standing like angels, with feet together. It is recited only with a minyan.

We revere and sanctify You on earth as Your name is sanctified in heaven, as Your prophet Isaiah described:
Each cried out to the other:
"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.

God's glory fills the universe. One angelic chorus asks, "Where is the place of God's glory?" Another responds:
"Praised is Adonai's glory wherever God dwells."

Barukh k'vod Adonai mimkomo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God's oneness, reciting the Sh'ma:
"Hear, O Israel, Adonai is our God, Adonai is one."

Sh'ma yisrael, Adonai eloheinu, Adonai eḥad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives: "I, Adonai, am your God."

Hu eloheinu, hu avinu, hu malkeinu, hu moshi·einu,
v'hu yashmi·einu b'raḥamav sheinit l'einei kol ḥai,
lihyot lakhem leilohim. Ani Adonai eloheikhem.

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, hal'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.

L'dor vador nagid godlekha, u-l'netzaḥ n'tzaḥim k'dushat'kha nakdish,
v'shivḥakha eloheinu mi-pinu lo yamush l'olam va-ed,
ki El melekh gadol v'kadosh atah.

Barukh atah Adonai, the Holy God.

We continue on the next page with the Fourth B'rakhah, "You formed," or the alternate on page 198

The Kedushah is recited standing. Indeed, since we imitate the song of the angels, the tradition recommends standing like angels, with feet together. It is recited only with a minyan.

נַעֲרִיצְךָ וְנַקְדִּישְׁךָ כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ הַמַּקְדִּישִׁים
שִׁמְךָ בַּקֹּדֶשׁ, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יהוה צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מָלֵא עוֹלָם, מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה,
אַיֵּה מְקוֹם כְּבוֹדוֹ, לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:
בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יֶפֶן בְּרַחֲמִים, וְיָחֹן עַם הַמְיַחֲדִים שְׁמוֹ עֶרֶב
וָבֹקֶר בְּכָל־יוֹם תָּמִיד, פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל, יהוה אֱלֹהֵינוּ, יהוה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מַלְכֵּנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְעֵינֵי כָּל־חָי,
לִהְיוֹת לָכֶם לֵאלֹהִים.
אֲנִי יהוה אֱלֹהֵיכֶם.

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:
יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ,
וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה.
בָּרוּךְ אַתָּה יהוה, הָאֵל הַקָּדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, אַתָּה יָצַרְתָּ, or the alternate on page 198.

THE KEDUSHAH is composed of an interweaving of two prophetic visions: that of Isaiah, who witnessed the angels singing "Holy, holy, holy," and that of Ezekiel, who heard the angels cry "Praised is Adonai's glory wherever God dwells." In heaven, one chorus of angels responds to another; on earth, leader and congregation respond to each other. Additionally, in the version of the Kedushah recited at each Musaf service, Israel's recitation of the Sh'ma is offered as a counterpoint to the angelic praise. Ultimately, our prayer brings heaven and earth into a momentary unity, when we recite the angelic prayer while proclaiming Israel's credo of one God. The quotation from Isaiah, remarking that "each cries out to the other," thus has a dual meaning in the liturgy: one chorus of angels responds to the other in agreement, and heaven and earth stand in agreement with each other, both acknowledging God's presence.

WHEREVER GOD DWELLS מִמְּקוֹמוֹ. As noted above, the Kedushah combines two different prophetic visions: that of Isaiah and that of Ezekiel. By placing these biblical verses side by side, the Kedushah acknowledges both God's immanence, a palpable presence, and God's transcendence, the knowledge that the Divine is beyond our understanding. Thus, we say "The whole world is filled with God's glory," and we then immediately praise God "wherever God dwells."

WILL . . . PROCLAIM וְהוּא יַשְׁמִיעֵנוּ. The relationship of God and humanity is manifested by a reciprocal call and response. On the one hand, God calls to us and we respond to that calling. At the same time, we call to God and God responds by bringing redemption.

YET AGAIN שֵׁנִית. Literally, "a second time." The first redemption was the exodus from Egypt. Much of Jewish theology maintains the perspective that we exist between the promise of freedom announced in the exodus and its eventual fulfillment in the messianic era.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

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.

Fourth B'rakhah: The Celebration of Rosh Ḥodesh

For alternative prayers for Rosh Ḥodesh that focus on the significance of the lunar cycle, continue on page 198.

ROSH ḤODESH AND THE TEMPLE SERVICE

You formed Your world at the beginning,
completing Your work on the seventh day.
You have loved us, desired us,
exalted us amongst all the nations,
made us holy through the performance of mitzvot,
brought us near to serve You,
and called us by Your great and holy name.
Lovingly, ADONAI our God,
You have bestowed on us Shabbatot for rest
and the time of the new moon for atonement.
But because we and our ancestors sinned, our city was laid
waste, our sanctuary made desolate, our splendor taken away,
the glory removed from the House that gave us life,
and so, because of the hand that destroyed Your sanctuary,
we are unable to fulfill our obligations in the place You chose,
the great and holy House dedicated to Your name.

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

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה.
בָּרוּךְ אַתָּה יהוה, הָאֵל הַקָּדוֹשׁ.

For alternative prayers for Rosh Ḥodesh that focus on the significance of the lunar cycle, continue on page 198.

אַתָּה יָצַרְתָּ עוֹלָמְךָ מִקֶּדֶם,
כִּלִּיתָ מְלַאכְתְּךָ בַּיּוֹם הַשְּׁבִיעִי.
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.
וַתִּתֶּן־לָנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה,
שַׁבָּתוֹת לִמְנוּחָה וְרָאשֵׁי חֳדָשִׁים לְכַפָּרָה.
וּלְפִי שֶׁחָטָאנוּ לְפָנֶיךָ אֲנַחְנוּ וַאֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
חָרְבָה עִירֵנוּ וְשָׁמֵם בֵּית מִקְדָּשֵׁנוּ וּגְלָה יְקָרֵנוּ,
וְנָטַל כָּבוֹד מִבֵּית חַיֵּינוּ,
וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתֶךָ,
בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו,
מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶׁךָ.

The Sun and the Moon

With its waxing and waning, its fullness and its disappearance, the moon reminds us that life embraces both hope and disappointment, both joy and sadness. Indeed, the Talmud sees the moon as symbolic of the imperfections inherent in the fabric of creation: aspects of life and of ourselves that may be totally unavoidable, but nevertheless tragic in their consequence.

The Talmud remarks on an apparent contradiction in wording in the account of the creation of the sun and moon found in Genesis: the Torah first speaks of God creating the "two great lights" but then states that God fashioned "a great light and a lesser light." Rabbi Simeon ben Pazi imagines a heavenly drama in which originally the moon is of equal size and power as the sun. God then takes responsibility for the diminishment of the moon, a symbol of the unavoidable imperfections in the universe.

THE MOON: Master of the universe, is it possible that two sovereigns can rule together?

GOD: Then you shall be smaller!

THE MOON: Because I raised a legitimate objection, therefore I should be diminished?!

GOD: Well, you may rise both at night and during the day.

THE MOON: What good is that? During the day, I will just be a torch in the daylight!

GOD: Then, I'll do this. I shall honor you by commanding Israel to count their months and years according to your cycles.

THE MOON: How about the days of the year, too?

GOD: I cannot do this, since you don't delineate seasons . . .

Rabbi Simeon adds: Seeing that the moon was still dissatisfied, God commanded Israel to bring a sin offering to atone for God's having diminished the moon. This is what Rabbi Simeon ben Lakish taught: Why does the verse say "a sin offering for God" (Numbers 28:35)? God says: Bring the sin offering to atone for Me, since I diminished the moon.

—BABYLONIAN TALMUD

THE TIME OF THE NEW MOON FOR ATONEMENT וְרָאשֵׁי חֳדָשִׁים לְכַפָּרָה. As quoted below, the Bible ordains that a "sin offering" (some call it a "purification offering") be brought on the New Moon. Indeed, according to the one opinion in the Mishnah (Shevuot 1:4; see also the subsequent discussion in the Babylonian Talmud, beginning of chapter 1), the Rosh Ḥodesh offering brings atonement for sins of which we have no awareness, neither when we performed the act nor subsequently in recalling our past. Thus, the ancient rabbis envisioned that we would start the new month without the blemish of even unconscious sin.

BECAUSE WE AND OUR ANCESTORS SINNED וּלְפִי שֶׁחָטָאנוּ לְפָנֶיךָ אֲנַחְנוּ וַאֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]. The prophets blamed the destruction of the First Temple on the religious and moral corruption of Jewish society. In rabbinic theology, the Second Temple was destroyed because of the hatred people had for each other. In a similar vein, the 1st-century historian Josephus reports that murderous factional disputes made Jerusalem ripe for conquest by the Romans.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], הַמֵּשִׁיב בָּנִים לִגְבוּלָם, שֶׁתַּעֲלֵנוּ בְשִׂמְחָה
לְאַרְצֵנוּ וְתִטָּעֵנוּ בִּגְבוּלֵנוּ, שָׁשָׁם עָשׂוּ אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ] לְפָנֶיךָ אֶת־קָרְבְּנוֹתֵיהֶם, תְּמִידִים כְּסִדְרָם
וּמוּסָפִים כְּהִלְכָתָם. וְאֶת־מוּסַף יוֹם הַשַּׁבָּת הַזֶּה וְאֶת־
מוּסַף יוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ
בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ כַּכָּתוּב בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה
עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם,
וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשָּׁמֶן וְנִסְכּוֹ.
עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ, עַל עֹלַת הַתָּמִיד וְנִסְכָּהּ.

וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עוֹלָה לַיהוה,
פָּרִים בְּנֵי בָקָר שְׁנָיִם, וְאַיִל אֶחָד, כְּבָשִׂים
בְּנֵי שָׁנָה שִׁבְעָה, תְּמִימִם.

וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר, שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר,
וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל, וְעִשָּׂרוֹן לַכֶּבֶשׂ, וְיַיִן כִּנְסְכּוֹ,
וְשָׂעִיר לְכַפֵּר, וּשְׁנֵי תְמִידִים כְּהִלְכָתָם.

We continue on page 199.

ON SHABBAT וּבְיוֹם הַשַּׁבָּת. Numbers 28:9–10.

ON YOUR NEW MOON FESTIVALS וּבְרָאשֵׁי חָדְשֵׁיכֶם. Numbers 28:11.

May it be Your will, ADONAI our God and God of our ancestors, who restores their descendants to their land, to lead us there in joy and to plant us within our borders, where our ancestors once offered to You their sacrifices: the daily sacrifices in their proper order, as well as the additional ones required on Shabbat and festivals, as prescribed. Lovingly, the additional Shabbat and Rosh Ḥodesh sacrifices were offered there as You commanded, fulfilling the words spoken in revelation and written down by Moses, your servant, in Your Torah:

> On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering and with the proper libation—a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.
>
> On your New Moon festivals you shall bring near an offering to ADONAI: two young bulls, one ram, and seven yearling lambs, without blemish.
>
> And as it further states regarding the grain-gift and the libation: three-tenths of an *ephah* of choice flour with oil mixed in with each bull; two-tenths of an *ephah* of choice flour with oil mixed in for the ram; and one-tenth of an *ephah* of choice flour with oil mixed in for each lamb—along with the appropriate libation of wine. Also, a goat as atonement, and the two daily offerings, as ordained.

We continue on page 199.

Waxing and Waning

The image of the sliver of moon—reappearing in the darkness and growing nightly into a full sphere, only to wane again—has been interpreted by some rabbis (for example, Joseph B. Soloveitchik) as a metaphor for the history of the Jewish people. At times, the Jewish people suffers in darkness; we may even fear utter extinction. But just as the moon's light is continually renewed, so too do we draw reassurance that we will again have a future that shines. Similarly, the waning and waxing of the moon may be seen as symbolic of Jewish tradition and Jewish practice. The life of the spirit, communally and individually, similarly shrinks and expands, grows dull and routinized before being reignited and reinspired. The observance of Rosh Ḥodesh itself is an example of the way Judaism is periodically renewed and revitalized. In many communities, this day has been reclaimed with great creativity and energy, especially by women. Each month presents an opportunity for us to contemplate the need for renewal and revitalization in our religious lives: as individuals, as communities, and as Jews. In this vein, we might well ask ourselves what it is that we need to reclaim and revitalize at this time.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

At the New Moon: Rosh Ḥodesh

We greet the moon that is
not gone
but only hidden,
unreflecting, inturned
and introspective, gather-
ing strength to grow
as we greet the first slim
nail paring
of her returning light.
Don't we understand
the strength that wells out
of retreat?

Can we not learn to turn in
to our circle,
to sink into the caves of
our silence,
to drink lingering by those
deep cold wells,
to dive into the darkness of
the heart's storm
until under the crashing
surge of waves
it is still except for our
slow roaring breath?

—MARGE PIERCY

AN ALTERNATE

Fourth B'rakhah: The Celebration of Rosh Ḥodesh

THE NEW MOON AND PRAYERS FOR RENEWAL

Creator, with the arrival of a new month of Yours,
renew within us Your light and Your truthfulness.
You placed a sign at the edge of heaven,
a splinter of light that then grows into fullness.
Through Your light may we see light;
do for us as it is written by Your servant Micah:
"And it shall be though I sit in darkness,
God's light will shine for me."
And as the prophet Isaiah said:
"Those who walk in darkness have seen light."
For You shall raise up a shining light for me;
cause our joy to flourish,
as You lead us by the light of Your face.

Renew the light to its clear brilliance
that I might go from darkness to light.
Once, You told our ancestor: "Do not fear."
I, too, seek to rest in Your shadow, awe-inspiring Creator.

Renew the moon so that its light may be bright;
may it grow each day and light our way.
As You remembered Sarah in Your wondrous way,
send to her children strength and healing.

May it be Your will, ADONAI our God and God of our ancestors, who restores their descendants to their land, to renew our days as of old; lead us in joy back to our land and plant us within our borders. May violence no longer be heard in our land, nor destructiveness be found within its borders.

AN ALTERNATE

יוֹצֵר בְּרֵאשִׁית בְּתְשׁוּבַת חָדְשֶׁךָ
נָא חַדֵּשׁ בֶּנוּ אוֹרְךָ וַאֲמִתֶּךָ.
אוֹת נָתַתָּ בִּקְצֵה הַשָּׁמַיִם
שְׁבַב אוֹר הוֹלֵךְ וּמִתְגַּדֵּל, עַד יִשְׁתַּלֵּם.
אָנָּא יהוה, אֲשֶׁר בְּאוֹרְךָ נִרְאֶה אוֹר,
עֲשֵׂה לָנוּ בַּכָּתוּב לְעַבְדֶּךָ:
וְהָיָה גַם כִּי אֵשֵׁב בַּחֹשֶׁךְ יהוה אוֹר לִי.
וְנֶאֱמַר: הַהוֹלְכִים בַּחֹשֶׁךְ רָאוּ אוֹר.
כִּי אוֹר נֹגַהּ תַּעֲלֶה כִּי תַגְדִּיל לָנוּ שִׂמְחָה
וְנַפְשֵׁנוּ בְּאוֹר פָּנֶיךָ תְּהַלֵּךְ.

חַדֵּשׁ אוֹר לְיָפָה וּבָרָה
אֵצֶא מֵחַשֵּׁיכָה לְאוֹרָה
אָב נָמְתָּ לוֹ אַל תִּירָא
אֶתְגּוֹנֵן בְּצֵלְךָ אָיוֹם וְנוֹרָא.
חַדֵּשׁ לְבָנָה לְהָאִיר בְּנוֹגְהָהּ
תִּתְמַלֵּא וְתָאִיר עַל הַכֹּל בִּמְלוֹאָהּ
כְּאֵם שֶׁפָּקַדְתָּ בְּאוֹרַח פְּלִיאָה
אָנָּא שְׁלַח לִבְנֶיהָ מָזוֹר וּרְפוּאָה.

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], הַמֵּשִׁיב בָּנִים לִגְבוּלָם, שֶׁתְּחַדֵּשׁ יָמֵינוּ
כְּקֶדֶם וְתַעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ וְתִטָּעֵנוּ בִּגְבוּלֵנוּ,
וְלֹא יִשָּׁמַע עוֹד חָמָס בְּאַרְצֵנוּ, שֹׁד וָשֶׁבֶר בִּגְבוּלֵנוּ.

THE NEW MOON AND PRAYERS FOR RENEWAL. The sight of the new moon, with its promise of increasing light, urges us to attend to our own renewal.

WITH THE ARRIVAL OF A NEW MONTH OF YOURS בְּתְשׁוּבַת חָדְשֶׁךָ. In Hebrew, the word for month, *ḥodesh*, derives from the root meaning "new." The word *t'shuvah*, translated here as "arrival," also means "turn" or "return" and is frequently translated as "repentance." Thus, the phrase captures the various religious and psychological aspects of Rosh Ḥodesh: a time for renewal and turning, a time open to introspection and change.

YOUR LIGHT AND YOUR TRUTHFULNESS אוֹרְךָ וַאֲמִתֶּךָ. The liturgy incorporates parts of several biblical verses. This phrase is taken from Psalm 43:3; "Through Your light . . ." comes from Psalm 36:10; "though I sit in darkness . . ." from Micah 7:8; "those who walk in darkness," from Isaiah 9:1.

FOR YOU SHALL RAISE UP A SHINING LIGHT אוֹר נֹגַהּ תַּעֲלֶה. Based on Isaiah 9:1.

RENEW חַדֵּשׁ. This is the first stanza of a *piyyut* for Rosh Ḥodesh written by Pinḥas Hakohen (mid-8th century, the Land of Israel). The second stanza was composed for this siddur by Edward Feld and edited by Admiel Kosman.

DO NOT FEAR אַל תִּירָא. Abraham, Isaac, and Jacob are each told by God not to fear (Genesis 15:1, 26:24, and 46:3). The poet probably has in mind God's assurance to Abraham in a dream that his progeny will be like the stars and that the coming slavery in Egypt will eventually end in freedom.

WONDROUS WAY פְּלִיאָה. God remembered Sarah who had longed for a child, and in old age she bore Isaac—a miraculous gift (Genesis 21:1).

MAY VIOLENCE NO LONGER BE HEARD IN OUR LAND וְלֹא יִשָּׁמַע עוֹד חָמָס בְּאַרְצֵנוּ. Isaiah 60:18.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

All continue here:

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a symbol of the work of creation.

Yism'ḥu v'malkhut'kha shomrei shabbat v'korei oneg,
am m'kadshei sh'vi·i, kulam yisbe'u v'yitangu mi-tuvekha,
u-va-sh'vi·i ratzita bo v'kidashto, ḥemdat yamim oto karata,
zeikher l'ma·aseih v'reishit.

When the Amidah is recited aloud, the congregation answers "Amen" after each pair of blessings in the following paragraph.

May it be Your will, ADONAI our God and God of our ancestors, to find favor in our rest. On this Shabbat, renew us in this new month with goodness and blessing, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin, and forgiveness of transgression [*during a leap year we add:* and atonement for wrongdoing].
For You have chosen the people Israel from among all nations,
proclaiming Your holy Shabbat to them
and ordaining for them the laws of the New Moon.
Barukh atah ADONAI, who makes Shabbat, the people Israel,
and the New Moon festival 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.

All continue here:

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג,
עַם מְקַדְּשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ,
וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ,
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ, זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

When the Amidah is recited aloud, the congregation answers "Amen" after each pair of blessings in the following paragraph.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], רְצֵה בִמְנוּחָתֵנוּ,
וְחַדֵּשׁ עָלֵינוּ בְּיוֹם הַשַּׁבָּת הַזֶּה אֶת־הַחֹדֶשׁ הַזֶּה,
לְטוֹבָה וְלִבְרָכָה, לְשָׂשׂוֹן וּלְשִׂמְחָה, לִישׁוּעָה וּלְנֶחָמָה,
לְפַרְנָסָה וּלְכַלְכָּלָה, לְחַיִּים וּלְשָׁלוֹם, לִמְחִילַת חֵטְא
וְלִסְלִיחַת עָוֹן [*during a leap year we add:* וּלְכַפָּרַת פֶּשַׁע].
כִּי בְעַמְּךָ יִשְׂרָאֵל בָּחַרְתָּ מִכָּל־הָאֻמּוֹת,
וְשַׁבַּת קָדְשְׁךָ לָהֶם הוֹדָעְתָּ,
וְחֻקֵּי רָאשֵׁי חֳדָשִׁים לָהֶם קָבָעְתָּ.
בָּרוּךְ אַתָּה יהוה, מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים.

רְצֵה, יהוה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,
וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ,
וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן,
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

GOODNESS AND BLESSING לְטוֹבָה וְלִבְרָכָה. The liturgy enumerates twelve positive traits, corresponding to the twelve months of the year.

AND ATONEMENT FOR WRONGDOING וּלְכַפָּרַת פֶּשַׁע. To keep the lunar year (354 days) in accord with the solar year (365 days), the Jewish calendar adds a "leap month" seven times every nineteen years. In those leap years, this thirteenth positive trait is added to the usual twelve.

FIFTH B'RAKHAH: THE RESTORATION OF ZION. As the Amidah moves to its conclusion, we pray that the words we have recited are accepted with love, even as they may have been offered imperfectly. Once, we could be assured that our imperfections would be forgiven and we could offer atonement for them. Now, though we cannot capture the awe and grandeur of the Temple, nor the sense of reverence and majesty conveyed by the High Priest entering the holy of holies, we simply pray that our offerings be acceptable because they are the gift of the heart.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

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 service 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.

On Ḥanukkah we add Al Hanisim on page 430.

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.

The Miracles That Accompany Us

The prayer talks of the "miracles that accompany us each day." Our lives are made up moments that are quite special, at which times it is easy to express gratitude: moments of great joy, the birth of a child, graduations, weddings, recovery from life-threatening illness. But there is also the miracle of the everyday—which, because it is commonplace, we often fail to recognize: the ability to use our limbs for what we desire, the warmth of the sun, the plants around us that sustain our breathing. When the moon is hidden, we can see the stars in heaven more clearly. When our lives are made up of "nothing special," we might acknowledge how special our lives are.

But even more importantly: some of our greatest blessings initially present themselves to us concealed within disappointment, uncertainty, loss, or pain; the aspect of blessing within unfolds slowly, over time—and often only in retrospect. We might realize later that the job we didn't get was not appropriate for us and we were saved from a disastrous misfit; a serious illness may become a turning point in our life when we appreciate what is important for us, or it may be a moment of discovery of how much we are cherished by others. In expressing our gratitude *al kulam* ("for all these blessings"), we approach our lives with humility and faith, recognizing that with the benefit of hindsight, what seems like darkness in our lives may contain with it a blessing only later to be revealed, only later becoming a shining light.

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, שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. ◄ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם, כִּי לֹא תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ.

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

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ, יוֹצַר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

On Ḥanukkah we add Al Hanisim on page 430.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה,
וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת,
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה.
בָּרוּךְ אַתָּה יהוה, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

THE SIXTH B'RAKHAH. The penultimate *b'rakhah* of the Amidah has two versions. The first is recited during the silent Amidah, or by the leader when the Amidah is repeated aloud. This version reflects on the miracles of daily life. When the Amidah is recited aloud by the leader, the congregation accompanies the leader with a different version of the blessing, one that remarks on the very ability to give thanks. The central idea it expresses is *modim anaḥnu lakh . . . al she-anaḥnu modim lakh*, "we thank You for the ability to thank You." The prayer may be understood as an expression of appreciation for being part of a religious tradition that values gratitude. More radically, this prayer may be understood as expressing the thought that our prayers may be addressed to God, but God is the Source of All—even the prayers we speak. The very ability to thank is thus a manifestation of the presence of God within us.

WE THANK YOU מוֹדִים. Our gratitude is expressed in universal terms, without reference to Jewish particularity. Here we reflect on the very basis of life itself. God's wonders are found in the cycles of the planets, the rhythm of the seasons, the resurgence of life. We may come to realize that gratitude is a self-creating blessing: the more we cultivate gratitude, the more we are aware of all that we receive for which we may be grateful, the more we blossom as human beings. *(Bradley Shavit Artson)*

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Peace

שַׁאֲלוּ שְׁלוֹם יְרוּשָׁלִַם
יִשְׁלָיוּ אֹהֲבָיִךְ.
יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה
בְּאַרְמְנוֹתָיִךְ.
לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה
נָּא שָׁלוֹם בָּךְ.
לְמַעַן בֵּית יהוה אֱלֹהֵינוּ
אֲבַקְשָׁה טוֹב לָךְ.

Pray for the peace of
Jerusalem.
May those who love her be
tranquil;
may there be peace on
your ramparts,
tranquility in your citadels.
For the sake of my friends
and my kin
I pray for peace.
For the sake of the house
of Adonai our God,
I seek your welfare.

Sha·alu sh'lom yerushalayim
yishlayu ohavayikh.
Y'hi shalom b'ḥeilekh shalvah
b'arm'notayikh.
L'ma·an aḥai v'rei·ai adabrah na
shalom bakh.
L'ma·an beit Adonai eloheinu
avakshah tov lakh.

—PSALM 122:6–9

Seventh B'rakhah: Prayer for Peace

During the silent Amidah, we continue with "Grant Peace," below.
When the Amidah is repeated, 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.

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 every season and at all times with Your gift of peace.

Sim shalom ba-olam tovah u-v'rakahah, ḥen va-ḥesed v'raḥamim, aleinu v'al kol yisrael amekha. Bar'khenu 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'raḥamim v'ḥayim v'shalom. V'tov b'einekha l'varekh et am'kha yisrael b'khol eit u-v'khol sha·ah bishlomekha.

Barukh atah ADONAI, who blesses Your people Israel with peace.

When the Amidah is recited aloud with a minyan, we continue with Kaddish Shalem on page 203.

During the silent Amidah, we continue with שִׂים שָׁלוֹם below.
When the Amidah is repeated, the leader recites the Birkat Kohanim.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ,
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךָ, כָּאָמוּר:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. כֵּן יְהִי רָצוֹן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. כֵּן יְהִי רָצוֹן.

שִׂים שָׁלוֹם בָּעוֹלָם טוֹבָה וּבְרָכָה,
חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ,
כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ, יהוה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

בָּרוּךְ אַתָּה יהוה, הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

When the Amidah is recited aloud with a minyan, we continue with Kaddish Shalem on page 203.

THE PRIESTLY BLESSING. The Torah refers to God's "hiding the divine face" as a form of punishment, bringing disaster to the individual or to the world (see Deuteronomy 31:17 and 32:20). In later rabbinic and kabbalistic thought, this metaphor came to refer to times when God seems absent, and God's protection withdrawn: when we suffer from oppression or tragedy, when we feel desperately alone and vulnerable, or when we are unable to find meaning in life. Of such times, Martin Buber writes: "The space of history is then full of noise, but empty of the divine breath. For one who believes in the living God . . . it is a difficult time to live."

The Priestly Blessing asks for precisely the opposite: that God's face may shine upon us and be lifted toward us. To feel blessed is to feel accompanied as we walk through life: we experience the world that meets us as welcoming, our days filled with vitality and meaning. It is then that we sense the presence of God in our lives. We leave the moment of prayer with the hope that such blessing may come to us—and perhaps, for a moment, we may have felt such blessing as we prayed.

GRANT PEACE שִׂים שָׁלוֹם. The final blessing of the Amidah is a prayer for peace. There are, however, two versions of this blessing; this particular version is recited only when the *kohanim* would have traditionally ascended the *bimah* to bless the congregation. The words *sim shalom*, "grant peace," are related directly to the conclusion of Birkat Kohanim, the Priestly Blessing: "May God grant you peace." Additionally, the paragraph speaks of the light of God's face as bestowing blessing, a metaphor taken directly from the Priestly Blessing. The midrash says that God's name is peace (Sifrei Numbers 42), and the Priestly Blessing looks to God to bestow on us the almost-divine ability to extend peace and kindly love to others.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

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

א

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי.

יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי.

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.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

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

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ שֶׁתַּשְׁכִּין בְּפוּרֵינוּ אַהֲבָה וְאַחְוָה וְשָׁלוֹם וְרֵעוּת, וְתַרְבֶּה גְבוּלֵנוּ בְּתַלְמִידִים, וְתַצְלִיחַ סוֹפֵנוּ אַחֲרִית וְתִקְוָה, וְתָשִׂים חֶלְקֵנוּ בְּגַן עֵדֶן, וְתַקְנֵנוּ בְּחָבֵר טוֹב וְיֵצֶר טוֹב בְּעוֹלָמֶךָ, וְנַשְׁכִּים וְנִמְצָא יִחוּל לְבָבֵנוּ לְיִרְאָה אֶת־שְׁמֶךָ, וְתָבֹא לְפָנֶיךָ קוֹרַת נַפְשֵׁנוּ לְטוֹבָה.

יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי.

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.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

May it be Your will that whatever our destiny, You might cause to dwell within it love and brotherhood, peace, and friendship. May our land abound with disciples, and may our days conclude with hope in the future; may our share be in the Garden of Eden. May You afford us good friends and a good nature as we act in this world of Yours. May we awake in the morning and find that the desire of our hearts is to be in awe of You. And may all that occurs to us be considered by You as good.

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*.

Yihyu l'ratzon imrei fi v'hegyon libi l'fanekha, Adonai tzuri v'go·ali.

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

*When the Amidah is to be repeated aloud, we turn back to page 193.
Otherwise, we continue with Kaddish Shalem on page 203.
An individual praying without a minyan may turn to Ein Keiloheinu, page 204.*

Focusing on Prayer

Our prayers have spiritual meaning even when—or perhaps especially when—our mind wanders.

Once the Baal Shem Tov was asked: "If you realize that you have not focused on the prayer that you have just recited, should you go back and recite the prayer again—this time with proper intention?" He responded: "Is not God present in all things? In some way, God must have been present in the previous moment when your mind wandered; now, were you to go back and recite the prayer again, you would deny the presence of God in that original moment."

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

א

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי.

יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי.

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.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

ב

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ שֶׁתַּשְׁכִּין בְּפוּרֵינוּ אַהֲבָה וְאַחְוָה וְשָׁלוֹם וְרֵעוּת, וְתַרְבֶּה גְבוּלֵנוּ בְּתַלְמִידִים, וְתַצְלִיחַ סוֹפֵנוּ אַחֲרִית וְתִקְוָה, וְתָשִׂים חֶלְקֵנוּ בְּגַן עֵדֶן, וְתַקְנֵנוּ בְּחָבֵר טוֹב וְיֵצֶר טוֹב בְּעוֹלָמֶךָ, וְנַשְׁכִּים וְנִמְצָא יִחוּל לְבָבֵנוּ לְיִרְאָה אֶת־שְׁמֶךָ, וְתָבֹא לְפָנֶיךָ קוֹרַת נַפְשֵׁנוּ לְטוֹבָה.

יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי.

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.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

*When the Amidah is to be repeated aloud, we turn back to page 193.
Otherwise, we continue with Kaddish Shalem on page 203.
An individual praying without a minyan may turn to Ein Keiloheinu, page 204.*

MY GOD אֱלֹהַי. One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). This prayer is offered by the Babylonian Talmud (Berakhot 17a) as an example; it is attributed to Mar son of Ravina (4th century).

MAY THE WORDS יִהְיוּ לְרָצוֹן. Psalm 19:15. Rabbi Yoḥanan (3rd century, the Land of Israel) recommended that the Amidah conclude with this verse (Talmud of the Land of Israel, Berakhot 4:4).

MAY IT BE YOUR WILL יְהִי רָצוֹן. A prayer recited by Rabbi Eleazar, upon concluding the Amidah (Babylonian Talmud, Berakhot 16b).

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The Greatness of God and the Greatness of the Human Soul

Just as the Divine suffuses the entire world, so the soul suffuses the entire body.
Just as the Divine sees but is not seen, so the soul sees but is not seen.
Just as the Divine sustains the whole world, so the soul sustains our existence.
Just as the Divine is pure, so the soul is pure.
Just as Divinity dwells in the innermost sanctuary of the universe, so the soul dwells in the innermost sanctuary of human beings.
Let that which has these five qualities praise the one who has these five qualities.

—BABYLONIAN TALMUD

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.*

קַדִּישׁ שָׁלֵם

Leader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, **בְּרִיךְ הוּא,**
לְעֵלָּא מִן כָּל־ [*on Shabbat Shuvah we substitute:* לְעֵלָּא לְעֵלָּא מִכָּל־]
בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בִשְׁמַיָּא וְאִמְרוּ אָמֵן.

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

KADDISH SHALEM. The Kaddish Shalem (literally, "Full Kaddish") ends the Musaf service. It is called the "Full Kaddish" because it includes a plea, omitted from other forms of the Kaddish, that the prayers we have offered be acceptable.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Concluding Prayers

סיום התפילה

Ein Keiloheinu: A Ladino Version

Ein keiloheinu,
ein kadoneinu,
ein k'malkeinu,
ein k'moshi·einu.
Non como muestro dio,
non como muestro señor,
non como muestro re,
non como muestro salvador.

Mi kheiloheinu,
mi khadoneinu,
mi kh'malkeinu,
mi kh'moshi·einu.
Ken como muestro dio,
ken como muestro señor,
ken como muestro re,
ken como muestro salvador.

Nodeh leiloheinu,
nodeh ladoneinu,
nodeh l'malkeinu,
nodeh l'moshi·einu.
Loaremos a muestro dio,
loaremos a muestro señor,
loaremos a muestro re,
loaremos a muestro salvador.

Barukh eloheinu,
barukh adoneinu,
barukh malkeinu,
barukh moshi·einu.
Bendicho muestro dio,
bendicho muestro señor,
bendicho muestro re,
bendicho muestro salvador.

Atah hu eloheinu,
atah hu adoneinu,
atah hu malkeinu,
atah hu moshi·einu.
Tu el muestro dio,
tu el muestro señor,
tu el muestro re,
tu el muestro salvador.

Ein Keiloheinu

אֵין כֵּאלֹהֵינוּ, אֵין כַּאדוֹנֵינוּ,
אֵין כְּמַלְכֵּנוּ, אֵין כְּמוֹשִׁיעֵנוּ.
מִי כֵאלֹהֵינוּ, מִי כַאדוֹנֵינוּ,
מִי כְמַלְכֵּנוּ, מִי כְמוֹשִׁיעֵנוּ.
נוֹדֶה לֵאלֹהֵינוּ, נוֹדֶה לַאדוֹנֵינוּ,
נוֹדֶה לְמַלְכֵּנוּ, נוֹדֶה לְמוֹשִׁיעֵנוּ.
בָּרוּךְ אֱלֹהֵינוּ, בָּרוּךְ אֲדוֹנֵינוּ,
בָּרוּךְ מַלְכֵּנוּ, בָּרוּךְ מוֹשִׁיעֵנוּ.
אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ,
אַתָּה הוּא מַלְכֵּנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.
אַתָּה הוּא שֶׁהִקְטִירוּ אֲבוֹתֵינוּ
לְפָנֶיךָ אֶת־קְטֹרֶת הַסַּמִּים.

NONE COMPARES TO OUR GOD אֵין כֵּאלֹהֵינוּ. This 1st-millennium prayer was originally composed as a mystical meditation: the repetitions served to bring the devotee to an ecstatic visionary state. Because of its simplicity and ease of recall, it became a favorite prayer with which to conclude a service and, in the Sephardic liturgy, it forms part of the conclusion of every morning service. The first three stanzas spell out the acrostic *amen* and the next two begin with the first two words of every blessing: *barukh atah*.

Ein keiloheinu, ein kadoneinu, ein k'malkeinu, ein k'moshi·einu.
Mi kheiloheinu, mi khadoneinu,
mi kh'malkeinu, mi kh'moshi·einu.
Nodeh leiloheinu, nodeh ladoneinu,
nodeh l'malkeinu, nodeh l'moshi·einu.
Barukh eloheinu, barukh adoneinu,
barukh malkeinu, barukh moshi·einu.
Atah hu eloheinu, atah hu adoneinu,
atah hu malkeinu, atah hu moshi·einu.
Atah hu she-hiktiru avoteinu l'fanekha et k'toret ha-samim.

None compares to our God. None compares to our master.
None compares to our sovereign. None compares to our deliverer.
Who compares to our God? Who compares to our master?
Who compares to our sovereign? Who compares to our deliverer?
Let us thank our God. Let us thank our master.
Let us thank our sovereign. Let us thank our deliverer.
Blessed is our God. Blessed is our master.
Blessed is our sovereign. Blessed is our deliverer.
You are our God. You are our master.
You are our sovereign. You are our deliverer.
You are the one to whom our ancestors offered fragrant incense.

A Final Teaching

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי חֲכָמִים
מַרְבִּים שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֱמַר: וְכָל־בָּנַיִךְ לִמּוּדֵי יהוה,
וְרַב שְׁלוֹם בָּנָיִךְ. אַל תִּקְרָא בָּנָיִךְ אֶלָּא בּוֹנָיִךְ.
שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ, וְאֵין לָמוֹ מִכְשׁוֹל.
יְהִי שָׁלוֹם בְּחֵילֵךְ, שַׁלְוָה בְּאַרְמְנוֹתָיִךְ.
לְמַעַן אַחַי וְרֵעָי, אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ.
לְמַעַן בֵּית יהוה אֱלֹהֵינוּ, אֲבַקְשָׁה טוֹב לָךְ.
יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם.

RABBI ELEAZAR SAID אָמַר רַבִּי אֶלְעָזָר. In the ancient synagogue, prayer services concluded with Torah study. This passage is a remnant of that tradition; it is a passage quoted extensively in the Talmud. In reciting it, we express the hope that the teaching and learning we have experienced today will help create a world of peace. It is through the teaching of the values that Torah represents that we ultimately achieve security.

Rabbi Eleazar said in the name of Rabbi Ḥanina: Students of Torah increase peace in the world, as the prophet Isaiah said: "All your children shall be taught by ADONAI, and your children shall increase peace." Do not read the word as *banayikh*, "your children," but rather as *bonayikh*, "your builders."
May those who love your Torah find great peace; may they not stumble.
May there be peace within your walls, tranquility in your citadels.
For the sake of my brothers and friends, pray for peace in your midst.
For the sake of the house of ADONAI our God, I seek your welfare.
May God grant strength to God's people; may God grant God's people peace.

In some congregations, the service continues with Kaddish D'Rabbanan, page 111.

In some congregations, the service continues with Kaddish D'Rabbanan, page 111.

ALL YOUR CHILDREN SHALL BE TAUGHT BY ADONAI וְכָל־בָּנַיִךְ לִמּוּדֵי יהוה. Isaiah 54:13. The rabbis see the teachers of Torah as "builders" and their disciples as their children.

MAY THOSE WHO LOVE YOUR TORAH FIND GREAT PEACE שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ. Psalm 119:165. This verse begins a series of verses, all of which contain a prayer for peace—thus offering for study a fitting conclusion to the service.

MAY THERE BE PEACE WITHIN YOUR WALLS יְהִי שָׁלוֹם בְּחֵילֵךְ. Psalm 122:7.

FOR THE SAKE OF MY BROTHERS . . . FOR THE SAKE OF THE HOUSE OF ADONAI לְמַעַן אַחַי…לְמַעַן בֵּית יהוה. Psalm 122:8–9. These verses seek the peace and welfare of Jerusalem.

MAY GOD GRANT STRENGTH TO GOD'S PEOPLE יהוה עֹז לְעַמּוֹ יִתֵּן. Psalm 29:11.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

I Spread Out God's Names in Front of Me

I spread out God's names
in front of me
on the floor of my chilly
room.
The name by which I
called him when his
spirit breathed in me.
And the name by which I
called him when I was a
young girl.
The name by which I
called him when I was
given to a man.
And the name when I was
again permitted to all.
The name by which I
called him when my
parents were a roof over
me. And the name when
I had no ceiling.
The name by which I
called him so that I
would fear him. And the
name by which I called
him so that I would not
be afraid.
The name by which I
called him so that he
would remember me.
And the name so that
he would refrain from
remembering.
In the heat of day I will
prostrate myself
on the floor of my chilly
room.

—RIVKA MIRIAM
(*translated by Linda Stern Zisquit*)

Aleinu

We rise:

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.
ʃ 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·aḥ la-adon hakol,
lateit g'dulah l'yotzer b'reishit,
shelo asanu k'goyei ha-aratzot,
v'lo samanu k'mishp'ḥot ha-adamah,
shelo sam ḥelkeinu kahem,
v'goraleinu k'khol hamonam.
ʃ Va·anaḥnu korim u-mishtaḥavim 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'khinat uzo b'govhei m'romim,
hu eloheinu ein od.
Emet malkeinu efes zulato,
ka-katuv b'torato:
v'yadata ha-yom vahasheivota el l'vavekha, ki Adonai hu ha-elohim
bashamayim mima·al, v'al ha-aretz mitaḥat, ein od.

We rise:

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם,
וְגוֹרָלֵנוּ כְּכָל־הֲמוֹנָם.
ʃ וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אָרֶץ,
וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ,
כַּכָּתוּב בְּתוֹרָתוֹ:
וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ,
כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתָּחַת, אֵין עוֹד.

ALEINU עָלֵינוּ. Since the 12th or 13th century, the Aleinu prayer has acquired a special pride of place in Ashkenazic liturgy and is recited at the conclusion of every service; it does not play the same role in the Sephardic liturgy.

The origin of this popular prayer is a matter of debate. Some medieval sources (e.g. Rokeaḥ, early 13th century, Germany) ascribed it to Joshua. The liturgical scholar Joseph Heinemann thought that it dates back to the time of the Temple service. Other scholars have argued that it originated in 2nd- or 3rd-century mystical circles. Its first known use in the formal liturgy is as an introduction to the Malkhuyot ("Sovereignty") section of the Rosh Hashanah Musaf service.

Aleinu articulates a progression of ideas. In the first paragraph, we are asked to express our gratitude for the special fate and role of the Jewish people in history. In the second, we look forward to the day when differences among peoples will be harmonized and there will be a common recognition that all of humanity is embraced by God. This vision recognizes that God is not exclusively the God of Israel, but that God rules over all of us. On that day, when justice, morality, and common spiritual affinity will reign on earth, God's name will truly be one.

Some have objected to what may sound like exclusivist language in this prayer, in particular the phrases describing the uniqueness of the people Israel: "who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny." The Israeli Masorti Movement offers an alternative formulation quoting Micah 4:5: "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." Whether articulated with this wording or the standard text, Aleinu both asserts a pride in Jewish destiny and challenges us to go out to the world committed to Jewish spiritual values.

AND SO WE BOW וַאֲנַחְנוּ כּוֹרְעִים. The prayer mentions a variety of forms of bowing. In ancient times, *korim* meant touching the floor with one's knees, and *mishtaḥavim* meant bending at the waist. However, the ancient rabbis minimized the bowing that takes place in the service, and so today it is customary to simply bow one's head or slightly bend one's body at this point in the prayer.

KNOW THIS DAY וְיָדַעְתָּ הַיּוֹם. Deuteronomy 4:39.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

In the Days to Come

In the days to come,
the Mount of Adonai's
house shall stand firm
above the mountains,
and it shall tower over the
hills.
The peoples shall gaze on
it with joy,
and many nations shall go
and shall say,
"Come, let us go up to the
Mount of Adonai,
to the House of the God
of Jacob;
that God may instruct us in
God's ways, and that we
may walk in God's paths."
For instruction shall come
forth from Zion,
and the word of Adonai
from Jerusalem.
Thus God will judge
among the many peoples,
and arbitrate for the multi-
tude of nations, however
distant.
They shall beat their
swords into plowshares
and their spears into prun-
ing hooks.
Nation shall not lift up
sword against nation,
neither shall they learn
war anymore;
but everyone shall sit
under their grapevine or
fig tree
with no one to disturb
them.
For it was Adonai of Hosts
who has spoken.
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.

—MICAH 4:1–5

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 eḥad, u-sh'mo eḥad.

We are seated.

עַל כֵּן נְקַוֶּה לְךָ יהוה אֱלֹהֵינוּ,
לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ,
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ,
וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי,
וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ.
יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל,
כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ,
תִּשָּׁבַע כָּל־לָשׁוֹן.
לְפָנֶיךָ יהוה אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ,
וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ,
וִיקַבְּלוּ כֻלָּם אֶת־עֹל מַלְכוּתֶךָ.
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,
כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא,
וּלְעוֹלְמֵי עַד תִּמְלֹךְ בְּכָבוֹד.

◄ כַּכָּתוּב בְּתוֹרָתֶךָ: יהוה יִמְלֹךְ לְעֹלָם וָעֶד.
וְנֶאֱמַר: וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד, וּשְׁמוֹ אֶחָד.

We are seated.

ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי. Beginning in the 19th century, this phrase came to be seen as similar to Isaiah's call to be a "light unto the nations," and it was thus interpreted as a call to universal justice. In this vein, the phrase *l'takken olam* was understood to mean "to repair the world"—that is, to be partners with God in achieving a time of 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 dominating another (Mishneh Torah, Hilkhot Melakhim 12:2).

ADONAI WILL REIGN FOREVER AND EVER יהוה יִמְלֹךְ לְעוֹלָם וָעֶד. Exodus 15:18.

ON THAT DAY ADONAI SHALL BE ONE בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד. Zechariah 14:9. In reciting the Sh'ma, we declare that God is one. Through our prayer, we hope to make God one with the world. As this prayer marks the conclusion of the service, it ends with a vision of the future.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Kaddish: The Year

Loss steals language; you have nothing to say.

A loving community buttresses you, feeding you, telling you when to stand and sit, thrusting into your slack hand the prayer book containing the chanted words that, until now, only other people knew by heart.

—NESSA RAPOPORT

Yahrzeit: The Years

To my astonishment, my father returns, sometimes daily, with a power that is revelatory. In the immediacy of grief, the idea that he would be "only a thought away" or "always with me" seemed a not-believable comfort. Now, four years later, my sisters and I are amazed by his presence. We use his expressions; we laugh at his voice in our heads, for we can hear exactly what he would say.

—NESSA RAPOPORT

Mourner's Kaddish

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'ḥayeikhon u-v'yomeikhon u-v'ḥayei 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'yishtabaḥ 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'ḥata v'neḥamata da·amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'ḥayim 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.

Some congregations recite Anim Z'mirot here; see page 208.
Some congregations conclude with Adon Olam on page 211;
others conclude with other Shabbat songs (see pages 212 and 82–85).

קַדִּישׁ יָתוֹם

Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב,
וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָּא מִן כָּל־ [*on Shabbat Shuvah we substitute:* לְעֵלָּא לְעֵלָּא מִכָּל־]
בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל],
וְאִמְרוּ אָמֵן.

Some congregations recite Anim Z'mirot here; see page 208.
Some congregations conclude with Adon Olam on page 211;
others conclude with other Shabbat songs (see pages 212 and 82–85).

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Some congregations recite this song at the conclusion of the service.

A Song of Glory: Anim Z'mirot

I shall chant melodies and weave together verses,
for my soul thirsts for You.
My soul longs to live in the shadow of Your hand,
that I might learn the secrets of Your mysterious being.
Even before speaking any words describing Your glory,
already my heart sings of Your love.
I would, therefore, ever glorify You,
and honor Your name with songs of love.
Though I have never seen You, I would tell of Your glory:
I imagine You, I describe You, but I know You not.
In the words of Your prophets and mysteries revealed to the faithful,
You provided images of glorious majesty.
Your greatness and Your power
were pictured in accord with Your deeds.
They portrayed You not as You truly are,
but imagined You from what You had created.
In endless visions and countless metaphors they described You,
but through it all, You are the singular one.
They represented You as old and as young,
with graying hair and in the prime of youth:
as an elder on the Day of Judgment, and as a youth in time of war,
as a soldier who was fully armed,
and with a victory helmet on Your head,
having won battles with Your right hand and holy arm—

continued

Anim z'mirot v'shirim e·erog, ki eilekha nafshi ta·arog.
Nafshi ḥamdah b'tzel yadekha, lada·at kol raz sodekha.
Midei dabri bikhvodekha, homeh libi el dodekha.
Al ken adabeir b'kha nikhbadot, v'shimkha akhabeid b'shirei y'didot.
Asaprah kh'vodkha v'lo re'itikha, adam'kha akhankha v'lo y'datikha.
B'yad n'vi·ekha b'sod avadekha, dimita hadar k'vod hodekha.
G'dulat'kha u-g'vuratekha, kinu l'tokef pe'ulatekha.
Dimu ot'kha v'lo kh'fi yeshkha, v'yashvukha l'fi ma·asekha.
Himshilukha b'rov ḥezyonot, hin'kha eḥad b'khol dimyonot.
Va-yeḥezu v'kha ziknah u-vaḥarut, u-sar rosh'kha b'seivah v'shaḥarut.
Ziknah b'yom din u-vaḥarut b'yom krav,
k'ish milḥamot yadav lo rav.
Ḥavash kova y'shu·ah b'rosho, hoshi·ah lo y'mino u-zro·a kodsho.

Some congregations recite this song at the conclusion of the service.

שִׁיר הַכָּבוֹד: אַנְעִים זְמִירוֹת

אַנְעִים זְמִירוֹת וְשִׁירִים אֶאֱרֹג, כִּי אֵלֶיךָ נַפְשִׁי תַעֲרֹג.
נַפְשִׁי חָמְדָה בְּצֵל יָדֶךָ, לָדַעַת כָּל־רָז סוֹדֶךָ.
מִדֵּי דַבְּרִי בִּכְבוֹדֶךָ, הוֹמָה לִבִּי אֶל הוֹדֶיךָ.
עַל כֵּן אֶדַבֵּר בְּךָ נִכְבָּדוֹת, וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת.
אֲסַפְּרָה כְבוֹדְךָ וְלֹא רְאִיתִיךָ, אֲדַמְּךָ אֲכַנְּךָ וְלֹא יְדַעְתִּיךָ.
בְּיַד נְבִיאֶיךָ בְּסוֹד עֲבָדֶיךָ, דִּמְּיתָ הֲדַר כְּבוֹד הוֹדֶךָ.
גְּדֻלָּתְךָ וּגְבוּרָתֶךָ כִּנּוּ לְתֹקֶף פְּעֻלָּתֶךָ.
דִּמּוּ אוֹתְךָ וְלֹא כְּפִי יֶשְׁךָ, וַיְשַׁוּוּךָ לְפִי מַעֲשֶׂיךָ.
הִמְשִׁילוּךָ בְּרוֹב חֶזְיוֹנוֹת, הִנְּךָ אֶחָד בְּכָל־דִּמְיוֹנוֹת.
וַיֶּחֱזוּ בְךָ זִקְנָה וּבַחֲרוּת, וּשְׂעַר רֹאשְׁךָ בְּשֵׂיבָה וְשַׁחֲרוּת.
זִקְנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קְרָב,
כְּאִישׁ מִלְחָמוֹת יָדָיו לוֹ רָב.
חָבַשׁ כּוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ,
הוֹשִׁיעָה לּוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ.

continued

A SONG OF GLORY שִׁיר הַכָּבוֹד. Sometimes called by its first two words, Anim Z'mirot is ascribed to Judah the Pious of Regensburg (d. 1217), one of the most important figures of *Ḥasidei Ashkenaz*, the 13th-century German pietist movement. The poem asserts that human beings cannot grasp God's mysterious nature, but that prophetic metaphors and rabbinic allusions allow us to imagine God's glory, *kavod*, and to see a "shadow" of the Divine. Many of these images were significant for the spiritual vocabulary of *Ḥasidei Ashkenaz*. For instance, the light emanating from God's head and God's crown were important images of mystic contemplation.

The first four verses of the poem constitute an introduction. This is followed by an enumeration of images in verses arranged in an alphabetic acrostic. The concluding verses of the poem are a personal plea that God hear our prayers. Some recite Shir Hakavod on each Shabbat; others include it only on festivals. Some recite it here, others at the conclusion of Shaḥarit, and many others at the beginning of the entire service.

YOUR GLORY בִּכְבוֹדֶךָ. As noted above, God's "glory" frequently has a technical meaning in medieval Jewish mystical thought: it is that aspect of God which is accessible to humans. The Bible reports that at Sinai God's "glory" descended on the mountain (Exodus 24:15), and similarly Moses asks to see God's "glory" (Exodus 33:18).

YOUR PROPHETS נְבִיאֶיךָ. The poet will use only metaphors previously offered by prophets and sages—that is, those that were adduced by divine inspiration.

IN ACCORD WITH YOUR DEEDS כִּנּוּ לְתֹקֶף פְּעֻלָּתֶךָ. No human being can have a direct encounter with God's essence (God's "face"), but we can experience God's impact in the world (God's "back").

YOU ARE THE SINGULAR ONE הִנְּךָ אֶחָד. The word *eḥad* (literally "one") references the Sh'ma. Jewish mystics, while eloquently describing the myriad manifestations of God, insist that God is ultimately "one."

AS OLD AND AS YOUNG זִקְנָה וּבַחֲרוּת. In commenting on the first words of the Decalogue, "I am Adonai, your God, who took you out of the land of Egypt," Rashi (1040–1105, northern France), reprising the midrash, writes: "Do not think that because I appear to you in different guises—at Sinai as an elder and at the Sea as a young warrior—there are multiple deities; it is I who took you out."

THE PRIME OF YOUTH וְשַׁחֲרוּת. As vocalized, the Hebrew means "youthful." However, the word also contains the same letters as the word for "black" (*shaḥor*), as opposed to gray hair as a sign of age.

A VICTORY HELMET כּוֹבַע יְשׁוּעָה. The image is taken from the language of Isaiah: "God donned righteousness like a coat of mail, with a helmet of victory on God's head" (59:17).

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Your curls are full of drops of light,
Your locks wet with the dew of the night.
God will have pride in me, for God delights in me,
and will be for me a crown of glory.
The image of God's face is pure shining gold,
the forehead inscribed with the divine holy name.
In love, in honor, to express the height of glory,
this people fashioned God's kingly crown.
The locks on God's head are
a youth's long black curls.
May the abode of righteousness, the height of God's glory,
be God's greatest delight.
God's treasured people shall be held as a garland in God's hand,
a royal wreath of beauty and glory,
carried on high, adorned with a crown,
honored with what is most precious in Divinity's eyes.
God's splendor shall be mine and mine shall be God's;
for God is near to me as I cry out.
God is radiant and ruddy, dressed in red,
having come from Edom, treading the winepress.
Humble Moses viewed the knot of God's tefillin
as he beheld God's very image.
God delights in this humble people and will raise them up in glory;
God shall dwell amidst their praises, glorified through them.

continued

Tal'lei orot rosho nimla, k'vutzotav r'sisei lailah.
Yitpa·eir bi ki ḥafetz bi, v'hu yihyeh li la-ateret tz'vi.
Ketem tahor paz d'mut rosho, v'ḥak al metzaḥ k'vod shem kodsho.
L'ḥen u-l'khavod tz'vi tifarah, umato lo itrah atarah.
Maḥl'fot rosho k'vimei v'ḥurot, k'vutzotav taltalim sheḥorot.
N'vei ha-tzedek tz'vi tifarto, ya·aleh na al rosh simḥato.
S'gulato t'hi v'yado ateret, u-tz'nif m'lukhah tz'vi tiferet.
Amusim n'sa·am ateret indam, mei-asher yakru v'einav kibdam.
Pe'eiro alai u-fe'eiri alav, v'karov eilai b'kori eilav.
Tzaḥ v'adom lilvusho adom, purah v'dorkho b'vo·o mei-edom.
Kesher t'filin herah le-anav, t'munat Adonai l'neged einav.
Rotzeh v'amo anavim y'fa·eir, yoshev t'hilot bam l'hitpa·eir.

טַלְלֵי אוֹרוֹת רֹאשׁוֹ נִמְלָא, קְוֻצּוֹתָיו רְסִיסֵי לָיְלָה.
יִתְפָּאֵר בִּי כִּי חָפֵץ בִּי, וְהוּא יִהְיֶה לִי לַעֲטֶרֶת צְבִי.
פָּנִים טָהוֹר פָּז דְּמוּת רֹאשׁוֹ,
וְחַק עַל מֵצַח כְּבוֹד שֵׁם קָדְשׁוֹ.
לְחֵן וּלְכָבוֹד צְבִי תִּפְאָרָה, אֻמָּתוֹ לוֹ עִטְּרָה עֲטָרָה.
מַחְלְפוֹת רֹאשׁוֹ כִּבְיֵמִי בְחָרוֹת,
קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת.
נְוֵה הַצֶּדֶק צְבִי תִּפְאַרְתּוֹ, יַעֲלֶה נָּא עַל רֹאשׁ שִׂמְחָתוֹ.
סְגֻלָּתוֹ תְּהִי בְיָדוֹ עֲטֶרֶת, וּצְנִיף מְלוּכָה צְבִי תִּפְאֶרֶת.
עֲמוּסִים נְשָׂאָם עֲטֶרֶת עִנְּדָם, מֵאֲשֶׁר יָקְרוּ בְעֵינָיו כִּבְּדָם.
פְּאֵרוֹ עָלַי וּפְאֵרִי עָלָיו, וְקָרוֹב אֵלַי בְּקָרְאִי אֵלָיו.
צַח וְאָדוֹם לִלְבוּשׁוֹ אָדוֹם, פּוּרָה בְדָרְכּוֹ בְּבוֹאוֹ מֵאֱדוֹם.
קֶשֶׁר תְּפִלִּין הֶרְאָה לֶעָנָו, תְּמוּנַת יהוה לְנֶגֶד עֵינָיו.
רוֹצֶה בְעַמּוֹ עֲנָוִים יְפָאֵר, יוֹשֵׁב תְּהִלּוֹת בָּם לְהִתְפָּאֵר.

continued

DROPS OF LIGHT טַלְלֵי אוֹרוֹת. Here the poet changes imagery and begins talking of God's head and God's crown.

CROWN OF GLORY לַעֲטֶרֶת צְבִי. The phrase refers to a deer's antlers (see Isaiah 28:5). The deer raising its antlers is a graceful demonstration of strength and readiness. In this and in two verses below (*tifarah*, "the height of glory"), the poet articulates a mutuality: God crowns Israel with glory and Israel crowns God with glory.

FOREHEAD INSCRIBED וְחַק עַל מֵצַח. The High Priest wore a gold band on his forehead on which the words "Holy unto Adonai" were engraved. The ancient rabbis imagined God inscribed with a corresponding insignia.

WITH LONG BLACK CURLS תַּלְתַּלִּים שְׁחוֹרוֹת. This is the way the male lover is depicted in the Song of Songs (5:11).

THE ABODE OF RIGHTEOUSNESS נְוֵה הַצֶּדֶק. In this section the poet moves to ideas of redemption, and emphasizes Israel's loyalty to God as a manifestation of God's glory. The midrash declares that in the end of days, the tribe of Levi will no longer bless Israel, but rather God alone will, as it is written: "Adonai, the abode of righteousness, will bless you..." (Midrash Tanḥuma, Lekh L'kha 5, quoting Jeremiah 31:22).

GOD'S SPLENDOR פְּאֵרוֹ. *T'fillin* are called by the rabbis *pe'eir*, "splendor." Thus "God's splendor is on me" can be read as: "I am adorned with God's *t'fillin*." According to the rabbinic imagination, God too wears *t'fillin*—which, in turn, glorify Israel. The verse inscribed inside God's *t'fillin* is: "Is there a single nation like you in the world, O Israel?" (2 Samuel 7:23). In this view, when Moses saw God's back (but not God's face), he saw the *t'fillin* knot on the back of God's head—that is, God's splendor (Babylonian Talmud, Berakhot 6a).

DRESSED IN RED לִלְבוּשׁוֹ אָדוֹם. The poet draws on the imagery of Isaiah: "Who is this coming from Edom? . . . It is I who speak of righteousness, surely triumphant. Why is Your clothing so red? Your garments like someone who treads grapes? I trod out a vintage alone . . . there was no one with Me. I trod them down in My anger . . . their life-force bespattered My garments, and all My clothing was stained" (63:1–3). Isaiah's imagery is a play on the name "Edom," derived from the Hebrew word for "red." In Jewish tradition, Edom became the name for all those empires that would oppress Israel. Thus, the Talmud refers to Rome as Edom, and refugees from Germany in the 1930s reported that they were sustained by preachers who referred to the downfall of Edom.

TREADING THE WINEPRESS פּוּרָה בְדָרְכּוֹ. Meaning to stomp on the Edomites, the oppressors of the people Israel.

HUMBLE MOSES לֶעָנָו. Moses is said to be the most humble of all human beings (Numbers 12:3).

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

As you called the world into being, You uttered truth from the first;
in each generation You seek the people who seek You.
Place my many songs before You
and let my prayers reach You.
May my songs be a crown on Your head,
and accept my prayers as a savory offering.
May the song of one without merit
be to You like those sung over the sacrifices You received.
Take account of my praise, Sustainer,
Creator, Life-giver, Supremely Righteous One.
Nod agreement to my blessings;
receive them as choice perfume upon Your head.
May my words please You,
for my soul thirsts for You.

Yours, ADONAI, is the greatness, the strength and the glory,
the triumph and the splendor—for everything in heaven and
on earth is Yours.
Yours, ADONAI, is the sovereignty and the majesty above all.
► Who can tell of ADONAI's power?
Who can proclaim all of God's praises?

Rosh d'varkha emet korei mei-rosh,
dor vador am doresh'kha d'rosh.
Sheet hamon shirai na alekha, v'rinati tikrav eilekha.
T'hilati t'hi l'rosh'kha ateret, u-t'filati tikon k'toret.
Tikar shirat rash b'einekha, ka-shir yushar al korbanekha.
Birkhati ta·aleh l'rosh mashbir, m'ḥoleil u-molid tzadik kabir.
U-v'virkhati t'na·ana li rosh, v'otah kaḥ l'kha
ki-v'samim rosh.
Ye·erav na siḥi alekha, ki nafshi ta·arog eilekha.

Read quietly: L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet
v'ha-netzaḥ v'ha-hod, ki khol ba-shamayim uva·aretz,
l'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.
► *All together:* **Mi y'maleil g'vurot Adonai, yashmi·a kol t'hilato.**

Some congregations recite Mourner's Kaddish here; see page 207.

רֹאשׁ דְּבָרְךָ אֱמֶת קוֹרֵא מֵרֹאשׁ,
דּוֹר וָדוֹר עַם דּוֹרְשֶׁךָ דְּרוֹשׁ.
שִׁית הֲמוֹן שִׁירַי נָא עָלֶיךָ, וְרִנָּתִי תִּקְרַב אֵלֶיךָ.
תְּהִלָּתִי תְּהִי לְרֹאשְׁךָ עֲטֶרֶת, וּתְפִלָּתִי תִּכּוֹן קְטֹרֶת.
תִּיקַר שִׁירַת רָשׁ בְּעֵינֶיךָ, כַּשִּׁיר יוּשַׁר עַל קָרְבָּנֶיךָ.
בִּרְכָתִי תַּעֲלֶה לְרֹאשׁ מַשְׁבִּיר, מְחוֹלֵל וּמוֹלִיד צַדִּיק כַּבִּיר.
וּבִבְרָכָתִי תְּנַעֲנַע לִי רֹאשׁ, וְאוֹתָהּ קַח לְךָ כִּבְשָׂמִים רֹאשׁ.
יֶעֱרַב נָא שִׂיחִי עָלֶיךָ, כִּי נַפְשִׁי תַּעֲרֹג אֵלֶיךָ.

לְךָ יהוה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ, לְךָ יהוה הַמַּמְלָכָה,
וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.
◄ מִי יְמַלֵּל גְּבוּרוֹת יהוה, יַשְׁמִיעַ כָּל־תְּהִלָּתוֹ.

Some congregations recite Mourner's Kaddish here; see page 207.

YOU UTTERED TRUTH FROM THE FIRST רֹאשׁ דְּבָרְךָ אֱמֶת. The poet is quoting Psalm 119:160, sometimes translated as: "The essence of Your teaching is truth." (See above, page 117, at the psalm for Shavuot.) The poet may mean that God's promise to redeem Israel holds true in every generation. Also, the last letters of the first three words of Genesis (בְּרֵאשִׁי**ת** בָּרָ**א** אֱלֹהִי**ם**) are *alef*, *mem*, and *tav*, which spell the word אֱמֶת (*emet*), "truth."

Since this verse repeats the letter *reish* and seems to introduce a thought not otherwise developed in the poem, there are some scholars who think that it is a later interpolation.

A SAVORY OFFERING תְּכוֹן קְטֹרֶת. Psalm 141:2: "Take my prayer as an incense offering . . ."

NOD AGREEMENT תְּנַעֲנַע לִי רֹאשׁ. A reference to an anthropomorphic story from the Babylonian Talmud, in which God responds to a sage's blessing with a nod of God's head (Berakhot 7a). The same word, *rosh*, is used to indicate the "choice perfume" that was used for anointing in the sanctuary.

MY SOUL THIRSTS נַפְשִׁי תַּעֲרֹג. The poet draws on the language of Psalm 42:2, concluding the poem with the same image of yearning with which it began.

YOURS, ADONAI, IS THE GREATNESS לְךָ יהוה הַגְּדֻלָּה. 1 Chronicles 29:11. This verse inspired the mystics who developed the system of the *s'firot*, aspects of God that human beings perceive. Many of the names of the *s'firot* are drawn from this verse, including *G'vurah* (triumph), *Tiferet* (glory), *Netzaḥ* (eternity), and *Hod* (splendor). Similarly, to evoke the variety of the aspects of God, this verse is chanted when the Torah scroll is removed from the ark and carried in a procession around the sanctuary.

WHO CAN TELL מִי יְמַלֵּל. Psalm 106:2.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

The service concludes with a song. Two choices are given here, but other songs may be selected, such as those on pages 82–85.

א

ADON OLAM

Before creation shaped the world,
eternally God reigned alone;
but only with creation done
could God as Sovereign be known.
When all is ended, God alone
will reign in wondrous majesty.
God was, God is, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.
Without beginning, endlessly,
God's vast dominion is not shared.
But still—my God, my only hope,
my one true refuge in distress,
My shelter sure, my cup of life,
with goodness real and limitless.
I place my spirit in God's care;
my body too can feel God near.
When I sleep, as when I wake,
God is with me, I have no fear.

Adon olam asher malakh
L'et na·asah v'ḥeftzo kol
V'aḥarei ki-kh'lot ha-kol
V'hu hayah v'hu hoveh
V'hu eḥad v'ein sheni
B'li reishit b'li takhlit
V'hu eli v'ḥai go·ali
V'hu nisi u-manos li
B'yado afkid ruḥi
V'im ruḥi g'viyati
b'terem kol y'tzir nivra.
azai melekh sh'mo nikra.
l'vado yimlokh nora.
v'hu yihyeh b'tifarah.
l'hamshil lo l'haḥbirah.
v'lo ha-oz v'ha-misrah.
v'tzur ḥevli b'et tzarah.
m'nat kosi b'yom ekra.
b'eit ishan v'a·irah
Adonai li v'lo ira.

The service concludes with a song. Two choices are given here, but other songs may be selected, such as those on pages 82–85.

א

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֶרֶם כָּל־יְצִיר נִבְרָא.
לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל,
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כִּכְלוֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה וְהוּא הֹוֶה,
וְהוּא יִהְיֶה בְּתִפְאָרָה.
וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלוֹ הָעֹז וְהַמִּשְׂרָה.
וְהוּא אֵלִי וְחַי גּוֹאֲלִי,
וְצוּר חֶבְלִי בְּעֵת צָרָה.
וְהוּא נִסִּי וּמָנוֹס לִי,
מְנָת כּוֹסִי בְּיוֹם אֶקְרָא.
בְּיָדוֹ אַפְקִיד רוּחִי,
בְּעֵת אִישַׁן וְאָעִירָה.
וְעִם רוּחִי גְּוִיָּתִי,
יהוה לִי וְלֹא אִירָא.

ADON OLAM אֲדוֹן עוֹלָם. It is unclear who authored this thousand-year-old poem, but it appears in the beginning of the morning service, at the conclusion of the Musaf (additional) service, and also at the end of evening services, in both the Ashkenazic and Sephardic liturgies. (The latter version, however, contains several more verses than are found in the former.) The poem is composed of two parts. The first half of the poem is a series of philosophic or credal statements about God. But as it moves toward its conclusion, the poem changes in mood and becomes a personal statement of faith and even of intimacy with God. This idea is expressed in the penultimate line with the words *b'yado afkid ruḥi*, "I place my spirit in God's care."

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

ב

FORGET NOT SHABBAT

Forget not Shabbat;
inhale it like sweet-smelling incense.
The dove found rest on Shabbat,
as can anyone who is tired.

This day is honored by those faithful to the covenant,
a day of which parents and children are carefully observant.
It was engraved as law on the two tablets of stone
by the great, mighty, and powerful Holy One.
The dove . . .

As they entered the covenant, Israel stood together as one.
"We will do and we will obey," they then said as one.
"God is one," they answered clearly;
blessed is God who gives strength to the weary.
The dove . . .

In holiness, on the Mount of Myrrh, God did say:
"Remember and keep the seventh day."
So gather together, study its precepts at length:
gird up your loins and apply all your strength.
The dove . . .

The people who like lost sheep wander
shall God's covenant and their own promise remember.
May no evil circumstance obstruct their way,
as You swore upon the retreating waters in Noah's day.
The dove . . .

Yom shabbaton ein lishko·aḥ,
zikhro k'rei·aḥ ha-niḥo·aḥ,
Yonah matzah vo mano·aḥ,
v'sham yanuḥu y'gi·ei kho·aḥ.

Ha-yom nikhbad livnei emunim,
z'hirim l'shomro avot uvanim,
ḥakuk bishnei luḥot avanim,
mei-rov onim v'amitz ko·aḥ.
Yonah matzah . . .

U-va·u khulam bivrit yaḥad,
na·aseh v'nishma amru k'eḥad,
u-fatḥu v'anu Adonai eḥad,
barukh ha-noten laya·eif ko·aḥ.
Yonah matzah . . .

Dibber b'kodsho b'har hamor,
Yom hash'vi·i zakhor v'shamor,
V'khol pikudav yaḥad ligmor,
Ḥazek motnayim v'ametz ko·aḥ.
Yonah matzah . . .

Ha-am asher na katzon ta·ah,
yizkor l'fokdo b'rit u-shvu·ah,
l'val ya·avor bam mikreh ra·ah,
Ka-asher nishbata al mei no·aḥ
Yonah matzah . . .

ב

יוֹם שַׁבָּתוֹן אֵין לִשְׁכּוֹחַ,
זִכְרוֹ בְּרֵיחַ הַנִּיחוֹחַ,
יוֹנָה מָצְאָה בוֹ מָנוֹחַ,
וְשָׁם יָנוּחוּ יְגִיעֵי כֹחַ.

הַיּוֹם נִכְבָּד לִבְנֵי אֱמוּנִים,
זְהִירִים לְשָׁמְרוֹ אָבוֹת וּבָנִים,
חָקוּק בִּשְׁנֵי לֻחוֹת אֲבָנִים,
מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ.
יוֹנָה מָצְאָה בוֹ מָנוֹחַ,
וְשָׁם יָנוּחוּ יְגִיעֵי כֹחַ.

וּבָאוּ כֻלָּם בִּבְרִית יַחַד,
נַעֲשֶׂה וְנִשְׁמָע אָמְרוּ כְאֶחָד,
וּפָתְחוּ וְעָנוּ יהוה אֶחָד,
בָּרוּךְ הַנּוֹתֵן לַיָּעֵף כֹּחַ.
יוֹנָה מָצְאָה בוֹ מָנוֹחַ,
וְשָׁם יָנוּחוּ יְגִיעֵי כֹחַ.

דִּבֶּר בְּקָדְשׁוֹ בְּהַר הַמּוֹר,
יוֹם הַשְּׁבִיעִי זָכוֹר וְשָׁמוֹר,
וְכָל־פִּקָּדָיו יַחַד לִגְמוֹר,
חַזֵּק מָתְנַיִם וְאַמֵּץ כֹּחַ.
יוֹנָה מָצְאָה בוֹ מָנוֹחַ,
וְשָׁם יָנוּחוּ יְגִיעֵי כֹחַ.

הָעָם אֲשֶׁר נָע בַּצֹּאן תָּעָה,
יִזְכּוֹר לְפָקְדוֹ בְּרִית וּשְׁבוּעָה,
לְבַל יַעֲבָר־בָּם מִקְרֶה רָעָה,
כַּאֲשֶׁר נִשְׁבַּעְתָּ עַל מֵי נֹחַ.
יוֹנָה מָצְאָה בוֹ מָנוֹחַ,
וְשָׁם יָנוּחוּ יְגִיעֵי כֹחַ.

FORGET NOT SHABBAT יוֹם שַׁבָּתוֹן. This song focuses on Shabbat as a covenant between God and Israel. The chorus references the dove that was sent out by Noah after the flood. Back and forth it flew, until finally it returned to the ark with an olive branch, on Shabbat. Having performed its task, it was then able to rest. When Noah left the ark, God made a covenant with him and his family that there would never again be a flood. Thus, the dove became a sign for the first covenant: God would not destroy the earth. The poet connects this covenant with the one later made with Israel at Mount Sinai, thus pointing to both Israel's attachment to the covenant and to the universal significance of the observance of Shabbat. In this way, the poet asserts the special place that the people of Israel hold in the scheme of creation and redemption.

The poem was written by Yehudah Halevi (Spain, 1075?–1141). His name is spelled in the acrostic of the initial letters of each stanza.

GOD IS ONE יהוה אֶחָד. Referencing the Sh'ma, where all of Israel announces, "God is one." The poet has the people Israel reciting the Sh'ma in response to the revelation at Sinai.

MOUNT OF MYRRH. This is a pun on the name Mount Moriah, identified by the rabbis with the site of the Temple in Jerusalem (Genesis Rabbah 55:7).

APPLY ALL YOUR STRENGTH וְאַמֵּץ כֹּחַ. These words, *ameitz ko·aḥ*, are a pun on a classic refererence to God as being Almighty, *amitz ko·aḥ* (Isaiah 40:26). Most of the poem has emphasized a covenantal relation with God; this line hints at a deep connection between human achievement and divine attributes.

UPON THE . . . WATERS IN NOAH'S DAY עַל מֵי נֹחַ. Reaching the end of the poem, Halevi completes his identification of the fate of the people Israel with the fate of humanity, as noted above. When the flood waters had receded, God promised Noah that never again would there be such devastation. Halevi understands that equally as a promise to the people Israel, that they will not be destroyed.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

יום טוב
Festivals

304 Introduction to the Festivals

306 עמידה ליום טוב: ערבית, שחרית, מנחה
The Festival Amidah: Arvit, Shaḥarit, Minḥah

315 סדר נטילת לולב
Taking Up the Lulav

316 הלל
Hallel

322 סדר קריאת התורה ליום טוב
The Festival Torah Service

322 הוצאת התורה
Taking Out the Torah

330 יזכור
Yizkor

340 הכנסת התורה
Returning the Torah

343 תפילת מוסף ליום טוב: העבודה במקדש
Musaf for Festivals: The Temple Service

355 תפילת מוסף ליום טוב: החגים בפיוט
Musaf for Festivals: Poetic Offerings

374 תפילת טל ותפילת גשם
Tal and Geshem: Prayers for Dew and Rain

382 הושענות
Hoshanot

402 הקפות
Hakafot

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The ceremonies connected to the festivals reflect this tension. At the Pesaḥ seder we partake both of the "bread of affliction" and the delights of the holiday feast. Shavuot, the Feast of Weeks, is preceded by a period of mourning. Sukkot is said to be the "the time of joy" yet we dwell in a fragile structure. Indeed, the special attractiveness of religious ritual might well lie in its ability to hold on to tensions and polarities that characterize our lives. Through them, we are able to recall dark moments, experience the vulnerability and fragility of existence, yet still celebrate the gifts that constitute our lives.

Pesaḥ

The spring festival of Pesaḥ lasts for seven days (and is observed for eight days outside the Land of Israel), and begins with the seder meal. It celebrates the exodus from slavery in Egypt and the birth of the Jewish people, asking us both to remember the harshness of slavery and oppression and also to delight in the dignity of freedom and our Jewish identity. The festival thus recalls and re-enacts the initial encounter of the people Israel with God, a moment that we mark on the intermediate Shabbat by reading the Song of Songs, a series of love poems that speak of yearning, of the search of each for the other and their loving encounter. In the agricultural life of biblical Israel, this was also the time in which the leaven—the sourdough starter—was removed from the house, anticipating the new starter to be made from the fresh harvest. Because there was as yet no bread starter, flatbread was eaten and the holiday was called the Festival of Matzot. Flatbread was the bread that poor people, who could not afford to save grain for a bread starter, consumed year-round. As with the agricultural basis of every festival, this ritual too was given a historical elaboration: the matzot recall the bread of affliction that was eaten in Egypt, as well as the quickbread that was eaten in the hurried exodus from there. Thus this time of the beginning of the spring harvest became a time to remember our own historical poverty and enslavement and our rising to freedom.

Introduction to the Festivals

Festivals are celebratory occasions, marked by family and communal gatherings and convivial bountiful dining and expressions of gratitude. The biblical calendar associates three such times with pilgrimages to the Temple. Each of these festivals has both an agricultural and a historical basis; at one and the same time they celebrate the seasons of the year and the biblical Jewish story.

Entering the land of Canaan, the people Israel inherited moments of agricultural celebration, adopting them while simultaneously transforming them by linking them with their own unique narrative, our inherited Jewish story. Spring—which is the time of freshness and budding plant life (in the Land of Israel it is the time of the barley harvest)—is celebrated as Pesaḥ, when we re-enact the exodus from Egypt, the time that we broke free and began our personal and collective journey as Jews. Shavuot in late spring—the time of the wheat harvest, when it might be said that we have begun to realize the fruits of our labor—celebrates Sinai, the moment of revelation. The fall is the season when we rejoice in the grape and olive harvests but also look to the coming of winter. It is celebrated as Sukkot and marks the commemoration of the wandering in the desert: just as we live through the winter with the yield of the summer and fall harvests, so we wandered in the desert nurtured by what we had gained in breaking free of the chains of slavery.

Thus, we experience time in two ways: through the recurring seasons and through the march of history with its unfolding story. These two distinct layers—the celebration of the natural cycle of the seasons and the reenactment of the historical biblical narrative—are critical to our own experience of the festivals. On the one hand, the festivals allow us to celebrate nature, to make our peace with and even find joy in changes that are beyond our control; in this, they speak to a profound aspect of our human condition. On the other hand, since the festivals re-enact the primary biblical narrative that has shaped us as a people, they form an entryway into Jewish historical experience and a pathway to understand our own ongoing story, appreciate the gifts we have been given, renew our relationship to family and friends, and contemplate our dreams and the life-choices we have made.

Not all years yield bounty, and freedom is not experienced once and for all; ongoing time contains constant dangers, both personal and communal.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Israel) involves none of these symbols but is simply called in the Bible "a day of assembly" (Sh'mini Atzeret). This day has a dual quality: it concludes the festival of Sukkot, and it is also seen as a separate festival in its own right. Later masters imagined it as a day to simply linger in God's presence, without specific rituals. In the Bible, Nehemiah reports that the Torah was read and interpreted by Ezra to the returnees from exile (perhaps mid-fifth century B.C.E.) on Sukkot, and that the eighth day was set aside as a special day of prayer and study. Accordingly, the Babylonian Jewish community developed the practice of each year completing the reading of the Torah on the last day of the festival and called the celebration "Simḥat Torah." In this way, the season that begins with the High Holy Days, with their solemnity and demand for introspection, culminates with a moment of pure joy and public exuberance.

❦

The cycle of the year, the changing seasons, become signals of the march of time, of the challenge of moving through life while holding on to critical memories. The festivals teach us both about growth and change and about that which recurs again and again in our lives. Through their celebration we enter into a Jewish narrative, face some of our own worries and fears, renew relationships, and celebrate with joy. As we enter into them, the festivals become lessons for life, touchstones in our ongoing search for meaning.

Shavuot

Shavuot is celebrated for one day (and is observed for two days outside the Land of Israel), but comes at the culmination of seven weeks of counting from the beginning of the barley harvest to the "season of the first fruits" (the counting of the *omer*). For an agricultural society, the time between planting and harvest is fraught with danger—will the seed invested in the new planting produce an adequate yield, or will it be subject to mold, plagues of insects, or a shortage of water and nutrients? In a similar vein, later Jewish tradition attached to this time the legend of the death of Rabbi Akiva's students in the revolt of Bar Kokhba (132–135 C.E.) and various customs of mourning became associated with this time.

The Bible itself does not give a historical reason for this festival, but later Jewish tradition associated it with the revelation on Sinai, thus demarcating the Jewish historical narrative from the exodus to Sinai to the wandering in the wilderness. Over time, the custom has developed to spend the evening of the festival itself in Torah study, because of the association of this holiday with the giving of the Torah. In the synagogue service, we read the Decalogue, as well as the Scroll (*megillah*) of Ruth, celebrating Ruth's discovery of Judaism and the life of *ḥesed*, of kindly love—representing our own journeys, searching for meaning in the life of Torah.

Sukkot

The fall celebration of Sukkot is an eight-day festival (and is observed for nine days outside the Land of Israel). The first seven days are observed by dwelling in the *sukkah* (hut) and rejoicing with the symbols of agricultural life: the *lulav* (palm branch) and *etrog* (citron). Each day of the holiday is marked by a procession with these symbols, and the festival culminates with a sevenfold procession on the seventh day, Hoshana Rabbah. In some ways Sukkot, with its image of the march in the desert and our dwelling in temporary structures, marks a sense of longing, of being on the way, and the prophetic readings for these days are of the promise of redemption and the chaos that precedes it. Similarly, though this is a "time of joy," the Scroll of Ecclesiastes (Kohelet)—a book that faces the desert of life—is read. The last day of the holiday (customarily celebrated for two days outside the Land of

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The Festival Amidah: Arvit, Shaḥarit, Minḥah

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 Pesaḥ, 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 Minḥah 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 Minḥah only:* כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ.

With Patriarchs:

☩ בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וֵאלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חַסְדֵי אָבוֹת,
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.

☩ בָּרוּךְ אַתָּה יהוה,
מָגֵן אַבְרָהָם.

With Patriarchs and Matriarchs:

☩ בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת [וְאִמָּהוֹת],
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמָגֵן.

☩ בָּרוּךְ אַתָּה יהוה,
מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

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 אֲדֹנָי שְׂפָתַי 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 Pesaḥ. For us, too, Pesaḥ 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.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

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 Shaḥarit on the first day of Pesaḥ, at Minḥah on Sh'mini Atzeret, and at all services on Simḥat 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 ḥayim b'ḥesed,
m'ḥayeih meitim b'raḥamim rabim,
somekh noflim v'rofei ḥolim u-matir asurim,
u-m'kayem emunato lisheinei afar.
Mi khamokha ba·al g'vurot umi domeh lakh,
melekh meimit u-m'ḥayeh u-matzmiaḥ 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 גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֵּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

The following is added at Arvit and Shaḥarit on the first day of Pesaḥ, at Minḥah on Sh'mini Atzeret, and at all services on Simḥat Torah:

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[מוֹרִיד הַטָּל, *At all other times, some add:*]

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה, מְחַיֵּה הַמֵּתִים.

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

CAUSES REDEMPTION TO FLOURISH וּמַצְמִיחַ 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 מְחַיֵּה 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 Pesaḥ. 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.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

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, hal'luyah.

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, hal'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."

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

נְקַדֵּשׁ אֶת־שִׁמְךָ בָּעוֹלָם,
כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם,
כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

At Shaḥarit we recite:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ
יהוה צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.
אָז בְּקוֹל רַעַשׁ גָּדוֹל אַדִּיר
וְחָזָק מַשְׁמִיעִים קוֹל,
מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים,
לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:
בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.
מִמְּקוֹמְךָ מַלְכֵּנוּ תוֹפִיעַ,
וְתִמְלֹךְ עָלֵינוּ, כִּי מְחַכִּים
אֲנָחְנוּ לָךְ. מָתַי תִּמְלֹךְ
בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ,
לְעוֹלָם וָעֶד תִּשְׁכּוֹן.
תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ
יְרוּשָׁלַיִם עִירְךָ,
לְדוֹר וָדוֹר וּלְנֵצַח נְצָחִים.
וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתֶךָ,
כַּדָּבָר הָאָמוּר בְּשִׁירֵי עָזֶּךָ,
עַל יְדֵי דָוִד מְשִׁיחַ צִדְקֶךָ:
יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ
צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

At Minḥah we recite:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ
יהוה צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.
לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:
בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.
וּבְדִבְרֵי קָדְשְׁךָ
כָּתוּב לֵאמֹר:
יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ
צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ.
וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה.
בָּרוּךְ אַתָּה יהוה, הָאֵל הַקָּדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, אַתָּה בְחַרְתָּנוּ.

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.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

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

Pesaḥ

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 to 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,
וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה.
בָּרוּךְ אַתָּה יהוה, הָאֵל הַקָּדוֹשׁ.

All continue here:

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים,
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

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

וַתּוֹדִיעֵנוּ יהוה אֱלֹהֵינוּ אֶת־מִשְׁפְּטֵי צִדְקֶךָ,
וַתְּלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנֶךָ.
וַתִּתֶּן־לָנוּ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת,
חֻקִּים וּמִצְוֹת טוֹבִים,
וַתַּנְחִילֵנוּ זְמַנֵּי שָׂשׂוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחַגֵּי נְדָבָה,
וַתּוֹרִישֵׁנוּ קְדֻשַּׁת שַׁבָּת וּכְבוֹד מוֹעֵד וַחֲגִיגַת הָרֶגֶל.
וַתַּבְדֵּל יהוה אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל,
בֵּין אוֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לָעַמִּים,
בֵּין־יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.
בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ,
וְאֶת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ.
הִבְדַּלְתָּ וְקִדַּשְׁתָּ אֶת־עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ.

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 בְחַרְתָּנוּ. 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 עָלֵינוּ קָרָאתָ. 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.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

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 Pesaḥ: 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 Simḥat 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 Pesaḥ: Festival of Matzot.

On Shavuot: Festival of Shavuot.

On Sukkot: Festival of Sukkot.

On Sh'mini Atzeret and Simḥat 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 יהוה אֱלֹהֵינוּ בְּאַהֲבָה
[שַׁבָּתוֹת לִמְנוּחָה וּ]מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וּזְמַנִּים לְשָׂשׂוֹן, אֶת־יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם]

On Pesaḥ:
חַג הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ,

On Shavuot:
חַג הַשָּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,

On Sukkot:
חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On Sh'mini Atzeret and Simḥat Torah:
הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יַעֲלֶה וְיָבֹא,
וְיַגִּיעַ וְיֵרָאֶה, וְיֵרָצֶה וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ
וּפִקְדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], וְזִכְרוֹן מָשִׁיחַ
בֶּן־דָּוִד עַבְדֶּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן
כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לִפְלֵיטָה, לְטוֹבָה,
לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Pesaḥ:
חַג הַמַּצּוֹת הַזֶּה.

On Shavuot:
חַג הַשָּׁבֻעוֹת הַזֶּה.

On Sukkot:
חַג הַסֻּכּוֹת הַזֶּה.

On Sh'mini Atzeret and Simḥat Torah:
הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה.

זָכְרֵנוּ, יהוה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בוֹ לִבְרָכָה,
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים,
חוּס וְחָנֵּנוּ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

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 וְיָבֹא. 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.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

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'taher 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.

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 Simḥat 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

וְהַשִּׂיאֵנוּ יהוה אֱלֹהֵינוּ אֶת בִּרְכַת מוֹעֲדֶיךָ,
לְחַיִּים וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשָׂשׂוֹן,
כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ.
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רְצֵה בִמְנוּחָתֵנוּ,]
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שַׂבְּעֵנוּ מִטּוּבֶךָ, וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ,
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת,
וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ [בְּאַהֲבָה וּבְרָצוֹן]
בְּשִׂמְחָה וּבְשָׂשׂוֹן [שַׁבָּת וּ]מוֹעֲדֵי קָדְשֶׁךָ,
וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.
בָּרוּךְ אַתָּה יהוה, מְקַדֵּשׁ [הַשַּׁבָּת וְ]יִשְׂרָאֵל וְהַזְּמַנִּים.

רְצֵה, יהוה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,
וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ,
וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן,
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

RESTORE WORSHIP TO YOUR SANCTUARY וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר 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 שְׁכִינָתוֹ. 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.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

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 *todah*, or thanksgiving offering. In our reality today, in addition to giving *tzedakah*, we can fill ourselves with gratitude, without which we appear empty: thanksgiving is our offering.

Ḥasidic 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, שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. ◄ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם, כִּי לֹא תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ 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 שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה,
וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת,
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה.
בָּרוּךְ אַתָּה יהוה, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

WE HAVE ALWAYS PLACED OUR HOPE מֵעוֹלָם קִוִּינוּ לָךְ. Yeḥiel 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.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Prayer for Peace

Each of the festivals serves as reminder of the way we are to pursue peace. On Pesaḥ, 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'rakahah, ḥen va-ḥesed v'raḥamim, 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'raḥamim v'ḥayim v'shalom. V'tov b'einekha l'varekh et am'kha yisrael b'khol eit u-v'khol sha·ah bishlomekha.

At Minḥah 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 teiveil 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 שָׁלוֹם רָב שִׂים שָׁלוֹם *or below.*
During the repetition of the Amidah during Shaḥarit, the leader recites Birkat Kohanim.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ,
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךָ, כָּאָמוּר:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. כֵּן יְהִי רָצוֹן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. כֵּן יְהִי רָצוֹן.

At Shaḥarit we recite:

שִׂים שָׁלוֹם בָּעוֹלָם, טוֹבָה
וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים,
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ
כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי
בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ,
יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד, וּצְדָקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת
וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.
בָּרוּךְ אַתָּה יהוה, הַמְבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

At Minḥah and Arvit we recite:

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ
וְעַל כָּל־יוֹשְׁבֵי תֵבֵל תָּשִׂים
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ
אָדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ
יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־
שָׁעָה בִּשְׁלוֹמֶךָ.
בָּרוּךְ אַתָּה יהוה, הַמְבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

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 Minḥah 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.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

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 Minḥah, we turn back to page 306.
During Arvit, the Amidah is followed by Kaddish Shalem on page 54, except on Shabbat, when Vay'ḥulu is recited, page 53.

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

א

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי.

יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי.

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.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

ב

רִבּוֹנוֹ שֶׁל עוֹלָם, אָדוֹן הַשִּׂמְחָה שֶׁאֵין לְפָנָיו עַצְבוּת, זַכֵּנִי לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קְדֻשַּׁת יוֹם טוֹב בְּשִׂמְחָה וְחֶדְוָה. לַמְּדֵנִי לַהֲפוֹךְ יָגוֹן לְשִׂמְחָה, שֶׁהַהִתְרַחֲקוּת מִמְּךָ בָּאָה לָנוּ עַל יְדֵי הָעַצְבוּת. הָשִׁיבָה לִי שְׂשׂוֹן יִשְׁעֶךָ, וְרוּחַ נְדִיבָה תִּסְמְכֵנִי. יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהַי, שֶׁתִּפְתַּח לִי שַׁעֲרֵי תוֹרָה, שַׁעֲרֵי חָכְמָה, שַׁעֲרֵי אַהֲבָה וְאַחְוָה, שָׁלוֹם וְרֵעוּת.

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.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

When the Amidah is to be repeated aloud during Shaḥarit or Minḥah, we turn back to page 306.
During Arvit, the Amidah is followed by Kaddish Shalem on page 54, except on Shabbat, when Vay'ḥulu is recited, page 53.

MY GOD אֱלֹהַי. 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.

MAY THE WORDS יִהְיוּ לְרָצוֹן. Psalm 19:15.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Taking Up the Lulav

The blessing over the lulav and etrog is recited while standing. The lulav is held in the right hand (with the three myrtle branches on the right and the two willows on the left) and the etrog in the left hand, with the hands close together. The etrog is held with the pitam (tip) facing down while reciting the b'rakhah, and then turned over so that the pitam points up. The lulav and etrog are not taken on Shabbat.

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 take the *lulav*.

Barukh atah Adonai eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat lulav.

Upon taking the lulav for the first time each year:

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 la-z'man ha-zeh.

The symbol ↟ indicates the moments that the lulav is waved. Additional notes about waving the lulav and etrog during Hallel may be found in the right margin.

The Plants

The four species of the *lulav* and *etrog* represent the four types of ecosystems in the Land of Israel: desert (date palm), hills (myrtle), river corridors (willow), and the lowlands (*etrog*). Each species has to be fresh, with the very tips intact—they can't be dried out, because they should hold the water of last year's rain. Together, they make a kind of map of last year's rainfall, and together, we use them to pray for the coming year's rain.

—DAVID SEIDENBERG

The Four Species

Each of the elements of the *lulav* and *etrog* are metaphors for distinctly different people—all of whom, together, comprise the people Israel. The *etrog*, which has a beautiful smell and a delicious taste, represents those of the people Israel who are learned and also do good deeds. The date (*lulav*), which has a delicious taste but no smell, represents those who study Torah but perform no good deeds. The myrtle (*hadas*), which gives off a delightful smell but has no taste, represents those who perform good deeds but do not study Torah. And the willow (*aravah*), which has neither taste nor smell, represents those who neither perform good deeds nor study Torah. "What should I do with them?" asks God, "Punish those who are lacking? No; rather, I shall ask them all to come together and form one assembly, as it is written, 'You shall take for yourselves, on the first day…' (Leviticus 23:40)."

—PESIKTA D'RAV KAHANA

Another Interpretation

In taking up the lulav and etrog, we are symbolically dedicating ourselves.
Rabbi Mani began his discourse: "All my bones shall say: Adonai, who is like You?" (Psalm 35:10). This verse refers to the *lulav*. The rib of the *lulav* resembles the spine of a person; the *hadas* (myrtle) resembles the eye; the *aravah* (willow) resembles the mouth; and the *etrog* resembles the heart.

—LEVITICUS RABBAH

סדר נטילת לולב

The blessing over the lulav and etrog is recited while standing. The lulav is held in the right hand (with the three myrtle branches on the right and the two willows on the left) and the etrog in the left hand, with the hands close together. The etrog is held with the pitam (tip) facing down while reciting the b'rakhah, and then turned over so that the pitam points up. The lulav and etrog are not taken on Shabbat.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת לוּלָב.

Upon taking the lulav for the first time each year:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

The symbol ↟ indicates the moments that the lulav is waved. Additional notes about waving the lulav and etrog during Hallel may be found in the right margin.

TAKING THE LULAV. At the end of the growing season, varieties of vegetation are taken and waved in thanksgiving for the bounty of nature. The Torah records: "You shall take the product of beautiful trees, branches of palm trees, boughs of leafy trees, and willows of the brook, and you shall rejoice before Adonai your God seven days" (Leviticus 23:40).

The four varieties (*arba-ah minim*) represent four different kinds of natural growth. The *lulav* is the leaf of the date palm. Like all leaves and branches, it harnesses the energy of the sun, giving life to the tree, which in turn produces edible fruit; although dates were among the most energy-packed foods of the ancient world, the *lulav* itself is not edible. The *hadas* (myrtle) is a beautifully fragrant leaf but this low-lying bush bears no fruit. The *aravah* (willow) has no smell or taste, but is found close to pools of water; water is essential for all agriculture, for all life. In fulfilling the mitzvah, both of these species are attached to the branch of the palm. Finally, the *etrog* (citron) is itself an edible fruit, with a delightful fragrance and a beautiful yellow sheen. It is therefore honored in its own right, being held next to, but not attached to, the *lulav*. Thus the full bounty of nature and its processes are celebrated.

WAVING THE LULAV. The Mishnah (Sukkah 3:9) instructs that the *lulav* is waved back and forth at two moments during the recitation of Hallel: at *hodu*, when we thank God for God's goodness (see pages 319 and 320), and at *hoshi-ah na*, when we ask for God's help (see page 320). The Babylonian Talmud explains that the waving is in six directions, representing the four winds as well as heaven and earth (Menaḥot 62b). Customs vary, with some waving the *lulav* front and back, right and left, up and down, and others waving it in a circular motion, to the front, right, back, left, and up and down.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Hallel

Hallel is recited while standing. The leader recites the following b'rakhah, which is then repeated by the congregation:

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 instructed us to recite the psalms of joyful praise, the Hallel.

Barukh atah adonai eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu likro et ha-hallel.

Halleluyah—joyfully praise God!
Celebrate, O faithful servants of Adonai; celebrate Adonai's name.
May the name of Adonai be blessed, now and forever.
From the east, where the sun rises, to where the sun sets,
may the name of Adonai be acclaimed.
High above every nation is Adonai, beyond the heavens is God's glory.
Who is like Adonai our God?—enthroned on high,
stooping down to look upon earth and sky,
▸ raising the poor from the dust,
m'kimi mei-afar dal
the impoverished from the dung heap,
seating them with nobles, the nobility of God's people,
installing the barren woman of the house as a joyful mother of children.
Halleluyah—joyfully praise God!

Psalm 113

When the people Israel came out of Egypt, the house of Jacob from a foreign nation, Judah became God's holy place, the people Israel became God's dominion.

Seeing them, the sea took flight, the Jordan flowed backward;
mountains pranced like rams, hills like new-born lambs.

▸ O sea, why run away? Jordan, why flow backward?
Mountains, why prance like rams? Hills, why dance like lambs?

Earth, shake before your Master's presence, tremble before the God of Jacob,
who turns mountain peaks to pools, flint to fountains.

B'tzeit yisrael mi-mitzrayim, beit yaakov mei-am lo·eiz. Haitah yehudah l'kodsho,
yisrael mamsh'lotav. Hayam ra·ah va-yanos, ha-yarden yisov l'aḥor. He-harim rakdu kh'eilim,
g'va·ot kivnei tzon.
▸ Mah l'kha hayam ki tanus, ha-yarden tisov l'aḥor. He-harim tirk'du kh'eilim, g'va·ot kivnei tzon.
Mi-lifnei adon ḥuli aretz, mi-lifnei elo·ah yaakov, hahof·khi ha-tzur agam mayim, ḥalamish
l'maino mayim.

Psalm 114

סדר הלל

Hallel is recited while standing. The leader recites the following b'rakhah, which is then repeated by the congregation:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לִקְרֹא אֶת־הַהַלֵּל.

הַלְלוּיָהּ.
הַלְלוּ עַבְדֵי יהוה, הַלְלוּ אֶת־שֵׁם יהוה.
יְהִי שֵׁם יהוה מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם.
מִמִּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ, מְהֻלָּל שֵׁם יהוה.
רָם עַל כָּל־גּוֹיִם יהוה, עַל הַשָּׁמַיִם כְּבוֹדוֹ.
מִי כַּיהוה אֱלֹהֵינוּ, הַמַּגְבִּיהִי לָשָׁבֶת.
הַמַּשְׁפִּילִי לִרְאוֹת, בַּשָּׁמַיִם וּבָאָרֶץ.
◂ מְקִימִי מֵעָפָר דָּל, מֵאַשְׁפֹּת יָרִים אֶבְיוֹן.
לְהוֹשִׁיבִי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ.
מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת, אֵם הַבָּנִים שְׂמֵחָה. הַלְלוּיָהּ.

תהלים קיג

בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם, בֵּית יַעֲקֹב מֵעַם לֹעֵז.
הָיְתָה יְהוּדָה לְקָדְשׁוֹ, יִשְׂרָאֵל מַמְשְׁלוֹתָיו.
הַיָּם רָאָה וַיָּנֹס, הַיַּרְדֵּן יִסֹּב לְאָחוֹר.
הֶהָרִים רָקְדוּ כְאֵילִים, גְּבָעוֹת כִּבְנֵי צֹאן.
◂ מַה לְּךָ הַיָּם כִּי תָנוּס, הַיַּרְדֵּן תִּסֹּב לְאָחוֹר.
הֶהָרִים תִּרְקְדוּ כְאֵילִים, גְּבָעוֹת כִּבְנֵי צֹאן.
מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ, מִלִּפְנֵי אֱלוֹהַּ יַעֲקֹב.
הַהֹפְכִי הַצּוּר אֲגַם מָיִם, חַלָּמִישׁ לְמַעְיְנוֹ מָיִם.

תהלים קיד

Hallel, comprising Psalms 113–118, is a collection of psalms of celebration recited on joyous occasions: Rosh Ḥodesh, Pesaḥ, Shavuot, Sukkot, Ḥanukkah, and Yom HaAtzmaut. It is also included in the Pesaḥ seder, where it is divided into two parts that surround the meal. The connection to Pesaḥ is not incidental. In addition to the reference to the exodus in Psalm 114 ("When Israel came out of Egypt…"), the elevation of the oppressed and lowly to a place of honor is a recurring theme in Hallel and is the focus of Hallel's opening, Psalm 113. Communal themes continue in Psalm 114 and 115, and then switch in Psalm 116, which speaks of personal suffering and healing: the author appears to be recovering from a terrible illness. By using the theme of the exodus as a metaphor for all celebratory moments, Hallel extends the notion of redemption to include both moments of leaving behind oppression and also moments of overcoming personal or communal tragedy or psychological dejection—and thus of entering into a world of freedom and renewal.

Psalm 113 praises God as caring for the downtrodden. The midrash takes it as a psalm recited in Egypt on the night of the plague of the killing of the firstborn. It was, said the ancient rabbis, the first instance since creation in which anyone had praised God. Who did so? The long-enslaved Israelites praised God when they ceased being slaves to Pharaoh and became servants of God. (*Reuven Hammer, based on Midrash Psalms*)

celebrate הַלְלוּ. The Hebrew word implies something akin to the praise offered an honoree or host at a festivity.

Psalm 114. Here, all of creation participates in the exodus from Egypt. The miraculous events attached to the exodus and the march in the desert are seen as cosmically reflecting God's relation to the people Israel.

a foreign nation מֵעַם לֹעֵז. Literally, "a people speaking a foreign tongue."

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The following paragraph is omitted on Rosh Ḥodesh and the last six days of Pesaḥ.

לֹא לָנוּ יהוה, לֹא לָנוּ, כִּי לְשִׁמְךָ תֵּן כָּבוֹד,
עַל חַסְדְּךָ עַל אֲמִתֶּךָ.
לָמָּה יֹאמְרוּ הַגּוֹיִם, אַיֵּה נָא אֱלֹהֵיהֶם.
וֵאלֹהֵינוּ בַשָּׁמָיִם, כֹּל אֲשֶׁר חָפֵץ עָשָׂה.
עֲצַבֵּיהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם.
פֶּה לָהֶם וְלֹא יְדַבֵּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
אָזְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ, אַף לָהֶם וְלֹא יְרִיחוּן.
יְדֵיהֶם וְלֹא יְמִישׁוּן, רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ, לֹא יֶהְגּוּ בִּגְרוֹנָם.
כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם, כֹּל אֲשֶׁר בֹּטֵחַ בָּהֶם.
◂ יִשְׂרָאֵל בְּטַח בַּיהוה, עֶזְרָם וּמָגִנָּם הוּא,
בֵּית אַהֲרֹן בִּטְחוּ בַיהוה, עֶזְרָם וּמָגִנָּם הוּא,
יִרְאֵי יהוה בִּטְחוּ בַיהוה, עֶזְרָם וּמָגִנָּם הוּא.

יהוה זְכָרָנוּ יְבָרֵךְ,
יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל,
יְבָרֵךְ אֶת־בֵּית אַהֲרֹן.
יְבָרֵךְ יִרְאֵי יהוה, הַקְּטַנִּים עִם הַגְּדֹלִים.
יֹסֵף יהוה עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
בְּרוּכִים אַתֶּם לַיהוה, עֹשֵׂה שָׁמַיִם וָאָרֶץ,
◂ הַשָּׁמַיִם שָׁמַיִם לַיהוה, וְהָאָרֶץ נָתַן לִבְנֵי אָדָם.
לֹא הַמֵּתִים יְהַלְלוּ יָהּ וְלֹא כָּל־יֹרְדֵי דוּמָה,
וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

תהלים קטו

The following paragraph is omitted on Rosh Ḥodesh and the last six days of Pesaḥ.

NOT TO US ADONAI, not to us, but to Your own name give glory,
that You may be known as faithful and kind.
Why should nations say, "Where is their God?"
You are in heaven, doing whatever You will.
Their idols are made of silver and gold—
the work of human hands—with mouths that cannot speak,
eyes that cannot see, ears that cannot hear, a nose that cannot smell,
hands that cannot touch, feet that cannot walk,
throats that utter no sound.
Their creators shall suffer that fate—all who have faith in them.
▸ People of Israel, trust in ADONAI, Israel's protector and shield;
house of Aaron, trust in ADONAI, Aaron's protector and shield;
all who revere ADONAI, trust in ADONAI, your protector and shield.

Atzabeihem kesef v'zahav, ma·aseih y'dei adam.
Peh lahem v'lo y'dabeiru, einayim lahem v'lo yiru.
Oznayim lahem v'lo yishma·u, af lahem v'lo y'riḥun.
Y'deihem v'lo y'mishun, ragleihem v'lo y'haleikhu, lo yehgu bigronam.
K'mohem yihyu oseihem, kol asher botei·aḥ bahem.
▸ Yisrael b'taḥ badonai, ezram u-maginam hu.
Beit aharon bit·ḥu vadonai, ezram u-maginam hu.
Yirei Adonai bit·ḥu vadonai, ezram u-maginam hu.

ADONAI, REMEMBERING US, will bless:
will bless the house of Israel,
will bless the house of Aaron,
will bless those who revere ADONAI, the lowly and the great.
ADONAI will add to your blessings—yours and your children.
For you are blessed by ADONAI, who formed heaven and earth:
▸ the heavens are God's, the earth is given to human beings.
The dead do not celebrate God, nor any who go down to the grave,
but we shall bless God, now and always.
Halleluyah—joyfully praise ADONAI!

Adonai zekharanu y'varekh,
y'varekh et beit yisrael, y'varekh et beit aharon.
Y'varekh yirei Adonai, ha-k'tanim im ha-g'dolim.
Yosef Adonai aleikhem, aleikhem v'al b'neikhem.
B'rukhim atem ladonai, oseh shamayim va-aretz.
▸ Ha-shamayim shamayim ladonai, v'ha-aretz natan livnei adam.
Lo ha-meitim y'hal'lu yah v'lo kol yordei dumah.
Va-anaḥnu n'varekh yah mei-atah v'ad olam. Halleluyah.

Psalm 115

ḤATZI HALLEL. On Rosh Ḥodesh and the last six days of Pesaḥ, a shorter version of Hallel, called Ḥatzi Hallel or "Partial Hallel," is recited. Originally Hallel was recited only on the three festivals (Pesaḥ, Shavuot, and Sukkot) and Ḥanukkah (which was patterned after Sukkot). Hallel was not recited on the last six days of Pesaḥ, because there were no unique Temple ceremonies on those days, as there were on each of the days of Sukkot. The Partial Hallel is a creation of the Jews of Babylonia, who expanded the liturgy in this way on festive days when Hallel was not recited in the Temple. In order to signify the difference between these days and the others, the first half of Psalms 115 and 116 was omitted (Babylonian Talmud, Ta·anit 28b). Later, midrashic reasons were given for this practice—for example, noting that because the miracle of the exodus was achieved through violence (with the drowning of the Egyptians in the sea), our joy in this moment is diminished and we therefore do not recite the full Hallel. (*Reuven Hammer, adapted*)

PSALM 115. Beginning with Psalm 115, Hallel introduces a plea for God's continuing role in our lives. This psalm has two distinct stanzas, which in the recitation in the synagogue become almost separate poems. The first is an extended argument on the uselessness of idols, ending with a call to both priests and laypeople to trust in God. The second offers assurance of God's continued blessing of the people. The psalm concludes with the affirmation that God will indeed bless all who are alive. God's deliverance during the exodus from Egypt becomes a model for God's deliverance in any time of trouble.

THOSE WHO REVERE ADONAI יִרְאֵי יהוה. Commentators have offered two ways of understanding this phrase. It may refer to the collectivity of the assemblage: first the priests are addressed and then the laypeople; and finally, with this phrase, the group as a whole. Some see the term as referring to those who were not Israelites but were "God-fearing" and who joined in the celebration. In this understanding, the Temple service addressed non-Jews who joined in Jewish worship, blessed them, and asked that they too respond to the priests' call.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The following paragraph is omitted on Rosh Ḥodesh and the last six days of Pesaḥ.

I AM FILLED with love, for indeed, ADONAI heard my pleading voice,
turned an ear to me, in the days I called out.
Though the pangs of death embraced me,
and the earth's deep sought me out, though I met trouble and pain,
I called upon the name of ADONAI: "Please, ADONAI, save my life!"
ADONAI is kind and righteous;
our God is compassionate, guarding even the foolhardy.
Though I was brought low, God saved me.
"Be at ease," I said to myself, "for ADONAI has done this for you."
You have saved me from death,
my eyes from tears, my feet from stumbling;
▸ I shall walk in God's presence in the land of the living.
I had faith in God and declared it, even as I suffered greatly
and called out in my delirium: "Everyone deceives."

HOW CAN I REPAY ADONAI for all that has been done for me?
I raise up the cup of deliverance, and call out the name: ADONAI.
I shall fulfill my vows to ADONAI in front of all of God's people.
How grave in ADONAI's sight is the death of the faithful!
Surely, ADONAI, I am Your servant,
I am the servant born of Your maidservant—
You have untied the bonds that bound me.
Anah Adonai ki ani avdekha, ani avd'kha ben amatekha, pitaḥta l'moseirai.

▸ It is to You that I sacrifice a thanksgiving offering,
and call upon the name of ADONAI.
I shall fulfill my vows to ADONAI
in the presence of the entire people of God,
in the courtyards of ADONAI's house, in your midst, O Jerusalem.
Halleluyah—joyfully praise God!
▸ L'kha ezbaḥ zevaḥ todah u-v'shem Adonai ekra.
N'darai ladonai ashalem negdah na l'khol amo.
B'ḥatzrot beit Adonai, b'tokheikhi yerushalayim, halleluyah.

Psalm 116

The following paragraph is omitted on Rosh Ḥodesh and the last six days of Pesaḥ.

אָהַבְתִּי כִּי יִשְׁמַע יהוה אֶת־קוֹלִי תַּחֲנוּנָי.
כִּי הִטָּה אָזְנוֹ לִי וּבְיָמַי אֶקְרָא.
אֲפָפוּנִי חֶבְלֵי מָוֶת וּמְצָרֵי שְׁאוֹל מְצָאוּנִי,
צָרָה וְיָגוֹן אֶמְצָא, וּבְשֵׁם יהוה אֶקְרָא,
אָנָּה יהוה מַלְּטָה נַפְשִׁי.
חַנּוּן יהוה וְצַדִּיק, וֵאלֹהֵינוּ מְרַחֵם,
שֹׁמֵר פְּתָאיִם יהוה.
דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ,
שׁוּבִי נַפְשִׁי לִמְנוּחָיְכִי, כִּי יהוה גָּמַל עָלָיְכִי.
כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת,
אֶת־עֵינִי מִן דִּמְעָה, אֶת־רַגְלִי מִדֶּחִי.
◂ אֶתְהַלֵּךְ לִפְנֵי יהוה בְּאַרְצוֹת הַחַיִּים.
הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד.
אֲנִי אָמַרְתִּי בְחָפְזִי, כָּל־הָאָדָם כֹּזֵב.

מָה אָשִׁיב לַיהוה, כָּל־תַּגְמוּלוֹהִי עָלָי.
כּוֹס יְשׁוּעוֹת אֶשָּׂא, וּבְשֵׁם יהוה אֶקְרָא.
נְדָרַי לַיהוה אֲשַׁלֵּם נֶגְדָּה נָּא לְכָל־עַמּוֹ.
יָקָר בְּעֵינֵי יהוה הַמָּוְתָה לַחֲסִידָיו.
אָנָּה יהוה כִּי אֲנִי עַבְדֶּךָּ, אֲנִי עַבְדְּךָ בֶּן־אֲמָתֶךָ,
פִּתַּחְתָּ לְמוֹסֵרָי.
◂ לְךָ אֶזְבַּח זֶבַח תּוֹדָה וּבְשֵׁם יהוה אֶקְרָא.
נְדָרַי לַיהוה אֲשַׁלֵּם, נֶגְדָּה נָּא לְכָל־עַמּוֹ.
בְּחַצְרוֹת בֵּית יהוה, בְּתוֹכֵכִי יְרוּשָׁלָיִם. הַלְלוּיָהּ.

תהלים קטז

PSALM 116. The previous psalm told of God's rescue of the people Israel and the exodus from Egypt; now, Psalm 116 tells the story of rescue from the point of view of a single individual who has suffered and has returned to health. The psalm is also the story of faithfulness, even under the worst of circumstances.

When Hallel is shortened, the first eleven verses of Psalm 116—verses mentioning illness and distress—are left out; only the second half of the psalm—words offering thanksgiving—is recited.

I SHALL WALK IN GOD'S PRESENCE אֶתְהַלֵּךְ לִפְנֵי יהוה. The language here may echo the command to Abraham, "walk in My presence and be wholehearted" (Genesis 17:1). Just as Abraham received God's blessing, so too does the psalmist, who has been faithful to God.

I AM YOUR SERVANT אֲנִי עַבְדֶּךָ. The ancient rabbis imagine God remarking: "You are My servants, and not the servants of servants" (Yalkut Shimoni, commenting on Leviticus 25:55). In saying that we are the servants of God and not of other human beings, the rabbis emphasized the dignity of each Jewish person. For instance, they viewed as a sinner the Hebrew slave who insisted on remaining in his master's possession even after his term of indenture was up. Similarly, the morning blessings include thanksgiving to God "who made me free."

BONDS לְמוֹסֵרָי. Or "harness." The Hebrew word refers to the straps that tie down the burden an animal carries on its back.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

JOYFULLY PRAISE ADONAI, all you nations,
extol God all you peoples;
for God has overwhelmed us with kindness and love,
and ADONAI's faithfulness endures forever.
Halleluyah—joyfully praise God!

Hallelu et Adonai kol goyim, shabḥuhu kol ha-umim.
Ki gavar aleinu ḥasdo, ve-emet Adonai l'olam. Halleluyah.

Psalm 117

Each of the following four verses is chanted first by the leader and then repeated by the congregation, verse by verse. Some follow the practice of the congregation repeating the entire first line ("Give thanks...") after each verse recited by the leader.

Give thanks to ADONAI who is good; *God's love and kindness endure forever.*
Let the house of Israel declare: *God's love and kindness endure forever.*
Let the house of Aaron declare: *God's love and kindness endure forever.*
Let those who revere ADONAI declare: *God's love and kindness endure forever.*

Hodu ladonai ki tov, ki l'olam ḥasdo.
Yomar na yisrael, ki l'olam ḥasdo.
Yomru na veit aharon, ki l'olam ḥasdo.
Yomru na yirei Adonai, ki l'olam ḥasdo.

TORMENTED, I cried to ADONAI,
God answered me with open arms.

Min ha-meitzar karati yah, anani va-merḥav yah.

ADONAI is with me, I do not fear;
what can anyone do to me?
With ADONAI as my help, I face my enemies.
Better to depend on ADONAI than on human beings;
better to depend on ADONAI than on the prominent and powerful.
If any nation surrounds me, with God's name I shall cut them down.
Though they surround and encircle me, with God's name
I shall cut them down.
Though they swarm round me like bees,
they shall be stamped down like thorns on fire,
for with God's name, I shall cut them down.
Though I be pushed and stagger, ADONAI shall be my help.

continued

הַלְלוּ אֶת־יהוה, כָּל־גּוֹיִם, שַׁבְּחוּהוּ, כָּל־הָאֻמִּים.
כִּי גָבַר עָלֵינוּ חַסְדּוֹ, וֶאֱמֶת יהוה לְעוֹלָם, הַלְלוּיָהּ.

תהלים קיז

Each of the following four verses is chanted first by the leader and then repeated by the congregation, verse by verse. Some follow the practice of the congregation repeating the entire first line (הודו) after each verse recited by the leader.

הודוּ לַיהוה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמַר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמְרוּ נָא בֵית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמְרוּ נָא יִרְאֵי יהוה, כִּי לְעוֹלָם חַסְדּוֹ.

מִן הַמֵּצַר קָרָאתִי יָהּ, עָנָנִי בַמֶּרְחָב יָהּ.
יהוה לִי לֹא אִירָא, מַה יַּעֲשֶׂה לִי אָדָם.
יהוה לִי בְּעֹזְרָי, וַאֲנִי אֶרְאֶה בְשֹׂנְאָי.
טוֹב לַחֲסוֹת בַּיהוה, מִבְּטֹחַ בָּאָדָם.
טוֹב לַחֲסוֹת בַּיהוה, מִבְּטֹחַ בִּנְדִיבִים.
כָּל־גּוֹיִם סְבָבוּנִי, בְּשֵׁם יהוה כִּי אֲמִילַם.
סַבּוּנִי גַם סְבָבוּנִי, בְּשֵׁם יהוה כִּי אֲמִילַם.
סַבּוּנִי כִדְבֹרִים דֹּעֲכוּ כְּאֵשׁ קוֹצִים,
בְּשֵׁם יהוה כִּי אֲמִילַם.
דָּחֹה דְחִיתַנִי לִנְפֹּל, וַיהוה עֲזָרָנִי.

continued

PSALM 118 is composed of several sections. It begins with an opening call and response, proclaiming God's enduring love. In the next section, the poet praises God after having recovered from the depths of despair or a life-threatening event—an illness, or perhaps an attack by an enemy. A section filled with expressions of thanks follows. The devotee then enters God's Temple, calling on God for further help, and ends by expressing thankfulness. In the formal synagogue recitation of Hallel, each of these sections is experienced separately; in many medieval manuscripts of the Book of Psalms, the different sections appear as separate psalms.

GIVE THANKS TO ADONAI הוֹדוּ לַיהוה. There are a variety of traditions for how exactly the interplay between leader and congregation is to proceed; already in the Mishnah, there is an acknowledgment that different communities have different traditions for the antiphonal recitation of Hallel (Sukkah 3:11). It is preferable to follow the earlier rabbinic preference, in which the congregation repeats each line after the leader, verse by verse. However, according to an alternative medieval practice, the congregation responds with the first line—*Hodu ladonai* ("Give thanks to Adonai")—after each verse recited by the leader. Local custom determines how these lines should be chanted.

TORMENTED . . . OPEN ARMS מִן הַמֵּצַר . . . בַּמֶּרְחָב יָהּ. The Hebrew play on words is difficult to capture in English. *Meitzar*, translated here as "tormented" and by some as "distress," literally means "a narrow or tight place." *Merḥav*, its antonym, translated here as "open arms," might literally be translated as "expansiveness." The experience of rescue and redemption is a journey from narrowness and constriction—a feeling of being tied in knots—to wide expanse—being untied and allowed to stretch out fully. The Hebrew is ambiguous about whether it is God who answers "expansively" or whether the supplicant is now able to have an open heart.

I SHALL CUT THEM DOWN אֲמִילַם. The Hebrew root is uncertain. It may derive from the preposition *mul* (that is: those who stand over against me). Our translation takes it from the verbal root *mul*, "cut off," as in its use in connection with circumcision, *b'rit milah*. Alternatively, it may also derive from *millel*, "speak"; it would then have the meaning "I quieted them" (literally, "I shut them up").

THORNS ON FIRE בְּאֵשׁ קוֹצִים. The fire will be put out quickly and easily, for it is fed only by thin needles. The image of thorns is apt, since the line begins with an image of being surrounded by bees.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

ADONAI is my strength—I sing to God who rescued me.
In the tents of the righteous, voices resound with song and triumph.
God's right arm is like an army,
God's right arm is upraised, God's right arm is like an army.

Ozi v'zimrat yah, va-y'hi li lishuah.
Kol rinah vishuah b'oholei tzadikim, y'min Adonai osah ḥayil.
Y'min Adonai romeimah, y'min Adonai osah ḥayil.

I shall not die, but live to tell of ADONAI's deeds.
Though ADONAI chastened me, God did not hand me over to death.
► Open for me the gates of righteousness,
that I may enter through them, to thank ADONAI.
This is the gateway to ADONAI; through it the righteous shall enter.

► Pit·ḥu li sha·arei tzedek, avo vam, odeh yah. Zeh ha-sha·ar ladonai, tzadikim yavo·u vo.

Psalm 118:1–20

Each of the following four verses is recited twice:

I will offer thanks to You, for You answered me, and You were my rescuer.
The stone the builders rejected is now the keystone.
This is ADONAI's doing; how wondrous it is in our sight.
This is the day that ADONAI has made; we shall celebrate and rejoice in it.

Od'kha ki anitani va-t'hi li lishuah.
Even ma·asu ha-bonim haitah l'rosh pinah.
Mei-eit Adonai haitah zot, hi niflat b'eineinu.
Zeh hayom asah Adonai, nagilah v'nism'ḥah vo.

The leader chants each of the next four lines, which are in turn repeated by the congregation:

ADONAI, we implore You: deliver us. ADONAI, we implore You: deliver us.
ADONAI, we implore You: grant us success. ADONAI, we implore You: grant us success.

Ana Adonai hoshi·ah na. Ana Adonai hoshi·ah na.
Ana Adonai hatzliḥah na. Ana Adonai hatzliḥah na.

Each of the following four verses is recited twice:

Blessed are you who come in the name of ADONAI;
may the blessings of the house of ADONAI be upon you.
ADONAI is our God, lighting our path. *Dress the horns of the altar with branches of myrtle in celebration of the festival.*
You are my God and I offer thanks to You; My God, I exalt You.
Give thanks to ADONAI who is good; God's love and kindness endure forever.

Barukh haba b'sheim Adonai, beirakh·nukhem mi-beit Adonai.
El Adonai vaya·er lanu, isru ḥag ba-avotim ad karnot ha-mizbei·aḥ.
Eili atah v'odeka, elohai arom'meka.
Hodu ladonai ki tov, ki l'olam ḥasdo.

Psalm 118:21–29

עָזִּי וְזִמְרָת יָהּ, וַיְהִי לִי לִישׁוּעָה.
קוֹל רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים,
יְמִין יהוה עֹשָׂה חָיִל.
יְמִין יהוה רוֹמֵמָה, יְמִין יהוה עֹשָׂה חָיִל.
לֹא אָמוּת כִּי אֶחְיֶה, וַאֲסַפֵּר מַעֲשֵׂי יָהּ.
יַסֹּר יִסְּרַנִּי יָהּ, וְלַמָּוֶת לֹא נְתָנָנִי.
◄ פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק, אָבֹא בָם אוֹדֶה יָהּ.
זֶה הַשַּׁעַר לַיהוה, צַדִּיקִים יָבֹאוּ בוֹ.

תהלים קיח:א–כ

Each of the following four verses is recited twice:

אוֹדְךָ כִּי עֲנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה.
אֶבֶן מָאֲסוּ הַבּוֹנִים, הָיְתָה לְרֹאשׁ פִּנָּה.
מֵאֵת יהוה הָיְתָה זֹּאת, הִיא נִפְלָאת בְּעֵינֵינוּ.
זֶה הַיּוֹם עָשָׂה יהוה, נָגִילָה וְנִשְׂמְחָה בוֹ.

The leader chants each of the next four lines, which are in turn repeated by the congregation:

אָנָּא יהוה הוֹשִׁיעָה נָּא.
אָנָּא יהוה הוֹשִׁיעָה נָּא.
אָנָּא יהוה הַצְלִיחָה נָּא.
אָנָּא יהוה הַצְלִיחָה נָּא.

Each of the following four verses is recited twice:

בָּרוּךְ הַבָּא בְּשֵׁם יהוה, בֵּרַכְנוּכֶם מִבֵּית יהוה.
אֵל יהוה וַיֶּאֶר לָנוּ, אִסְרוּ חַג בַּעֲבֹתִים עַד קַרְנוֹת הַמִּזְבֵּחַ.
אֵלִי אַתָּה וְאוֹדֶךָּ, אֱלֹהַי אֲרוֹמְמֶךָּ.
הוֹדוּ לַיהוה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.

תהלים קיח:כא–כט

ADONAI IS MY STRENGTH עָזִּי וְזִמְרָת יָהּ. The psalmist quotes the Song at the Sea (Exodus 15:2), as if to say that each experience of rescue is a re-experience of the exodus from Egypt, and thus an occasion for similarly exultant song.

I WILL OFFER THANKS אוֹדְךָ. The psalms of Hallel move back and forth between expressions of gratitude and pleas for help. These four verses represent the height of personal and communal celebration in Hallel, out of which arises an especially terse and intense plea for deliverance and success in our lives.

KEYSTONE לְרֹאשׁ פִּנָּה. The keystone tops the arch. It is a small stone which is specially selected but which when in place holds the whole structure in balance. In this image, the people Israel have been specially selected to be the height of creation, the key to its being able to stand firm. (*Benjamin Sommer*)

MAY THE BLESSINGS OF THE HOUSE OF ADONAI BE UPON YOU בֵּרַכְנוּכֶם מִבֵּית יהוה. Literally, "We bless you from the house of Adonai." In its biblical context, this was probably a priestly statement of blessing.

DRESS אִסְרוּ חַג. There is some dispute as to the meaning of the Hebrew verb. Some scholars suggest that it is related to the Akkadian verb meaning "to surround," which would then mean: "Surround the horns of the altar." Others take it to mean "bind the festal offering to the horns of the altar with cords." Our translation here attempts to convey nuances of both of these interpretations. The ancient rabbis interpreted the phrase *isru ḥag* as the day after the festival.

MYRTLE עֲבֹתִים (*avotim*). In Leviticus 23:40, which mentions the *lulav* and *etrog* in connection with Sukkot, the myrtle is called the "thick tree" (*eitz avot*). Perhaps the entire phrase was an instruction that this is the moment the myrtle is tied to the altar, and that the instruction, originally noted in the margin of the psalm, eventually became incorporated into the body of the psalm; we have therefore put the phrase in italics.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

יְהַלְלוּךָ יהוה אֱלֹהֵינוּ כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ צַדִּיקִים
עוֹשֵׂי רְצוֹנֶךָ, וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וִיבָרְכוּ
וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ
אֶת־שִׁמְךָ מַלְכֵּנוּ.
◄ כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשִׁמְךָ נָאֶה לְזַמֵּר,
כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.
בָּרוּךְ אַתָּה יהוה, מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

On Sukkot, congregations that include Hoshanot here continue on page 383.

MAY ALL THAT YOU HAVE CREATED יְהַלְלוּךָ. *B'rakhot* form a frame around the recitation of the psalms that constitute Hallel. Having begun with a *b'rakhah*, Hallel now concludes with a *b'rakhah*.

קַדִּישׁ שָׁלֵם

Leader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, **בְּרִיךְ הוּא**,
לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא
דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ **אָמֵן**.

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בִשְׁמַיָּא וְאִמְרוּ **אָמֵן**.

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל],
וְאִמְרוּ **אָמֵן**.

On Shabbat Ḥol Ha-mo·ed, Shabbat Rosh Ḥodesh, and Shabbat Ḥanukkah, we continue with the Shabbat Torah Service on page 168.
On Festivals, we continue with the Festival Torah Service on the next page.

MAY ALL that You have created praise You, ADONAI our God. Your faithful, the righteous who do Your will, and all of Your people, the house of Israel, shall joyfully glorify and thank, exalt and extol, sanctify and celebrate Your name, our Sovereign.

► It is good to offer You thanks, fitting to sing to Your name, for You are God from the beginning to the end of time. *Barukh atah* ADONAI, Sovereign, celebrated through words of praise.

On Sukkot, congregations that include Hoshanot here continue on page 383.

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 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*.

On Shabbat Ḥol Ha-mo·ed, Shabbat Rosh Ḥodesh, and Shabbat Ḥanukkah, we continue with the Shabbat Torah Service on page 168.
On Festivals, we continue with the Festival Torah Service on the next page.

Kaddish: Beauty of the World

הַלְּלוּ אֶת הַתֵּבֵל,
הַלְּלוּ אֶת מְלוֹאָהּ.

הַלְּלוּ אֶת כְּסוּפֶיהָ,
אֶת יָפְיָהּ וְיגוֹנָהּ.

הַלְּלוּ אֶבֶן וְאֵשׁ,
נָהָר וְלִילָךְ

וְצִפּוֹר בּוֹדֶדָה
בַּחַלּוֹן.

הַלְּלוּ אֶת רֶגַע
פְּרִיצַת הַשָּׁלֵם

וְאֶת רֶגַע פְּרִיצַת
הַשָּׁלֵם בְּרִנָּה.

הַלְּלוּ בְּכָל מְאוֹדְכֶם
אֶת הַיְּפִי הַדּוֹעֵךְ—וּרְאוּ

כִּי יִפְעַת הַתֵּבֵל
הִיא לָכֶם.

Praise the world—
praise its fullness

and its longing,
its beauty and its grief.

Praise stone and fire,
lilac and river,

and the solitary bird
at the window.

Praise the moment
when the whole
bursts through pain

and the moment
when the whole
bursts forth in joy.

Praise the dying beauty
with all your breath,
and praising, see

the beauty of the world
is your own.

—MARCIA FALK
(*Hebrew and English*)

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The Festival Torah Service

Meditation before reading Torah

. . . We are the people of the book.
Through fire and mud and dust we have borne
our scrolls tenderly as a baby swaddled in a blanket,
traveling with our words sewn in our clothes
and carried on our backs.

Let us take up the scroll of Torah
and dance with it and touch it
and read it out, for the mind
touches the word and makes it light.
So does light enter us, and we shine.

—MARGE PIERCY

Taking Out the Torah on Festivals

None compares to You, ADONAI,
and nothing is like Your creation.
Ein kamokha va-elohim Adonai, v'ein k'ma·asekha.

Your sovereignty is eternal;
Your dominion endures in every generation.
ADONAI is sovereign, ADONAI has always been sovereign,
ADONAI will be sovereign forever and ever.
ADONAI, give strength to Your people;
ADONAI, bless Your people with peace.
Malkhut'kha malkhut kol olamim, u-memshalt'kha b'khol dor vador.
Adonai melekh, Adonai malakh, Adonai yimlokh l'olam va-ed.
Adonai oz l'amo yitein, Adonai y'varekh et amo va-shalom.

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—master of all time.
Av ha-raḥamim,
heitivah virtzon'kha et tziyon, tivneh ḥomot yerushalayim.
Ki v'kha l'vad bataḥnu, melekh El ram v'nisa, adon olamim.

We rise as 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.
Va-y'hi binso·a ha-aron, va-yomer moshe:
Kumah Adonai v'yafutzu oyvekha,
v'yanusu m'sanekha mi-panekha.

Torah shall go forth from Zion,
and the word of ADONAI from Jerusalem.
Praised is the one who gave Torah to the people Israel in holiness.
Ki mi-tziyon teitzei torah, u-dvar Adonai mirushalayim.
Barukh she-natan Torah l'amo yisrael bikdushato.

סדר קריאת התורה ליום טוב

הוֹצָאַת הַתּוֹרָה לְיוֹם טוֹב

אֵין כָּמוֹךָ בָאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ.

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים,
וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר.
יהוה מֶלֶךְ, יהוה מָלָךְ, יהוה יִמְלֹךְ לְעֹלָם וָעֶד.
יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם.

אַב הָרַחֲמִים, הֵיטִיבָה בִרְצוֹנְךָ אֶת־צִיּוֹן,
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם, כִּי בְךָ לְבַד בָּטָחְנוּ,
מֶלֶךְ אֵל רָם וְנִשָּׂא, אָדוֹן עוֹלָמִים.

We rise as the ark is opened.

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה:
קוּמָה יהוה וְיָפֻצוּ אֹיְבֶיךָ, וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יהוה מִירוּשָׁלָיִם.
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ.

THE TORAH SERVICE סֵדֶר קְרִיאַת הַתּוֹרָה. The earliest synagogue services consisted primarily of Torah study and some prayers surrounding this service. Festivals, though, were pilgrimage times and the Temple service was the central ritual act. Unlike Shabbat, then, the Torah readings on festivals are not consecutive continuations of the Torah's unfolding story; instead, they center on the rituals connected with the festivals themselves. Festivals are also unique in that each festival has a special biblical book, a *megillah* (literally, a rolled scroll), connected to it. It is as if, even though the festival has interrupted the cycle of Torah reading, new instruction is available from other books of the Bible. Thus, the Song of Songs is read on the Shabbat of Pesaḥ, the Scroll of Ruth is read on the second day of Shavuot, and Kohelet (Ecclesiastes) is read on the Shabbat of Sukkot.

NONE COMPARES TO YOU אֵין כָּמוֹךָ. Psalm 86:8.

YOUR SOVEREIGNTY מַלְכוּתְךָ. Psalm 145:13.

ADONAI IS SOVEREIGN יהוה מֶלֶךְ. This sentence is a compilation of biblical phrases referring to God's sovereignty. Stitched together, they form a creed: God has ruled the world since before creation and will continue to rule eternally.

ADONAI, GIVE STRENGTH יהוה עֹז. Psalm 29:11.

BUILD THE WALLS OF JERUSALEM תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם. Psalm 51:20. Even as we experience the rebuilding of Jerusalem in our time, we are conscious that the prophetic dreams of Jerusalem as the city of peace, Jerusalem as the city that all nations look to, Jerusalem that is the dwelling place of the Divine, are yet to be fulfilled.

AS THE ARK WAS CARRIED FORWARD וַיְהִי בִּנְסֹעַ הָאָרֹן. Numbers 10:35. This verse is from a description of how the people Israel moved from one encampment to another in the wilderness. It depicts the ark as the seat of divine protection, leading the march and warding off the fledgling nation's enemies. One interpretation is that upon realizing that God is the one they are fighting, enemies would simply flee and warfare would become unnecessary (Abraham ibn Ezra).

TORAH SHALL GO FORTH FROM ZION כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה. Isaiah 2:3. As the ark is opened, we express our belief that Torah contains ideals of ethics, politics, and wisdom that are appropriate for all humanity.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

In some North African communities, members of the congregation add the following biblical verses privately:

נֵר לְרַגְלִי דְבָרֶךָ
וְאוֹר לִנְתִיבָתִי.
נֵר יהוה נִשְׁמַת אָדָם
חֹפֵשׂ כָּל־חַדְרֵי בָטֶן.
כִּי נֵר מִצְוָה וְתוֹרָה
אוֹר וְדֶרֶךְ חַיִּים
תּוֹכְחוֹת מוּסָר.
כִּי אַתָּה תָּאִיר נֵרִי
יהוה אֱלֹהַי יַגִּיהַּ חָשְׁכִּי.
אוֹר זָרֻעַ לַצַּדִּיק
וּלְיִשְׁרֵי לֵב שִׂמְחָה.

Your word is a lamp for my feet, light for my path (Psalm 119:105).
A person's soul is ADONAI's lamp, searching one's innermost being (Proverbs 20:27).
Mitzvah is the candle and Torah the light, for the path of life is the taking of instruction (Proverbs 6:23).
For You shall light my lamp; ADONAI my God will bring light even to my darkness (Psalm 18:29).
Light is sown for the righteous, and joy for the upright (Psalm 97:11).

The prayers on this page are omitted on Shabbat.

We recite three times:

ADONAI, ADONAI, God who is merciful and compassionate, patient, abounding in love and faithfulness, assuring love for thousands of generations, forgiving iniquity, transgression, and sin, and granting pardon.

Adonai, Adonai, El raḥum v'ḥanun, erekh apayim v'rav ḥesed ve-emet.
Notzer ḥesed la-alafim, nosei avon va-fesha v'ḥata·ah v'nakeih.

Master of the universe, fulfill the good wishes of my heart, bring them to fruition, fulfill my desire; grant me [and my wife/husband/partner/children/parents] and my entire family the privilege of doing Your will wholeheartedly. Save us from evil impulses, and let Your Torah be our portion. Make us worthy of sensing Your presence. Touch our lives with a spirit of wisdom and understanding, that the words of the prophet Isaiah may be fulfilled: "And the spirit of ADONAI shall dwell in you, the spirit of wisdom and understanding, the spirit of insight and accomplishment, the spirit of knowing and revering ADONAI."

May it be Your will, ADONAI our God and God of our ancestors, that we be able to perform good deeds, worthy in Your sight, and that we walk on true paths. Make us holy through Your mitzvot, that we may merit a long and good life, in this world and in the world that is coming. Guard us from doing evil and from evil times that threaten the world. May all who trust in the Divine be surrounded by love and kindness. *Amen*.

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

Some recite the following three times:

I offer my prayer to You, ADONAI, at this auspicious time. God, in Your abundant mercy, answer me with Your faithful deliverance.

Va-ani t'filati l'kha, Adonai, eit ratzon.
Elohim b'rov ḥasdekha, aneini be-emet yishekha.

Personal prayers before the ark may be found on page 169.
Many congregations continue on page 325.

The prayers on this page are omitted on Shabbat.

We recite three times:

יהוה, יהוה, אֵל רַחוּם וְחַנּוּן, אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וֶאֱמֶת.
נֹצֵר חֶסֶד לָאֲלָפִים, נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה, וְנַקֵּה.

רִבּוֹנוֹ שֶׁל עוֹלָם, מַלֵּא מִשְׁאֲלוֹת לִבִּי לְטוֹבָה, וְהָפֵק רְצוֹנִי
וְתֵן שְׂאֵלָתִי, וְזַכֵּנִי [וְאֶת־אִשְׁתִּי \ וְאֶת־אִישִׁי \ וְאֶת־בֶּן־זוּגִי \
וְאֶת־בַּת־זוּגִי \ וְאֶת־בָּנַי \ וְאֶת־הוֹרַי] וְאֶת־כָּל־בְּנֵי בֵיתִי לַעֲשׂוֹת
רְצוֹנְךָ בְּלֵבָב שָׁלֵם. וּמַלְּטֵנוּ מִיֵּצֶר הָרָע, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
וְזַכֵּנוּ שֶׁתִּשְׁרֶה שְׁכִינָתְךָ עָלֵינוּ, וְהוֹפַע עָלֵינוּ רוּחַ חָכְמָה
וּבִינָה, וְיִתְקַיֵּם בָּנוּ מִקְרָא שֶׁכָּתוּב: וְנָחָה עָלָיו רוּחַ יהוה,
רוּחַ חָכְמָה וּבִינָה, רוּחַ עֵצָה וּגְבוּרָה, רוּחַ דַּעַת וְיִרְאַת יהוה.
וְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], שֶׁתְּזַכֵּנוּ לַעֲשׂוֹת מַעֲשִׂים טוֹבִים בְּעֵינֶיךָ, וְלָלֶכֶת
בְּדַרְכֵי יְשָׁרִים לְפָנֶיךָ, וְקַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, כְּדֵי שֶׁנִּזְכֶּה לְחַיִּים
טוֹבִים וַאֲרֻכִּים וּלְחַיֵּי הָעוֹלָם הַבָּא, וְתִשְׁמְרֵנוּ מִמַּעֲשִׂים
רָעִים וּמִשָּׁעוֹת רָעוֹת הַמִּתְרַגְּשׁוֹת לָבוֹא לָעוֹלָם. וְהַבּוֹטֵחַ
בַּיהוה חֶסֶד יְסוֹבְבֶנְהוּ. אָמֵן.
יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי.

Some recite the following three times:

וַאֲנִי תְפִלָּתִי לְךָ, יהוה, עֵת רָצוֹן.
אֱלֹהִים בְּרָב חַסְדֶּךָ, עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ.

Personal prayers before the ark may be found on page 169.
Many congregations continue on page 325.

ADONAI, ADONAI יהוה, יהוה. Exodus 34:6–7. The mystic Isaac Luria (1534–1574, Safed) suggested that the Thirteen Attributes be recited before the open ark, as a communal plea for forgiveness. This penitential prayer was thought to be appropriate for festivals but not for Shabbat, as the ancient sacrifices associated with the holidays were said to atone for the sins that had made the Temple impure.

MASTER OF THE UNIVERSE רִבּוֹנוֹ שֶׁל עוֹלָם. A personal prayer first published in the siddur of Nathan of Hanover (1661) and recited on the festivals and High Holy Days.

AND THE SPIRIT OF ADONAI SHALL DWELL IN YOU וְנָחָה עָלָיו רוּחַ יהוה. Isaiah 11:2. Literally "on him," as the verse speaks of God's spirit resting on the future king of Israel. But in this context we understand the verse to address the congregation of Israel, who are about to hear the words of Torah.

MAY THE WORDS יִהְיוּ לְרָצוֹן. Psalm 19:15.

I OFFER MY PRAYER TO YOU וַאֲנִי תְפִלָּתִי לְךָ. Psalm 69:14. This poetic phrase can be literally translated as: "And I, I am a prayer to You . . ." Our lives may be seen as prayers offered to God.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

The Zohar's Introduction to B'rikh Sh'meih

As soon as the Torah scroll is placed on the reading desk, the whole congregation below should assume an attitude of awe and fear, of trembling and quaking, as though they were at the moment of standing at Mount Sinai to receive the Torah, and they should pay attention and listen carefully; for it is not permitted then to open one's mouth, even for discussing the Torah, still less other subjects. All must be in awe and fear, as though they were speechless, as it is written: "And when he [Ezra] opened it, all the people stood up," and also, "And the ears of all the people were attentive to the Torah scroll" (Nehemiah 8:5 and 8:3). Rabbi Shimon said: "When the Torah scroll is taken out to be read before the congregation, the heavenly gates of mercy are opened, the attribute of love is stirred up, and each one should then recite the following prayer: 'Ruler of the universe, praised be Your name and Your sovereignty . . .'"

Many congregations recite the following on Shabbat:

A Mystical Prayer Before the Open Ark

Ruler of the universe, praised be Your name and Your sovereignty. May You desire Your people Israel forever, and may Your liberating power be revealed to them in Your sanctuary. Extend to us the goodness of Your light and with compassion accept our prayers. May it be Your will to grant us long life and well-being; may I be counted among the righteous, and in Your compassion protect me, my family, and all the people Israel. You are the one who nourishes and sustains all life. You rule over all, You have dominion over rulers, for true sovereignty is Yours.

I am a servant of the Holy One, whom I revere and whose precious Torah I revere in every time and place. Not on mortals, nor on angels do I rely, but rather on the God of heaven, the God of truth, whose Torah is truth and whose prophets are true and who abounds in deeds of goodness and truth.

► It is in God that I put my trust, and it is to Your holy and precious name that I utter praise. May it be Your will that You open my heart to Your Torah, and that You fulfill the desires of my heart and the hearts of all Your people Israel, for goodness, for life, and for peace. *Amen.*

► Beih ana raḥeitz,
v'lishmeih kadisha yakira ana eimar tushb'ḥan.
Y'heih ra·ava kodamakh d'tiftaḥ libi b'oraita,
v'tashlim mishalin d'libi v'liba d'khol amakh yisrael,
l'tav u-l'ḥayin v'lishlam. Amen.

Many congregations recite the following on Shabbat:

בְּרִיךְ שְׁמֵהּ דְּמָרֵא עָלְמָא,
בְּרִיךְ כְּתְרָךְ וְאַתְרָךְ.
יְהֵא רְעוּתָךְ עִם עַמָּךְ יִשְׂרָאֵל לְעָלַם,
וּפָרְקַן יְמִינָךְ אַחֲזֵי לְעַמָּךְ בְּבֵית מַקְדְּשָׁךְ,
וּלְאַמְטוּיֵי לָנָא מִטּוּב נְהוֹרָךְ,
וּלְקַבֵּל צְלוֹתָנָא בְּרַחֲמִין.
יְהֵא רַעֲוָא קָדָמָךְ דְּתוֹרִיךְ לָן חַיִּין בְּטִיבוּתָא,
וְלֶהֱוֵי אֲנָא פְּקִידָא בְּגוֹ צַדִּיקַיָּא,
לְמִרְחַם עֲלַי וּלְמִנְטַר יָתִי וְיָת כָּל־דִּי לִי וְדִי לְעַמָּךְ יִשְׂרָאֵל.
אַנְתְּ הוּא זָן לְכֹלָּא, וּמְפַרְנֵס לְכֹלָּא.
אַנְתְּ הוּא שַׁלִּיט עַל כֹּלָּא,
אַנְתְּ הוּא דְּשַׁלִּיט עַל מַלְכַיָּא, וּמַלְכוּתָא דִּילָךְ הִיא.

אֲנָא עַבְדָּא דְקֻדְשָׁא בְּרִיךְ הוּא,
דְּסָגִידְנָא קַמֵּהּ, וּמְקַמֵּי דִּיקָר אוֹרַיְתֵהּ בְּכָל־עִדָּן וְעִדָּן.
לָא עַל אֱנָשׁ רָחֵיצְנָא, וְלָא עַל בַּר אֱלָהִין סָמֵיכְנָא,
אֶלָּא בֶּאלָהָא דִּשְׁמַיָּא, דְּהוּא אֱלָהָא קְשׁוֹט,
וְאוֹרַיְתֵהּ קְשׁוֹט, וּנְבִיאוֹהִי קְשׁוֹט,
וּמַסְגֵּא לְמֶעְבַּד טָבְוָן וּקְשׁוֹט.

◄ בֵּהּ אֲנָא רָחֵץ
וְלִשְׁמֵהּ קַדִּישָׁא יַקִּירָא אֲנָא אֵמַר תֻּשְׁבְּחָן.
יְהֵא רַעֲוָא קָדָמָךְ דְּתִפְתַּח לִבִּי בְּאוֹרַיְתָא,
וְתַשְׁלִים מִשְׁאֲלִין דְּלִבִּי, וְלִבָּא דְכָל־עַמָּךְ יִשְׂרָאֵל,
לְטָב וּלְחַיִּין וְלִשְׁלָם. אָמֵן.

PRAISED BE YOUR NAME בְּרִיךְ שְׁמֵהּ. Isaac Luria recommended that this prayer be recited before the open ark. It appears in printed editions of the Zohar (II:206a), where the passage that appears in the left-hand column of the facing page serves as an introduction, but it is not found in earlier manuscripts. One manuscript attributes it to the writings of Moses Naḥmanides (1194–1270, Spain). Although its provenance is disputed, it has been cherished by many rites.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Procession of the Torah

We remove the Torah scroll from the ark and the leader faces the congregation.

The following two lines are recited by the leader and we then repeat them:

Hear, O Israel, ADONAI is our God, ADONAI is one.
Sh'ma yisrael, Adonai eloheinu, Adonai eḥad.

Our God is one; great is our sovereign; holy [*on Hoshana Rabbah, Sh'mini Atzeret, and Simḥat Torah, add:* and awe-inspiring] is God's name.
Eḥad eloheinu, gadol adoneinu, kadosh [v'nora] sh'mo.

Leader, facing the ark:

℣ Join me in glorifying ADONAI; let us together acclaim God's name.

The Torah is carried in a circuit around the congregation.

Yours, ADONAI, is the greatness, the strength, and the glory,
triumph and the splendor—for everything in heaven and on
earth is Yours.
Yours, ADONAI, is the sovereignty and the majesty above all.
Exalt ADONAI, our God; bow down before God, the Holy One.
Exalt ADONAI, our God, and bow down at God's holy mountain,
for ADONAI our God is holy.

L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet v'ha-netzaḥ v'ha-hod, ki khol ba-shamayim u-va-aretz. L'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh. Rom'mu Adonai eloheinu v'hishtaḥavu la-hadom raglav, kadosh hu. Rom'mu Adonai eloheinu v'hishtaḥavu l'har kodsho, ki kadosh Adonai eloheinu.

Reading from the Torah

The first Torah is placed on the reading table.

A PRAYER FOR JEWISH COMMUNITIES IN DISTRESS

May the one who is the source of compassion recall the covenant with our ancestors and have compassion on this people borne by God. May the Divine rescue us in difficult times, remove the impulse to commit evil from those who bear it, and grant us enduring relief. May our requests be met with much favor, deliverance, and compassion.

BEFORE THE FIRST ALIYAH

Leader:

May You help, shield, and save all who trust in You. And let us say: *Amen*.
Let us all declare the greatness of God and give honor to the Torah as [*the first to be called to the Torah*] comes forward. Praised is God, who gave Torah to the people Israel in holiness.

Congregation and Leader:

You who cling to ADONAI your God have all been sustained to this day.
V'attem ha-d'veikim badonai eloheikhem ḥayim kul'khem ha-yom.

We remove the Torah scroll from the ark and the leader faces the congregation.

The following two lines are recited by the leader and we then repeat them:

שְׁמַע יִשְׂרָאֵל, יהוה אֱלֹהֵינוּ, יהוה אֶחָד.

On Hoshanah Rabbah, Sh'mini Atzeret, and Simḥat Torah we include the word in brackets:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ [וְנוֹרָא] שְׁמוֹ.

Leader, facing the ark:

℣ גַּדְּלוּ לַיהוה אִתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

The Torah is carried in a circuit around the congregation.

לְךָ יהוה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ, לְךָ יהוה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא
לְכֹל לְרֹאשׁ. רוֹמְמוּ יהוה אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו,
קָדוֹשׁ הוּא. רוֹמְמוּ יהוה אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ,
כִּי קָדוֹשׁ יהוה אֱלֹהֵינוּ.

The first Torah is placed on the reading table.

אַב הָרַחֲמִים, הוּא יְרַחֵם עַם עֲמוּסִים, וְיִזְכֹּר בְּרִית אֵיתָנִים,
וְיַצִּיל נַפְשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת, וְיִגְעַר בְּיֵצֶר הָרַע מִן
הַנִּשּׁוּאִים, וְיָחֹן אוֹתָנוּ לִפְלֵיטַת עוֹלָמִים, וִימַלֵּא
מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Leader:

וַיַּעֲזֹר וְיָגֵן וְיוֹשִׁיעַ לְכֹל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן.
הַכֹּל הָבוּ גֹדֶל לֵאלֹהֵינוּ וּתְנוּ כָבוֹד לַתּוֹרָה.
(כֹּהֵן קָרֹב, יַעֲמֹד ____ בֶּן ____ הַכֹּהֵן.)
(בַּת כֹּהֵן קִרְבִי, תַּעֲמֹד ____ בַּת ____ הַכֹּהֵן.)
(יַעֲמֹד ____ בֶּן ____ רִאשׁוֹן.)
(תַּעֲמֹד ____ בַּת ____ רִאשׁוֹנָה.)
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ.

Congregation and Leader:

וְאַתֶּם הַדְּבֵקִים בַּיהוה אֱלֹהֵיכֶם, חַיִּים כֻּלְּכֶם הַיּוֹם.

HEAR, O ISRAEL שְׁמַע יִשְׂרָאֵל. Taking out the Torah becomes a moment of affirming Israel's most fundamental creed, as if we are standing before our sovereign, God, and affirming our loyalty.

AWE-INSPIRING וְנוֹרָא. Sh'mini Atzeret and Hoshana Rabbah are considered days of judgment—the tradition is that God judges whether and how much rain shall fall in the coming winter—and so this additional word, reminiscent of the liturgy of the Ten Days of Repentance, is added on these days. Simḥat Torah, although celebrated as a special day in its own right, is technically considered an extension of Sh'mini Atzeret.

ACCLAIM גַּדְּלוּ. Psalm 34:4. This verse, asking the congregation to acknowledge Adonai, and the following verses, which form the congregational response, mark the oldest section of the Torah service. Thus in the ancient synagogue, the Torah service began by bowing toward the Torah and acknowledging God.

YOURS, ADONAI לְךָ יהוה. 1 Chronicles 29:11.

EXALT ADONAI רוֹמְמוּ יהוה. Psalm 99:5 and 99:9.

BOW DOWN AT GOD'S HOLY MOUNTAIN וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ. This last line references the act performed at the top of the page, when we bow toward the ark as the Torah is removed. Since Judaism is a religious tradition that abhors images and icons, it is Torah that represents the presence of the Divine.

YOU WHO CLING וְאַתֶּם הַדְּבֵקִים. Deuteronomy 4:4. From Moses' speech to the generation about to enter the Land of Israel.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

The Fullness of Biblical Thought

The Bible possesses a unity fashioned out of every current of Hebrew thought and action. . . . Priest, prophet, historian, poet and sage rub shoulders with one another within its covers, as they actually did in their own lifetimes, differing, arguing and influencing one another and unconsciously collaborating. . . . The prophets' magnificent faith in God's justice, and Job's equally noble protest against undeserved suffering, the psalmists' mystical absorption in God, and the practical counsel of the sages in Proverbs, the love of life and the life of love hymned in the Song of Songs and the melancholy reflections of Ecclesiastes—all were authentic expressions of the genius of Israel.

—ROBERT GORDIS

The Increase of Torah

Torah is like a plant: constantly growing, yielding fruit, generating seeds, and producing new growth.

—*based on* THE BABYLONIAN TALMUD

One Torah

Each teacher may offer a different understanding of Torah, but it is one God who gave it.

—AVOT D'RABBI NATAN

Blessings Recited by Those Called Up to the Torah

The person who is honored with an aliyah recites the following before the Torah is read:

Praise ADONAI, to whom all praise is directed.

Bar'khu et Adonai ha-m'vorakh.

The congregation responds:

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

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

The person who is honored repeats the above response, then continues:

Barukh atah ADONAI, our God, sovereign of time and space,
who has chosen us from among all peoples,
giving us the Torah. *Barukh atah ADONAI*, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam,
asher baḥar banu mikol ha-amim, v'natan lanu et torato.
Barukh atah Adonai, noten ha-torah.

The person who is honored recites the following after the Torah is read:

Barukh atah ADONAI, our God, sovereign of time and space,
who has given us a teaching of truth, planting eternal life
in our midst. *Barukh atah ADONAI*, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam,
asher natan lanu torat emet, v'ḥayei olam nata b'tokheinu.
Barukh atah Adonai, noten ha-torah.

For additional prayers for special occasions, including Birkat Ha-Gomel, see page 173.

Mi Sheberakh:
Blessing for Those Called Up to the Torah

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____,
who has/have ascended today to honor God and the Torah and
[*on Shabbat:* Shabbat and] the festival.
May the blessed Holy One protect him/her/them and his/her/their entire family, bring blessing and success to all the works of his/her/their hands, with the privilege of going up to Jerusalem for the festival together with all his/her/their fellow Jews, and let us say: *Amen*.

בִּרְכוֹת הַתּוֹרָה

The person who is honored with an aliyah recites the following before the Torah is read:

בָּרְכוּ אֶת־יהוה הַמְבֹרָךְ.

The congregation responds:

בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד.

The person who is honored repeats the above response, then continues:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
בָּרוּךְ אַתָּה יהוה, נוֹתֵן הַתּוֹרָה.

The person who is honored recites the following after the Torah is read:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בָּרוּךְ אַתָּה יהוה, נוֹתֵן הַתּוֹרָה.

For additional prayers for special occasions, including Birkat Ha-Gomel, see page 173.

מִי שֶׁבֵּרַךְ לְעוֹלֶה לַתּוֹרָה

For an individual:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב,
וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת
_____ שֶׁעָלָה\שֶׁעָלְתָה הַיּוֹם לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד
הַתּוֹרָה, [וְלִכְבוֹד הַשַּׁבָּת *On Shabbat:*] וְלִכְבוֹד הָרֶגֶל.
הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁמֹר אוֹתוֹ\אוֹתָהּ וְאֶת־כָּל־
מִשְׁפַּחְתּוֹ\מִשְׁפַּחְתָּהּ, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה
יָדָיו\יָדֶיהָ, וְיִזְכֶּה\וְתִזְכֶּה לַעֲלוֹת לְרֶגֶל, עִם כָּל־יִשְׂרָאֵל
אֲחָיו\וְאַחְיוֹתָיו\אֲחֶיהָ וְאַחְיוֹתֶיהָ, וְנֹאמַר אָמֵן.

For a group:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, וְאִמּוֹתֵינוּ שָׂרָה
רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת כָּל־אֵלֶּה שֶׁעָלוּ הַיּוֹם
לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה, [וְלִכְבוֹד הַשַּׁבָּת *On Shabbat:*]
וְלִכְבוֹד הָרֶגֶל. הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁמֹר אוֹתָם וְאֶת־כָּל־
מִשְׁפְּחוֹתֵיהֶם, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה
יְדֵיהֶם, וְיִזְכּוּ לַעֲלוֹת לְרֶגֶל, עִם כָּל־יִשְׂרָאֵל אֲחֵיהֶם
וְאַחְיוֹתֵיהֶם, וְנֹאמַר אָמֵן.

ALIYOT. In the choreography of the Torah service, everyone is encouraged to have deep and abiding contact with the Torah. We carry the Torah around the congregation, thereby bringing the Torah to the people, and we invite people up to the Torah for *aliyot*, thereby bringing people to the Torah.

The ancient rabbis instituted a practice of calling a *kohen* for the first *aliyah* and a *levi* for the second, in order to mitigate arguments about who deserved the opening honors. Some congregations retain this practice; others call congregants to *aliyot* without regard to priestly or levitical status. Even those congregations that follow the latter practice, however, may choose to mark the pilgrimage festival by calling a *kohen* and *levi* for *aliyot*. On the festivals, five people are called to the Torah. But on Shabbat seven are called, and thus Shabbat retains its place as the prime Jewish holiday.

BLESSINGS OVER THE TORAH. Those called to the Torah use either the corner of the *tallit* or the Torah binder to touch the scroll at the starting place (indicated by the reader) and then kiss the *tallit* or binder, reciting the *b'rakhah* while holding the handles of the Torah rollers. After the reading the gesture is repeated at the place where the reading was concluded, the Torah is rolled closed, and, holding the handles, the honoree recites the final *b'rakhah*.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Prayers for Healing

Mi she-berakh avoteinu m'kor
ha-b'rakhaah l'imoteinu,
May the Source of strength
who blessed the ones
before us
help us find the courage
to make our lives a blessing,
and let us say: *Amen.*
Mi she-berakh imoteinu m'kor
ha-b'rakhah la-avoteinu,
Bless those in need of
healing
with *r'fuah sh'leimah*:
the renewal of body,
the renewal of spirit,
and let us say: *Amen.*

—DEBBIE FRIEDMAN
AND DRORAH SETEL

Moses' Prayer

When Moses' sister, Miriam, was struck with leprosy, Moses prayed a short five-word prayer, the brevity and the staccato rhythm communicating the concern and the pain that Moses felt on his sister's behalf.

אֵל נָא רְפָא נָא
לָהּ \ לוֹ \ לָהֶם.
God, please heal
her/him/them.
El na r'fa na lah/lo/lahem.

— *based on* NUMBERS 12:13

Mi Sheberakh: Prayer for Healing

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bring blessing and healing to _____. May the Holy One mercifully restore him/her/them to health and vigor, granting him/her/them spiritual and physical well-being, together with all others who are ill, and may God grant strength to those who tend to them. Though festivals are times [*on Shabbat:* Though Shabbat and festivals are times] to refrain from crying out, we yet hope and pray that healing is at hand. And let us say: *Amen.*

Ḥatzi Kaddish is recited before the maftir aliyah is called to the Torah.

Ḥatzi 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 beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen.*

Lifting the Torah

Each time the Torah is lifted, we say:
This is the Torah, God's word by Moses' hand,
which Moses set before the people Israel.
V'zot ha-torah asher sam mosheh lifnei b'nei yisrael
al pi Adonai b'yad mosheh.

מִי שֶׁבֵּרַךְ לַחוֹלִים

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב,
וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
הוּא יְבָרֵךְ וִירַפֵּא אֶת־[הַחוֹלֶה \ הַחוֹלָה \ הַחוֹלִים]
(names of loved ones and friends may be added here)
_____ בֶּן \ בַּת _____
הַקָּדוֹשׁ בָּרוּךְ הוּא יִמְלָא רַחֲמִים
עָלָיו, לְהַחֲזִיקוֹ וּלְרַפְּאוֹתוֹ, וְיִשְׁלַח לוֹ *For a male:*
עָלֶיהָ, לְהַחֲזִיקָהּ וּלְרַפְּאוֹתָהּ, וְיִשְׁלַח לָהּ *For a female:*
עֲלֵיהֶם, לְהַחֲזִיקָם וּלְרַפְּאוֹתָם, וְיִשְׁלַח לָהֶם *For a group:*

מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאַת הַנֶּפֶשׁ
וּרְפוּאַת הַגּוּף, בְּתוֹךְ שְׁאָר הַחוֹלִים, וְחַזֵּק אֶת יְדֵי
הָעוֹסְקִים בְּצָרְכֵיהֶם, [שַׁבָּת הִיא וְ *on Shabbat:*] יוֹם טוֹב
הוּא מִלְּזְעוֹק וּרְפוּאָה קְרוֹבָה לָבוֹא, הַשְׁתָּא בַּעֲגָלָא
וּבִזְמַן קָרִיב, וְנֹאמַר אָמֵן.

Ḥatzi Kaddish is recited before the maftir aliyah is called to the Torah.

חֲצִי קַדִּישׁ

Leader:
יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Leader:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא
וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

הַגְבָּהַת הַתּוֹרָה

Each time the Torah is lifted, we say:
וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל,
עַל פִּי יהוה בְּיַד מֹשֶׁה.

ḤATZI KADDISH. A Kaddish is recited here to mark the completion of the required reading of the Torah; we now prepare for the reading of the *haftarah*, a reading taken from the Prophets. So that the person called to chant the *haftarah* may also be honored with some words from the Torah scroll itself, another reading, called the *maftir* or "concluding reading," is added. On festivals the additional reading is from a second scroll.

LIFTING AND WRAPPING THE TORAH. Tractate Sofrim (9th–10th century) instructs that the Torah be lifted, that three columns of text be unrolled, and that the writing be displayed to the entire congregation (14:8). In Sephardic practice this is done before the Torah reading begins; in Ashkenazic services the Torah is lifted here upon the conclusion of the reading. Out of respect, the congregation remains standing while the Torah is wrapped—a ceremony that imitates the practice with royalty.

THIS IS THE TORAH וְזֹאת הַתּוֹרָה. This sentence emphasizes both the Torah's Mosaic authorship and also divine revelation. The liturgists combined two biblical verses, Deuteronomy 4:44 and Numbers 9:23, to create this sentence.

When reciting this passage, some people hold up or kiss the *tzitzit* of their *tallit*, to affirm their own active fulfillment of the Torah.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The Prophets

"In attacking the evils of a complex and decadent civilization, the prophets were convinced that they were not innovators, but rather restorers of the pristine tradition of Israel, which had fallen upon evil days," writes Robert Gordis. He reminds us that it was the memory of Egypt and of the wandering in the desert that were critical signposts of prophetic thinking. These "two great experiences had come to the Hebrews at the very inception of their history. As time passed by they would have receded in the national consciousness and ultimately been forgotten. That they have not become vague memories was basically the achievement of the prophets and their disciples."

"The experience of common enslavement and liberation of the Hebrew tribes created a sense of the solidarity of Israel. But that was not all. Ever afterward, Hebrew tradition recalled the period of humiliation and suffering in Egypt, and utilized it to develop in the Hebrews a sense of community with the downtrodden and the oppressed."

Gordis argues further that the desert period was seen as a time of primitive democracy, where all shared equally, where there was no class structure, and where all depended on each other. The prophets were "contemporaries of an advanced and often corrupt culture, they recalled the simple laws of justice, freedom, and equality by which their nomadic ancestors had lived and declared those days to have been the most glorious. 'I account to your favor the devotion of your youth, your love as a bride—how you followed Me in the wilderness, in a land not sown'" (Jeremiah 2:2). In the perspective of the prophets, Israel's history provided moral instruction.

B'rakhah Before the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, who chose worthy prophets and was pleased by their words, spoken in faithfulness.
Barukh atah ADONAI, who has chosen the Torah, Your servant Moses, Your people Israel, and the prophets of truth and justice.

B'rakhot After the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, eternal protector, righteous in all generations, the faithful God who fulfills what is promised, who accomplishes what is spoken, whose every word is true and just. Faithful are You, ADONAI, and Your words are trustworthy; not one of Your words will prove empty, for You are a faithful and compassionate sovereign. *Barukh atah* ADONAI, God who faithfully fulfills all Your words.

Show compassion to Zion, our true home, and speedily, in our time, bring deliverance to those sad in spirit. *Barukh atah* ADONAI, who makes Zion happy with her children.

Make us joyful, ADONAI our God, with Elijah the prophet, Your servant, and with the kingdom of David, Your anointed—may he soon come, making our hearts rejoice. May no stranger sit on his throne and may no other inherit his glory, for You have promised him, by Your holy name, that his light shall never be extinguished. *Barukh atah* ADONAI, Shield of David.

continued

בְּרָכָה לִפְנֵי הַהַפְטָרָה

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים,
וְרָצָה בְּדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת.
בָּרוּךְ אַתָּה יהוה, הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ
וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק.

בְּרָכוֹת לְאַחַר הַהַפְטָרָה

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל־הָעוֹלָמִים,
צַדִּיק בְּכָל־הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעֹשֶׂה, הַמְדַבֵּר
וּמְקַיֵּם, שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק. נֶאֱמָן אַתָּה הוּא יהוה
אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבָר אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא
יָשׁוּב רֵיקָם, כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אָתָּה.
בָּרוּךְ אַתָּה יהוה, הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ
בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יהוה, מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ.

שַׂמְּחֵנוּ, יהוה אֱלֹהֵינוּ בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ וּבְמַלְכוּת
בֵּית דָּוִד מְשִׁיחֶךָ, בִּמְהֵרָה יָבֹא וְיָגֶל לִבֵּנוּ. עַל כִּסְאוֹ לֹא
יֵשֶׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת־כְּבוֹדוֹ, כִּי בְשֵׁם
קָדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יהוה, מָגֵן דָּוִד.

continued

HAFTARAH. The Hebrew Bible is composed of three divisions, in descending order of revelation: (1) the Five Books of Moses, known as the Torah; (2) the Prophets, both the historical books from Joshua through Kings and the three major and twelve minor prophets; and (3) the Writings, including Psalms, the Five Megillot, Job, Proverbs, Daniel, and the late historical works of Ezra, Nehemiah, and Chronicles. On every Shabbat and festival we read both from the Torah and from the prophets. The latter reading is called the *haftarah*, meaning "the closing," and it usually complements themes in the day's Torah reading. During festivals we also read one of the Five Megillot, taken from the Writings.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

On Festivals (including the Shabbat of Ḥol Ha-mo·ed Sukkot) we conclude:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים וְעַל יוֹם
On Shabbat: הַשַּׁבָּת הַזֶּה וְעַל יוֹם
On Pesaḥ: חַג הַמַּצּוֹת הַזֶּה
On Shavuot: חַג הַשָּׁבֻעוֹת הַזֶּה
On Sukkot: חַג הַסֻּכּוֹת הַזֶּה
On Sh'mini Atzeret and Simḥat Torah: הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה,

שֶׁנָּתַתָּ לָּנוּ יהוה אֱלֹהֵינוּ [לִקְדֻשָּׁה וְלִמְנוּחָה, *on Shabbat add:*] לְשָׂשׂוֹן וּלְשִׂמְחָה לְכָבוֹד וּלְתִפְאֶרֶת.

עַל הַכֹּל יהוה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יהוה, מְקַדֵּשׁ [*On Shabbat add:* הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְּמַנִּים.

On Shabbat of Ḥol Ha-mo·ed Pesaḥ we conclude:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה שֶׁנָּתַתָּ לָּנוּ יהוה אֱלֹהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה, לְכָבוֹד וּלְתִפְאֶרֶת. עַל הַכֹּל יהוה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יהוה, מְקַדֵּשׁ הַשַּׁבָּת.

Some communities recite A Prayer for Our Country and A Prayer for the State of Israel; see pages 177 and 178. On Shabbat, some communites recite Y'kum Purkan; see page 176.

FINAL B'RAKHAH AFTER THE HAFTARAH. On the Shabbat during the intermediate days of Pesaḥ we conclude the *b'rakhot* after the *haftarah* with the regular Shabbat *b'rakhah*, but on the Shabbat during the intermediate days of Sukkot we conclude with the *b'rakhah* for festivals. It is unclear why this tradition developed. Perhaps it is a continuation of the biblical tradition, which gave greater importance to the celebration of Sukkot; for example, considerably more sacrifices were offered on Sukkot than on Pesaḥ. Many commentators remark that, in a similar vein, on the intermediate days of Pesaḥ we recite a Partial Hallel, but on Sukkot the whole Hallel is recited.

On Festivals (including the Shabbat of Ḥol Ha-mo·ed Sukkot) we conclude:

For all this we thank You and praise You, ADONAI our God: for the Torah, for the ability to worship, for the prophets, for this day of

On Shabbat: Shabbat, and of
On Pesaḥ: the Festival of Matzot
On Shavuot: the Festival of Shavuot
On Sukkot: the Festival of Sukkot
On Sh'mini Atzeret and Simḥat Torah: the Festival of Sh'mini Atzeret

that You have given us, ADONAI our God, [*on Shabbat add:* for holiness and rest,] for joy and gladness, for honor and glory. May Your name be blessed by all that is living, always and forever, and may Your promise prove true and everlasting.
Barukh atah ADONAI, who makes [*on Shabbat add:* Shabbat and] Israel and the festivals holy.

On Shabbat of Ḥol Ha-mo·ed Pesaḥ we conclude:

For all this we thank You and praise You, ADONAI our God: for the Torah, for the ability to worship, for the prophets, for the Shabbat that You have given us, ADONAI our God, for holiness and rest, for honor and glory. May Your name be blessed by all that is living, always and forever, and may Your promise prove true and everlasting.
Barukh atah ADONAI, who makes Shabbat holy.

Some communities recite A Prayer for Our Country and A Prayer for the State of Israel; see pages 177 and 178. On Shabbat, some communites recite Y'kum Purkan; see page 176.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

WE RECALL

Some of us recall parents who gave us life, who cared for us and nurtured us and who taught us to take our first steps on our own.

Some of us remember a wife, husband, or partner—our friend and lover—with whom we shared so much of our lives, our failures and achievements, joys and sorrows, intimate secrets.

Some of us recall brothers and sisters, who matured together with us, sometimes competing with us, and sometimes encouraging us on, bound to us by a life-long relationship.

Some of us remember children, entrusted to us too briefly, to whom we gave our loving care and from whom we received a trust that enriched our lives. Their memory is always with us.

Many of us recall relatives who knew us, teachers who affected us, and beloved friends who walked beside us in life, guiding us, listening to us, supporting us.

Our lives are shaped by those who were alongside us as we walked on our path.

May our inheritance impel us to strive to live lives of holiness and service. May memories of love inspire us to love; may painful memories impel us to mitigate the pain others experience. And may we be granted the strength to affirm life's meaning, even in the face of death.

Yizkor is recited on the last day of the Festival.

Some people whose parents are living have a custom of leaving the service at this time, but even those who do not yet need to say the personal prayers of remembrance might remain and recite prayers for others as well as join in the communal prayers (beginning on page 336 below).

יהוה, מָה אָדָם וַתֵּדָעֵהוּ,
בֶּן אֱנוֹשׁ וַתְּחַשְּׁבֵהוּ.
אָדָם לַהֶבֶל דָּמָה,
יָמָיו כְּצֵל עוֹבֵר.
בַּבֹּקֶר יָצִיץ וְחָלָף,
לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ.
לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע
וְנָבִיא לְבַב חָכְמָה.

ADONAI, what are human beings
that You take account of them,
mortals that You care for them?
Humans are as a breath,
their days like a passing shadow.
In the morning they flourish anew;
in the evening they shrivel and die.
Teach us to count each day,
that we may acquire a heart of wisdom.

INTRODUCTION. Yizkor is a time set aside to formally include in our thoughts and prayers family and friends who have passed away. In reciting Yizkor, the veil between the worlds of the living and the dead becomes more transparent. For some, memories of family and friends evoked by the festival add to our sense of fullness and peace. For some, those memories bring sadness at the loss of those we loved. For still others, these memories may be disquieting. Whatever our circumstances, as we travel through the cycle of the year, the people who were once with us in person travel with us in spirit.

The opening to a heavenly world, which Yizkor evokes, is symbolized by holding a Torah during the service and our standing as we recite the prayers recalling those who have died. Some communities begin doing so as these opening meditations are recited; some do so when the personal prayers for the departed are recited (page 335).

WHAT ARE HUMAN BEINGS מָה אָדָם. The verses in this passage come from Psalms 144:3–4, 90:6, and 90:12.

WE RECALL. A prayer written by Mordecai M. Kaplan, Eugene Kohn, and Ira Eisenstein, and adapted here.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

שִׁוִּיתִי יהוה לְנֶגְדִּי תָמִיד,
כִּי מִימִינִי בַּל אֶמּוֹט.
לָכֵן שָׂמַח לִבִּי וַיָּגֶל כְּבוֹדִי,
אַף בְּשָׂרִי יִשְׁכֹּן לָבֶטַח.

תהלים טז:ח-ט

ADONAI is always before me,
at my right hand, lest I fall.
Therefore I am glad, made happy,
though I know that my flesh
will lie in the ground
forever.

Psalm 16:8–9

A PERSONAL MEDITATION

Eternal God, Master of mercy, give me the gift of remembering.
May my memories of the dead be tender and true, undiminished by time; let me recall them, and love them, as they were.
Shelter me with the gift of tears.
Let me express my senses of loss—my sorrow, my pain, as well as my love, and words unspoken.
Bless me with the gift of prayer.
May I face You with an open heart, with trusting faith, unembarrassed and unashamed.
Strengthen me with the gift of hope.
May I always believe in the beauty of life, the power of goodness, the right to joy.
May I surrender my being, and the soul of the dead, to Your all-knowing compassion.

MY FATHER COMMANDED ME NOT TO DIE

But my father, before he died, commanded me not to die.
Never to stop breathing.
Only to seem silent, while my soul secretly continues to be suspended in the ether.
So I go on living. I will not stop living. Neither non-existence nor fear, nor closely-knit woven gloom, its cloth cloaking the sun, will make me tremble,
not the emptiness with which my loved ones leave me, silently taken one by one.
I continue to breathe and with my breath, I give life to birds, wild beasts,
shreds of sky, clumps of clay.

—RIVKA MIRIAM

The deaths of those we now recall
left holes in our lives,
but we are grateful for the gift of their love.
May their memory, recalled this day,
be a blessing for us
and all who come to know us.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

א

I never think of myself as waiting for you,
but then when the holiday has come and gone,
when I'm packing up the Pesaḥ dishes
or taking down the *sukkah*,
I feel hopeless and alone.

inconsolable.

Then I realize
I've left a small corner
somewhere deep inside myself
unpainted,
and in that small corner,
I'm still a child,
a little girl,
waiting.

And I had hoped
without knowing it
that this *ḥag*
you'd come.

My tears fall on the Pesaḥ dishes
and I wonder
why you've left me here
alone.

—MERLE FELD

ב

Tam is who you were.
Simple and whole.
You asked, "What is this?"
I needed to know,
but was too sophisticated to ask.
Now, belatedly, I wonder,
what is this . . . seder?
what is this . . . life?
what is this . . . death?
what is this . . . God?

Wise is who you were.
You wanted to know
every little thing there is
to know to serve God.
Details, you wanted details.
We thought your mind was narrow
when it was simply in love.
Now I miss your intense yearning
for your beloved,
content to be restrained by "no"
or liberated by "yes."

Wicked is who you were.
You just couldn't stop pushing, rejecting.
Did I owe you patience or impatience?
I still don't know.
Your rage chased away my love more
than once.
You did provoke something in me, though.
I wish I had known how to love you
and I wish you had known
how to love me.

Unable to ask is who you were.
It was up to me to open up for you
the questions of life I wished
you could ask.
Not only to lighten my burden
though I can't deny that was true,
but so you could say your beauty
to us, to your world.
You were my mystery.
To find you
I had to study hard
at the school of gentleness.

In truth, it is not for me to judge
who you were
and anyway
I cannot begin to know.

You may have been
a whole new number,
the fifth
or sixth
or seventh child,
a new creation,
inviting the sea
to split upon God's command
not into upper and lower
but one side facing the other.
Then we,
whole worlds,
could stumble through,
toward our redemptions
great
and
simple.

—LILLY KAUFMAN

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

On Shavuot

א

Spring roses bloom,
fragrant with heady Torah,
layers of sevens fluttering
as we enter
our *ḥuppah*
with God.
My teachers, you escort me.

You taught me
first words,
first songs,
first steps;
You taught me
the slow craft
of doing work well.

You taught me the patience
to sketch my thoughts;
You taught me rules
which I broke and then mended.

You taught me impatience
with what is unjust.
You taught me to listen for truth
and to seek it.

You taught me life lessons
before they could hurt me;
You comforted me when they did;
You were my best listener.

You taught me to hurry
to do a mitzvah;
that inconvenience
in service of others
is blessed.

You escort me still,
as you always did.

You taught me that books
catch living voices.
You smiled inwardly
as I learned
what has long been known.

Your presence taught me
to breathe with another;
to notice their pain
and to be,
just be near.

On this splendid day,
of hearing sights, seeing noise,
of great laws,
noble truths,
I thank you
for moments of learning,
still open
and opening.

This rose
of learning
I accept as your student.
I will plant and
tend it
in your name.
It will release
to the air
its rare essence
stirred by the passing
of its great gardeners.

—LILLY KAUFMAN

ב

The Book of Ruth and Naomi
When you pick up the Tanakh and read
the Book of Ruth, it is a shock
how little it resembles memory.
It's concerned with inheritance,
lands, men's names, how women
must wiggle and wobble to live.

Yet women have kept it dear
for the beloved elder who
cherished Ruth, more friend than
daughter. Daughters leave. Ruth
brought even the baby she made
with Boaz home as a gift.

Where you go, I will go too,
your people shall be my people,
I will be a Jew for you,
for what is yours I will love
as I love you, oh Naomi
my mother, my sister, my heart.

Show me a woman who does not dream
a double, heart's twin, a sister
of the mind in whose ear she can whisper,
whose hair she can braid as her life,
twist its pleasure and pain and shame.
Show me a woman who does not hide

in the locket of bone that deep
eye beam of fiercely gentle love
she had once from mother, daughter,
sister; once like a warm moon
that radiance aligned the tides
of her blood into potent order.

At the season of first fruits, we recall
two travellers, co-conspirators, scavengers
making do with leftovers and mill ends,
whose friendship was stronger than fear,
stronger than hunger, who walked together,
the road of shards, hands joined.

—MARGE PIERCY

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

One generation passes, another comes,
but the earth remains the same forever.
No person has authority over the wind to halt the wind
and no one has authority over the day of death.
A person does not know what will be,
for who might tell you what will happen.
Everything has a time and place under heaven.

—ECCLESIASTES (*Kohelet*)

א

We leave the
fragile *sukkah*,
open to the chill,
to a strong wind.
Wistful,
God says stop awhile,
stay with me one more day,
just one more day.

In the deepest shadows
I whisper to you,
so no one can hear,
love,
stay with me one more day,
just one more day.

The branches and leaves
were easily cut
from their nourishing soil.
We tossed them up
and they landed,
a rough open weave
settling in,
a festooned roof
and stray open spaces.

For now I live
in the roughest weave
of splintered branches,
broken spaces.

With time
the weave
softens
and settles upon me,
its fine hand,
a *tallit*,
shelters my soul.
I weave you in,
my holiday guest,
who once was part of me
and I of you.

It is night when I search
the dark sky
for a glimmer, a hint
of your soul.

I yearn to see it among
the holy and the pure,
and I let you go
in the vast,
unbroken beauty.

—LILLY KAUFMAN

ב

A Man Doesn't Have Time

A man doesn't have time in his life
to have time for everything.
He doesn't have seasons enough to have
a season for every purpose. Ecclesiastes
was wrong about that.

A man needs to love and to hate at the same moment,
to laugh and cry with the same eyes,
with the same hands to throw stones and to gather them,
to make love in war and war in love.

And to hate and forgive and remember and forget,
to arrange and confuse, to eat and to digest
what history
takes years and years to do.

A man doesn't have time.
When he loses he seeks, when he finds
he forgets, when he forgets he loves, when he loves
he begins to forget.

And his soul is seasoned, his soul
is very professional.
Only his body remains forever
an amateur. It tries and it misses,
gets muddled, doesn't learn a thing,
drunk and blind in its pleasures
and in its pains.

He will die as figs die in autumn,
shriveled and full of himself and sweet,
the leaves growing dry on the ground,
the bare branches already pointing to the place
where there's time for everything.

—YEHUDAH AMICHAI
(*translated by Chana Bloch*)

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

We rise.
We each continue in private meditation, selecting from among the following and adding appropriate names as indicated.
Personal prayers may be added.

In memory of female relatives or friends:

May God remember the soul of יִזְכֹּר אֱלֹהִים אֶת־נִשְׁמַת

my mother _____ אִמִּי מוֹרָתִי

my wife _____ אִשְׁתִּי

my partner _____ בַּת זוּגִי

my sister _____ אֲחוֹתִי

my daughter _____ בִּתִּי

my grandmother _____ סָבָתִי

my relative _____ קְרוֹבָתִי

my friend _____ חֲבֵרָתִי

(others) _____

When one person is remembered:

שֶׁהָלְכָה לְעוֹלָמָהּ. הִנְנִי נוֹדֵב\נוֹדֶבֶת צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתָהּ. אָנָּא תְּהִי נַפְשָׁהּ צְרוּרָה בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתָהּ כָּבוֹד, שְׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. אָמֵן.

When more than one person is remembered:

שֶׁהָלְכוּ לְעוֹלָמָן. הִנְנִי נוֹדֵב\נוֹדֶבֶת צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמוֹתֵיהֶן. אָנָּא תְּהִיֶינָה נַפְשׁוֹתֵיהֶן צְרוּרוֹת בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתָן כָּבוֹד, שְׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. אָמֵן.

who has/have gone to her/their eternal home. In loving testimony to her life/their lives, I pledge *tzedakah* to help perpetuate ideals important to her/them. Through such deeds, and through prayer and remembrance, may her soul/their souls be bound up in the bond of life. May I prove myself worthy of the many gifts with which she/they blessed me. May these moments of meditation strengthen the ties that link me to her/their memory. May she/they rest in peace forever in God's presence. *Amen.*

A Yizkor Meditation in Memory of a Parent Who Was Hurtful

Dear God,
You know my heart. Indeed, You know me better than I know myself, so I turn to You before I rise for Kaddish.

My emotions swirl as I say this prayer. The parent I remember was not kind to me. His/her death left me with a legacy of unhealed wounds, of anger and of dismay that a parent could hurt a child as I was hurt.

I do not want to pretend to a love or to a grief that I do not feel, but I do want to do what is right as a Jew and as a child.

Help me, O God, to subdue my bitter emotions that do me no good, and to find that place in myself where happier memories may lie hidden, and where grief for all that could have been, all that should have been, may be calmed by forgiveness, or at least soothed by the passage of time.

I pray that You, who raise up slaves to freedom, will liberate me from the oppression of my hurt and anger, and that You will lead me from this desert to Your holy place.

—ROBERT SAKS

An Eternal Window

In a garden I once heard
a song or an ancient blessing.

And above the dark trees
a window is always lit, in
memory

of the face that looked out
of it,
and that face too

was in memory of another
lit window.

—YEHUDAH AMICHAI
(*translated by Chana Bloch*)

We rise.
We each continue in private meditation, selecting from among the following and adding appropriate names as indicated.
Personal prayers may be added.

In memory of male relatives or friends:

May God remember the soul of יִזְכֹּר אֱלֹהִים אֶת־נִשְׁמַת

my father _____ אָבִי מוֹרִי

my husband _____ אִישִׁי

my partner _____ בֶּן זוּגִי

my brother _____ אָחִי

my son _____ בְּנִי

my grandfather _____ סָבִי

my relative _____ קְרוֹבִי

my friend _____ חֲבֵרִי

(others) _____

When one person is remembered:

שֶׁהָלַךְ לְעוֹלָמוֹ. הִנְנִי נוֹדֵב\נוֹדֶבֶת צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתוֹ. אָנָּא תְּהִי נַפְשׁוֹ צְרוּרָה בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתוֹ כָּבוֹד, שְׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. אָמֵן.

When more than one person is remembered:

שֶׁהָלְכוּ לְעוֹלָמָם. הִנְנִי נוֹדֵב\נוֹדֶבֶת צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמוֹתֵיהֶם. אָנָּא תְּהִיֶינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתָם כָּבוֹד, שְׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. אָמֵן.

who has/have gone to his/their eternal home. In loving testimony to his life/their lives, I pledge *tzedakah* to help perpetuate ideals important to him/them. Through such deeds, and through prayer and remembrance, may his soul/their souls be bound up in the bond of life. May I prove myself worthy of the many gifts with which he/they blessed me. May these moments of meditation strengthen the ties that link me to his/their memory. May he/they rest in peace forever in God's presence. *Amen.*

TZEDAKAH צְדָקָה. The Yizkor service was called *seder matnat yad*, the service of expressing generosity on behalf of those who have died. That name comes from the closing line of the Torah reading for the final day of the pilgrimage festivals: "Every person giving a gift according to the blessing they have received from Adonai" (Deuteronomy 16:17). Offering charitable gifts and performing acts of justice, love, and care in memory of those who have died provide us with ways of honoring their memory and continuing their influence for good.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

FOR THOSE WHO DIED IN DEFENSE OF THE STATE OF ISRAEL AND IN ACTS OF TERROR

Some congregations add the following:

יִזְכֹּר אֱלֹהִים אֶת־נִשְׁמוֹת כָּל־אָחֵינוּ וְאַחְיוֹתֵינוּ בְּנֵי יִשְׂרָאֵל שֶׁהִקְרִיבוּ אֶת־נַפְשׁוֹתֵיהֶם בְּדֶרֶךְ לְהַקָּמַת מְדִינַת יִשְׂרָאֵל וּבְהַגָּנָתָהּ, וְכָל־אֵלֶּה שֶׁנִּטְבְּחוּ בְּמַעֲשֵׂי חַבָּלָה. בַּעֲבוּר שֶׁאָנוּ מִתְפַּלְלִים בְּעַד הַזְּכָרַת נִשְׁמָתָם. אָנָּא נִזְכּוֹר לְעוֹלָם חֶד גְּבוּרָתָם וּמְסִירוּתָם וּתְמִימוּתָם, וְתִהְיֶינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתָם כָּבוֹד, שִׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. אָמֵן.

May God remember the souls of all those of the house of Israel who sacrificed themselves to establish the State of Israel, or who have perished in its defense, and those slaughtered in acts of terror. In their memory we pray. May the memory of their bravery, their dedication, and their innocence be with us throughout time. May their souls be bound up in the bond of life; may they be remembered with honor and may they rest in peace at Your right hand forever. *Amen*.

IN MEMORY OF ALL THE DEAD

אֵל מָלֵא רַחֲמִים, שׁוֹכֵן בַּמְּרוֹמִים, הַמְצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׁכִינָה, בְּמַעֲלוֹת קְדוֹשִׁים וּטְהוֹרִים, כְּזֹהַר הָרָקִיעַ מַזְהִירִים, לְנִשְׁמוֹת כָּל־אֵלֶּה שֶׁהִזְכַּרְנוּ הַיּוֹם לִבְרָכָה, שֶׁהָלְכוּ לְעוֹלָמָם, בְּגַן עֵדֶן תְּהִי מְנוּחָתָם. אָנָּא בַּעַל הָרַחֲמִים, הַסְתִּירֵם בְּסֵתֶר כְּנָפֶיךָ לְעוֹלָמִים. וּצְרוֹר בִּצְרוֹר הַחַיִּים אֶת־נִשְׁמוֹתֵיהֶם. יהוה הוּא נַחֲלָתָם. וְיָנוּחוּ בְשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם. וְנֹאמַר אָמֵן.

Exalted, compassionate God, grant perfect peace in Your sheltering presence, among the holy and the pure, whose radiance is like the heavens, to the souls of all those we have recalled today. May their memory be a blessing, and may they rest in paradise. Master of mercy, may they find eternal shelter beneath Your sheltering wings, and may their souls be bound up in the bond of life. ADONAI is their portion. May they rest in peace. And let us say: *Amen*.

IN MEMORY OF CONGREGANTS

Some congregations add the following:

יִזְכֹּר אֱלֹהִים אֶת־נִשְׁמוֹת יְדִידֵינוּ חֶבְרֵי הַקָּהָל הַקָּדוֹשׁ הַזֶּה שֶׁהָלְכוּ לְעוֹלָמָם. אָנָּא תִּהְיֶינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתָם כָּבוֹד, שִׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. אָמֵן.

May God remember the souls of our friends, members of this holy congregation, who have gone to their eternal home. May their souls be bound up in the bond of life. May they rest in peace honored in God's presence. *Amen*.

Exalted, compassionate God, comfort the bereaved families of this congregation. Help us to perpetuate everything that was worthy in the lives of those no longer with us, whom we remember this day. May their memory endure as a blessing. Amen.

FOR MARTYRS AND THE SIX MILLION

Some congregations add the following:

יִזְכֹּר אֱלֹהִים אֶת־נִשְׁמוֹת כָּל־אָחֵינוּ בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ אֶת־נַפְשָׁם עַל קִדּוּשׁ הַשֵּׁם, וְאֶת־הָאֲנָשִׁים נָשִׁים וָטַף, שֶׁנֶּחְנְקוּ וְשֶׁנִּשְׂרְפוּ וְשֶׁנֶּהֶרְגוּ בַּשּׁוֹאָה. בַּעֲבוּר שֶׁאָנוּ מִתְפַּלְלִים בְּעַד הַזְּכָרַת נִשְׁמָתָם. אָנָּא יִשָּׁמַע בְּחַיֵּינוּ הֵד גְּבוּרָתָם וּמְסִירוּתָם וְיֵרָאֶה בְּמַעֲשֵׂינוּ טְהַר לִבָּם, וְתִהְיֶינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתָם כָּבוֹד, שִׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. אָמֵן.

May God remember the souls of the martyrs of our people, who gave their lives for the sanctification of God's name, and the men women and children who were were slaughtered, burned, and killed in the Holocaust. In their memory we pray. May our lives reflect a measure of their bravery, dedication, and purity of soul. May their souls be bound up in the bond of life; may they be remembered with honor and may they rest in peace at Your right hand forever. *Amen*.

IN PARADISE בְּגַן עֵדֶן. Literally, "in the Garden of Eden." We imagine that the soul, which connects all living beings with their divine source, returns, after the death of the body, to God's care.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

IN EVERYTHING

In everything there is at least an eighth part
that is death. Its weight is not great.
With that secret and carefree grace
we carry it everywhere we go.
On lovely awakenings, on journeys,
in lovers' words, in our distraction
forgotten at the edges of our affairs
it is always with us. Weighing
hardly anything at all.

—LEA GOLDBERG (*translated by Rachel Tzvia Back*)

GIFT

You teach your children
what you've been taught
about the generosity of limitations,
the shortness of life, but also the future
you could only find
when you found life's limits,
not the death you lived
but death itself, the real-you death,
divvying up your assets—
your heart, your savvy, your love of interpretation,
and interpretation of love
as whatever fulfills your wish
to be and to give
everything that gives itself to you,
that gave your children to you and you to them
when the lines between you were cut or frozen
and pain guaranteed and growing
and love came roaring back.

—JOY LADIN

PSALM 23

מִזְמוֹר לְדָוִד.
A PSALM OF DAVID
Mizmor l'david.

יהוה רֹעִי, לֹא אֶחְסָר.
ADONAI is my shepherd; I shall not want.
Adonai ro·i lo eḥsar.

בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי, עַל מֵי מְנֻחוֹת יְנַהֲלֵנִי,
God lays me down in green pastures, leads me to still waters,
Binot desheh yarbitzeini, al mei m'nuḥot y'nahaleini.

נַפְשִׁי יְשׁוֹבֵב, יַנְחֵנִי בְמַעְגְּלֵי צֶדֶק לְמַעַן שְׁמוֹ.
renews my life, guides me in right paths—for that is God's way.
Nafshi y'shoveiv, yanḥeini v'maglei tzedek l'ma·an sh'mo.

גַּם כִּי אֵלֵךְ בְּגֵיא צַלְמָוֶת
Though I walk through a valley as dark as death,
Gam ki eileikh b'gei tzalmavet

לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי.
I fear no evil, for You are with me;
lo ira ra ki atah imadi.

שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ הֵמָּה יְנַחֲמֻנִי.
Your rod and Your staff, they comfort me.
Shivt'kha u-mishantekha heimah y'naḥamuni.

תַּעֲרֹךְ לְפָנַי שֻׁלְחָן נֶגֶד צֹרְרָי,
You spread a table before me in full view of my foes;
Ta·arokh l'fanai shulḥan neged tzor'rai,

דִּשַּׁנְתָּ בַשֶּׁמֶן רֹאשִׁי כּוֹסִי רְוָיָה.
You anoint my head with oil, my cup is overflowing.
Dishanta va-shemen roshi, kosi r'vayah.

אַךְ טוֹב וָחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיָּי,
Only goodness and steadfast love shall pursue me
all the days of my life,
Akh tov va-ḥesed yird'funi kol y'mei ḥayai,

וְשַׁבְתִּי בְּבֵית יהוה לְאֹרֶךְ יָמִים.
And I shall dwell in the house of ADONAI forever.
V'shavti b'veit Adonai l'orekh yamim.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Mourner's Kaddish

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.*

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

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 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.*

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

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

Yitbarakh v'yishtabaḥ 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 birkhata v'shirata tushb'ḥata v'neḥamata
da·amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'ḥayim 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.

We are seated.

קַדִּישׁ יָתוֹם

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, **בְּרִיךְ הוּא,**
לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא
וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל],
וְאִמְרוּ אָמֵן.

We are seated.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The prayer for martyrs, Av Ha-Raḥamim, can be found on page 446.
A transliteration of Ashrei may be found on page 181.

ASHREI

Joyous are they who dwell in Your house; they shall praise You forever.
Joyous the people who are so favored; joyous the people whose God is ADONAI.

A SONG OF PRAISE, OF DAVID

I exalt You, my God, my sovereign; I praise Your name, always.
Every day I praise You, glorifying Your name, always.
Great is ADONAI, greatly to be praised, though Your greatness is unfathomable.
One generation praises Your works to another,
telling of Your mighty deeds.
I would speak of Your majestic glory and of Your wondrous acts.
Generations speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.
They recount Your great goodness, and sing of Your righteousness.
ADONAI is merciful and compassionate, patient, and abounding in love.
ADONAI is good to all, and God's mercy embraces all of creation.
All of creation acknowledges You, and the faithful bless You.
They speak of the glory of Your sovereignty and tell of Your might,
proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.
Your sovereignty is eternal;
Your dominion endures in every generation.
ADONAI supports all who falter, and lifts up all who are bent down.
The eyes of all look hopefully to You,
and You provide them nourishment in due time.
Opening Your hand, You satisfy with abundance all that lives.
ADONAI is righteous in all that is done, faithful to all creation.
ADONAI is near to all who call, to all who call sincerely.
God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.
ADONAI watches over all who love the Holy One,
but will destroy all the wicked.
▸ My mouth shall utter praise of ADONAI.
May all that is mortal praise God's name forever and ever.

Psalm 145

We shall praise ADONAI now and always. Halleluyah!

The prayer for martyrs, Av Ha-Raḥamim, can be found on page 446.
A transliteration of Ashrei may be found on page 181.

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יְהַלְלוּךָ סֶּלָה.
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיְּהוָה אֱלֹהָיו.

תְּהִלָּה לְדָוִד

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבָרְכֶךָּ, וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר.
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ.
הֲדַר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה.
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה.
זֵכֶר רַב טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַנֵּנוּ.
חַנּוּן וְרַחוּם יְהוָה, אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד.
טוֹב יְהוָה לַכֹּל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.
יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ, וּגְבוּרָתְךָ יְדַבֵּרוּ.
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדַר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר.
סוֹמֵךְ יְהוָה לְכָל־הַנֹּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ.
פּוֹתֵחַ אֶת־יָדֶךָ, וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן.
צַדִּיק יְהוָה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יְהוָה לְכָל־קֹרָאָיו, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת.
רְצוֹן יְרֵאָיו יַעֲשֶׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֹהֲבָיו, וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד.
◂ תְּהִלַּת יְהוָה יְדַבֶּר־פִּי,
וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

ASHREI is recited three times a day. Its popularity may have resulted from its alphabetical acrostic arrangement, making it easy to memorize. But it undoubtedly also drew its popularity from its content. It expresses praise of God by emphasizing God's continuing care and kindness throughout time; equally, it emphasizes God's moral quality of helping the weak and those who falter. It interweaves the personal and the universal, beginning with first-person statements, but goes on to include more general voices: "each generation," "the eyes of all look hopefully to You." This intermixing of the personal and the universal is a common thread in Jewish liturgy.

The word *ashrei* itself captures an ideal that is hard to translate. Some translations offer the English word "happiness" (as in "Happy are they"), which suggests a self-referential quality of satisfaction. "Fortunate are they" is closer to the mark, since it recognizes the internal state as a gift and thus assumes a relationship to the world, to God. "Blessed are they" emphasizes the relationship to God, but doesn't quite capture the fullness of joy that the word denotes. As used throughout the Book of Psalms, *ashrei* often suggests a moral quality, along with a sense of personal fulfillment.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Returning the Torah

We rise as the ark is opened.

Leader:

Celebrate the name of Adonai; God's name alone is exalted.

Congregation:

God's glory encompasses heaven and earth; God extols the faithful—raising up Israel, the people whom God keeps close. Halleluyah!

Hodo al eretz v'shamayim, va-yarem keren l'amo, t'hilah l'khol ḥasidav, livnei yisrael am k'rovo. Hal'luyah!

On Festivals occuring on weekdays:

A song of David

The earth is Adonai's in all its fullness,
the land and all who dwell on it.
It was God who founded it upon the seas,
and set it firm upon the flowing streams.
Who may ascend the mount of Adonai?
Who may stand in God's sanctuary?
One who has clean hands and a pure heart,
who has not taken God's name in vain, nor sworn deceitfully,
will receive Adonai's blessing, a just reward from God, the deliverer.
This generation seeks You;
the descendants of Jacob long for Your presence, *selah*.
Open up, O gates—open up the entryway to eternity;
let the exalted sovereign come.
Who is the sovereign who is exalted?
Adonai, mighty and triumphant, Adonai triumphant in battle.
Open up, O gates—open up the entryway to eternity;
let the exalted sovereign come.
▸ Who is the sovereign who is exalted?
Adonai Tz'va·ot is the sovereign who is exalted, *selah*.

Ladonai ha-aretz u-m'lo·ah, teiveil v'yosh'vei vah. Ki hu al yamim y'sadah, v'al n'harot y'khon'neha. Mi ya·aleh v'har Adonai, u-mi yakum bimkom kodsho. N'ki khapayim u-var leivav, asher lo nasa la-shav nafshi, v'lo nishba l'mirmah. Yisa v'rakhah mei-eit Adonai, u-tzedakah mei-elohei yisho. Zeh dor dorshav m'vakshei fanekha yaakov, selah. Se'u she'arim rasheikhem, v'hinasu pitḥei olam, v'yavo melekh ha-kavod. Mi zeh melekh ha-kavod, Adonai izuz v'gibor, Adonai gibor milḥamah. Se'u she'arim rasheikhem, u-s'u pitḥei olam, v'yavo melekh ha-kavod. Mi hu zeh melekh ha-kavod, Adonai Tz'va·ot hu melekh ha-kavod, selah.

Psalm 24

הַכְנָסַת הַתּוֹרָה

We rise as the ark is opened.

Leader:

יְהַלְלוּ אֶת־שֵׁם יהוה כִּי נִשְׂגָּב שְׁמוֹ לְבַדּוֹ.

Congregation:

הוֹדוֹ עַל אֶרֶץ וְשָׁמָיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל־חֲסִידָיו, לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ, הַלְלוּיָהּ.

On Festivals occurring on weekdays:

לְדָוִד מִזְמוֹר
לַיהוה הָאָרֶץ וּמְלוֹאָהּ, תֵּבֵל וְיֹשְׁבֵי בָהּ.
כִּי הוּא עַל יַמִּים יְסָדָהּ, וְעַל נְהָרוֹת יְכוֹנְנֶהָ.
מִי יַעֲלֶה בְהַר יהוה, וּמִי יָקוּם בִּמְקוֹם קָדְשׁוֹ.
נְקִי כַפַּיִם וּבַר לֵבָב, אֲשֶׁר לֹא נָשָׂא לַשָּׁוְא נַפְשִׁי,
וְלֹא נִשְׁבַּע לְמִרְמָה,
יִשָּׂא בְרָכָה מֵאֵת יהוה, וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דּוֹר דּוֹרְשָׁיו, מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב, סֶלָה.
שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם,
וְיָבוֹא מֶלֶךְ הַכָּבוֹד.
מִי זֶה מֶלֶךְ הַכָּבוֹד, יהוה עִזּוּז וְגִבּוֹר,
יהוה גִּבּוֹר מִלְחָמָה.
שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וּשְׂאוּ פִּתְחֵי עוֹלָם,
וְיָבֹא מֶלֶךְ הַכָּבוֹד.
◂ מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד,
יהוה צְבָאוֹת, הוּא מֶלֶךְ הַכָּבוֹד סֶלָה.

תהלים כד

celebrate יְהַלְלוּ. Psalm 148:13–14. The practice of reciting these verses while returning the Torah to the ark is mentioned in the earliest prayerbooks.

psalm 24. This psalm's dramatic imagery of gates that open for God's symbolic entrance to the Temple explains why it accompanies the Torah's return to the ark. Yet the psalm focuses first of all on the state of the worshipper: purity of action—especially verbal honesty—must characterize those who would enter this holy place and receive its blessing. Like Psalm 29, recited on Shabbat when the Torah is returned (on the next page), this psalm speaks of God being enthroned; elsewhere the psalmist speaks of God being enthroned among the praises of Israel. We might think of our study and worship as having opened the gates and created the heavenly space in which God may dwell.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

On Festivals occurring on Shabbat and on the Shabbat of Ḥol Ha-Mo·ed:

מִזְמוֹר לְדָוִד

הָבוּ לַיהוה בְּנֵי אֵלִים, הָבוּ לַיהוה כָּבוֹד וָעֹז,
הָבוּ לַיהוה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת קֹדֶשׁ.
קוֹל יהוה עַל־הַמָּיִם,
אֵל הַכָּבוֹד הִרְעִים, יהוה עַל מַיִם רַבִּים.
קוֹל יהוה בַּכֹּחַ,
קוֹל יהוה בֶּהָדָר, קוֹל יהוה שֹׁבֵר אֲרָזִים,
וַיְשַׁבֵּר יהוה אֶת־אַרְזֵי הַלְּבָנוֹן,
וַיַּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשִׂרְיוֹן כְּמוֹ בֶן־רְאֵמִים.
קוֹל יהוה חֹצֵב לַהֲבוֹת אֵשׁ,
קוֹל יהוה יָחִיל מִדְבָּר, יָחִיל יהוה מִדְבַּר קָדֵשׁ,
קוֹל יהוה יְחוֹלֵל אַיָּלוֹת.
וַיֶּחֱשֹׂף יְעָרוֹת, וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד.
יהוה לַמַּבּוּל יָשָׁב, וַיֵּשֶׁב יהוה מֶלֶךְ לְעוֹלָם.
יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם.

תהלים כט

PSALM 29. Psalm 29 was chosen to accompany the procession of the Torah as it is returned to the ark on Shabbat morning because of its predominant image. The phrase *kol Adonai* ("the voice of God")—which was identified by the ancient rabbis with God's revelation on Sinai—is repeated seven times. The thunder and lightning described here evoke the scene of the revelation at Sinai in Exodus 19; the Bible elsewhere locates Kadesh in or near the Sinai desert.

Biblical scholars see the psalm as a depiction of a storm coming in from the Mediterranean, passing over the mountains of Lebanon—cedars top those high mountains and are among the world's sturdiest and longest-lived trees—moving over the fertile land and then through the desert.

The psalm begins with reference to the waters of the Mediterranean Sea and ends with God enthroned above the primal waters of creation. It also begins with an angelic chorus praising God and toward the end mentions the human chorus praising God in the Temple. Thus earth and heaven—the human and the Divine—are joined.

We began the Torah service with verses marking a royal procession and now, as the Torah is returned to the ark after it has been read to the congregation, we end with verses depicting God enthroned as the "eternal sovereign."

On Festivals occurring on Shabbat and on the Shabbat of Ḥol Ha-Mo·ed:

A PSALM OF DAVID

Acclaim ADONAI, children of the Divine; acclaim ADONAI, with honor and strength.
Acclaim ADONAI, with the honor due God's name; bow before ADONAI in the splendor of the sanctuary.
The voice of ADONAI thunders over the waters; God, glorious, thunders—ADONAI, over the great sea.
The voice of ADONAI, with all its power; the voice of ADONAI, with all its majesty; the voice of ADONAI shatters the cedars.
ADONAI shatters the cedars of Lebanon—making the trees dance like calves, the mountains of Lebanon and Sirion like wild bulls.
The voice of ADONAI forms flames of fire; the voice of ADONAI convulses the wilderness, ADONAI convulses the wilderness of Kadesh.
The voice of ADONAI makes hinds calve and strips forests bare, and in God's sanctuary all acknowledge the glory of God.
ADONAI was enthroned above the flood waters: enthroned, ADONAI is eternally sovereign.
ADONAI will grant strength to God's people; ADONAI will bless them with peace.

Mizmor l'david.
Havu ladonai b'nei eilim, havu ladonai kavod va-oz.
Havu ladonai k'vod sh'mo, hishtaḥavu ladonai b'hadrat kodesh.
Kol Adonai al ha-mayim, El ha-kavod hirim, Adonai al mayim rabim.
Kol Adonai ba-ko·aḥ, kol Adonai be-hadar, kol Adonai shover arazim,
va-y'shabeir Adonai et arzei ha-l'vanon. Va-yarkidem k'mo eigel, l'vanon v'siryon k'mo ven re'eimim. Kol Adonai ḥotzev lahavot esh, kol Adonai yaḥil midbar, yaḥil Adonai midbar kadesh. Kol Adonai y'ḥolel ayalot.
Va-yeḥesof y'arot u-v'heikhalo kulo omer kavod.
Adonai la-mabul yashav, va-yeishev Adonai melekh l'olam.
Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

Psalm 29

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The Craft of Torah

Rabbinic texts frequently use the phrase "Torah is their craft" to describe those who engage in Torah study as their life task. Craftsmanship necessitates study—mental facility. Thus the Torah characterizes those to be chosen as the craftsmen, who are to build the portable sanctuary in the desert, as "people who can devise designs (*laḥashov maḥshavot*) in crafting gold and silver." But in order for a craftsman to become a professional one needs to practice. Mental pictures are not sufficient for understanding how to bring the design to fruition . . . and it is imperative that Torah be fulfilled in the world of action. The foundation of doing good and of service to God is to apply in life the concepts of righteousness and divine truth that are the most elevated and holy. Prayer that arouses our emotions prepares us to bring to fruition the highest moral tendencies, for when our emotions are aroused we are closer to acting in the world than when we simply contemplate the action. Through the power of prayer, our hearts are softened so that we are prepared to implement the kind of righteousness we have learned in the study of Torah; through prayer we become craftsmen of righteousness.

—ABRAHAM ISAAC KOOK

The Torah scrolls are placed in the ark.

Whenever the ark was set down, Moses would say:
ADONAI, may You dwell among the myriad families of the people Israel.
Return, ADONAI, to Your sanctuary, You and Your glorious ark.
Let Your priests be robed in righteousness, and Your faithful sing for joy.
For the sake of David, Your servant, do not turn away from Your anointed.
▶ I have given you a precious inheritance: do not forsake My teaching.
It is a tree of life for those who grasp it, and all who hold onto it are blessed.
Its ways are pleasant, and all its paths are peace.
Turn us toward You, ADONAI, and we will return to You; make our days seem fresh, as they once were.

▶ Ki lekaḥ tov natati lakhem, torati al ta·azovu.
Etz ḥayim hi la-maḥazikim bah, v'tom'kheha me'ushar.
D'rakheha darkhei no·am, v'khol n'tivoteha shalom.
Hashiveinu Adonai eilekha v'nashuvah, ḥadesh yameinu k'kedem.

The ark is closed.

Ḥatzi 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 beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen.*

The Torah scrolls are placed in the ark.

וּבְנֻחֹה יֹאמַר: שׁוּבָה יהוה רִבְבוֹת אַלְפֵי יִשְׂרָאֵל.
קוּמָה יהוה לִמְנוּחָתֶךָ, אַתָּה וַאֲרוֹן עֻזֶּךָ.
כֹּהֲנֶיךָ יִלְבְּשׁוּ צֶדֶק, וַחֲסִידֶיךָ יְרַנֵּנוּ.
בַּעֲבוּר דָּוִד עַבְדֶּךָ, אַל תָּשֵׁב פְּנֵי מְשִׁיחֶךָ.
◀ כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל תַּעֲזֹבוּ.
עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתֹמְכֶיהָ מְאֻשָּׁר.
דְּרָכֶיהָ דַרְכֵי נֹעַם, וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם.
הֲשִׁיבֵנוּ יהוה אֵלֶיךָ וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

The ark is closed.

חֲצִי קַדִּישׁ

Leader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא
וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

WHENEVER THE ARK WAS SET DOWN וּבְנֻחֹה יֹאמַר. Numbers 10:36. As the Torah completes its circuit through the synagogue, we recall Moses' words when the people finished a stage in their journey through the wilderness and came to rest in a new camp. This verse and the ones that follow (Psalm 132:8–10; Proverbs 4:2; 3:18) can also serve to refer to our own inner journey: if we wish, our lives may be accompanied by Torah.

ITS WAYS ARE PLEASANT AND ALL ITS PATHS ARE PEACE דְּרָכֶיהָ דַרְכֵי נֹעַם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם. Proverbs 3:17. In their context, this and the preceding verse from Proverbs refer to wisdom, *ḥokhmah.* The ancient rabbis associated wisdom with Torah. As we put away the Torah, we pray that our study of Torah should provide us with the wisdom to promote a life characterized by pleasantness and the pursuit of peace.

TURN US TOWARD YOU, ADONAI הֲשִׁיבֵנוּ יהוה אֵלֶיךָ. Lamentations 5:21. We conclude with a prayer for the reconciliation of God and the people Israel.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

Musaf for Festivals: The Temple Service

Our Ancestors: An Interpretive Rendering

Help me, O God, to pray. Our ancestors worshipped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah stood in awe before You. We too reach for You, infinite, mysterious, transcendent God, source of life whose truth our ancestors first uncovered. We, their distant descendants, draw strength from them and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Shield of Abraham, Guardian of Sarah.

—All the interpretive renderings of Musaf are by ANDRÉ UNGAR, *and are adapted for this siddur*

An alternative Musaf Amidah, centered on poetic offerings rather than the Temple service, can be found on page 355.

A transliteration of the opening b'rakhot of the Amidah may be found on page 466.

On the first day of Pesaḥ, the prayer for dew is recited (page 374). On Sh'mini Atzeret, the prayer for rain is recited (page 374). Many congregations recite these prayers following the recitation of the silent Amidah.

The sign ☩ indicates the places to bow. The Amidah concludes on page 354.

[*Leader:* As I proclaim God's name, ADONAI, exalt 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.

תפילת מוסף ליום טוב: העבודה במקדש

An alternative Musaf Amidah, centered on poetic offerings rather than the Temple service, can be found on page 355.

A transliteration of the opening b'rakhot of the Amidah may be found on page 466.

On the first day of Pesaḥ, the prayer for dew is recited (page 374). On Sh'mini Atzeret, the prayer for rain is recited (page 374). Many congregations recite these prayers following the recitation of the silent Amidah.

The sign ☩ indicates the places to bow. The Amidah concludes on page 354.

[*Leader:* כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.]
אֲדֹנָי שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ.

With Patriarchs:

☩ בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וֵאלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חַסְדֵי אָבוֹת,
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.
☩ בָּרוּךְ אַתָּה יהוה,
מָגֵן אַבְרָהָם.

With Patriarchs and Matriarchs:

☩ בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת [וְאִמָּהוֹת],
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמָגֵן.
☩ בָּרוּךְ אַתָּה יהוה,
מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

AMIDAH. The festival is celebrated by the addition of an extra Amidah, called *musaf,* literally meaning "addition." As with every Amidah, it consists of three introductory and three closing *b'rakhot,* but it is distinguished by its middle blessing, which centers on the concerns of the day. One opinion found in the Talmud of the Land of Israel (Berakhot 4:6) directs that Musaf include new prayers—that is, thoughts and ideas not expressed in Shaḥarit. Rabbi Yose (late 3rd century, Babylonia) then indicates that mentioning the special sacrifices of the day fulfills this injunction; the text of the received Musaf (beginning on this page) follows that opinion. Many, though, may wish to expand the expression of something "new" and so we have included a version of Musaf that expresses the themes of the festival in *piyyut* (see pages 355–373 below).

AS I PROCLAIM כִּי שֵׁם. Deuteronomy 32:3. This is the leader's call to the congregation, signalling that the Amidah is about to be recited aloud and that they should respond by acknowledging God's name, answering *barukh hu u-varukh sh'mo,* "blessed be God and blessed be God's name," when the name of God is mentioned in a blessing.

ADONAI, OPEN MY LIPS אֲדֹנָי שְׂפָתַי תִּפְתָּח. Psalm 51:17.

OUR ANCESTORS. The festival may poignantly remind us of times spent with family, and we might have those memories especially in mind as we recite this blessing. Because the festival can be so evocative of family and friends, Yizkor, the memorial service for those who were close to us and influenced us but who are now gone, is recited on the concluding day of the festival.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

God's Saving Care: An Interpretive Rendering

Your strength sustains the universe. You breathe life even into inanimate matter. With compassion, You care for those who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of incomparable power? You govern both life and death; our souls blossom in Your presence. We praise You, God who wrests life from death.

Second B'rakhah: God's Saving Care

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

On Sh'mini Atzeret, after the announcement for seasonal rain, and on Simḥat Torah, we add:

You cause the wind to blow and the rain to fall,

[*On all other festivals, 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 ḥayim b'ḥesed,
m'ḥayeih meitim b'raḥamim rabim,
somekh noflim v'rofei ḥolim u-matir asurim,
u-m'kayem emunato lisheinei afar.
Mi khamokha ba-al g'vurot umi domeh lakh,
melekh meimit u-m'ḥayeh u-matzmiaḥ 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 346 with "Holy are You."

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֵּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

On Sh'mini Atzeret, after the announcement for seasonal rain, and on Simḥat Torah, we add:

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,

[*On all other festivals, some add:* מוֹרִיד הַטָּל,]

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה, מְחַיֵּה הַמֵּתִים.

When the Amidah is recited silently, continue on page 346 with אַתָּה קָדוֹשׁ.

GREAT IS YOUR SAVING POWER רַב לְהוֹשִׁיעַ. Throughout the Bible and equally throughout the liturgy, God's saving power is quintessentially exemplified in the exodus from Egypt. That slaves could be freed from the mightiest empire of its time was a demonstration of the miraculous. Throughout time, the exodus has served as a paradigm for overcoming oppressive human mastery. In a metaphorical sense, slavery is death—the death of individual will—and overcoming the shackles of slavery is seen as giving life to the dead.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited only when the Amidah is said aloud with the congregation. It is recited while standing.

We revere and sanctify You on earth as Your name is sanctified in heaven, as Your prophet Isaiah described: Each cried out to the other:

"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.

God's glory fills the universe. One angelic chorus asks, "Where is the place of God's glory?" Another responds:

"Praised is Adonai's glory wherever God dwells."

Barukh k'vod Adonai mimkomo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God's oneness, reciting the Sh'ma:

"Hear, O Israel, Adonai is our God, Adonai is one."

Sh'ma yisrael, Adonai eloheinu, Adonai eḥad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives: "I, Adonai, am your God."

Hu eloheinu, hu avinu, hu malkeinu, hu moshi·einu,
v'hu yashmi·einu b'raḥamav sheinit l'einei kol ḥai,
lihyot lakhem leilohim. Ani Adonai eloheikhem.

The following paragraph is omitted on Shabbat Ḥol Ha-mo·ed:

Majesty, our majesty, Adonai, our master: how majestic is Your name throughout the world! Adonai shall be acknowledged sovereign of all the earth. On that day Adonai shall be one, and the name of God, one.

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, hal'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.

L'dor vador nagid godlekha, u-l'netzaḥ n'tzaḥim k'dushatkha nakdish, v'shivḥakha eloheinu mipinu lo yamush l'olam va-ed, ki El melekh gadol v'kadosh atah.

Barukh atah Adonai, the Holy God.

We continue on the next page with the Fourth B'rakhah, "Lovingly, You have bestowed on us."

The Kedushah is recited only when the Amidah is said aloud with the congregation. It is recited while standing.

נַעֲרִיצְךָ וְנַקְדִּישְׁךָ כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ הַמַּקְדִּישִׁים
שִׁמְךָ בַּקֹּדֶשׁ, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יהוה צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מָלֵא עוֹלָם, מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה,
אַיֵּה מְקוֹם כְּבוֹדוֹ, לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יֵפֶן בְּרַחֲמִים, וְיָחֹן עַם הַמְיַחֲדִים שְׁמוֹ עֶרֶב
וָבֹקֶר בְּכָל־יוֹם תָּמִיד, פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל, יהוה אֱלֹהֵינוּ, יהוה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מַלְכֵּנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְעֵינֵי כָּל־חָי,
לִהְיוֹת לָכֶם לֵאלֹהִים.

אֲנִי יהוה אֱלֹהֵיכֶם.

The following paragraph is omitted on Shabbat Ḥol Ha-mo·ed:

אַדִּיר אַדִּירֵנוּ יהוה אֲדוֹנֵנוּ,
מָה אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ.
וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ,
וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה.

בָּרוּךְ אַתָּה יהוה, הָאֵל הַקָּדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, אַתָּה בְחַרְתָּנוּ.

THE KEDUSHAH. In reciting the Kedushah, the angels' song, we too become an angelic chorus. It is as if, in this moment, heaven and earth have become as one. Therefore, the tradition recommends that we stand with feet together while reciting the Kedushah—in imitation of angels (Ezekiel 1:7).

The Kedushah of Musaf includes prophetic visions of the angelic chorus, as found in Isaiah 6:3 and Ezekiel 3:12; the people Israel's declaration of faith as articulated in the Sh'ma, Deuteronomy 6:4; and expressions of God's sovereignty, taken from Numbers 15:41, Zechariah 14:9, and Psalm 146:10.

EACH CRIED OUT TO THE OTHER וְקָרָא זֶה אֶל זֶה. The Hebrew *kara*, "cried" or "called," evokes one of the Torah's names for the three festivals: *mikra·ei kodesh*, days that are "called holy," which might be translated as "days when we are called to holiness." We might think of these days as divine messengers, summoning us to gather, calling us to aspire to a greater level of holiness. Reciting the Kedushah together at this moment of the festival service is our response to their call.

YET AGAIN שֵׁנִית. Literally, "a second time." The first time was the exodus from Egypt. The biblical story of the liberation from Egypt, the revelation at Sinai, and the march through the desert is a template for our own existence, as we struggle to achieve our own freedom and our revelation. It is also a pre-figuration of the time of redemption, a time of freedom for all, and a time when justice and truth will reign throughout existence.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

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.

Fourth B'rakhah: The Celebration 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. 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 Pesaḥ:
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 Simḥat Torah:
Festival of Sh'mini Atzeret, season of our rejoicing,

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

God's Holiness: An Interpretive Rendering

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

The Celebration of the Festival: An Interpretive Rendering

Out of all humanity You chose us, You loved us, You found pleasure in us. Out of all peoples, through Your law, You uplifted us, You consecrated us, You drew us near to serve You, and You shared with us Your great and holy name. Lovingly, *Adonai Eloheinu*, You gave us [Shabbatot for rest,] festivals for joy, feasts and holy days for delight,

this Festival of Matzot,
season of our liberation,
this Festival of Shavuot,
season of *Matan Torah*,
this Festival of Sukkot,
season of our rejoicing,
this Festival of Sh'mini
Atzeret, season of our
rejoicing,

a sacred gathering, commemorating our exodus from Egypt.

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

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה.
בָּרוּךְ אַתָּה יהוה, הָאֵל הַקָּדוֹשׁ.

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים,
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.
וַתִּתֶּן־לָנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה
[שַׁבָּתוֹת לִמְנוּחָה וּ]מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וּזְמַנִּים לְשָׂשׂוֹן, אֶת־יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם]

On Pesaḥ:
חַג הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ,
On Shavuot:
חַג הַשָּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,
On Sukkot:
חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,
On Sh'mini Atzeret and Simḥat Torah:
הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.

YOU HAVE CHOSEN US אַתָּה בְחַרְתָּנוּ. The middle *b'rakhah* of the Amidah is called *k'dushat hayom*, the expression of the holiness of the day. The content of this *b'rakhah* is not prescribed in the early rabbinic sources. The first part of this liturgy centers on the gift that the cycle of festivals represents. The second part (which begins on the next page) recalls elements of the ancient celebration of these festivals connected to Temple worship that are no longer able to be observed. During the 1st millennium, the prayers concerning the holiness of the day came to be centered on the Temple and its offerings (see above), as if the utterance of the words substituted for the missing sacrifices. The loss of a religious center—where the people and God were in direct relation—is central to the Jewish idea of exile. Its restoration is seen as a symbol of ultimate redemption.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The Celebration of the Festival: An Interpretive Rendering (continued)

Tragically, we were exiled from our homeland, driven far from our roots. No longer can we perform our rites as in ancient days. The hand of history has been heavy upon us. Yet we pray, *Adonai Eloheinu*, God of our ancestors: show mercy once again to us and to Your holy place. Rebuild Jerusalem and enhance her splendor.

Avinu Malkeinu, reveal to us soon Your triumphant will. With all humanity as witness make Yourself manifest in our midst. Gather our scattered people. Forge us into a universal unity. Lead us to Zion with joy, to Jerusalem, Your holy city, with endless delight. There may we fulfill our duty to worship You, recalling the ancient pageant of sacrifice.

My Offering

Lord, my God,
I—your little garden—
Bring you the harvest of
  my soil—
My bounty
Ripe or not quite—
All the same your boon.
Accept it, my Lord, benignly
But without fire.
No fire, my God.
It cannot be true that you
  delight
In the smoke of the fat
  offering—
Not true!
And see how humble
The years have made me:
That for each drop of mercy
I am thankful.
Thankful.

—MALKA HEIFETZ TUSSMAN
(translated by Kathryn Hellerstein; the original title of this poem is "Out Of and Back In")

Because of our sins we have been exiled from our land and removed from our soil; because of the hand that was set against Your sanctuary, we are unable to fulfill our obligations in the great and holy place that You chose to carry Your name. May it be Your will, ADONAI our God and God of our ancestors, compassionate sovereign who restores their descendants to their land, that, in Your great mercy, You may once again return and shower Your compassion on us and on Your sanctuary. May You speedily rebuild it and renew its glory.

Avinu Malkeinu, speedily manifest the glory of Your dominion to us, reveal Yourself to us, and rule over us in the sight of all humanity. Welcome back our dispersed from among the nations, and gather those that are scattered to the very ends of the earth.

V'kareiv p'zureinu mi-bein ha-goyim,
u-n'futzoteinu kaneis mi-yark'tei aretz.

Bring us in joyful chorus to Zion, Your city, to Jerusalem, home of Your sanctuary, with everlasting joy, where our ancestors once offered to You their regular daily offerings and their additional holy day sacrifices, as prescribed. The additional sacrifices [of Shabbat and] of the

The Sephardic rite proceeds to page 351.
In Ashkenazic practice:

On Pesaḥ:
Festival of Matzot

On Shavuot:
Festival of Shavuot

On Sukkot:
Festival of Sukkot

On Sh'mini Atzeret and Simḥat Torah:
Festival of Sh'mini Atzeret

were offered there in love, as You commanded, as it is written in Your Torah by Moses, Your servant, by Your instruction.

On Pesaḥ and Shavuot, continue on the next page.
On Sukkot, continue on page 349.
On Sh'mini Atzeret and Simḥat Torah, continue on page 350.

וּמִפְּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אַדְמָתֵנוּ,
וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲלוֹת וְלֵרָאוֹת וּלְהִשְׁתַּחֲווֹת לְפָנֶיךָ
וְלַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתֶךָ, בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ
שֶׁנִּקְרָא שִׁמְךָ עָלָיו, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶׁךָ.
יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], מֶלֶךְ רַחֲמָן, הַמֵּשִׁיב בָּנִים לִגְבוּלָם,
שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הָרַבִּים,
וְתִבְנֵהוּ מְהֵרָה וּתְגַדֵּל כְּבוֹדוֹ.

אָבִינוּ מַלְכֵּנוּ, גַּלֵּה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה,
וְהוֹפַע וְהִנָּשֵׂא עָלֵינוּ לְעֵינֵי כָּל־חָי,
וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם,
וּנְפוּצוֹתֵינוּ כַּנֵּס מִיַּרְכְּתֵי אָרֶץ.
וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה,
וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם,
שָׁשָׁם עָשׂוּ אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְפָנֶיךָ אֶת־קָרְבְּנוֹתֵיהֶם,
תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם.
וְאֶת־מוּסַף יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת־מוּסַף יוֹם]

The Sephardic rite proceeds to page 351.
In Ashkenazic practice:

On Pesaḥ:
חַג הַמַּצּוֹת הַזֶּה

On Shavuot:
חַג הַשָּׁבֻעוֹת הַזֶּה

On Sukkot:
חַג הַסֻּכּוֹת הַזֶּה

On Sh'mini Atzeret and Simḥat Torah:
הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה

עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה, כְּמִצְוַת רְצוֹנֶךָ,
כַּכָּתוּב בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, מִפִּי כְבוֹדֶךָ כָּאָמוּר.

On Pesaḥ and Shavuot, continue on the next page.
On Sukkot, continue on page 349.
On Sh'mini Atzeret and Simḥat Torah, continue on page 350.

BECAUSE OF OUR SINS וּמִפְּנֵי חֲטָאֵינוּ. The Babylonian Talmud states that a key reason for the fall of the Second Temple in Jerusalem was "needless hatred" (Yoma 9b). In voicing that explanation, the ancient rabbis were not excusing or forgiving what Rome had done. Rather, they were arguing that defeat and loss offer an opportunity for self-examination: What ethical failings leave a community vulnerable? And what might we do, from our side, to strengthen the fabric of our society? In a similar vein, later Ḥasidic masters taught that when one meets evil, one should ask how what one sees in the "other" reflects something within oneself. Critically, they asserted that each of us has the capacity to be a Pharaoh, an oppressor, and that through introspection we might learn about the unconscious forces that lead us to behave badly. So here, the liturgy does not demand of us belief that exile or other suffering is inflicted by an anthropomorphic God as punishment for bad behavior. Rather, it challenges us to focus our attention and energy on that which is within our control: ourselves. Thus, the recollection of exile becomes a moment not of expressing anger against oppressors, but of reflecting on what traits we need to adopt to be a "holy people."

WHO RESTORES THEIR DESCENDANTS TO THEIR LAND הַמֵּשִׁיב בָּנִים לִגְבוּלָם. Based on Jeremiah 31:16.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

On Pesaḥ

The Jewish philosopher Eliezer Schweid contrasts Pharaoh and Moses. He argues that Pharaoh stands for the human desire for complete mastery. Pharaoh dares to think of himself as a god. He is enslaved to the idea of absolute mastery—mastery over his own fate, and mastery over the fate of others. Moses is characterized by humility; he tells God that he is unprepared for the task, that he is an inappropriate leader, but in the end, he accepts the divine command. Moses understands that to recognize one's limitations is to be free; to be fully human is to give up total control and to live with faith.

On Shavuot

We celebrate Shavuot as the Festival of the Giving of the Torah, but nowhere does the Bible offer that as the reason for this pilgrimage festival. Instead, the Torah focuses on Shavuot as a harvest festival. Deuteronomy, for instance, prescribes a liturgy for bringing the first fruits to the Temple. Yet, the agricultural context may be a wonderful metaphor for Torah. Torah emerges from the seeds planted in a long-ago ancestral history, from the period of drought which is the experience of slavery and from the growth in freedom, the nourishment offered by God in the desert. The Torah is the fruit of that planting and the harvest of those experiences. The Torah itself is the dedicated first fruit, but the harvest goes on. We continuously labor to increase its yield. Our lives are sustained by that harvest.

Some recite the specific Festival sacrifices listed below; others continue on page 351.

ON SHABBAT

On Shabbat:

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering and with the proper libation—a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

ON PESAḤ

On the first two days:

In the first month, on the fourteenth day of the month, there shall be a *pesaḥ* offering to ADONAI. On the fifteenth day of that month a festival shall be celebrated, on which matzot shall be eaten for seven days. The first day shall be a sacred occasion: you shall not work at your occupations. You shall offer a burnt sacrifice to ADONAI: two bulls of the herd, one ram, and seven yearling lambs, that are without blemish.

On all other days:

You shall offer a burnt sacrifice to ADONAI: two bulls of the herd, one ram, and seven yearling lambs, that are without blemish.

On all days we conclude with the following:

Their accompanying grain-offerings and libations shall be as the Torah ordained: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for the lamb, and a measure of wine appropriate for the libation. A goat shall be offered for expiation, as well as the two daily customary offerings.

We continue on page 351.

ON SHAVUOT

On the day of the offering of the first fruits, on the Feast of Weeks, when you bring a new grain offering to ADONAI, you shall observe a sacred occasion; you shall not work at your occupations. You shall offer a burnt offering of pleasing odor to ADONAI: two bulls of the herd, one ram, seven yearling lambs.

Their accompanying grain-offerings and libations shall be as the Torah ordained: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for the lamb, and a measure of wine appropriate for the libation. A goat shall be offered for expiation, as well as the two daily customary offerings.

We continue on page 351.

Some recite the specific Festival sacrifices listed below; others continue on page 351.

לְשַׁבָּת

On Shabbat:

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם,
וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ.
עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ, עַל עֹלַת הַתָּמִיד וְנִסְכָּהּ.

לְפֶסַח

On the first two days:

וּבַחֹדֶשׁ הָרִאשׁוֹן, בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ,
פֶּסַח לַיהוה. וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חָג,
שִׁבְעַת יָמִים מַצּוֹת יֵאָכֵל. בַּיּוֹם הָרִאשׁוֹן מִקְרָא קֹדֶשׁ,
כָּל־מְלֶאכֶת עֲבוֹדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם אִשֶּׁה עֹלָה
לַיהוה, פָּרִים בְּנֵי בָקָר שְׁנָיִם, וְאַיִל אֶחָד,
וְשִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה, תְּמִימִם יִהְיוּ לָכֶם.

On all other days:

וְהִקְרַבְתֶּם אִשֶּׁה עֹלָה לַיהוה, פָּרִים בְּנֵי בָקָר שְׁנָיִם,
וְאַיִל אֶחָד, וְשִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה, תְּמִימִם יִהְיוּ לָכֶם.

On all days we conclude with the following:

וּמִנְחָתָם וְנִסְכֵּיהֶם כְּמִדְבָּר: שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר,
וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל, וְעִשָּׂרוֹן לַכֶּבֶשׂ, וְיַיִן כְּנִסְכּוֹ,
וְשָׂעִיר לְכַפֵּר, וּשְׁנֵי תְמִידִים כְּהִלְכָתָם.

We continue on page 351.

לְשָׁבֻעוֹת

וּבְיוֹם הַבִּכּוּרִים, בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוה
בְּשָׁבֻעֹתֵיכֶם, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם, כָּל־מְלֶאכֶת
עֲבוֹדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם עוֹלָה לְרֵיחַ נִיחֹחַ לַיהוה,
פָּרִים בְּנֵי בָקָר שְׁנָיִם, אַיִל אֶחָד, שִׁבְעָה כְבָשִׂים
בְּנֵי שָׁנָה.

וּמִנְחָתָם וְנִסְכֵּיהֶם כְּמִדְבָּר: שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר,
וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל, וְעִשָּׂרוֹן לַכֶּבֶשׂ, וְיַיִן כְּנִסְכּוֹ,
וְשָׂעִיר לְכַפֵּר, וּשְׁנֵי תְמִידִים כְּהִלְכָתָם.

We continue on page 351.

ON SHABBAT. Numbers 28:9–10. Shabbat maintains its pride of place and is mentioned first. Similarly, in the Torah's other listing of the festivals (Exodus 23 and 34; Leviticus 23), Shabbat is mentioned before the injunction to observe the festivals. In the same vein, the ancient rabbis gave priority to Shabbat. For example, they ordained that on Shabbat seven are called to the Torah, but on the festivals only five.

PESAḤ SACRIFICES. Numbers 28:16–19.

SHAVUOT SACRIFICES. Numbers 28:26–27.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

On Sukkot

A hope is a dream that has accepted the discipline of becoming a fact. . . . By moving into the *sukkah* for a week, Jews demythologize solid walls and controllable security. It is not a renunciation of self-protection but a recognition of its limits. One should accept vulnerability and live more deeply, rather than build thick walls that are intended to protect from hurt but end up cutting us off from life. The *sukkah* does not deny the value of a solid home or of human effort; fifty-one weeks a year Jews are allowed to live in homes and are encouraged to build up the world and increase security and well-being. But the *sukkah* teaches that builders of homes should be able to give them up or move out if necessary. Renunciation is the secret of mastery. "Who loves money will never have his fill of money" (Ecclesiastes 5:9). People become masters rather than slaves of their achievements when they develop the capacity to let go of their accomplishments, even if only for the moment.

The move into the *sukkah* is a movement from the certainty of fixed positions toward the liberating insecurity of freedom.

—IRVING GREENBERG

ON SUKKOT

On the first two days:

On the fifteenth day of the seventh month, you shall observe a sacred occasion: you shall not work at your occupations. Seven days you shall observe a festival dedicated to ADONAI. You shall present a burnt offering, an offering by fire of pleasing odor to ADONAI: thirteen bulls of the herd, two rams, fourteen yearling lambs; they shall be unblemished.

Each sacrificial offering concludes with the following:

Their accompanying grain-offerings and libations shall be as the Torah ordained: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for the lamb, and a measure of wine appropriate for the libation. A goat shall be offered for expiation, as well as the two daily customary offerings.

On the first day of Ḥol Ha-Mo·ed:

On the second day: twelve bulls of the herd, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings…

On the third day: eleven bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings…

On the second day of Ḥol Ha-Mo·ed:

On the third day: eleven bulls, two rams, fourteen yearling lambs, without blemish. *Their accompanying grain-offerings…*

On the fourth day: ten bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings…

On the third day of Ḥol Ha-Mo·ed:

On the fourth day: ten bulls, two rams, fourteen yearling lambs, without blemish. *Their accompanying grain-offerings…*

On the fifth day: nine bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings…

לְסֻכּוֹת

On the first two days:

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם, כָּל־מְלֶאכֶת עֲבוֹדָה לֹא תַעֲשׂוּ, וְחַגֹּתֶם חַג לַיהוה שִׁבְעַת יָמִים. וְהִקְרַבְתֶּם עוֹלָה אִשֵּׁה רֵיחַ נִיחוֹחַ לַיהוה, פָּרִים בְּנֵי בָקָר שְׁלֹשָׁה עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם יִהְיוּ.

Each sacrificial offering concludes with the following:

וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר: שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר, וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל, וְעִשָּׂרוֹן לַכֶּבֶשׂ, וְיַיִן כְּנִסְכּוֹ, וְשָׂעִיר לְכַפֵּר, וּשְׁנֵי תְמִידִים כְּהִלְכָתָם.

On the first day of Ḥol Ha-Mo·ed:

וּבַיּוֹם הַשֵּׁנִי: פָּרִים בְּנֵי בָקָר שְׁנֵים עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּמִנְחָתָם…

בַּיּוֹם הַשְּׁלִישִׁי: פָּרִים עַשְׁתֵּי עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּמִנְחָתָם…

On the second day of Ḥol Ha-Mo·ed:

וּבַיּוֹם הַשְּׁלִישִׁי: פָּרִים עַשְׁתֵּי עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּמִנְחָתָם…

וּבַיּוֹם הָרְבִיעִי: פָּרִים עֲשָׂרָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּמִנְחָתָם…

On the third day of Ḥol Ha-Mo·ed:

וּבַיּוֹם הָרְבִיעִי: פָּרִים עֲשָׂרָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּמִנְחָתָם…

וּבַיּוֹם הַחֲמִישִׁי: פָּרִים תִּשְׁעָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּמִנְחָתָם…

SUKKOT SACRIFICES. Because of the confusion in the calendar—those living far away from the Land of Israel could not be sure on which day the festival had started—what is observed as the second day might in fact be only the first day of the holiday. Therefore, on the second day we read of the sacrifice to be brought on the first day as well as that which was to be brought on the second day. (The same issue does not arise on Pesaḥ since on Pesaḥ the same sacrifice is brought on each day.)

The sacrifices for Sukkot are listed in Numbers 29:12–34. The sacrifices are double the number of that on Pesaḥ. On the first day of Sukkot, thirteen bulls, two rams, and fourteen lambs are brought and then each day the number diminishes, while on each day of Pesaḥ (including the first) two bulls, one ram, and seven lambs are brought. If we think only in terms of the sacrifices, Sukkot is a much more significant holiday than Pesaḥ. Biblical scholars hypothesize that Sukkot was part of the New Year festival in the Northern Kingdom of Israel, while Pesaḥ was celebrated as the New Year festival in the Southern Kingdom of Judah.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

On Sh'mini Atzeret

This last day of the festival contains no symbols. We move out of the *sukkah*, back into our homes, and put away the *lulav* and *etrog*. We have one day to contemplate the meaning of our journey of this past month, which began on Rosh Hashanah. Refreshed from the panoply of ceremony and ritual, we will soon enter a time that will be ordinary. Now we pause to sit and integrate all that has gone before, reflecting on what we have experienced, seeing how it is refracted in our lives, and deciding what we want to take with us as we move forward. On Sh'mini Atzeret, first we take a deep breath and enter inward, then we celebrate what we have found.

Sh'mini Atzeret also celebrates the completion of a cycle of reading the Torah and the beginning of a new cycle. (Outside the Land of Israel, where two days of each festival are observed, this occurs on Simḥat Torah, which is the second day of Sh'mini Atzeret.) We leave the holiday with a sense of joy and completion. And now we look forward to re-entering ordinary time. As we complete the reading of the Torah and start it anew, we might recall that the last letter of the Torah is a *lamed* and the first letter of the Torah is a *bet*, spelling the Hebrew word *lev*, "heart." We can re-enter our daily reality with a new heart—a heart filled with the discoveries and insights of the holiday cycle now completed.

On the fourth day of Ḥol Ha-Mo·ed:

On the fifth day: nine bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings…

On the sixth day: eight bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings…

On Hoshana Rabbah:

On the sixth day: eight bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings…

On the seventh day: seven bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings…

ON SH'MINI ATZERET AND SIMḤAT TORAH:

On the eighth day you shall hold a solemn gathering; you shall not work at your occupations. You shall present a burnt offering, an offering by fire of pleasing odor to ADONAI; one bull, one ram, seven yearling lambs, without blemish.

Their accompanying grain-offerings…

Each sacrificial offering concludes with the following:

Their accompanying grain-offerings and libations shall be as the Torah ordained: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for the lamb, and a measure of wine appropriate for the libation. A goat shall be offered for expiation, as well as the two daily customary offerings.

SH'MINI ATZERET AND SIMḤAT TORAH. Numbers 29:35–36.

On the fourth day of Ḥol Ha-Mo·ed:

וּבַיּוֹם הַחֲמִישִׁי: פָּרִים תִּשְׁעָה, אֵילִם שְׁנָיִם,
כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.
וּמִנְחָתָם…

וּבַיּוֹם הַשִּׁשִּׁי: פָּרִים שְׁמֹנָה, אֵילִם שְׁנָיִם,
כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.
וּמִנְחָתָם…

On Hoshana Rabbah:

וּבַיּוֹם הַשִּׁשִּׁי: פָּרִים שְׁמֹנָה, אֵילִם שְׁנָיִם,
כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.
וּמִנְחָתָם…

וּבַיּוֹם הַשְּׁבִיעִי: פָּרִים שִׁבְעָה, אֵילִם שְׁנָיִם,
כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.
וּמִנְחָתָם…

לִשְׁמִינִי עֲצֶרֶת וְשִׂמְחַת תּוֹרָה

בַּיּוֹם הַשְּׁמִינִי, עֲצֶרֶת תִּהְיֶה לָכֶם, כָּל מְלֶאכֶת עֲבֹדָה לֹא
תַעֲשׂוּ. וְהִקְרַבְתֶּם עֹלָה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוה, פַּר אֶחָד,
אַיִל אֶחָד, כְּבָשִׂים בְּנֵי שָׁנָה שִׁבְעָה, תְּמִימִם.
וּמִנְחָתָם…

Each sacrificial offering concludes with the following:

וּמִנְחָתָם וְנִסְכֵּיהֶם כְּמִדְבָּר: שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר,
וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל, וְעִשָּׂרוֹן לַכֶּבֶשׂ, וְיַיִן כְּנִסְכּוֹ,
וְשָׂעִיר לְכַפֵּר, וּשְׁנֵי תְמִידִים כְּהִלְכָתָם.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

On Shabbat we add:

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג,
עַם מְקַדְּשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ,
וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ, חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,
זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], מֶלֶךְ רַחֲמָן רַחֵם
עָלֵינוּ, טוֹב וּמֵטִיב הִדָּרֵשׁ לָנוּ. שׁוּבָה אֵלֵינוּ בַּהֲמוֹן
רַחֲמֶיךָ, בִּגְלַל אָבוֹת [וְאִמָּהוֹת] שֶׁעָשׂוּ רְצוֹנֶךָ. בְּנֵה בֵיתְךָ
כְּבַתְּחִלָּה, וְכוֹנֵן מִקְדָּשְׁךָ עַל מְכוֹנוֹ, וְהַרְאֵנוּ בְּבִנְיָנוֹ
וְשַׂמְּחֵנוּ בְּתִקּוּנוֹ, וְהָשֵׁב כֹּהֲנִים לַעֲבוֹדָתָם, וּלְוִיִּם לְשִׁירָם
וּלְזִמְרָם, וְהָשֵׁב יִשְׂרָאֵל לִנְוֵיהֶם. וְשָׁם נַעֲלֶה וְנֵרָאֶה
וְנִשְׁתַּחֲוֶה לְפָנֶיךָ, בְּשָׁלֹשׁ פַּעֲמֵי רְגָלֵינוּ, כַּכָּתוּב בְּתוֹרָתֶךָ:
שָׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָל־זְכוּרְךָ אֶת־פְּנֵי יהוה
אֱלֹהֶיךָ, בַּמָּקוֹם אֲשֶׁר יִבְחָר, בְּחַג הַמַּצּוֹת, וּבְחַג הַשָּׁבֻעוֹת,
וּבְחַג הַסֻּכּוֹת, וְלֹא יֵרָאֶה אֶת־פְּנֵי יהוה רֵיקָם. אִישׁ
כְּמַתְּנַת יָדוֹ, כִּבְרִכַּת יהוה אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ.

וְהַשִּׂיאֵנוּ יהוה אֱלֹהֵינוּ אֶת בִּרְכַּת מוֹעֲדֶיךָ,
לְחַיִּים וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשָׂשׂוֹן,
כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ.
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רְצֵה בִמְנוּחָתֵנוּ,]
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שַׂבְּעֵנוּ מִטּוּבֶךָ, וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ,
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת,
וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ [בְּאַהֲבָה וּבְרָצוֹן]
בְּשִׂמְחָה וּבְשָׂשׂוֹן [שַׁבָּת וּ]מוֹעֲדֵי קָדְשֶׁךָ,
וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.
בָּרוּךְ אַתָּה יהוה, מְקַדֵּשׁ [הַשַּׁבָּת וְ]יִשְׂרָאֵל וְהַזְּמַנִּים.

רְצֵה, יהוה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,
וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ,
וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן,
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

REBUILD YOUR TEMPLE בְּנֵה בֵיתְךָ. The rebuilding of the Temple (here, literally "Your house" or "Your home") has been viewed in a variety of ways. Some understand it quite literally as the reconstruction of the physical Temple that once stood in Jerusalem. Jewish mystics understood it to allude to the completion of a heavenly Temple, which was a mental rather than a physical space—an interior "structure" enabling the Divine to dwell within each of us. Some contemporaries view it as metaphor for the transformation of society as a whole into a "home" compatible with the presence of God. Indeed, in rabbinic literature the Temple is sometimes referred to as *beit ha-b'ḥirah* (literally, "the house of choosing"), based on the references to the future Temple in Deuteronomy as the place where God "will choose (*yivḥar*)" for the divine name to dwell (Deuteronomy 14:23). Today the notion of rebuilding the Temple might focus our attention on our own choices, inviting us to be mindful that the choices we make inevitably shape or build our external and internal realities. In this view, our plea for the rebuilding of the Temple becomes a prayer that we ourselves contribute to creating an environment in which the Torah's values can be fully embodied, an environment hospitable to God.

THREE TIMES A YEAR שָׁלֹשׁ פְּעָמִים בַּשָּׁנָה. Deuteronomy 16:16–17.

On Shabbat we add:

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a reminder of the act of creation.

Our God and God of our ancestors, compassionate Sovereign, care for us. You are good, bestowing goodness, seek us out. Return to us with Your great kindness for the sake of our ancestors who did Your will. Rebuild Your Temple as of old, reestablish Your sanctuary upon its foundations—may we see it rebuilt—make us joyful in its restoration. Restore the *kohanim* to their service, the Levites to their songs and chants, and the people Israel to their homes. And there shall we go up, appearing before You, paying homage on pilgrimage three times a year, as it is written in Your Torah: "Three times a year shall the entire community appear before ADONAI your God in the place that God will choose, on the festivals of Pesaḥ, Shavuot, and Sukkot. Do not appear before ADONAI empty-handed; each person shall bring a gift they can afford, in accord with the blessing that ADONAI your God has given you."

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'taher 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.

The Celebration of the Festival: An Interpretive Rendering (continued)

Shower upon us, *Adonai Eloheinu*, the gift of Your festivals for life and peace, for happiness and joy, as You have promised to bless us. Sanctify us through Your law, give us a share of Your truth, fulfill us with Your goodness, cheer us with Your help. Make our hearts worthy to serve You truly. May Your holy festivals be our glad and glorious treasure. Let we who worship You find joy today. We praise You, God, whose holiness illumines Israel and the sacred seasons.

The Restoration of Zion: An Interpretive Rendering

May our prayers, and those of the whole house of Israel, be acceptable to You as though they were offered by the High Priest in the holy of holies. Teach us wholeness, that our devotion to You be filled with passion; may our hearts be Your sanctuary.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

When the kohanim are about to bless the congregation during the repetition of the Amidah, we recite this paragraph and then continue with "We thank You," below.

May our prayers be pleasing to You, as were the burnt offerings and sacrifices in the holy Temple in Jerusalem. We entreat You, Compassionate God, restore Your presence to Zion, Your city, and the proper worship to Jerusalem. May our eyes behold Your merciful return to Zion so that we may worship there as in days of old.
Barukh atah Adonai, for You alone shall we worship in awe.

During the silent Amidah, and when the kohanim do not ascend the bimah to bless the congregation, we say:

May our eyes behold Your compassionate return to Zion.
Barukh atah Adonai, who restores Your Divine Presence to Zion.

Sixth B'rakhah: Gratitude for Life and Its Blessings

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

ℭ 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.

ℭ 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.
ℭ *Barukh atah Adonai*, Your name is goodness and praise of You is fitting.

During the silent Amidah, we continue with Sim Shalom on page 354.

When the kohanim are about to bless the congregation during the repetition of the Amidah, we recite this paragraph and then continue with מוֹדִים, below.

וְתֵעָרֵב לְפָנֶיךָ עֲתִירָתֵנוּ כְּעוֹלָה וּכְקָרְבָּן. אָנָּא רַחוּם, בְּרַחֲמֶיךָ הָרַבִּים הָשֵׁב שְׁכִינָתְךָ לְצִיּוֹן עִירֶךָ, וְסֵדֶר הָעֲבוֹדָה לִירוּשָׁלָיִם. וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים, וְשָׁם נַעַבְדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת.
בָּרוּךְ אַתָּה יהוה, שֶׁאוֹתְךָ לְבַדְךָ בְּיִרְאָה נַעֲבוֹד.

During the silent Amidah, and when the kohanim do not ascend the bimah to bless the congregation, we say:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

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

ℭ **מוֹדִים אֲנַחְנוּ לָךְ**, שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. ◄ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם, כִּי לֹא תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ.

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

ℭ מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.
וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת,
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה.
ℭ בָּרוּךְ אַתָּה יהוה, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

During the silent Amidah, continue with שִׂים שָׁלוֹם on page 354.

THE PRIESTLY BLESSING בִּרְכַּת כֹּהֲנִים. In the Land of Israel the *kohanim* bless the congregation at every morning service. Outside of the Land of Israel, this tradition of the Priestly Blessing is restricted to the festivals and the High Holy Days. A common reason given for this is that a *kohen* may not bless the congregation when experiencing personal sadness. Diaspora communities experienced much difficulty in their daily lives, but the festivals offered an opportunity for joy.

YOU ALONE SHALL WE WORSHIP IN AWE שֶׁאוֹתְךָ לְבַדְךָ בְּיִרְאָה נַעֲבוֹד. This was the standard ending of the *b'rakhah* in the Land of Israel in the 1st millennium, preserved in this version of the *b'rakhah*, which is recited whenever the *kohanim* ascend the *bimah* to bless the congregation.

EVER . . . IN EVERY GENERATION לְעוֹלָם וָעֶד . . . לְדוֹר וָדוֹר. Eternity has an abstract, transcendent ring, but the notion of eternality expressed here is not outside of time—it is formed by what is handed from one generation to the next.

EACH DAY . . . EACH MOMENT שֶׁבְּכָל־יוֹם . . . שֶׁבְּכָל־עֵת. God's presence is sometimes more readily sensed at peak moments and on special days, like festivals. Here, at the end of our festival prayer, we are reminded that not only singular moments but also every moment, not only special days but also every day, are miraculous expressions of the Divine.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The Blessing

At the time when the Holy One said to Aaron and his sons, "In this way you shall bless" (Numbers 6:23), Israel said before the Holy One, "Master of the Universe, You have told the priests to bless us, but all we require is Your blessing, and to be blessed from Your mouth, as it is written, 'Look forth from Your holy habitation, from heaven' (Deuteronomy 26:15)." The Holy One said to them, "Although I have asked the priests to bless you, I shall stand with them and bless you [as well]." This is why the priests spread out their hands, as if to say that the Holy One is standing behind them. Therefore, it is written (Song of Songs 2:9), "gazing through the windows"—from between the hands of the priests; "peering through the lattice"— from between the priests' fingers.

—NUMBERS RABBAH

Seventh B'rakhah: Prayer for Peace

THE PRIESTLY BLESSING

א

When the leader recites the Priestly Blessing:

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

The leader continues with Sim Shalom at the top of the next page.

ב

When the kohanim recite the Priestly Blessing, the leader says the following:

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

Congregation: Your holy people.

am k'doshekha ka-amur.

Kohanim:

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy with the sanctity of Aaron and has instructed us to bless the people Israel with love.

The leader recites each word of the blessing softly, which the kohanim then repeat aloud.

May ADONAI bless and protect you. *Amen.*
May ADONAI's countenance shine upon you and may ADONAI bestow kindness upon you. *Amen.*
May ADONAI's countenance be lifted toward you and may ADONAI grant you peace. *Amen.*

Congregation:

Majestic on high, dwelling in might: You are peace and Your name is peace. May it be Your will to grant us and the entire house of Israel blessing and life as guardians of peace.

א

When the leader recites the Priestly Blessing:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], בָּרְכֵנוּ בַּבְּרָכָה
הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ,
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךָ, כָּאָמוּר:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. כֵּן יְהִי רָצוֹן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. כֵּן יְהִי רָצוֹן.

The leader continues with שִׂים שָׁלוֹם *at the top of the next page.*

ב

When the kohanim recite the Priestly Blessing, the leader says the following:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת,
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה
מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים

Congregation:

עַם קְדוֹשֶׁךָ כָּאָמוּר.

Kohanim:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בִּקְדֻשָּׁתוֹ
שֶׁל אַהֲרֹן, וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

The leader recites each word of the blessing softly, which the kohanim then repeat aloud.

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. אָמֵן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. אָמֵן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. אָמֵן.

Congregation:

אַדִּיר בַּמָּרוֹם, שׁוֹכֵן בִּגְבוּרָה, אַתָּה שָׁלוֹם וְשִׁמְךָ שָׁלוֹם.
יְהִי רָצוֹן שֶׁתָּשִׂים עָלֵינוּ וְעַל כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל
חַיִּים וּבְרָכָה לְמִשְׁמֶרֶת שָׁלוֹם.

THE PRIESTLY BLESSING בִּרְכַּת כֹּהֲנִים. Originally the Priestly Blessing (Numbers 6:24–26) was a part of the Temple service, but nothing restricts it to the Temple site. The Mishnah (Sotah 7:6) records that it was recited outside of the Temple, where its mode of recitation differed from when it was offered in the Temple.

The leader of the service pronounces each word of the blessing softly, acting as prompter, so that the *kohanim* will not make mistakes. The congregation answers "Amen" to each line of the blessing but the leader does not, since it might distract him or her from the words that are to be pronounced. (When the Priestly Blessing is recited by the prayer leader and not the *kohanim*, the congregational response is *ken y'hi ratzon*, "So may it be God's will," instead of *Amen*.)

When blessing the congregation, the *kohanim* cover their faces with their *tallitot* so that they are not seen. Similarly, congregants do not look directly at the *kohanim* as they chant the blessing. The *kohen* is a transmitter of God's blessing but not its author. In a mark of the sacredness of the occasion, the *kohanim* remove their shoes, as Moses did at the burning bush.

The *kohanim* go up to the *bimah* at the beginning of the concluding *b'rakhot* of the Amidah and stand facing the ark till after they recite the *b'rakhah* "to bless the people Israel with love." They then turn to face the congregation and offer the Priestly Blessing. Upon conclusion of the blessing, they once again turn to face the ark until the completion of the Amidah. (*Reuven Hammer, adapted*)

YOUR HOLY PEOPLE עַם קְדוֹשֶׁךָ כָּאָמוּר. The prophet Isaiah refers to the people Israel this way (43:18).

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

שִׂים שָׁלוֹם בָּעוֹלָם טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים,
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד
בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ, יהוה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים
וְחַיִּים וְשָׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.
בָּרוּךְ אַתָּה יהוה, הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

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

א

אֱלֹהַי, **נְצוֹר** לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי
נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה
לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ.
לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי.

יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי.

Some have the custom of taking three steps backward and bowing.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

ב

רִבּוֹנוֹ שֶׁל עוֹלָם, אֲדוֹן הַשִּׂמְחָה שֶׁאֵין לְפָנָיו עַצְבוּת,
זַכֵּנִי לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קְדֻשַּׁת יוֹם טוֹב בְּשִׂמְחָה
וְחֶדְוָה. לַמְּדֵנִי לַהֲפוֹךְ יָגוֹן לְשִׂמְחָה, שֶׁהַהִתְרַחֲקוּת
מִמְּךָ בָּאָה לָנוּ עַל יְדֵי הָעַצְבוּת. הָשִׁיבָה לִי שְׂשׂוֹן
יִשְׁעֶךָ, וְרוּחַ נְדִיבָה תִּסְמְכֵנִי. יִהְיוּ רָצוֹן מִלְּפָנֶיךָ, יהוה
אֱלֹהַי, שֶׁתִּפְתַּח לִי שַׁעֲרֵי תוֹרָה, שַׁעֲרֵי חָכְמָה, שַׁעֲרֵי
אַהֲבָה וְאַחְוָה, שָׁלוֹם וְרֵעוּת.

Some have the custom of taking three steps backward and bowing.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

When the Amidah is to be repeated aloud, we turn back to page 343.
At other times, the service continues with Kaddish Shalem on page 203,
except on Sukkot when Hoshanot may be recited at this point; see page 383.

GRANT PEACE שִׂים שָׁלוֹם. Every Jewish prayer service ends with a prayer for peace. The midrash says that peace is one of the names of God (Sifrei Numbers 42).

MY GOD אֱלֹהַי. 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.

MAY THE WORDS יִהְיוּ לְרָצוֹן. Psalm 19:15.

Peace

True peace is not a simple yielding, giving in, or giving up, but true peace comes after prolonged struggle; such a peace is lasting.

—MENAḤEM MENDEL OF KOTZK

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 every season and at all times with Your gift of peace.

Barukh atah ADONAI, who blesses Your people Israel with peace.

The silent 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.

A Personal Prayer

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation.

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.

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.

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*.

Yihyu l'ratzon imrei fi v'hegyon libi l'fanekha, Adonai tzuri v'go·ali.
Oseh shalom bimromav hu ya·aseh shalom aleinu
v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

When the Amidah is to be repeated aloud, we turn back to page 343.
At other times, the service continues with Kaddish Shalem on page 203,
except on Sukkot when Hoshanot may be recited at this point; see page 383.

Prayer for Peace: An Interpretive Rendering

O God from whom all peace flows, grant serenity to Your people with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God, whose blessing is peace.

As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. *Amen*.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Musaf for Festivals: Poetic Offerings

Our Ancestors: An Interpretive Rendering

My God,
help me to reach into my soul,
help me to find the words,
the words to accompany me in a life
conscious of Your presence.

Our ancestors found their strength in faithfulness to You;
facing the mystery of their lives,
they found You speaking through them.
As You walked with them,
walk with us,
walk with our children,
and our children's children.

—*All the interpretive renderings of Musaf are by* ANDRÉ UNGAR, *and are adapted for this siddur*

A transliteration of the opening b'rakhot of the Amidah may be found on page 466.

On the first day of Pesaḥ, the prayer for dew is recited (page 374). On Sh'mini Atzeret, the prayer for rain is recited (page 374). Many congregations recite these prayers following the recitation of the silent Amidah.

The sign ſ indicates the places to bow. The Amidah concludes on page 373.

[*Leader:* 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:

ſ *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.
ſ *Barukh atah* ADONAI,
Shield of Abraham.

With Patriarchs and Matriarchs:

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

תפילת מוסף ליום טוב: החגים בפיוט

A transliteration of the opening b'rakhot of the Amidah may be found on page 466.

On the first day of Pesaḥ, the prayer for dew is recited (page 374). On Sh'mini Atzeret, the prayer for rain is recited (page 374). Many congregations recite these prayers following the recitation of the silent Amidah.

The sign ſ indicates the places to bow. The Amidah concludes on page 373.

[*Leader:* כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.]
אֲדֹנָי שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ.

With Patriarchs:

ſ בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וֵאלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חַסְדֵי אָבוֹת,
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.
ſ בָּרוּךְ אַתָּה יהוה,
מָגֵן אַבְרָהָם.

With Patriarchs and Matriarchs:

ſ בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת [וְאִמָּהוֹת],
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמָגֵן.
ſ בָּרוּךְ אַתָּה יהוה,
מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

AMIDAH. The festival is celebrated by the addition of an extra Amidah, called *musaf*, literally meaning "addition." As with every Amidah, it consists of three introductory and three closing *b'rakhot*, but it is distinguished by its middle blessing, which centers on the concerns of the day. One opinion found in the Talmud of the Land of Israel (Berakhot 4:6) directs that Musaf include new prayers—that is, thoughts and ideas not expressed in Shaḥarit. Rabbi Yose (late 3rd century, Babylonia) then indicates that mentioning the special sacrifices of the day fulfills this injunction; the text of the received Musaf (pages 343–354 above) follows that opinion. Many, though, may wish to expand the expression of something "new" and so we have included here a version of Musaf that expresses the themes of the festival in *piyyut*.

AS I PROCLAIM כִּי שֵׁם. Deuteronomy 32:3. This is the leader's call to the congregation, signalling that the Amidah is about to be recited aloud and that they should respond by acknowledging God's name, answering *barukh hu u-varukh sh'mo*, "blessed be God and blessed be God's name," when the name of God is mentioned in a blessing.

ADONAI, OPEN MY LIPS אֲדֹנָי שְׂפָתַי תִּפְתָּח. Psalm 51:17.

OUR ANCESTORS. The festival may poignantly remind us of times spent with family, and we might have those memories especially in mind as we recite this blessing. Because the festival can be so evocative of family and friends, Yizkor, the memorial service for those who were close to us and influenced us but who are now gone, is recited on the concluding day of the festival.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

God's Saving Care: An Interpretive Rendering

Teach us to care
as You care;
let us be healers and so
find healing,
as You once blessed us
with liberation, let us be
messengers of freedom
for others,
and let us care for the
living, as You care even
for the dead.

Second B'rakhah: God's Saving Care

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

On Sh'mini Atzeret, after the announcement for seasonal rain, and on Simḥat Torah, we add:
You cause the wind to blow and the rain to fall,
[*On all other festivals, 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 ḥayim b'ḥesed,
m'ḥayeih meitim b'raḥamim rabim,
somekh noflim v'rofei ḥolim u-matir asurim,
u-m'kayem emunato lisheinei afar.
Mi khamokha ba·al g'vurot umi domeh lakh,
melekh meimit u-m'ḥayeh u-matzmiaḥ 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 358 with "Holy are You."

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֵּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

On Sh'mini Atzeret, after the announcement for seasonal rain, and on Simḥat Torah, we add:
מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[מוֹרִיד הַטָּל, *On all other festivals, some add:*]

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה, מְחַיֵּה הַמֵּתִים.

When the Amidah is recited silently, continue on page 358 with אַתָּה קָדוֹשׁ.

GREAT IS YOUR SAVING POWER רַב לְהוֹשִׁיעַ. Throughout the Bible and equally throughout the liturgy, God's saving power is quintessentially exemplified in the exodus from Egypt. That slaves could be freed from the mightiest empire of its time was a demonstration of the miraculous. Throughout time, the exodus has served as a paradigm for overcoming oppressive human mastery. In a metaphorical sense, slavery is death—the death of individual will—and overcoming the shackles of slavery is seen as giving life to the dead.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited only when the Amidah is said aloud with the congregation. It is recited while standing.

We revere and sanctify You on earth as Your name is sanctified in heaven, as Your prophet Isaiah described: Each cried out to the other:

"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.

God's glory fills the universe. One angelic chorus asks, "Where is the place of God's glory?" Another responds:

"Praised is Adonai's glory wherever God dwells."

Barukh k'vod Adonai mimkomo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God's oneness, reciting the Sh'ma:

"Hear, O Israel, Adonai is our God, Adonai is one."

Sh'ma yisrael, Adonai eloheinu, Adonai eḥad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives: "I, Adonai, am your God."

Hu eloheinu, hu avinu, hu malkeinu, hu moshi·einu,
v'hu yashmi·einu b'raḥamav sheinit l'einei kol ḥai,
lihyot lakhem leilohim. Ani Adonai eloheikhem.

The following paragraph is omitted on Shabbat Ḥol Ha-mo·ed:

Majesty, our majesty, Adonai, our master: how majestic is Your name throughout the world! Adonai shall be acknowledged sovereign of all the earth. On that day Adonai shall be one, and the name of God, one.

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, hal'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.

L'dor vador nagid godlekha, u-l'netzaḥ n'tzaḥim k'dushatkha nakdish, v'shivḥakha eloheinu mipinu lo yamush l'olam va-ed, ki El melekh gadol v'kadosh atah.

Barukh atah Adonai, the Holy God.

We continue on the next page with the Fourth B'rakhah, "Lovingly, You have bestowed on us."

The Kedushah is recited only when the Amidah is said aloud with the congregation. It is recited while standing.

נַעֲרִיצְךָ וְנַקְדִּישְׁךָ כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ הַמַּקְדִּישִׁים
שִׁמְךָ בַּקֹּדֶשׁ, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יהוה צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מָלֵא עוֹלָם, מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה,
אַיֵּה מְקוֹם כְּבוֹדוֹ, לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יֶפֶן בְּרַחֲמִים, וְיָחֹן עַם הַמְיַחֲדִים שְׁמוֹ עֶרֶב
וָבֹקֶר בְּכָל־יוֹם תָּמִיד, פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל, יהוה אֱלֹהֵינוּ, יהוה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מַלְכֵּנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְעֵינֵי כָּל־חָי,
לִהְיוֹת לָכֶם לֵאלֹהִים.

אֲנִי יהוה אֱלֹהֵיכֶם.

The following paragraph is omitted on Shabbat Ḥol Ha-mo·ed:

אַדִּיר אַדִּירֵנוּ יהוה אֲדוֹנֵנוּ,
מָה אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ.
וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ,
וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה.

בָּרוּךְ אַתָּה יהוה, הָאֵל הַקָּדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, אַתָּה בְחַרְתָּנוּ.

THE KEDUSHAH. In reciting the Kedushah, the angels' song, we too become an angelic chorus. It is as if, in this moment, heaven and earth have become as one. Therefore, the tradition recommends that we stand with feet together while reciting the Kedushah—in imitation of angels (Ezekiel 1:7).

The Kedushah of Musaf includes prophetic visions of the angelic chorus, as found in Isaiah 6:3 and Ezekiel 3:12; the people Israel's declaration of faith as articulated in the Sh'ma, Deuteronomy 6:4; and expressions of God's sovereignty, taken from Numbers 15:41, Zechariah 14:9, and Psalm 146:10.

EACH CRIED OUT TO THE OTHER וְקָרָא זֶה אֶל זֶה. The Hebrew *kara*, "cried" or "called," evokes one of the Torah's names for the three festivals: *mikra·ei kodesh*, days that are "called holy," which might be translated as "days when we are called to holiness." We might think of these days as divine messengers, summoning us to gather, calling us to aspire to a greater level of holiness. Reciting the Kedushah together at this moment of the festival service is our response to their call.

YET AGAIN שֵׁנִית. Literally, "a second time." The first time was the exodus from Egypt. The biblical story of the liberation from Egypt, the revelation at Sinai, and the march through the desert is a template for our own existence, as we struggle to achieve our own freedom and our revelation. It is also a pre-figuration of the time of redemption, a time of freedom for all, and a time when justice and truth will reign throughout existence.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

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

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה.
בָּרוּךְ אַתָּה יהוה, הָאֵל הַקָּדוֹשׁ.

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים,
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

וַתִּתֶּן־לָנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה
[שַׁבָּתוֹת לִמְנוּחָה וּ]מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וּזְמַנִּים לְשָׂשׂוֹן, אֶת־יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם]

On Pesaḥ:
חַג הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ,

On Shavuot:
חַג הַשָּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,

On Sukkot:
חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On Sh'mini Atzeret and Simḥat Torah:
הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־מַתְּנַת לִבֵּנוּ,
אֶת־שֵׂיחַ שִׂפְתוֹתֵינוּ, שִׁירֵנוּ וְלַחֲשֵׁנוּ,
כְּקִרְבָּן רָצוּי לְפָנֶיךָ,
כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ:
וְלֹא יֵרָאֶה אֶת־פְּנֵי יהוה רֵיקָם, אִישׁ כְּמַתְּנַת יָדוֹ
כְּבִרְכַּת יהוה אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ.

YOU HAVE CHOSEN US אַתָּה בְחַרְתָּנוּ. The middle *b'rakhah* of the Amidah is called *k'dushat hayom*, the expression of the holiness of the day. The content of this *b'rakhah* is not prescribed in the early rabbinic sources. The first part of this liturgy centers on the gift that the cycle of festivals represents. The second part begins with themes appropriate to each of the individual festivals, and ends with visions of the ultimate redemption.

DO NOT APPEAR וְלֹא יֵרָאֶה. Deuteronomy 16:16–17.

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.

Fourth B'rakhah: The Celebration 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. 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 Pesaḥ:
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 Simḥat 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 You be pleased with the gifts of our hearts, the words on our lips, our songs and our meditations; may You lovingly accept them as proper offerings. May they fulfill Your commandment to us in Your Torah: "Do not appear before Me empty-handed, but each person offer up a gift according to the blessings that ADONAI your God has bestowed on you."

God's Holiness: An Interpretive Rendering

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

The Celebration of the Festival: An Interpretive Rendering

Out of all humanity You chose us, You loved us, You found pleasure in us. Out of all peoples, through Your law, You uplifted us, You consecrated us, You drew us near to serve You, and You shared with us Your great and holy name. Lovingly, *Adonai Eloheinu*, You gave us [Shabbatot for rest,] festivals for joy, feasts and holy days for delight,

this Festival of Matzot,
season of our liberation,
this Festival of Shavuot,
season of *Matan Torah*,
this Festival of Sukkot,
season of our rejoicing,
this Festival of Sh'mini
Atzeret, season of our
rejoicing,

a sacred gathering, commemorating our exodus from Egypt.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

INTRODUCTORY HYMN

Where can I find You, ADONAI?—
Your place is high and hidden.
But where would I not find You?—
Your glory fills the world!

Yah ana emtza·akha? M'kom'kha na·aleh v'ne·elam.
V'ana lo emtza·akha? K'vod'kha malei olam.

You created the world's expanse, yet dwell in the human heart.
You are the stronghold of the distant and the redoubt of those close by.
You are enthroned in the Temple, but dwell in the heavens.
Praised by Your hosts, though far above praise,
the heavens can not contain You, yet hallowed halls do.

As You ascend above human beings to Your throne on high,
You are closer than their own bodies and breath.
And their speech testifies: none but You made them.
Who may not be awed by You? Your dominion is their yoke.
Yet who might call to You, and You not provide?

I longed to be near You, I called You sincerely,
went out to seek You, and found You seeking me!
I saw Your wondrous creation as Your temple.
So can anyone say: I have not seen You?—
For the stars and the heavens
resound with Your glory, though no voice is heard.

Yet, can God dwell within human beings?
And how can thinkers formed from dust imagine You?
But You, Holy One, are enthroned on their praises!
The angels above us at the edges of the universe
acknowledge Your wonders. Your throne is higher still.
And You uphold them all.

On Pesaḥ, continue on page 360, 361, or 362.
On Shavuot, continue on page 363 or 365.
On Sukkot, continue on page 366 or 367.
On Sh'mini Atzeret and Simḥat Torah, continue on page 368.

יְהּ אָנָּה אֶמְצָאֶךָּ? מְקוֹמְךָ נַעֲלֶה וְנֶעֱלָם.
וְאָנָּה לֹא אֶמְצָאֲךָ? כְּבוֹדְךָ מָלֵא עוֹלָם.

הַנִּמְצָא בַּקְּרֻבִים אַפְסֵי אֶרֶץ הַקִּים,
הַמִּשְׂגָּב לַקְּרוֹבִים הַמִּבְטָח לָרְחוֹקִים,
אַתָּה יוֹשֵׁב כְּרוּבִים, אַתָּה שׁוֹכֵן שְׁחָקִים.
תִּתְהַלֵּל בִּצְבָאֶךָ, וְאַתָּ עַל רֹאשׁ מֵהֲלָלָם.
גַּלְגַּל לֹא יְשָׂאֶךָ, אַף כִּי חֶדְרֵי אוּלָם.

וּבְהִנַּשְּׂאֲךָ עֲלֵיהֶם עַל כֵּס נִשָּׂא וְרָם,
אַתָּה קָרוֹב אֲלֵיהֶם מֵרוּחָם וּמִבְשָׂרָם.
פִּיהֶם יָעִיד בָּהֶם כִּי אֵין בִּלְתְּךָ יוֹצְרָם.
מִי זֶה לֹא יִירָאֶךָּ? — וְעַל מַלְכוּתְךָ עָלָם.
אוֹ מִי לֹא יִקְרָאֶךָּ? — וְאַתָּה נוֹתֵן אָכְלָם.

דָּרַשְׁתִּי קִרְבָתְךָ, בְּכָל־לִבִּי קְרָאתִיךָ,
וּבְצֵאתִי לִקְרָאתְךָ, לִקְרָאתִי מְצָאתִיךָ,
וּבְפִלְאֵי גְבוּרָתְךָ בְּקֹדֶשׁ חֲזִיתִיךָ.
מִי יֹאמַר לֹא רָאֶךָ? הֵן שָׁמַיִם וְחֵילָם
יַגִּידוּ מוֹרָאֶךָ, בְּלִי נִשְׁמַע קוֹלָם.

הַאֻמָּנָם כִּי יֵשֵׁב אֱלֹהִים אֶת־הָאָדָם?
וּמַה יַּחְשֹׁב כָּל־חוֹשֵׁב אֲשֶׁר בֶּעָפָר יְסוֹדָם?
וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹתָם וּכְבוֹדָם.
חַיּוֹת יוֹדוּ פְלָאֶךָ הָעוֹמְדוֹת בְּרוּם עוֹלָם.
עַל רָאשֵׁיהֶם כִּסְאֶךָ, וְאַתָּה נוֹשֵׂא כֻלָּם.

On Pesaḥ, continue on page 360, 361, or 362.
On Shavuot, continue on page 363 or 365.
On Sukkot, continue on page 366 or 367.
On Sh'mini Atzeret and Simḥat Torah, continue on page 368.

YAH ANAH EMTZA·AKHA ("Where can I find you, Adonai"), was written by Yehudah Halevi (1075–1141, Spain) and the first letters of each stanza—including the acrostic—spell out *Yehudah*. The poem captures the ability of religious language to contain within itself theological tensions. God is both present to us and beyond our understanding. Our souls are a part of God, yet God is other than us. Halevi relishes these paradoxes and understands them to be critical to our religious life.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Pesaḥ

No, the exodus did not destroy evil in the world. What it did was set up an alternative conception of life. Were it not for the exodus, those humans would have reconciled themselves to the evils that exist in the world. The exodus re-establishes the dream of perfection and thereby creates the tension that must exist until reality is redeemed. This orienting event has not yet become our permanent reality, neither for Jews nor for the whole world. But it points the way to the end goal toward which all life and history must go. Every generation must come to grips with its own reality: it is something to be lived in, and also to be challenged and overcome.

—IRVING GREENBERG

ON PESAḤ

The following may be recited on the first days of Pesaḥ.

On Pesaḥ they delighted in the light that illumined their lives:
"For all Israel had light"—
That was the Pesaḥ celebrated in Egypt: *Pesaḥ mitzrayim*.

On Pesaḥ may we be blessed once again with this light:
"Rise up and glow, for Your light has dawned"—
This shall be the Pesaḥ of the days to come: *Pesaḥ le-atid*.

On Pesaḥ the redeemed praised the Divine in song:
"God saved them on that day"—
That was the Pesaḥ celebrated in Egypt: *Pesaḥ mitzrayim*.

On Pesaḥ the Singular One shall quickly bring our redemption:
"Adonai our sovereign shall redeem us"—
This shall be the Pesaḥ of the days to come: *Pesaḥ le-atid*.

On Pesaḥ the Pure One made them great with divine humility:
"Adonai marched in front of them"—
That was the Pesaḥ celebrated in Egypt: *Pesaḥ mitzrayim*.

On Pesaḥ the prophecies envisioning Me shall be fulfilled:
"For Adonai goes before you"—
This shall be the Pesaḥ of the days to come: *Pesaḥ le-atid*.

On Pesaḥ they sang a song of thanksgiving:
"Yah is my strength and song"—
That was the Pesaḥ celebrated in Egypt: *Pesaḥ mitzrayim*.

On Pesaḥ I shall play music to a choral song:
"For Yah, Adonai, is my strength and song"—
This shall be the Pesaḥ of the days to come: *Pesaḥ le-atid*.

On Pesaḥ even sucklings drummed in praise of the One God:
"This is my God, whom I would glorify"—
That was the Pesaḥ celebrated in Egypt: *Pesaḥ mitzrayim*.

On Pesaḥ thus shall the cherished say:
"Behold: this is our God"—
This shall be the Pesaḥ of the days to come: *Pesaḥ le-atid*.

Continue on page 369.

לְפֶסַח

The following may be recited on the first days of Pesaḥ.

פֶּסַח אָשְׁרוּ בְּאוֹר הַחַיִּים לָאוֹר
וּלְבָל־בְּנֵי יִשְׂרָאֵל הָיָה אוֹר פֶּסַח מִצְרָיִם.

פֶּסַח בְּאוֹת זֶה עוֹד לְהִתְבָּרֵךְ
קוּמִי אוֹרִי כִּי בָא אוֹרֵךְ פֶּסַח לֶעָתִיד.

פֶּסַח גְּאוּלִים אָז הַלְלוּהוּ
וַיּוֹשַׁע יהוה בַּיּוֹם הַהוּא פֶּסַח מִצְרָיִם.

פֶּסַח דְּגוּל יָחִישׁ יְשׁוּעָתֵנוּ
יהוה מַלְכֵּנוּ הוּא יוֹשִׁיעֵנוּ פֶּסַח לֶעָתִיד.

פֶּסַח טָהוֹר עַנְוָתוֹ הִרְבָּה עֲלֵיהֶם
וַיהוה הוֹלֵךְ לִפְנֵיהֶם פֶּסַח מִצְרָיִם.

פֶּסַח יָעִיר נְאֻם חֶזְיוֹנָי
כִּי הוֹלֵךְ לִפְנֵיכֶם יהוה פֶּסַח לֶעָתִיד.

פֶּסַח מְנָעָם שִׁיר הוֹדָיָה
עָזִּי וְזִמְרַת יָהּ. פֶּסַח מִצְרָיִם.

פֶּסַח נַגֵּן שִׁיר הֲמוֹנַי
כִּי עָזִּי וְזִמְרַת יָהּ יהוה פֶּסַח לֶעָתִיד.

פֶּסַח תּוֹפְפוּ יוֹנְקִים לְיַחֲדֵהוּ
זֶה אֵלִי וְאַנְוֵהוּ פֶּסַח מִצְרָיִם.

פֶּסַח יְקָרִים יֹאמְרוּ כָזֶה
הִנֵּה אֱלֹהֵינוּ זֶה פֶּסַח לֶעָתִיד.

Continue on page 369.

THIS PIYYUT FOR PESAḤ was written by Yekutiel bar Yosef (little is known about him; the style of the *piyyut* is Ashkenazic, perhaps 11th or 12th century). The originality of the poem rests in its looking back toward the exodus from Egypt and forward to the time of ultimate redemption heralded by exodus. The Babylonian Talmud distinguishes between *Pesaḥ Mitzrayim*, the Passover observed in the land of Egypt, and *Pesaḥ Dorot*, the Passover observed by subsequent generations (Pesaḥim 96a). The poet adds a new dimension by talking of *Pesaḥ Le-atid*, the Passover of the days to come. While the precise phrase *Pesaḥ Le-atid* does not appear in rabbinic literature, throughout the generations Pesaḥ was not only a commemoration of a historical event but a signal of a future redeemed world.

The poet elaborates his theme with a poetic device in which the second line of each stanza relating the exodus from Egypt quotes a verse from the Torah, and the second line of each stanza referring to the future redemption quotes a verse from the Prophets or the later Writings regarding the promise of the time to come. Part of the originality of the poem is that the poet finds a prophetic verse or a verse from the Writings for each stanza: "For all Israel had light," Exodus 10:23; "Rise up and glow," Isaiah 60:1; "God saved them," Exodus 14:30; "Adonai our sovereign," Isaiah 33:22; "Adonai marched in front of them," Exodus 13:21; "For Adonai goes before you," from Isaiah 52:12; "Yah is my strength and song," Exodus 15:2; "For Yah, Adonai, is my strength and song," Isaiah 12:2; "This is my God, whom I would glorify," Exodus 15:2; and "Behold: this is our God," from Isaiah 25:9. The original poem is a complete acrostic; only selected verses are reproduced here.

HUMILITY עַנְוָתוֹ. God is not seen here as a monarch enthroned on high, but rather as walking with the people.

MARCHED IN FRONT OF THEM הוֹלֵךְ לִפְנֵיהֶם. Exodus 13:21: "and God went before them by day and by night" on the way to the Sea.

FOR YAH, ADONAI, IS MY STRENGTH AND SONG כִּי עָזִּי וְזִמְרַת יָהּ. Isaiah 12:2. Jewish mystics emphasized that God's name was incomplete till the end of the days. Accordingly, the poet notes that the verse in Exodus (15:2) offers the two-letter name of God, *yod-hei* (*Yah*), but Isaiah, in talking about the future, quotes the same words and also offers the four-letter name of God, *yod-hei-vav-hei* (pronounced as "Adonai").

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The following may be recited on the intermediate days of Pesaḥ.

נֵרְדְּ וְכַרְכֹּם צָ֫ץ בְּגַנִּי—
קִמְשׁוֹן יִמַּל וְקָמַל,
וַעֲלֵי יִבְלֵי נְחָלִים
הַהֲדַס הֵנֵּץ וְגָמַל.

חָלְפוּ סוּת אַלְמְנוּתָם כָּל־עֲצֵי עֵדֶן וְצָצוּ,
מֵהֲדַר זִיו מַחְלְצוֹתָם עָלְזוּ דוֹדִים וְעָלְצוּ,
תּוֹר וְסִיס עַל מִשְׁמְרוֹתָם פָּעֲרוּ פִיהֶם וּפָצוּ.
שָׁם יְתַנּוּ עֹז לְקוֹנִי זֶה בְּמִצְהָל, זֶה בְּצִלְצָל,
עַל עֲרָבִים בֵּין צְלָלִים צִפְצְפוּ שִׁירִים וּמַהֲלָל.
וַעֲרוּגַת הַוְּרָדִים תַּעֲטֶה הוֹד סוּת מְאָדָם,
עַל סְעִיף רִמּוֹן רְדִידִים שֵׁשׁ וּבַד לָבָן אֲדַמְדַּם,
בּוֹ יְגִילוּן אָז יְדִידִים יַעֲלָז בּוֹ עֵר וְנִרְדָּם.
נֵרְדְּ וְכַרְכֹּם . . .

בַּעֲלוֹת רוּחַ צְפוֹנִי הַבְּשָׂמִים יִזְלוּ טַל,
טַל לְהַרְגִּיעַ עֲמֵלִים, טַל יְשַׂגַּח רִישׁ וְעָמֵל.
מִפְּאַת מִזְרָח לְעֵינַי בָּא מְאוֹר שִׁמְשִׁי וְזָרַח,
מֵעֲצֵי עֵדֶן בְּגַנַּי צָץ שִׁתִּיל רַעֲנָן כְּאֶזְרָח,
אֶשְׁמְעָה קוֹרֵא בְאָזְנַי: צִיץ לִישַׁי צָץ וּפָרַח!
אוֹהֲבִי רָאָה בְעִנְיִי—עַל מְעוֹנוֹ חָס וְחָמַל,
בָּא דְרוֹר וּזְמַן גְּאוּלִים אֶל אֲסִיר תִּקְוָה וְנִגְאַל.
נֵרְדְּ וְכַרְכֹּם . . .

Continue on page 369.

CROCUS AND LAVENDER נֵרְדְּ וְכַרְכֹּם. Song of Songs 4:14. Pesaḥ celebrates the spring season. On the first day of Pesaḥ, the Musaf service marks the end of the rainy season in the Land of Israel: after the winter rains, everything is flowering. Naḥum, the North African author of this *piyyut* (13th century?), of whom little is known, celebrates this springtime and ends his poem with references to dew, prayed for on the first day of Pesaḥ, and also of the freedom achieved on Pesaḥ. The translation is by Raymond Scheindlin.

YISHAI יִשַׁי. David is the son of Jesse (Yishai, in Hebrew) and so this line references the Messiah, frequently called *ben Yishai*, "the scion of the house of David."

From the Song of Songs

אֶל גִּנַּת אֱגוֹז יָרַדְתִּי
לִרְאוֹת בְּאִבֵּי הַנָּחַל
לִרְאוֹת הֲפָרְחָה הַגֶּפֶן
הֵנֵצוּ הָרִמֹּנִים.

I went down to the nut grove
to see the budding of the vale;
to see if the vines had blossomed,
if the pomegrantes were in bloom.

El ginat egoz yaradti
lirot b'ibei ha-naḥal,
lirot ha-farḥah ha-gefen
heineitzu ha-rimonim.

—SONG OF SONGS 6:11

הַיּוֹשֶׁבֶת בַּגַּנִּים חֲבֵרִים
מַקְשִׁיבִים לְקוֹלֵךְ
הַשְׁמִיעֵנִי. בְּרַח דּוֹדִי
וּדְמֵה לְךָ לִצְבִי אוֹ לְעֹפֶר
הָאַיָּלִים עַל הָרֵי בְשָׂמִים.

Let us go into the open;
let us lie among the bushes of henna.
We shall awake and go to the vineyard
to see if the vine has flowered,
if the blossoms have opened,
if the pomegranates are in bloom.

Ha-yoshevet ba-ganim
ḥaveirim makshivim l'koleikh
hashmi-ini. B'raḥ dodi
u-d'meh l'kha litzvi o l'ofer
ha-ayalim al harei v'samim.

—SONG OF SONGS 8:13–14

The following may be recited on the intermediate days of Pesaḥ.

Crocus and lavender have sprouted in my garden.
Thistles have wilted and withered.
On the banks of brooks
the myrtle has blossomed and bloomed.

Neird v'kharkom tzatz b'gani—
kim'shon yimal v'kamal,
va-alei yivlei n'ḥalim
ha-hadas henetz v'gamal.

All the trees of paradise have changed from
their widows' garb and budded.
Friends are glad and gay to see them in their splendid robes.
Dove and swallow, on their watch, open their beaks and coo.
There they praise my maker's might,
one in laughter, one in song;
on the willows and in the shadows, chirping songs and praise.
The bed of roses too puts on a splendid dress of red;
on the pomegranate's bough
are veils of linen, white and crimson.
Lovers take delight in it.
Dreamers and wakers both rejoice.
Crocus and lavender . . .

When the north wind blows up, flowers will drip with dew—
dew, rewarding toil and work,
dew, banishing thoughts of lack and hardship.
From the east the sun's light comes to my sight and shines.
From Eden's trees, in my garden
a fresh shoot blossoms, firmly rooted.
I hear it calling in my ear:
"Yishai's bud has blossomed, flowered!"
My lover has seen my suffering,
took pity on his home, and spared it.
Freedom and redemption have come
to hope's prisoner, now redeemed.
Crocus and lavender . . .

Continue on page 369.

THIS SONG TO ADONAI הַשִּׁירָה הַזֹּאת לַיהוה. Exodus 15:1.

OFFER JOYOUS PRAISE, SERVANTS OF ADONAI הַלְלוּ עַבְדֵי יהוה. Psalm 113:1.

ACCEPT THE OFFERING OF MY LIPS נִדְבוֹת פִּי רְצֵה יהוה. Psalm 119:108.

TO SEE YOUR BEAUTY, ADONAI לַחֲזוֹת בְּנֹעַם יהוה. Psalm 27:4.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The following may be recited on the last days of Pesaḥ.
Some may wish to recite Yom Layabashah on page 410.

I will sing a new song and sanctify God's name amidst
the congregation of Ariel. Then Moses and the people Israel
will sing this song to ADONAI.

I shall chant joyfully, lovingly, and delightedly,
praise and glorify God—*halleluyah*;
offer joyous praise, servants of ADONAI!

I shall call to God and ask that I be saved from all troubles
and God shall be our protector—accept the offering of my lips!

Send Your anointed to us, quickly may he come,
bringing us to our land, to see Your beauty, ADONAI.

Shir ḥadash ashir v'shem El akdish ba-adat ariel,
as yashir moshe v'yisrael ha-shirah hazot ladonai.

Va-aranen lo b'rov gilah u-v'rov ḥedvah v'tzoholah,
shevaḥ u-t'hilah hal'luyah hal'lu avdei Adonai.

Ani leilohim ekra tatzileinu mikol tzarah,
v'hu lanu ezrah nidvot pi r'tzeih Adonai.

Lanu yishlaḥ m'shiḥeinu bimheirah yavo eileinu,
v'ya·aleinu l'artzeinu la-ḥazot b'no·am Adonai.

Continue on page 369.

The following may be recited on the last days of Pesaḥ.
Some may wish to recite Yom Layabashah on page 410.

שִׁיר חָדָשׁ אָשִׁיר וְשֵׁם אֵל אַקְדִּישׁ בַּעֲדַת אֲרִיאֵל,
אָז יָשִׁיר מֹשֶׁה וְיִשְׂרָאֵל הַשִּׁירָה הַזֹּאת לַיהוה.

וַאֲרַנֵּן לוֹ בְּרוֹב גִּילָה וּבְרוֹב חֶדְוָה וְצָהֳלָה,
שֶׁבַח וּתְהִלָּה הַלְלוּיָהּ הַלְלוּ עַבְדֵי יהוה.

אֲנִי לֵאלֹהִים אֶקְרָא וְהוּא יִהְיֶה לָנוּ עֶזְרָה תַּצִּילֵנוּ מִכָּל־צָרָה, נִדְבוֹת פִּי רְצֵה יהוה.

לָנוּ יִשְׁלַח מְשִׁיחֵנוּ וְיַעֲלֵנוּ לְאַרְצֵנוּ בִּמְהֵרָה יָבֹא אֵלֵינוּ, לַחֲזוֹת בְּנֹעַם יהוה.

Continue on page 369.

I WILL SING A NEW SONG שִׁיר חָדָשׁ אָשִׁיר. A short poem of unknown authorship sung by the Jews of Persia and India on Pesaḥ and on Shabbat Shirah, the Shabbat when the Song at the Sea is sung. The ending of each stanza quotes a biblical verse.

ARIEL אֲרִיאֵל. A biblical term meaning a place of strength, sometimes referring to Jerusalem (Isaiah 29:1).

THIS SONG TO ADONAI הַשִּׁירָה הַזֹּאת לַיהוה. Exodus 15:1.

OFFER JOYOUS PRAISE, SERVANTS OF ADONAI הַלְלוּ עַבְדֵי יהוה. Psalm 113:1.

ACCEPT THE OFFERING OF MY LIPS נִדְבוֹת פִּי רְצֵה יהוה. Psalm 119:108.

TO SEE YOUR BEAUTY, ADONAI לַחֲזוֹת בְּנֹעַם יהוה. Psalm 27:4.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Torah: A Meditation

Both Bible and dream
are first encountered as
mystery, and in the final
interpretation remain
mystery.
For both are inexhaustible
and infinitely analyz-
able…
Both Bible and dream
create their own internal
logic and systems of
space and time. There is
no before or after in the
Torah.
In both Bible and dream,
nothing is accidental.
The most trivial detail or
the most nonsensical pun
is there for a reason.
In both Bible and dream
the story and the char-
acters and even the very
words and letters them-
selves are contorted,
convoluted, condensed,
inverted, rearranged, and
often out of place. But
we do not dismiss such a
dream.
Both Bible and dream
are creations from the
innermost depths of our
collective and individual
beings. Creations of our
ancient memories of holy
history that seem to hint
at the ultimate nature of
reality.
Both Bible and dreams
seem to issue from out-
side ourselves…
Both Bible and dreams, in
moments of understand-
ing, seem to come from
inside us. Some thin
barely audible sound
of almost breathing, a
way each of us has of
talking with ourselves
privately…

—LAWRENCE KUSHNER

ON SHAVUOT

One of the following two piyyutim may be recited on each day of Shavuot.

א

THE DECALOGUE

I am
the God who gives you strength,
who birthed you into this world,
split the waters and brought you through,
and adorned your neck with pearls.

Do not make
detestable figures
shaped by craftsmen's hands alone,
but seek the name the angels praise,
not statues of metal, wood, and stone.

Do not take
in vain, the sweet and good name
expressed in seventy different ways,
embodying what's hidden and what's known
and telling of the power Divinity displays.

Remember
the day of soothing rest,
when creation's work ceased;
stop engaging in business, limit idle talk,
and the paths you take will succeed.

Respect
those who bore you in their arms,
who raised you to be on your own,
and who pray for your welfare day and night,
that you be protected by the Holy One.

continued

לְשָׁבֻעוֹת

One of the following two piyyutim may be recited on each day of Shavuot.

א

אָנֹכִי
אֵל מָעֻזֶּךָ
מֵרֶחֶם גּוֹזֶלֶךָ
בֵּין עַזִּים מְגִיזֶךָ
בְּצַוְּארֵי חֲרוּזֶךָ.

לֹא יִהְיֶה לְךָ
גִּיעוּל סְמָלִים
בְּתַבְנִית אִישׁ עֲמוּלִים
דְּרוֹשׁ שֵׁם הַמְהֻדָּר בָּאֲרָאֶלִים
לֹא תְחַלְּלֶנּוּ בִּפְסִילִים.

לֹא תִשָּׂא
הַשֵּׁם הַטּוֹב וְהַנָּעִים
הַמְפֹרָשׁ בְּשֶׁמוֹת שִׁבְעִים
וְאֵלּוּ כָּל־סְתָרִים יְדוּעִים
וּשְׁכִינַת עֻזּוֹ בָּרְקִיעִים.

זָכוֹר
יוֹם מַרְגּוֹעַ וַהֲנָחָה
כִּי מְלֶאכֶת בְּרֵאשִׁית בּוֹ נָחָה
חֶפְצְךָ מִמְּצוֹא וּלְמַעֵט שִׂיחָה
וּבְכָל־מַעְגַּל דַּרְכְּךָ צָלְחָה.

כַּבֵּד
טוֹעֲנֶיךָ עַל זְרוֹעוֹת
וּמַחְסִילֶיךָ בְּרֹב יְגִיעוֹת
יַעֲרְכוּ בִּגְלָלְךָ שַׁוְועוֹת
אָל אֵל לְמוֹשָׁעוֹת.

continued

IN HONOR OF SHAVUOT, the festival celebrating the revelation on Mount Sinai, several *piyyutim* elaborate on the Ten Commandments, while others elaborate on the full 613 mitzvot. In this poem of unknown authorship, the lines of each stanza rhyme, and an alphabetical acrostic is formed by the first letter of every other line.

NECK WITH PEARLS בְּצַוְּארֵי חֲרוּזֶךָ. Based on Song of Songs 1:10. The midrash on Song of Songs offers several different possible meanings of this phrase, ranging from "newborn babies" to "those who teach Torah." Either interpretation would fit the context here. But the former is especially interesting: "I birthed you, and in turn gave you many children." The divided waters—birthing waters—can be seen as that of the exodus or that of creation.

EXPRESSED IN SEVENTY DIFFERENT WAYS בְּשֶׁמוֹת שִׁבְעִים. Various midrashim talk of God's seventy names. One may think of the phrase as an expression of the variety of ways that we experience God at different times, or of the ways that different people experience God.

BUSINESS חֶפְצְךָ. Based on Isaiah 58:13.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

לֹא תִרְצָח
כָּלוּל בִּדְמוּת הוֹדִי
רוֹדֶה בְּכָל־מַעַשׂ יָדִי
לְבַבְתִּיו בְּחֶבְיוֹן סוֹדִי
לֹא תִרַצְּחֶנּוּ מִלְסַלְּדִי.

לֹא תִנְאָף
מָרָה כְלַעַן בַּעֲלָטִים
חַיֶּיךָ מִהְיוֹת מָחְלָטִים
נָצוֹר עַצְמְךָ מֵאֵשׁ לְהָטִים
כִּי עֵינַי בַּכֹּל מְשׁוֹטְטִים.

לֹא תִגְנֹב
שׂוֹמַת יָד רֵעֶךָ
פֶּן יַעֲשׂוֹק יְגִיעֶךָ
עֲסֹק בְּדָתִי עִתֶּיךָ וּרְגָעֶיךָ
וְהִיא תְעַטְּרֶךָ וְתַשְׂפִּיעֶךָ.

לֹא תַעֲנֶה
פִּצְיוֹן שָׁוְא בְּפֶצַח
בַּל תִּכָּחֵד נֶצַח
צְפֵה לְאָדוֹם וָצַח
עִזּוּז וְגִבּוֹר וּמְנַצַּח.

לֹא תַחְמֹד
קִנְיָן וּמִקְנֶה
רְכוּשׁ קוֹנֶה וּמַקְנֶה
שֵׁם קָדְשִׁי תְּשַׂגֵּב בְּמַעֲנֶה
וְתִקְרָא וְאָנֹכִי אֶעֱנֶה.

Continue on page 369.

RUDDY AND PURE לְאָדוֹם וָצַח. Song of Songs 5:10, "My beloved is pure and ruddy" (*tzaḥ v'adom*), understood metaphorically to refer to God.

Do not murder
those formed in My image,
who rule over everything I made,
whom My heart adores with My secret love;
do not murder and make Me hate.

Do not commit adultery,
bitter as the darkest poison.
Do not live a life that is secretive;
protect yourself from passion's flame,
for I see all that is.

Do not steal
what is in your neighbor's hand,
of your own labors you'll then be deprived;
spend your time in study of My law,
for that is the most fulfilling prize.

Do not bear false witness,
opening your mouth filled with lies,
lest you suffer eternal chastisement.
Look to the one who is ruddy and pure,
mighty and strong, forever triumphant.

Do not covet
goods or beasts,
mere wealth bought and sold.
Exalt My name in chorus and song;
call out to Me: I will respond and not withhold.

Continue on page 369.

God, Torah, and the People Israel

Rabbi Simon the son of Yoḥai said: Come and see how beloved are Israel in the sight of God: everywhere they were exiled to, the Shekhinah went with them. They were exiled to Egypt and the Shekhinah was with them, as the prophet said, "Did I not reveal Myself to the house of your father when they were in Egypt?" (1 Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as the prophet Isaiah said, "For your sake I was sent to Babylon" (43:14). And when they will be redeemed in the future, the Shekhinah will be with them, as Moses promised, "Then Adonai your God will return [with] your captivity" (Deuteronomy 30:3). It does not say here *v'heishiv* ("and [God] brought you back") but rather *v'shav* ("and [God] shall return"). This teaches us that the blessed Holy One will return with the people Israel from the places of exile. . . .

"Yet have I been to them as a little sanctuary" (Ezekiel 11:16). Rabbi Isaac said: This refers to the synagogue and houses of learning in Babylon.... Rava gave the following exposition: What is the meaning of the verse "Adonai, You have been our dwelling place" (Psalm 90:1)? This refers to synagogues and houses of learning. Abaye said: "Formerly I used to study at home and pray in the synagogue, but when I came to understand the words of David, 'Adonai, I love dwelling in Your house' (Psalm 26:8), I began to study in the synagogue."

—BABYLONIAN TALMUD

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

ב

MIPI EL: GOD, TORAH, AND ISRAEL

From God's mouth, Israel's blessing flows.
Mipi El, mipi El, y'vorakh yisrael.

None is as splendid as Adonai, none as blessed as Amram's son,
nothing is as great as the Torah, none seeks her like the people Israel.
Ein adir kadonai, ein barukh k'ven amram,
ein g'dulah katorah, ein dorsheha k'yisrael.
From God's mouth . . . Mipi El . . .

None is as glorious as Adonai, none as respected as Amram's son,
nothing is as meritorious as the Torah, none as wise in her ways as the people Israel.
Ein hadur kadonai, ein vatik k'ven amram,
ein z'khiyah katorah, ein ḥakhameha k'yisrael.
From God's mouth . . . Mipi El . . .

None is as pure as Adonai, none as upright as Amram's son,
nothing is as honorable as the Torah, none better students of her than the people Israel.
Ein tahor kadonai, ein yashar k'ven amram,
ein k'vudah katorah, ein lomdeha k'yisrael.
From God's mouth . . . Mipi El . . .

None is a sovereign like Adonai, none a prophet like Amram's son,
nothing is as treasured as the Torah, none engages her like the people Israel.
Ein melekh kadonai, ein navi k'ven amram,
ein s'gulah katorah, ein oskeha k'yisrael.
From God's mouth . . . Mipi El . . .

None is a redeemer like Adonai, none as righteous as Amram's son,
nothing is as holy as the Torah, none exalts her more than the people Israel.
Ein podeh kadonai, ein tzadik k'ven amram,
ein k'dushah katorah, ein rom'meha k'yisrael.
From God's mouth . . . Mipi El . . .

None is as holy as Adonai, none as compassionate as Amram's son,
nothing guards us like the Torah, none upholds her more than the people Israel.
Ein kadosh kadonai, ein raḥum k'ven amram,
ein sh'mirah katorah, ein tom'kheha k'yisrael.
From God's mouth . . . Mipi El . . .

Continue on page 369.

ב

מִפִּי אֵל, מִפִּי אֵל, יְבֹרָךְ יִשְׂרָאֵל.

אֵין אַדִּיר כַּיהוה, אֵין בָּרוּךְ כְּבֶן עַמְרָם,
אֵין גְּדֻלָּה כַּתּוֹרָה, אֵין דּוֹרְשֶׁיהָ כְּיִשְׂרָאֵל.
מִפִּי אֵל . . .

אֵין הָדוּר כַּיהוה, אֵין וָתִיק כְּבֶן עַמְרָם,
אֵין זְכִיָּה כַּתּוֹרָה, אֵין חֲכָמֶיהָ כְּיִשְׂרָאֵל.
מִפִּי אֵל . . .

אֵין טָהוֹר כַּיהוה, אֵין יָשָׁר כְּבֶן עַמְרָם,
אֵין כְּבֵדָה כַּתּוֹרָה, אֵין לוֹמְדֶיהָ כְּיִשְׂרָאֵל.
מִפִּי אֵל . . .

אֵין מֶלֶךְ כַּיהוה, אֵין נָבִיא כְּבֶן עַמְרָם,
אֵין סְגֻלָּה כַּתּוֹרָה, אֵין עוֹסְקֶיהָ כְּיִשְׂרָאֵל.
מִפִּי אֵל . . .

אֵין פּוֹדֶה כַּיהוה, אֵין צַדִּיק כְּבֶן עַמְרָם,
אֵין קְדֻשָּׁה כַּתּוֹרָה, אֵין רוֹמְמֶיהָ כְּיִשְׂרָאֵל.
מִפִּי אֵל . . .

אֵין קָדוֹשׁ כַּיהוה, אֵין רַחוּם כְּבֶן עַמְרָם,
אֵין שְׁמִירָה כַּתּוֹרָה, אֵין תּוֹמְכֶיהָ כְּיִשְׂרָאֵל.
מִפִּי אֵל . . .

Continue on page 369.

MIPI EL מִפִּי אֵל. Originally written as a *piyyut* for Shavuot, this has become a popular song sung on Simḥat Torah as well. It is an alphabetical acrostic, with stanzas of four lines. Each stanza comprises four phrases, ending: Adonai, Amram's son (namely, Moses), Torah, and Israel—the four being intimately intertwined.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Hoshi·ah Na

Enter with Me into ancestral
time.
Step into the circle.
Take *lulav* in hand and follow
Me back:
into need, basic and unre-
lenting.
Follow Me forward too.

Allow your body to remember:
Remember thirst for water.
Remember parched earth.
Remember life hanging in
balance,
the mercy of the elements and
a God on high.

Hoshi·ah na. Please, save us.
For our own families and for
the world's families.
For all those living on the
edge.

Amidst our wealth, want.
Amidst our plenty, lack.
Amidst our hope, despair.

Hoshi·ah na. Please, save us.
Hoshi·einu v'nivashei·ah.
Save us that we may save
ourselves;
save us that we may save our
world.

—TAMARA COHEN

ON SUKKOT

The following piyyut may be recited on the first two days of Sukkot.

In honor the one who is both first and last,
I take up from the festival's first day to the last:

a beautiful fruit—for the one clothed in beauty,
a stalk of the palm tree—
  for the one upright like a palm;
branches of myrtle—for the one wreathed with myrtle;
willow leaves—for the one who rides upon the clouds.

With these I celebrate,
  singing in praise
    each day, but not at night,
    to the one who knows no night.

With one lulav and one etrog
  raised to the God who is one
    and whose name is one;
with two willows
  like two sisters,
    two bird's wings;
with three myrtle branches,
  symbols of three patriarchs,
    and angels singing, "Holy . . .";
with these plants joined together
  like the four matriarchs,
    or four-faced heavenly creatures,
      or four wingèd angels.
We sing like heavenly beings
  with holy songs
    and electrifying voices
      in wondrous chorus.

Continue on page 369.

לְסֻכּוֹת

The following piyyut may be recited on the first two days of Sukkot.

אֶקְחָה בָּרִאשׁוֹן
לְאַחֲרוֹן וְרִאשׁוֹן

פְּרִי עֵץ הָדָר לְלוֹבֵשׁ הָדָר
כַּפּוֹת תְּמָר לְצַדִּיק כַּתָּמָר
עַנְפֵי הֲדַסִּים לְצָגָ בֵּין הַהֲדַסִּים
טַרְפֵי עֲרָבוֹת לְרוֹכֵב בָּעֲרָבוֹת

בֻּמוֹ לְהַלֵּל
בְּזֶמֶר וְהַלֵּל
בַּיּוֹם וְלֹא בַּלַּיִל
לְאֵין לְפָנָיו לֵיל
בְּלוּלָב אֶחָד
וְאֶתְרוֹג אֶחָד
לַיהוה אֶחָד וּשְׁמוֹ אֶחָד
בַּעֲרָבוֹת שְׁתַּיִם
כַּאֲמָהוֹת שְׁתַּיִם
וְכִמְעוֹפְפוֹת שְׁתַּיִם
בְּעָבוֹת שְׁלֹשָׁה
בְּאָבוֹת שְׁלֹשָׁה
וּכְמַקְדִּישֵׁי שְׁלֹשָׁה
בַּאֲגֻדּוֹת אַרְבַּע
כִּגְבָעוֹת אַרְבַּע
וּכְחַיּוֹת אַרְבַּע
וּכְנָפַיִם אַרְבַּע
כְּשִׁיר עִירִין
כְּשִׁירַת קְדִישִׁין
כְּזֶמֶר חַשְׁמַלָה
כִּזְמִרַת הֲמֻלָּה

Continue on page 369.

FOR THE ONE WHO IS BOTH FIRST AND LAST אֶקְחָה בָּרִאשׁוֹן. This *piyyut* was authored by Eleazar Kallir (6th–7th century, Land of Israel). Kallir begins by seeing each of the elements of the *lulav* and *etrog* as having metaphorical significance, and ends by describing the joy-filled and reverential time they represent.

The poem is based on a midrash (found in Leviticus Rabbah 30:9 and Pesikta D'Rav Kahana 27:9): "*A beautiful fruit*, this refers to the Holy One, of whom it is said, 'You are clothed in beauty and splendor' (Psalm 104:1); *palm branches* refer to the Holy One, of whom it is said, 'The righteous shall flourish like the palm tree' (Psalm 92:13); *branches of myrtle* refers to the Holy One, of whom it is said, 'Standing amidst the myrtles' (Zechariah 1:8); *willows* refers to the Holy One, of whom it is said, 'Make way for the one riding amidst the clouds, whose name is Yah' (Psalm 68:5)." (*Aravah* can mean both "cloud" and "willow.")

LIKE TWO SISTERS כַּאֲמָהוֹת שְׁתַּיִם. The word *amahot* can be revocalized as *imahot*, "matriarchs"; it refers here to Rachel and Leah. This phrase emphasizes that these two matriarchs were joined like the two wings of a bird.

FOUR-FACED HEAVENLY CREATURES וּכְחַיּוֹת אַרְבַּע. A reference to Ezekiel's vision: "Each of them had a human face; each of the four had the face of a lion on the right; each of the four had the face of an ox the left; and each of the four had the face of an eagle" (1:10).

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Walls

Most days of our lives we find a measure of security in our walls and our bricks and our boundaries. "Good fences make good neighbors." And that security—as God learned in the desert—is essential to our well-being. And yet, there are times when our ordinary world meets extraordinary challenges, when our boundaries are penetrated and our fences fail. What then?

What will comfort us in the presence of dangers that walls cannot repel: the dread of illness and loss, the pain of shame and uncertainty, the shadow of hopelessness or despair, the fear of failure, the struggles with aging?

Sukkot reminds us that ultimate security is found not within the walls of our home but in the presence of God and one another.... 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. Sukkot reminds us that freedom is enjoyed best not when we are hidden away behind our locked doors, but rather when we are able to open our homes and our hearts to one another.

—NINA BETH CARDIN

The following piyyut may be recited on the intermediate days of Sukkot.

Recalling Your wonders of old
I crave Your presence,
for with You complete joy is found—
You are my utmost desire.
Your might redeemed Your people
whom You led with care and kindness.
"Adonai is my strength and deliverance;
You formed a cover for me in the day I battled."

Overturning nature's laws,
bread flowed from heaven,
and as the dew rose, it covered the earth,
providing choice bushels of white
for the prayerful faces greeting You each day.
"You anointed my head with oil,
and spread a table before me."

The cloud of glory's light glowed
so that when one entered even an inner chamber,
it lit the way like a torch.
Its light purified them, kept their clothing fresh,
and shined to greet the night
as a sign Shabbat had entered.
"For the sake of eternal beauty,
You raised a banner for those in awe of You."

Act again with the love You showed our ancestors,
show us Your wondrous favor.
Raise up, in Zion, David's *sukkah*;
fulfill Your prophets' promise.
Renew the strength of Your faithful;
let us again see You as we did at the Sea,
Arise and help us; redeem us for the
sake of Your kindness and love.

Continue on page 369.

The following piyyut may be recited on the intermediate days of Sukkot.

אֶזְכְּרָה מִקֶּדֶם פְּלָאֶךָ
לְשִׂמְךָ וּלְזִכְרְךָ תַּשֵּׁק
בְּךָ גִּילָה שְׁלֵמָה
מַחֲמַד חֶפְצִי חֲשֹׁק
גָּאַלְתָּ בִּזְרוֹעַ עַמְּךָ
נֵהַלְתָּ בְּחֶסֶד מֻשָּׁק
אֵדֹנָי עֻזִּי יְשׁוּעָתִי סֻכּוֹתָה לְרֹאשִׁי בְּיוֹם נָשֶׁק.

דֶּרֶךְ אֶרֶץ שִׁנֵּיתָ
סָדַרְתָּ מִשֻּׁחַק נִטְחָן
הַטַּל עוֹלֶה וּמְחַסְּפוֹ
עֲלוּמוֹת מַלְבִּין וּבֹחַן
וּמִדֵּי יוֹם בְּיוֹם
פָּנֶיךָ לְהַקְבִּיל בְּתַחַן
דִּשַּׁנְתָּ בַשֶּׁמֶן רֹאשִׁי תַּעֲרֹךְ לְפָנַי שֻׁלְחָן.

זִיו עֲנָנָן כָּבוֹד
צָרִיךְ אֶחָד לִכְנֵס
חֶדֶר לִפְנִים מֵחֶדֶר
קָרַן עִמּוֹ בְּכַפֵּס
טָהֵר וְגִהֵץ וּמַשְׁלִים
רֶמֶז לַשַּׁבָּת בְּהִכָּנֵס
מִפְּנֵי קְשֻׁט סֶלָה נָתַתָּה לִירֵאֶיךָ נֵס.

יְדִידוּת קַדְמוֹנִיּוֹת כַּנֵּס
פְּלִיאוֹת גְּמִילוּת חֲסָדֶיךָ
צִיּוֹן סֻכַּת דָּוִיד
הֵיטֵבָה בְּסוֹדְךָ לַחֲסִידֶיךָ
חַדֵּשׁ עֹז מְיַסְּדֶיךָ
בְּבַיִת צוֹפִים בְּבוֹדֶךָ
קוּמָה עֶזְרָתָה לָּנוּ וּפְדֵנוּ לְמַעַן חַסְדֶּךָ.

Continue on page 369.

RECALLING אֶזְכְּרָה. The poet uses images taken from the exodus and the journey in the desert and sees them as a symbol of Shabbat. The poem is made up of rhymed verses, with the initial letters of each line forming an alphabetical acrostic; each stanza ends with an appropriate biblical verse.

YOU FORMED A COVER אֵדֹנָי עֻזִּי יְשׁוּעָתִי סֻכּוֹתָה. Psalm 140:8. Undoubtedly the poet chose this verse because it can be taken to allude to the cloud of glory that accompanied Israel in the desert. The Hebrew verb (*s-k-k*) comes from the same root as the word *sukkot*. Indeed, midrashim connect the *s'khakh*, with which we cover the *sukkah*, to the Shekhinah, the Divine Presence protecting us.

YOU ANOINTED דִּשַּׁנְתָּ. Psalm 23:5.

FRESH טָהֵר וְגִהֵץ. In Deuteronomy 29:4, Moses declares that the clothing the Israelites wore in the desert never wore out. The midrash adds that it was the cloud of glory that washed the clothes clean (Pesikta D'Rav Kahana 11:21). On Shabbat we put on fresh clothes as a remembrance of God's care for us in the desert.

SHABBAT לַשַּׁבָּת. Shabbat is the light of the world. The poet sees the Shabbat lights as a reflection of the cloud of glory that accompanied Israel in the desert. The cloud of light appeared just before nightfall while it was still light—it overlapped the day—just as we light Shabbat candles while it is yet daylight.

FOR THE SAKE מִפְּנֵי. Based on the language of Psalm 60:6. Shabbat is the sign between God and Israel: it is the banner that announces our relationship.

ARISE AND HELP US קוּמָה עֶזְרָתָה לָּנוּ. Psalm 44:27.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

לְשִׁמִינִי עֲצֶרֶת וְשִׂמְחַת תּוֹרָה

וְסֻכָּה תִּהְיֶה לְצֵל יוֹמָם לְעֵד
כְּמֵלִיץ מַגִּיד יֹשֶׁר טוֹב תָּעֵד.

וְאָז בַּת קוֹל תֵּצֵא בָּאָרֶץ הַזֹּאת
עַל הַר גְּבוֹהַּ לְבַשֵּׂר בְּשׂוֹרָה זֹאת
כָּל־שֶׁקִּיִּם מִצְוָה זֹאת
יָבוֹא בְּנֹעַם צוּרוֹ חֲזוֹת
לִשְׁקֹד דְּלָתוֹת וְלִשְׁמֹר מְזוּזוֹת
לְהַבִּיט וְלָשׂוּר נֵס עַל זֹאת.

וְשָׁלוֹם גָּדוֹל יֵשׁ בֵּינוֹתָם וְשִׂנְאָה אֵין בְּמַחֲנוֹתָם
וְתַחֲרוּת אֵין בְּמִחְיָתָם וְאֵיבָה אֵין בַּהֲלִיכָתָם
וּפַלְגוּת אֵין בְּחֻפָּתָם וְקִנְאָה אֵין בְּמִשְׁכְּנוֹתָם.

וְשֵׁנָה אֵין בִּרְפִידָתָם וּתְנוּמָה אֵין בִּרְבִיצָתָם
וְאָסוֹן אֵין בְּמָגוּרָתָם וְדִמְעָה אֵין בְּעַפְעַפּוֹתָם
וְצָרָה אֵין בְּמַחְשְׁבוֹתָם וְצוּקָה אֵין בְּטוּחוֹתָם
וְיֵצֶר רַע אֵין בְּלִבּוֹתָם וְרֹעַ עַיִן אֵין בִּדִירָתָם
וּמִיתָה אֵין בִּמְדוּרָתָם וּמַחֲלָה אֵין בִּגְוִיָּתָם
שָׂשִׂים בְּכָל־אֶחָד וְאֶחָד בְּנַחֲלָתָם
שְׂמֵחִים בְּמִפְעָלוֹתָם.

וְהוּא יִתְהַלֵּךְ בְּתוֹכָם עִמּוֹ לְסָכּוֹ לְמָשְׁכָם
בַּעֲבוֹתוֹת אַהֲבָה לְהַמְשִׁיכָם בְּאֶבְרָתוֹ לְסוֹכְכָם
תַּחַת כְּנָפָיו לְסַכְּכָם בְּסֵתֶר אָהֳלוֹ לְמָסְכָם
בֵּינוֹ לְבֵין מְשָׁרְתָיו לְתַוְּכָם.

AND OUR SUKKAH SHALL PROTECT US וְסֻכָּה תִּהְיֶה לְצֵל. This is a section of a larger *piyyut* attributed to Eleazar Kallir (6th–7th century, Land of Israel). According to the Babylonian Talmud (Avodah Zarah 3a), the festival of Sukkot will be a time of redemption. The poet uses a series of images taken from biblical sources—mostly the Prophets—and uses them to describe the coming messianic era. He then expands on these images to describe a time of absolute peace. The first line of the poem is based on Isaiah 4:6.

THE VISION A REWARD FOR THIS לְהַבִּיט וְלָשׂוּר נֵס עַל זֹאת. Based on Isaiah 18:3. The endtime, the moment when God's Presence will be manifest, will be announced with a flag raised on a hill.

AND YOU SHALL WALK AMONG US וְהוּא יִתְהַלֵּךְ בְּתוֹכָם. Based on Leviticus 26:12.

PROTECTING US WITH FEATHERED PINIONS בַּעֲבוֹתוֹת אַהֲבָה לְהַמְשִׁיכָם. Based on Hosea 11:4.

ON SH'MINI ATZERET AND SIMḤAT TORAH

And our *sukkah* shall protect us forever,
witness that we are on the right path.

And a call shall go through the land,
sounding the message from a high hill:
Whoever sat in My *sukkah*
will view the divine face in tranquil bliss,
standing in the gate guarding the posts
the vision a reward for this.

Then a great peace will descend upon us,
hate shall be banished from our camp;
competition within our borders shall cease
and jealousy's footsteps will not follow us.
Bickering shall not take place beneath our roofs,
nor envy dwell in our homes.

Sleep shall not be disturbed
or drowsiness punctuate our days.
Accidents shall not occur in our homes
nor tears flow from our eyes.
Our thoughts shall not be troubled
nor our security disturbed.
Our hearts shall contain no evil impulse
nor shall we contemplate the world darkly.
Death shall not enter our homes
nor illness attack our bodies.
Each of us shall be happy with our portion,
as we engage in our own work,
we shall be elated with our inheritance,
thrilled with our share,
joyous in our lives,
delighting in You, our God—

And You shall walk among us,
drawing us into Your *sukkah* with cords of love,
protecting us with feathered pinions,
carrying us on the divine wings,
enclosing us in the hidden recesses of Your tent
and raising us up between the angels and Your own throne.

The Journey On

The *s'khakh* on my *sukkah*
is browning,
the gourds are growing
soft from the rain.

Soon it will be time to take
down the *sukkah*:
unscrew the screws,
unhinge the walls.

Soon these days of celebration will end
and I will drag the poles
back to the garage.

I want a prayer for this:
the courage to take down
what we erect,
the willingness to let the
temporary be temporary.

Because it is,
because the fullness of the
moon is no longer
but will be again.

We have been schooled
once more in the fragility
of shelter,
in the wisdom of walls and
the welcoming of guests,
in the joy of song and soup
shared outdoors.

Let us turn to Ḥeshvan:

See how the *etrog* can
become a spicebox,
each clove piercing the
yellow skin,
a teacher for the year
ahead.

What was holy can be holy
again.

—TAMARA COHEN

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The Celebration of the Festival: An Interpretive Rendering

May this festival time fill us with joy and gladness. Allow us to appreciate the special gifts each season of the year offers. May we be filled with Your blessing, God of blessing, and may we we delight in this festival and delight in You.

On Shabbat we add:

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a reminder of the act of creation.

Avinu Malkeinu, speedily manifest the glory of Your dominion, revealing to all humanity that You are our sovereign. Welcome back our dispersed from among the nations, and gather those scattered to the ends of the earth.

v'kareiv p'zureinu mibein ha-goyim,
u-n'futzoteinu kaneis mi-yark'tei aretz

Bring us exultantly to Zion, Your city,
and with everlasting joy to Jerusalem, Your sanctuary.

May it be Your will, ADONAI our God and God of our ancestors, that the Temple be rebuilt soon in our day, as Your prophets promised:

"And it shall come to pass, in the end of days, that the house of ADONAI will be firmly established at the top of the mountain, raised high above all other hills. All peoples shall flow toward it, and nations shall say, 'Let us go up to the mountain of ADONAI, to the house of the God of Jacob; and we shall learn from God's ways and walk in God's paths.' For instruction shall go forth from Zion and the word of ADONAI from Jerusalem. God will provide proper judgment among nations and admonish many peoples. They shall beat their swords into plowshares and their spears into pruning-hooks. Nation shall not take up sword against nation, neither shall they learn war anymore."

Lo yisa goy el goy ḥerev v'lo yilm'du od milḥamah.

On Shabbat we add:

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג,
עַם מְקַדְּשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ,
וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ, חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,
זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

אָבִינוּ מַלְכֵּנוּ, גַּלֵּה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה,
וְהוֹפַע וְהִנָּשֵׂא עָלֵינוּ לְעֵינֵי כָּל־חָי,
וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם,
וּנְפוּצוֹתֵינוּ כַּנֵּס מִיַּרְכְּתֵי אָרֶץ.
וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה,
וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ,
כְּפִי שֶׁהִבְטַחְתָּנוּ עַל יְדֵי נְבִיאֶךָ, כַּכָּתוּב:
וְהָיָה בְּאַחֲרִית הַיָּמִים,
נָכוֹן יִהְיֶה הַר בֵּית יהוה בְּרֹאשׁ הֶהָרִים וְנִשָּׂא מִגְּבָעוֹת,
וְנָהֲרוּ אֵלָיו כָּל־הַגּוֹיִם.
וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ,
לְכוּ וְנַעֲלֶה אֶל הַר יהוה,
אֶל בֵּית אֱלֹהֵי יַעֲקֹב,
וְיֹרֵנוּ מִדְּרָכָיו וְנֵלְכָה בְּאֹרְחֹתָיו.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יהוה מִירוּשָׁלָיִם.
וְשָׁפַט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים,
וְכִתְּתוּ חַרְבוֹתָם לְאִתִּים וַחֲנִיתוֹתֵיהֶם לְמַזְמֵרוֹת,
לֹא יִשָּׂא גוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

CALLING IT THE MOST BELOVED OF DAYS חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ. This exact phrase is not found in biblical or rabbinic literature, but there are numerous references to Shabbat having a special relationship with God, beginning with the passage in Genesis where God rests on this day.

MAY IT BE YOUR WILL יְהִי רָצוֹן מִלְּפָנֶיךָ. A slightly different version of this prayer was published in *Siddur Va'ani Tefillati*, the prayerbook of the Israeli Masorti Movement, and an amended version appears here. It substitutes for the traditional prayer, which speaks of the exile, our inability to perform the Temple sacrifices, and the hope of return. This alternative prayer acknowledges the new condition of the Jewish people having returned to the Land of Israel and it includes the prophetic hope that Israel may become a land of peace and justice and a signpost of world peace.

AND IT SHALL COME TO PASS IN THE END OF DAYS וְהָיָה בְּאַחֲרִית הַיָּמִים. Isaiah 2:2–4. In this vision, the redemption of the Jewish people is seen as an integral element of universal redemption. The messianic assertion of this Musaf service is that the joy and fulfillment experienced on the festival will extend to all. Isaiah's vision of universal peace has become the dream of a world community, and it is inscribed as the watchword of the United Nations.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

וְהַשְׂמִיאֵנוּ יהוה אֱלֹהֵינוּ אֶת בִּרְכַת מוֹעֲדֶיךָ, לְחַיִּים
וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשָׂשׂוֹן, כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ.
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רְצֵה בִמְנוּחָתֵנוּ,]
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ,
וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת,
וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ [בְּאַהֲבָה וּבְרָצוֹן]
בְּשִׂמְחָה וּבְשָׂשׂוֹן [שַׁבָּת וּ]מוֹעֲדֵי קָדְשֶׁךָ,
וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.
בָּרוּךְ אַתָּה יהוה, מְקַדֵּשׁ [הַשַּׁבָּת וְ]יִשְׂרָאֵל וְהַזְּמַנִּים.

THE PRIESTLY BLESSING בִּרְכַּת כֹּהֲנִים. In the Land of Israel the *kohanim* bless the congregation at every morning service. Outside of the Land of Israel, this tradition of the Priestly Blessing is restricted to the festivals and the High Holy Days. A common reason given for this is that a *kohen* may not bless the congregation when experiencing personal sadness. Diaspora communities experienced much difficulty in their daily lives, but the festivals offered an opportunity for joy.

YOU ALONE SHALL WE WORSHIP IN AWE שֶׁאוֹתְךָ לְבַדְּךָ בְּיִרְאָה נַעֲבוֹד. This was the standard ending of the *b'rakhah* in the Land of Israel in the 1st millennium. That tradition is preserved in this version of the *b'rakhah*, which is recited whenever the *kohanim* ascend the *bimah* to bless the congregation.

רְצֵה, יהוה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,
וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ,
וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן,
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

When the kohanim are about to bless the congregation during the repetition of the Amidah, we recite this paragraph and then continue with מודים *on the next page.*

וְתַעֲרֵב לְפָנֶיךָ עֲתִירָתֵנוּ כְּעוֹלָה וּכְקָרְבָּן. אָנָּא רַחוּם, בְּרַחֲמֶיךָ
הָרַבִּים הָשֵׁב שְׁכִינָתְךָ לְצִיּוֹן עִירֶךָ, וְסֵדֶר הָעֲבוֹדָה לִירוּשָׁלַיִם.
וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים, וְשָׁם נַעַבְדְּךָ בְּיִרְאָה
כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת.
בָּרוּךְ אַתָּה יהוה, שֶׁאוֹתְךָ לְבַדְּךָ בְּיִרְאָה נַעֲבוֹד.

During the silent Amidah, and when the kohanim do not ascend the bimah to bless the congregation, we say:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

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'taher 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

The Restoration of Zion: An Interpretive Rendering
May our prayers, and those of the whole house of Israel, be acceptable to You as though they were offered by the High Priest in the holy of holies. Teach us wholeness, that our devotion to You be filled with passion; may our hearts be Your sanctuary.

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.

When the kohanim are about to bless the congregation during the repetition of the Amidah, we recite this paragraph and then continue with Modim on the next page.
May our prayers be pleasing to You, as were the burnt offerings and sacrifices in the holy Temple in Jerusalem. We entreat You, Compassionate God, restore Your presence to Zion, Your city, and the proper worship to Jerusalem. May our eyes behold Your merciful return to Zion so that we may worship there as in days of old.
Barukh atah ADONAI, for You alone shall we worship in awe.

During the silent Amidah, and when the kohanim do not ascend the bimah to bless the congregation, we say:
May our eyes behold Your compassionate return to Zion.
Barukh atah ADONAI, who restores Your Divine Presence to Zion.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Gratitude for Life and Its Blessings: An Interpretive Rendering

In gratitude we approach You; with thanks for this day, and every day, we enter Your presence. How miraculous Your world! What goodness is to be found here! Return to us, that we may always look out upon Your creation with eyes filled with wonder.

Sixth B'rakhah:
Gratitude for Life and Its Blessings

When the Amidah is recited silently, we read this 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.

During the silent Amidah, continue with Sim Shalom on page 373.

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

מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. ◄ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם, כִּי לֹא תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ 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 שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה,
וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת,
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה.
בָּרוּךְ אַתָּה יהוה, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

During the silent Amidah, continue with שִׂים שָׁלוֹם on page 373.

EVER . . . IN EVERY GENERATION . . . לְעוֹלָם וָעֶד . . . לְדוֹר וָדוֹר. Eternity has an abstract, transcendent ring, but the notion of eternality expressed here is not outside of time—it is formed by what is handed from one generation to the next.

EACH DAY . . . EACH MOMENT . . . שֶׁבְּכָל־יוֹם . . . שֶׁבְּכָל־עֵת. God's presence is sometimes more readily sensed at peak moments and on special days, like festivals. Here, at the end of our festival prayer, we are reminded that not only singular moments but also every moment, not only special days but also every day, are miraculous expressions of the Divine.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

The Blessing

At the time when the Holy One said to Aaron and his sons, "In this way you shall bless" (Numbers 6:23), Israel said before the Holy One, "Master of the Universe, You have told the priests to bless us, but all we require is Your blessing, and to be blessed from Your mouth, as it is written, 'Look forth from Your holy habitation, from heaven' (Deuteronomy 26:15)." The Holy One said to them, "Although I have asked the priests to bless you, I shall stand with them and bless you [as well]." This is why the priests spread out their hands, as if to say that the Holy One is standing behind them. Therefore, it is written (Song of Songs 2:9), "gazing through the windows"—from between the hands of the priests; "peering through the lattice"— from between the priests' fingers.

—NUMBERS RABBAH

Seventh B'rakhah: Prayer for Peace

THE PRIESTLY BLESSING

א

When the leader recites the Priestly Blessing:

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

The leader continues with Sim Shalom at the top of the next page.

ב

When the kohanim recite the Priestly Blessing, the leader says the following:

Our God and God of our ancestors, with the threefold blessing written in the Torah by the hand of Moses Your servant, recited by Aaron and his descendants, the *kohanim*, bless us
Congregation: Your holy people.
am k'doshekha ka-amur.

Kohanim:

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy with the sanctity of Aaron and has instructed us to bless the people Israel with love.

The leader recites each word of the blessing softly, which the kohanim then repeat aloud.

May ADONAI bless and protect you. *Amen.*
May ADONAI's countenance shine upon you
and may ADONAI bestow kindness upon you. *Amen.*
May ADONAI's countenance be lifted toward you
and may ADONAI grant you peace. *Amen.*

Congregation:

Majestic on high, dwelling in might: You are peace and Your name is peace. May it be Your will to grant us and the entire house of Israel blessing and life as guardians of peace.

א

When the leader recites the Priestly Blessing:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], בָּרְכֵנוּ בַּבְּרָכָה
הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ,
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךָ, כָּאָמוּר:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. כֵּן יְהִי רָצוֹן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. כֵּן יְהִי רָצוֹן.

The leader continues with שִׂים שָׁלוֹם *at the top of the next page.*

ב

When the kohanim recite the Priestly Blessing, the leader says the following:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת,
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה
מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים
Congregation:
עַם קְדוֹשֶׁךָ כָּאָמוּר.

Kohanim:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בִּקְדֻשָּׁתוֹ
שֶׁל אַהֲרֹן, וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

The leader recites each word of the blessing softly, which the kohanim then repeat aloud.

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. אָמֵן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. אָמֵן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. אָמֵן.

Congregation:

אַדִּיר בַּמָּרוֹם, שׁוֹכֵן בִּגְבוּרָה, אַתָּה שָׁלוֹם וְשִׁמְךָ שָׁלוֹם.
יְהִי רָצוֹן שֶׁתָּשִׂים עָלֵינוּ וְעַל כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל
חַיִּים וּבְרָכָה לְמִשְׁמֶרֶת שָׁלוֹם.

THE PRIESTLY BLESSING בִּרְכַּת כֹּהֲנִים. Originally the Priestly Blessing (Numbers 6:24–26) was a part of the Temple service, but nothing restricts it to the Temple site. The Mishnah (Sotah 7:6) records that it was recited outside of the Temple, where its mode of recitation differed from when it was offered in the Temple.

The leader of the service pronounces each word of the blessing softly, acting as prompter, so that the *kohanim* will not make mistakes. The congregation answers "Amen" to each line of the blessing but the leader does not, since it might distract him or her from the words that are to be pronounced. (When the Priestly Blessing is recited by the prayer leader and not the *kohanim*, the congregational response is *ken y'hi ratzon*, "So may it be God's will," instead of *Amen*.)

When blessing the congregation, the *kohanim* cover their faces with their *tallitot* so that they are not seen. Similarly, congregants do not look directly at the *kohanim* as they chant the blessing. The *kohen* is a transmitter of God's blessing but not its author. In a mark of the sacredness of the occasion, the *kohanim* remove their shoes, as Moses did at the burning bush.

The *kohanim* go up to the *bimah* at the beginning of the concluding *b'rakhot* of the Amidah and stand facing the ark till after they recite the *b'rakhah* "to bless the people Israel with love." They then turn to face the congregation and offer the Priestly Blessing. Upon conclusion of the blessing, they once again turn to face the ark until the completion of the Amidah. (*Reuven Hammer, adapted*)

YOUR HOLY PEOPLE עַם קְדוֹשֶׁךָ כָּאָמוּר. The prophet Isaiah refers to the people Israel this way (43:18).

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

שִׂים שָׁלוֹם בָּעוֹלָם טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים,
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד
בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ, יהוה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים
וְחַיִּים וְשָׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.
בָּרוּךְ אַתָּה יהוה, הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

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

א

אֱלֹהַי, **נְצוֹר** לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי
נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה
לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ.
לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי.

יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי.

Some have the custom of taking three steps backward and bowing.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

ב

רִבּוֹנוֹ שֶׁל עוֹלָם, אֲדוֹן הַשִּׂמְחָה שֶׁאֵין לְפָנָיו עַצְבוּת,
זַכֵּנִי לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קְדֻשַּׁת יוֹם טוֹב בְּשִׂמְחָה
וְחֶדְוָה. לַמְּדֵנִי לַהֲפוֹךְ יָגוֹן לְשִׂמְחָה, שֶׁהַהִתְרַחֲקוּת
מִמְּךָ בָּאָה לָנוּ עַל יְדֵי הָעַצְבוּת. הָשִׁיבָה לִי שְׂשׂוֹן
יִשְׁעֶךָ, וְרוּחַ נְדִיבָה תִּסְמְכֵנִי. יִהְיוּ רָצוֹן מִלְּפָנֶיךָ, יהוה
אֱלֹהַי, שֶׁתִּפְתַּח לִי שַׁעֲרֵי תוֹרָה, שַׁעֲרֵי חָכְמָה, שַׁעֲרֵי
אַהֲבָה וְאַחְוָה, שָׁלוֹם וְרֵעוּת.

Some have the custom of taking three steps backward and bowing.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

When the Amidah is to be repeated aloud, we turn back to page 355.
At other times, the service continues with Kaddish Shalem on page 203,
except on Sukkot when Hoshanot may be recited at this point; see page 383.

GRANT PEACE שִׂים שָׁלוֹם. Every Jewish prayer service ends with a prayer for peace. The midrash says that peace is one of the names of God (Sifrei Numbers 42).

MY GOD אֱלֹהַי. 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.

MAY THE WORDS יִהְיוּ לְרָצוֹן. Psalm 19:15.

Peace

True peace is not a simple yielding, giving in, or giving up, but true peace comes after prolonged struggle; such a peace is lasting.

—MENAḤEM MENDEL OF KOTZK

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 every season and at all times with Your gift of peace.

Barukh atah ADONAI, who blesses Your people Israel with peace.

The silent 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.

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.

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*.

Yihyu l'ratzon imrei fi v'hegyon libi l'fanekha, Adonai tzuri v'go·ali.
Oseh shalom bimromav hu ya·aseh shalom aleinu
v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

When the Amidah is to be repeated aloud, we turn back to page 355.
At other times, the service continues with Kaddish Shalem on page 203,
except on Sukkot when Hoshanot may be recited at this point; see page 383.

Prayer for Peace: An Interpretive Rendering

O God from whom all peace flows, grant serenity to Your people with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God, whose blessing is peace.

A Personal Prayer

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation.

As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. *Amen*.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

Tal and Geshem: Prayers for Dew and Rain

The Land of Israel

Throughout the generations, the geography, the landscape, and the seasons that defined the Land of Israel were prominently imprinted in the minds of Jews. Frequently the rivers and the mountains of the Land of Israel seemed more real to our ancestors than what they encountered in the lands where they dwelled. In this vein, Yehudah Halevi, living in Spain, could write, "I am in the West, but my heart is in the East." The liturgy, which is the spiritual life of the Jewish people, preserves this attitude: its temporal rhythms, expressed through its prayers, are geared to the seasonal life of the Land of Israel. And we, who may be deeply attached to the lands in which we live, still experience the intimate connection we have to the Land of Israel. We pray facing toward Jerusalem and we pray for the peace of Jerusalem. Other places may be our home, but this is our homeland.

In praying for rain in its season in the Land of Israel, we are being both literal and figurative. We pray for the sake of the Land of Israel that this year not be one of drought, and that the harvest in the spring and fall be fruitful; and we pray, too, for our own good harvest, a harvest of physical and spiritual wholeness. May this year be a year of blessing.

The ark is opened and we rise.

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.

Second B'rakhah: God's Saving Care

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

On the first day of Pesaḥ we continue with the prayer for dew on the next page.
On Sh'mini Atzeret we continue with the prayer for rain on page 377.

תפילת טל ותפילת גשם

The ark is opened and we rise.

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ.

With Patriarchs:

℣ בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וֵאלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חַסְדֵי אָבוֹת,
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.
℣ בָּרוּךְ אַתָּה יהוה,
מָגֵן אַבְרָהָם.

With Patriarchs and Matriarchs:

℣ בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת [וְאִמָּהוֹת],
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.
℣ בָּרוּךְ אַתָּה יהוה,
מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

On the first day of Pesaḥ we continue with the prayer for dew on the next page.
On Sh'mini Atzeret we continue with the prayer for rain on page 377.

TAL AND GESHEM. In the Land of Israel, there are essentially two seasons: the dry season (roughly the six months from mid-March through mid-September, when rainfall is unusual) and the rainy season (in the other months). Should insufficient rain fall in this latter season, the land suffers a drought. The Mishnah declares that on Sukkot—approximately the time that ushers in the rainy season in the Middle East—the world is judged regarding rainfall (Rosh Hashanah 1:2). In the time of the Temple, the holiday would be celebrated with a ceremony of pouring water at the foot of the altar, symbolizing the circulation of water, below and above. In post-Temple times, the prayer for rain was postponed till the end of the holiday, Sh'mini Atzeret, since it was thought to be inappropriate to pray for rain while we dwell in the *sukkah*. As mentioned, during the summer months no rain falls in the Land of Israel and plant life depends on the dew that appears overnight. Parts of the land remain arid throughout the summer but other parts, such as the Jezreel Valley, continue to nourish vegetation throughout the summer because of the abundance of dew; the high heat during the day contrasted with the cool of the evening causes the dew to settle.

Beginning with the Musaf Amidah for Sh'mini Atzeret and continuing until the first day of Pesaḥ, we add the phrase "who causes the wind to blow and the rain to fall" in each recitation of the Amidah. Although all that is required is that the announcement of this single phrase be made in this service, over time, *piyyutim* centering on the theme of water were added to the liturgy. Sephardim recite the *piyyutim* for rain or dew before beginning the Amidah; Ashkenazim add them during the second *b'rakhah* of the Amidah, in which the winter prayer for rain is regularly added. Because the Mishnah refers to rain as God's judgment, it is customary to recite this part of the service in the plaintive tune of the High Holy Days and for the leader of the service to wear a *kittel*, the white garment symbolizing both purity and death. Pesaḥ marks the end of the rainy season; therefore, a prayer for dew is said on the first day.

Siddur Lev Shalem for Shabbat and Festivals

Copyright © 2016 by the Rabbinical Assembly

תְּפִלַּת טַל לְיוֹם רִאשׁוֹן שֶׁל פֶּסַח

א

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],

טַל

תֵּן לְרָצוֹת אַרְצֶךָ, שִׂיחֵנוּ בְרָכָה בְּדִיצָךְ,
רֹב דָּגָן וְתִירוֹשׁ בְּהַפְרִיצָךְ, קוֹמֵם עִיר בָּהּ חֻפְצָךְ, בְּטָל.

טַל

צַוֵּה שָׁנָה טוֹבָה וּמְעֻטֶּרֶת, פְּרִי הָאָרֶץ לִגְאוֹן וּלְתִפְאֶרֶת,
עִיר כַּסֻּכָּה נוֹתֶרֶת, שִׂימָהּ בְּיָדְךָ עֲטֶרֶת, בְּטָל.

טַל

נוֹפֵף עָלַי אֶרֶץ בְּרוּכָה, מְמֻגָּד שָׁמַיִם שַׂבְּעֵנוּ בְרָכָה,
לְהָאִיר מִתּוֹךְ חֲשֵׁכָה, כַּנָּה אַחֲרֶיךָ מְשׁוּכָה, בְּטָל.

טַל

יַעֲסִיס צוּף הָרִים, טְעֵם בִּמְאוֹדֶיךָ מֻבְחָרִים,
חֲנוּנֶיךָ חַלֵּץ מִמַּסְגִּרִים, זִמְרָה נַבְּעִים וְקוֹל נָרִים, בְּטָל.

טַל

וְשׂבַע מַלֵּא אֲסָמֵינוּ, הֲכָעֵת תְּחַדֵּשׁ יָמֵינוּ,
דּוֹד, כְּעָרְבְּךָ הַעֲמֵד שְׁמֵנוּ, גַּן רָוֶה שִׁימֵנוּ, בְּטָל.

טַל

בּוֹ תְּבָרֵךְ מָזוֹן, בְּמִשְׁמַנֵּינוּ אַל יְהִי רָזוֹן,
אֵימָה אֲשֶׁר הִסַּעְתָּ בַּצֹּאן, אָנָּא תָּפֵק לָהּ רָצוֹן, בְּטָל.

שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ, מַשִּׁיב הָרוּחַ וּמוֹרִיד הַטָּל,

The congregation responds "Amen" to each of the following lines chanted by the leader:

לִבְרָכָה וְלֹא לִקְלָלָה, אָמֵן.
לְחַיִּים וְלֹא לְמָוֶת, אָמֵן.
לְשׂבַע וְלֹא לְרָזוֹן, אָמֵן.

The ark is closed and we continue on page 344 or 356 with מְכַלְכֵּל חַיִּים.

SEND DEW טַל תֵּן. This *piyyut* is ascribed to Eleazar Kallir (6th–7th century, the Land of Israel). It is a reverse acrostic, with each stanza beginning with the word *tal* ("dew") and ending with *b'tal* ("with dew"). The intermediate lines of each stanza rhyme.

Each stanza begins by talking about the hoped-for prosperity that the morning dew may bring, but ends by talking about spiritual redemption. Thus, the dew for which we pray is both the morning dew that nourishes grain and fruit and also the "spiritual dew" that refreshes us.

THESE STALKS כַּנָּה. The people Israel.

RAISE UP OUR NAME TO BE AS YOURS כְּעָרְבְּךָ הַעֲמֵד שְׁמֵנוּ. The people Israel's fate and God's name are inextricably linked.

AND THE DEW TO FALL וּמוֹרִיד הַטָּל. The essence of the Tal liturgy is this proclamation, that the rainy season is over and dew is now needed to sustain agriculture.

Dew

יִשְׂבְּעוּ עֲצֵי יהוה
בַּשְּׁפֵלָה וּבָהָר
וּמָלְאוּ הַגְּרָנוֹת בָּר
וְהַיְקָבִים תִּירוֹשׁ
וְיִצְהָר
תִּרְגֵּנָה פְּרָזוֹת
עוֹמְדוֹת עַל תִּלָּם
וְהַשָּׁמַיִם יִתְּנוּ טַלָּם.

In valleys and on hilltops,
may God's trees be sated,
granaries be filled with
grain,
presses with the juice of
grapes and olives;
may everyone settled in
their own land
sing as the heavens send
down dew.

—SOLOMON IBN GABIROL

I shall be like dew to the
people Israel,
they shall flourish like
lilies . . .
they shall blossom like the
vine . . .

Ephraim shall say:
"When I respond and
look to God I become
like a verdant cypress."

Your fruit comes from Me.

—HOSEA 14:6–9

The Prayer for Dew Recited on the First Day of Pesaḥ

א *THE ASHKENAZIC TRADITION*

Our God and God of our ancestors:

Send *dew* to make Your land lovely.
Send blessing that we may delight in You.
Make grain and grapes abound;
build the city You desire *with heavenly dew—b'tal.*

Command *dew* to provide a good year crowned
with the splendor and glory of the fruits of the earth.
May the city that has become an abandoned hut
become a royal wreath held in Your hands
with heavenly dew—b'tal.

Let *dew* drift over this blessed earth
and satisfy us with the sweetness of heaven's blessing.
Let light break through the darkness,
that these stalks grow toward You, *with heavenly dew—b'tal.*

May *dew* flow down mountainsides like honeyed juice,
flavoring the choice fruits of Your land.
May our voices rise to sing songs of praise,
as You break the chains of those who plead with You
with heavenly dew—b'tal.

May *dew* produce abundance for our silos;
is not now the time to renew our days?
Beloved, raise up our name to be as Yours,
make us a flourishing garden *with heavenly dew—b'tal.*

With *dew* our grain shall be blessed,
the fat of the land not waste away.
To this people You have shepherded,
express Your delight, please *with heavenly dew—b'tal.*

For You are ADONAI our God
who causes the wind to blow and the dew to fall—

The congregation responds "Amen" to each of the following lines:

for blessing, and not as a curse, *amen*;
for life, and not for death, *amen*;
for abundance, and not for famine, *amen*.

The ark is closed and we continue on page 344 or 356 with "You sustain the living."

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

ב תִּקּוּן הַטָּל

לֵךְ לְשָׁלוֹם גֶּשֶׁם.
וּבֹא בְּשָׁלוֹם טָל.
כִּי רַב לְהוֹשִׁיעַ וּמוֹרִיד הַטָּל:

אָשִׁיר שִׁירָתִי
וְאָשִׂים דִּבְרָתִי
וְאַגְבִּיהָ שְׂפָתִי
לְצוּר יְשׁוּעָתִי
וּבְיוֹם אִמְרָתִי
תְּזַל כַּטָּל.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
בְּטַלְלֵי אוֹרָה, תָּאִיר אֲדָמָה. אָמֵן.
בְּטַלְלֵי בְרָכָה, תְּבָרֵךְ אֲדָמָה. אָמֵן.
בְּטַלְלֵי גִילָה, תָּגִיל אֲדָמָה. אָמֵן.
בְּטַלְלֵי דִיצָה, תְּדַשֵּׁן אֲדָמָה. אָמֵן.
בְּטַלְלֵי הוֹד, תְּהַדֵּר אֲדָמָה. אָמֵן.
בְּטַלְלֵי וַעַד טוֹב, תְּוַעֵד אֲדָמָה. אָמֵן.
בְּטַלְלֵי זִמְרָה, תְּזַמֵּר אֲדָמָה. אָמֵן.
בְּטַלְלֵי חַיִּים, תְּחַיֶּה אֲדָמָה. אָמֵן.
בְּטַלְלֵי טוֹבָה, תֵּטִיב אֲדָמָה. אָמֵן.
בְּטַלְלֵי יְשׁוּעָה, תּוֹשִׁיעַ אֲדָמָה. אָמֵן.
בְּטַלְלֵי כַלְכָּלָה, תְּכַלְכֵּל אֲדָמָה. אָמֵן.

יְהִי חַסְדְּךָ יהוה עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ.
יהוה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ.
כְּמוֹ שֶׁאַתָּה הוּא יהוה אֱלֹהֵינוּ רַב לְהוֹשִׁיעַ,
מוֹרִיד הַטָּל לִבְרָכָה.

The ark is closed and we continue on page 344 or 356 with מֵכַלְכֵּל חַיִּים.

THE SEPHARDIC TRADITION. The *piyyut* included here is of unknown origin. It is a double alphabetical acrostic describing the joy and blessing of dew. It has been shortened in most liturgies, to include only verses beginning with letters from the first half of the Hebrew alphabet.

MAY YOUR KINDNESS יְהִי חַסְדְּךָ. Psalm 33:22.

ADONAI, PROTECT US יהוה הוֹשִׁיעָה. Psalm 20:10.

The following poem is attributed to Solomon ibn Gabirol (1021–1058) and is recited in the Sephardic tradition as a r'shut, the leader's introduction, to Tal and Geshem.

לְשׁוֹנִי כּוֹנַנְתָּ
אֱלֹהַי וַתִּבְחַר
בְּשִׁירִים שֶׁשַּׂמְתָּ
בְּפִי טוֹב מִמִּסְחַר
וְנֶגְדְּךָ כּוֹנַנְתָּ
צְעָדַי מִמִּשְׁחַר
וְלִי גָרוֹן תַּתָּה
בְּקָרְאִי לֹא נִחַר
וְיִצְרִי הִלְבַּנְתָּ
כְּמוֹ צֶמֶר צַחַר
וְלֵבָב לֹא שָׁתָה
לְבָבִי בִּי סְחַרְחַר
הֱיֵה סִתְרִי עַתָּה
כְּאֶתְמוֹל וּכְמָחָר
וּמָגִנִּי אַתָּה
אֱלֹהַי אַל תְּאַחַר

My God, You fashioned my tongue desiring
the songs You placed in my mouth, more than any other discourse.
From the first You directed my footsteps toward You.
You gave me a throat that has not dried up from calling to You.
You cleansed my nature to be as white as wool;
and so the heart within me did not go astray when it was disturbed.
Be now my protector as yesterday; and so tomorrow too.
For You are my shield, ADONAI. Do not delay.

L'shoni konanta, elohai va-tivḥar,
b'shirim she-samta b'fi tov mimis·ḥar. V'negdakh konanta,
tze'adai mimish·ḥar, v'li garon tatah,
b'kori lo niḥar. V'yitzri hilbanta,
k'mo tzemer tzaḥar, v'lakhein lo shatah, l'vavi bi s'ḥarḥar. Heyeih sitri atah, k'etmol u-kh'maḥar, u-magini atah, elohai al t'aḥar.

ב *THE SEPHARDIC TRADITION*

Goodbye to You, O Rain!
Welcome, Dew!
For God's deliverance is mighty and brings the dew.

I shall sing my song, express my thoughts,
raise my voice to my protector and deliverer.
And from the day I utter these words
may dew descend.

Our God and God of our ancestors:
with luminous dew, may the land be illumined;
with blessings of dew, may the land be blessed;
with gladdening dew, may the land be made glad;
with joy-filled dew, may the land be joyous;
with glorious dew, may the land be glorified;
with choice dew, may the land be chosen;
with dew-filled songs, may the land sing;
with vital dew, may the land be revived;
with goodly dew, may the land prove good;
with the dew of deliverance, may the land be delivered;
with nurturing dew, may the land be nurtured.

Eloheinu veilohei avoteinu [v'imoteinu]:
B'tal'lei orah, ta·ir adamah. Amen.
B'tal'lei v'rakhah, t'vareikh adamah. Amen.
B'tal'lei gilah, tagil adamah. Amen.
B'tal'lei ditzah, t'dashein adamah. Amen.
B'tal'lei hod, t'hadeir adamah. Amen.
B'tal'lei va·ad tov, t'va·eid adamah. Amen.
B'tal'lei zimrah, t'zameir adamah. Amen.
B'tal'lei ḥayim, t'ḥayeh adamah. Amen.
B'tal'lei tovah, teitiv adamah. Amen.
B'tal'lei y'shuah, toshia adamah. Amen.
B'tal'lei khalkalah, t'khalkeil adamah. Amen.

May Your kindness, ADONAI, be upon us,
as we have looked to You.
ADONAI, protect us: surely our sovereign
will respond to us when we call.
For You, ADONAI our God, are the mighty redeemer
who brings down dew as a blessing.

The ark is closed and we continue on page 344 or 356 with "You sustain the living."

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly