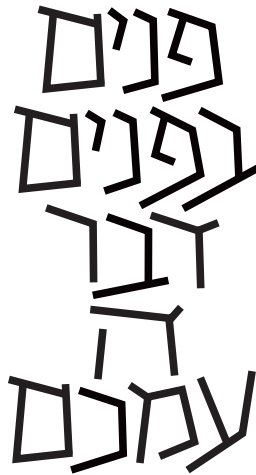


THE MILLER EDITION

מחזור קורן לשבועות
THE KOREN SHAVUOT MAḤZOR



WITH INTRODUCTION, TRANSLATION AND COMMENTARY BY

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FOREWORD BY

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מחזור קורן לשבועות

THE KOREN SHAVUOT MAḤZOR

ערב שבת ויום טוב

עירוב תחומין

On Shabbat and Yom Tov it is forbidden to walk more than 2000 cubits (about 3000 feet) beyond the boundary (תחום) of the town where you live or are staying when the day begins. By placing food sufficient for two meals, before nightfall, at a point within 2000 cubits from the town limits, you confer on that place the status of a dwelling for the next day, and are then permitted to walk 2000 cubits from there.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵירוּב.

בְּדִין עֵרוּבָא יְהֵא שְׂרָא לִי לְמִזְל מֵאַתְרָא
הַדִּין תְּרִין אֲלָפִין אַמְּיָן לְכָל רוּחָא.

עירוב חצרות

On Shabbat it is forbidden to carry objects from one private domain to another, or from a private domain into space shared by others, such as a communal staircase, corridor or courtyard. If Shavuot falls on Friday, an Eiruv Hatzerot is created when each of the Jewish households in a court or apartment block, before Yom Tov, places a piece of bread in one of the homes. The entire court or block then becomes a single private domain within which it is permitted to carry.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵירוּב.

בְּדִין עֵרוּבָא יְהֵא שְׂרָא לְנָא לְטַלְטוּלֵי וְלֵאֲפֻקֵי וְלֵעִילֵי
מִן הַבֵּיתִים לְחֶצֶר וּמִן הַחֶצֶר לְבֵיתִים
וּמִבֵּית לְבֵית לְכָל הַבֵּיתִים שְׂבַחְחֶצֶר.

EIRUVIN

Eiruv are halakhic devices relating to Shabbat and the festivals by which the sages “joined” different domains of space and time. *Eiruv* comes from the same root (ע-ר-ב), literally: combine or join) as *erev*, “evening,” the time

Erev Shabbat and Yom Tov

EIRUV TEHUMIN

On Shabbat and Yom Tov it is forbidden to walk more than 2000 cubits (about 3000 feet) beyond the boundary (tehum) of the town where you live or are staying when the day begins. By placing food sufficient for two meals, before nightfall, at a point within 2000 cubits from the town limits, you confer on that place the status of a dwelling for the next day, and are then permitted to walk 2000 cubits from there.

בְּרוּךְ Blessed are You, LORD our God, King of the Universe, who has made us holy through His commandments, and has commanded us about the mitzva of Eiruv.

By this Eiruv may we be permitted to walk from this place, two thousand cubits in any direction.

EIRUV HATZEROT

On Shabbat it is forbidden to carry objects from one private domain to another, or from a private domain into space shared by others, such as a communal staircase, corridor or courtyard. If Shavuot falls on Friday, an Eiruv Hatzerot is created when each of the Jewish households in a court or apartment block, before Yom Tov, places a piece of bread in one of the homes. The entire court or block then becomes a single private domain within which it is permitted to carry.

בְּרוּךְ Blessed are You, LORD our God, King of the Universe, who has made us holy through His commandments, and has commanded us about the mitzva of Eiruv.

By this Eiruv may we be permitted to move, carry out and carry in from the houses to the courtyard, or from the courtyard to the houses, or from house to house, for all the houses within the courtyard.

that joins day and night; *arev*, “a guarantor,” who joins another person or persons in a bond of shared responsibility, and *arev*, “pleasant,” the mood that prevails when people join in friendship. An *eiruv* softens the sharp divide of boundaries.

An *eiruv tehum* is a device that allows us to walk for up to two thousand cubits beyond the two-thousand-cubit boundary that marks how far we may

עירוב תבשילין

It is not permitted to cook for Shabbat when Shavuot falls on Friday unless an Eiruv Tavshilin has been made prior to the Yom Tov. This is done by taking a loaf or piece of matza together with a boiled egg, or a piece of cooked fish or meat to be used on Shabbat. While holding them, say the following:

בְּרוּךְ אַתָּה יְיָ הוֹיָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵירוּב.

בְּדִין עֵרוּבָא יְהִי שְׂרָא לָנָא
לְמִיפָא וּלְבִשְׂלָא וּלְאִטְמָנָא וּלְאִדְלָקָא שְׂרָגָא
וּלְמַעַבְד כּל צְרָכָנָא מִיּוֹמָא טַבָּא לְשַׁבְּתָא
לָנוּ וּלְכָל יִשְׂרָאֵל הַדְרִים בְּעִיר הַזֹּאת.

הדלקת נרות

On Erev Yom Tov, say the following blessing and then light the candles from an existing flame. If also Shabbat, cover the eyes with the hands after lighting the candles and say the following blessing, adding the words in parentheses.

בְּרוּךְ אַתָּה יְיָ הוֹיָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שָׁל (שַׁבָּת וְשָׁל) יוֹם טוֹב.

בְּרוּךְ אַתָּה יְיָ הוֹיָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיְּמָנוּ, וְהַגִּיעָנוּ לְזִמְנֵי הַזֶּה.

walk outside the limits of a town. An *eiruv hatzerot* joins multiple homes into a single private domain for the purpose of carrying between them on Shabbat. An *eiruv tavshilin* permits us to prepare food for Shabbat on a festival that immediately precedes Shabbat. All three were instituted to enhance the joy of the festival and the delight of Shabbat without weakening the

EIRUV TAVSHILIN

It is not permitted to cook for Shabbat when Shavuot falls on Friday unless an Eiruv Tavshilin has been made prior to the Yom Tov. This is done by taking a loaf or piece of matza together with a boiled egg, or a piece of cooked fish or meat to be used on Shabbat. While holding them, say the following:

בְּרוּךְ Blessed are You, LORD our God, King of the Universe,
who has made us holy through His commandments,
and has commanded us
about the mitzva of Eiruv.

By this Eiruv may we be permitted
to bake, cook, insulate food, light a flame
and do everything necessary on the festival for the sake of Shabbat,
for us and for all Jews living in this city.

CANDLE LIGHTING

On Erev Yom Tov, say the following blessing and then light the candles from an existing flame. If also Shabbat, cover the eyes with the hands after lighting the candles and say the following blessing, adding the words in parentheses.

בְּרוּךְ Blessed are You, LORD our God, King of the Universe,
who has made us holy through His commandments,
and has commanded us to light
(the Sabbath light and) the festival light.

בְּרוּךְ Blessed are You, LORD our God, King of the Universe,
who has given us life, sustained us,
and brought us to this time.

essential structure of Jewish law that surrounds and protects the holiness of space and time.

CANDLE LIGHTING

Candle lighting on Shabbat and festivals represents *shelom bayit*, “peace in the home.” The sages say that Adam and Eve were created on the eve of

Some add:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבְנֵה בַּיִת
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ, וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדָמֶינִי. וְעֲרַבָה לִיהוּה מִנְחַת
יְהוּדָה וִירוּשָׁלַם בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדָמֶינִי:
מלאכיג

Prayer after candle lighting

(add the words in parentheses as appropriate):

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שִׁתְּחַוֶּנּוּ אוֹתִי (וְאֵת
אִישִׁי/ וְאֵת אָבִי/ וְאֵת אִמִּי/ וְאֵת בְּנֵי וְאֵת בָּנוֹתַי) וְאֵת כָּל קְרוֹבֵי,
וְתֵתֵן לָנוּ וּלְכָל יִשְׂרָאֵל חַיִּים טוֹבִים וְאַרְפִּים, וְתִזְכְּרֵנוּ בְּזִכְרוֹן טוֹבָה
וּבְרָכָה, וְתִפְקְדֵנוּ בְּפִקְדוֹת יְשׁוּעָה וְרַחֲמִים, וְתִבְרַכְנוּ בְּרֻכּוֹת גְּדוּלוֹת,
וְתִשְׁלַח בְּתֵינוּ וְתִשְׁבֵּן שְׂכִינְתְּךָ בֵּינֵנוּ. וְזַכְּנֵנוּ לְגִדּוֹל בָּנִים וּבְנֵי בָנִים
חֲכָמִים וְנְבוֹנִים, אוֹהֲבֵי יְהוָה יְרֵאֵי אֱלֹהִים, אֲנָשֵׁי אֱמֶת זָרַע קֹדֶשׁ,
בִּיהוּה דְּבָקִים וּמְאִירִים אֵת הָעוֹלָם בְּתוֹרָה וּבְמַעֲשֵׂים טוֹבִים וּבְכָל
מְלָאכָת עֲבוֹדַת הַבּוֹרָא. אָנָּה שְׁמַע אֶת תְּחִנָּתִי בְּעֵת הַזֹּאת בְּזִכְרוֹת
שָׂרָה וְרִבְקָה וְרַחֵל וְלֵאָה אֲמוֹתֵינוּ, וְהָאֵר נִרְנֹה שְׁלֵא יִכְבֶּה לְעוֹלָם וָעֶד,
וְהָאֵר פְּנֶיךָ וְנִשְׁעָה. אָמֵן.

Shabbat, the sixth day, and sinned and were sentenced to exile from Eden on the same day (*Avot deRabbi Natan* 1). God took pity on them and delayed the start of their exile by a day so that they were able to spend one day, Shabbat, in paradise. On that day, said the sages, the sun did not set. It was a day of light, physical and spiritual, in which the first man and woman experienced the harmony of the universe and of their relationship. The candles of Shabbat – customarily two, though Jewish law requires minimally one – symbolize the two aspects of holy time: *zakhor*, “remember” (Ex. 20:8) and *shamor* “guard” (Deut. 5:12). They also symbolize man and woman, humanity and God, heaven and earth, united on this day. Though, since the first humans, we no longer inhabit paradise, we capture something of it on Shabbat and

Some add:

יְהִי רָצוֹן May it be Your will, LORD our God and God of our
ancestors, that the Temple be speedily rebuilt in our days,
and grant us our share in Your Torah. And may we serve You
there in reverence, as in the days of old and as in former years. *Mal. 3*

Prayer after candle lighting

(add the words in parentheses as appropriate):

יְהִי רָצוֹן May it be Your will, LORD my God and God of my forebears,
that You give me grace – me (and my husband/and my father/and
my mother/and my sons and my daughters) and all those close to
me, and give us and all Israel good and long lives. And remember us
with a memory that brings goodness and blessing; come to us with
compassion and bless us with great blessings. Build our homes until
they are complete, and allow Your Presence to live among us. And may
I merit to raise children and grandchildren, each one wise and under-
standing, loving the LORD and in awe of God, people of truth, holy
children, who will cling on to the LORD and light up the world with
Torah and with good actions, and with all the kinds of work that serve
the Creator. Please, hear my pleading at this time, by the merit of Sarah
and Rebecca, Rachel and Leah our mothers, and light our candle
that it should never go out, and light up Your face, so that we shall be
saved, Amen.

the festivals when in the soft light of the flickering flames, the jagged edges of the week lose their sharpness and we begin to feel the unity of all things in the sensed presence of their Creator.

יְהִי רָצוֹן May it be Your will. A beautiful prayer usually said by the woman of the house, invoking the merits and enduring influence of the matriarchs of our people – Sarah, Rebecca, Rachel and Leah – and the courage and devotion of their steadfast love for God and their families. It is a touching summary of the values by which Jewish women through the millennia lived and taught their children.

מנחה לחול

תהלים פד

תהלים קמד

תהלים קמה

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלֹךְ סֵלָה:
אֲשֶׁרִי הָעַם שֶׁכָּבָד לּוֹ, אֲשֶׁרִי הָעַם שִׁיְהוּהוּ אֱלֹהָיו:
תְּהִלָּה לַדָּוָד

אֲרוּמְמֶנְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֲבָרְכֶךָ, וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדָלְתוֹ אֵין חֶקֶד:
דוֹר לְדוֹר יִשְׁבַח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ יִגְדֹּדוּ:
הַדָּר כְּבוֹד הוֹדֶךָ, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעִזּוֹ נוֹרָאוֹתֶיךָ יֹאמְרוּ, וּגְדוּלַתְךָ אֲסַפְּרָנָה:
זִכְרֵךָ רַב־טוֹבֶיךָ יִפְיֵעוּ, וְצִדְקַתְךָ יִרְנְנוּ:
חֲנּוּן וְרַחוּם יְהוָה, אֲרַךְ אַפַּיִם וּגְדֹל־חֶסֶד:

MINḤA – AFTERNOON SERVICE

The Afternoon Service corresponds to the daily afternoon sacrifice (*Berakhot* 26b). The *Minḥa*, or “meal-offering,” was not unique to the afternoon sacrifice. The afternoon service may have become known as *Minḥa* because of the verse in Psalms (141:2): “May my prayer be like incense before You, the lifting up of my hands like the afternoon offering [*minḥat arev*].”

The sages (*Berakhot* 6b) attached special significance to the afternoon prayer, noting that Elijah’s prayer was answered at this time (1 Kings 18:36). It is easier to pray in the morning and evening as we are about to begin or end our engagement with the world for the day. *Minḥa* is more demanding. It means that we are turning to God in the midst of our distractions. We are bringing Him into our life when it is maximally preoccupied with other things. *Minḥa* is the triumph of the important over the urgent, of what matters ultimately over what matters immediately. That is why prayer in the midst of the day has a special transformative power.

The Ba’al Shem Tov said: “Imagine a man whose business hounds him

Minḥa for Weekdays

אֲשֶׁרִי Happy are those who dwell in Your House;
they shall continue to praise You, Selah!
Happy are the people for whom this is so;
happy are the people whose God is the LORD.

Ps. 84

Ps. 144

A song of praise by David.

Ps. 145

I will exalt You, my God, the King, and bless Your name for ever and all time. Every day I will bless You, and praise Your name for ever and all time. Great is the LORD and greatly to be praised; His greatness is unfathomable. One generation will praise Your works to the next, and tell of Your mighty deeds. On the glorious splendor of Your majesty I will meditate, and on the acts of Your wonders. They shall talk of the power of Your awesome deeds, and I will tell of Your greatness. They shall recite the record of Your great goodness, and sing with joy of Your righteousness. The LORD is gracious and compassionate, slow to anger and great in loving-kindness. The LORD is good to all,

through many streets and across the marketplace throughout the day. He almost forgets that there is a Maker of the world. Only when the time for the afternoon prayer comes, does he remember, ‘I must pray.’ And then, from the bottom of his heart, he heaves a sigh of regret that he has spent his day on idle matters, and he runs into a side street and stands there and prays. God holds him dear, very dear, and his prayer pierces the heavens.”

אֲשֶׁרִי *Psalm 145. Ashrei*, at the beginning of *Minḥa*, is an abridged form of the more extended *Pesukei DeZimra*, the Verses of Praise, of the morning service. It is a meditation prior to the Amida. The Amida is prayer in its purest form, and it requires *kavana*, a direction of the mind, a focusing of our thoughts. *Kavana* involves “clearing your mind of all extraneous thoughts, and seeing yourself as if you are standing before the Divine Presence. Therefore it is necessary to sit for a while before prayer in order to direct your mind, and then pray gently and pleadingly, not like one who prays as if he were carrying a burden which he is keen to unload and leave” (Maimonides,

טוֹב־יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
 יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבַרְכוּכָה:
 כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרַתְךָ יְדַבְּרוּ:
 לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרָתְךָ, וְכְבוֹד הַדָּר מַלְכוּתְךָ;
 מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:
 סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים:
 עֵינַיִךְ כָּל־אֵלֶיךָ יִשְׁבְּרוּ, וְאֶתְּהָ נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
 פּוֹתֵחַ אֶת־יְדֶיךָ, וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן:
 צְדִיק יְהוָה בְּכָל־דְּרָכָיו, וַחֲסִיד בְּכָל־מַעֲשָׂיו:
 קְרוֹב יְהוָה לְכָל־קֹדְאָיו, לְכָל־אֲשֶׁר יִקְרָאָהוּ בְּאַמַּת:
 רְצוֹן־יְרֵאָיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע, וְיוֹשִׁיעֵם:
 שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהַבָּיו, וְאֶת־כָּל־הַרְשָׁעִים יִשְׁמִיד:
 תְּהַלֵּל יְהוָה יוֹדֵבֶר פִּי, וַיְבָרֶךְ כָּל־בֶּשֶׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד:
 וַאֲנַחְנוּ נְבָרֶךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם, הַלְלוּיָהּ:

תהלים קטו

and His compassion extends to all His works. All Your works shall thank You, LORD, and Your devoted ones shall bless You. They shall talk of the glory of Your kingship, and speak of Your might. To make known to mankind His mighty deeds and the glorious majesty of His kingship. Your kingdom is an everlasting kingdom, and Your reign is for all generations. The LORD supports all who fall, and raises all who are bowed down. All raise their eyes to You in hope, and You give them their food in due season. You open Your hand, and satisfy every living thing with favor. The LORD is righteous in all His ways, and kind in all He does. The LORD is close to all who call on Him, to all who call on Him in truth. He fulfills the will of those who revere Him; He hears their cry and saves them. The LORD guards all who love Him, but all the wicked He will destroy. ▶ My mouth shall speak the praise of the LORD, and all creatures shall bless His holy name for ever and all time.

We will bless the LORD now and for ever. Halleluya!

Ps. 115

Laws of Prayer 4:16). *Ashrei* is the way we “sit for a while before prayer” in order to direct our mind (*Berakhot* 32b). Therefore, though it may be said standing or sitting, the custom is to say it sitting.

It consists of Psalm 145, chosen for three reasons: (1) It is an alphabetical acrostic, praising God with every letter of the alphabet (except *nun*, missing lest it refer to a verse that speaks about the fall, *nefila*, of Israel). (2) It contains the verse, “You open Your hand, and satisfy every living thing with favor,” regarded by the sages as one of the essential features of prayer, namely recognition of our complete dependence on God (*Berakhot* 4b). (3) As the psalm speaks of the joy and serenity of those who trust in God, it fulfills the requirement to pray joyfully (see Rashi, *Berakhot* 31a). Psalm 145 is also the only one of the 150 psalms to be called a psalm (*tehillah*) in its superscription.

Added to Psalm 145 are verses from other psalms: two at the beginning,

which include three times the word *Ashrei* (“happy”), the first word of the book of Psalms; and one at the end, which ends with *Halleluya*, the last word of the book of Psalms. Thus *Ashrei* is a miniature version of the book of Psalms as a whole.

Ashrei means “happy, blessed, fruitful, flourishing.” It refers not to a temporary emotional state but to a life as a whole. One who is *ashrei* does well and fares well, living uprightly and honestly, respected by those worthy of respect. The word is in the plural construct, literally “the happinesses of,” as if to say that happiness is not one thing but a harmonious blend of many things that make up a good life. Psalm 1 gives a vivid picture of such a life:

Happy is one who does not walk in step with the wicked, or stand in the place of sinners, or sit in the company of mockers, but whose delight is in the Torah of the LORD, and who meditates on His Torah day and night. He is like a tree planted by streams of water that yields its fruit in season and whose leaf does not wither – whatever he does prospers. (Verses 1–3)

חצי קדיש

ש"ץ: יתגדל ויתקדש שְׁמֵהּ רַבָּא (קהל: אָמֵן)
 בְּעֵלְמָא דִּי בְרָא כְרְעוּתָהּ
 וַיְמַלִּיךְ מַלְכוּתָהּ
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֵגְלָא וּבְזִמְנָן קָרִיב, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)
 קהל וש"ץ: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.
 ש"ץ: יתברך וישתבח ויתפאר ויתרומם ויתנשא
 ויתהדר ויתעלה ויתהלל
 שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא (קהל: בְּרִיךְ הוּא)
 לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחַתָּא וְנַחֲמַתָּא
 דְאָמִירֵן בְּעֵלְמָא, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

עמידה

The following prayer, until קדמניות on page 29, is said silently, standing with feet together. If there is a *בנין*, the עמידה is repeated aloud by the שליח ציבור. Take three steps forward and at the points indicated by *, bend the knees at the first word, bow at the second, and stand straight before saying God's name.

דברים לב
 תהלים נא

כִּי שֵׁם יְהוָה אֶקְרָא, הִבּוּ גְדֵל לְאֱלֹהֵינוּ:
 אֲדַנִּי, שְׁפַתִּי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ:

אבות

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן

THE AFTERNOON AMIDA

The sages (*Berakhot* 26b) associated the afternoon Amida with Isaac, who “went out to meditate in the field toward evening” (Gen. 24:63). If Abraham

HALF KADDISH

Leader: יתגדל ויתקדש Magnified and sanctified may His great name be, in the world He created by His will. May He establish His kingdom in your lifetime and in your days, and in the lifetime of all the house of Israel, swiftly and soon – and say: Amen.

All: May His great name be blessed for ever and all time.

Leader: Blessed and praised, glorified and exalted, raised and honored, uplifted and lauded be the name of the Holy One, blessed be He, beyond any blessing, song, praise and consolation uttered in the world – and say: Amen.

THE AMIDA

The following prayer, until “in former years” on page 28, is said silently, standing with feet together. If there is a minyan, the Amida is repeated aloud by the Leader. Take three steps forward and at the points indicated by *, bend the knees at the first word, bow at the second, and stand straight before saying God's name.

When I proclaim the LORD's name, give glory to our God.
 O LORD, open my lips, so that my mouth may declare Your praise.

Deut. 32
 Ps. 51

PATRIARCHS

ברוך Blessed are You, LORD our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; the great, mighty and awesome God, God Most High,

represents the dawn of Jewish faith, and Jacob the nighttime of exile, Isaac represents the afternoon joining of past and future, the unspectacular heroism of Jewish continuity. We are each a link in the chain of generations, heirs

גּוֹמֵל חֲסָדִים טוֹבִים, וְקִנְהַ הַכֹּל
וְזוֹכֵר חֲסָדֵי אֲבוֹת
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אֲבֹרָהִם.

גבורות

אַתָּה גְּבוּר לְעוֹלָם, אֲדֹנָי
מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ

ארץ ישראל:

מוריד הטל

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָי.
מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ
מֶלֶךְ, מִמִּית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מַחְיֶה הַמֵּתִים.

When saying the Amidah silently, continue with אַתָּה קְדוֹשׁ on the next page.

of our ancestors, guardians of our children's future, remembering God in the midst of time and placing our destiny in His hands.

The Central Blessings. There are thirteen central blessings in the weekday Amidah and they are grouped into four sets of three: (1) personal spiritual requests: for knowledge, repentance and forgiveness, (2) personal material

who bestows acts of loving-kindness and creates all,
who remembers the loving-kindness of the fathers
and will bring a Redeemer to their children's children
for the sake of His name, in love.

King, Helper, Savior, Shield:

ᵛBlessed are You, LORD,
Shield of Abraham.

DIVINE MIGHT

אַתָּה גְּבוּר You are eternally mighty, LORD.
You give life to the dead
and have great power to save.

In Israel:

He causes the dew to fall.

He sustains the living with loving-kindness,
and with great compassion revives the dead.
He supports the fallen, heals the sick, sets captives free,
and keeps His faith with those who sleep in the dust.

Who is like You, Master of might,
and to whom can You be compared,
O King who brings death and gives life,
and makes salvation grow?

Faithful are You to revive the dead.

Blessed are You, LORD,
who revives the dead.

When saying the Amidah silently, continue with "You are holy" on the next page.

requests: for redemption, healing and prosperity, (3) collective material-political requests: for the ingathering of exiles, the restoration of sovereignty, and the removal of enemies, and (4) collective spiritual requests: for the righteous, the rebuilding of Jerusalem, and the restoration of the kingdom of David. The thirteenth blessing is all-embracing, asking God to hear and heed our prayer.

קדושה

During the חזרת הש"ץ, the following is said standing with feet together, rising on the toes at the words indicated by ^.

ישעיהו נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, בְּשָׁמַיִם וְעַל אֶרֶץ כְּתוּבָה עַל יַד נְבִיאֶיךָ. וְקָרָא זֶה אֶל־זֶה וְאָמַר

קְדוֹשׁ, יְקָדוֹשׁ, יְקָדוֹשׁ, יְהוָה צְבָאוֹת, מְלֵא כְּלֵה־אֲרָץ כְּבוֹדוֹ: לְעַמְתָּם בְּרוּךְ יֵאמְרוּ

יהוּדָאָה וְזוֹקָאֵל גּ אֲבִרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ: וּבְדַבְרֵי קְדֻשָּׁתְךָ פְתוּב לְאָמֵר

תהלים קמו יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר, הִלְלוּנָהּ:

לְדוֹר וָדוֹר נְגִיד גְּדֻלָּתְךָ, וּלְנִצְחָה נְצַחִים קְדֻשָּׁתְךָ נְקַדִּישׁ וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מְלֹךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

The אַתָּה חוֹנֵן continues with שליח ציבור below.

קדושת השם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה. בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

דעת

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאָנוּשׁ בִּינָה. חַנּוּנוֹ מֵאַתָּךְ דַּעַת בִּינָה וְהַשְׁכָּל. בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדַּעַת.

Knowledge, Repentance and Forgiveness. Note the sequence. First we pray for knowledge and understanding. Without these it is as if we

KEDUSHA

During the Leader's Repetition, the following is said standing with feet together, rising on the toes at the words indicated by ^.

Cong. then נְקַדֵּשׁ We will sanctify Your name on earth,
Leader: as they sanctify it in the highest heavens,
as is written by Your prophet,
“And they [the angels] call to one another saying:

Is. 6

Cong. then *Holy, *holy, *holy is the LORD of hosts;
Leader: the whole world is filled with His glory.”
Those facing them say “Blessed –”

Cong. then *“Blessed is the LORD’s glory from His place.”
Leader: And in Your holy Writings it is written thus:

Ezek. 3

Cong. then *“The LORD shall reign for ever. He is your God, Zion,
Leader: from generation to generation, Halleluya!”

Ps. 146

Leader: From generation to generation we will declare Your greatness,
and we will proclaim Your holiness for evermore.
Your praise, our God, shall not leave our mouth forever,
for You, God, are a great and holy King.
Blessed are You, LORD, the holy God.

The Leader continues with “You grace humanity” below.

HOLINESS

אַתָּה קָדוֹשׁ You are holy and Your name is holy,
and holy ones praise You daily, Selah!
Blessed are You, LORD,
the holy God.

KNOWLEDGE

אַתָּה חוֹנֵן You grace humanity with knowledge
and teach mortals understanding.
Grace us with the knowledge, understanding
and discernment that come from You.
Blessed are You, LORD,
who graciously grants knowledge.

תשובה

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרַתְךָ
 וְקִרְבֵנוּ מִלְּפָנֶיךָ לְעִבּוֹדְתְךָ
 וְהַחְזִירֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
 בְּרוּךְ אַתָּה יְהוָה, הַרוֹצֵה בְּתִשׁוּבָה.

סליחה

Strike the left side of the chest at °.

סִלַּח לָנוּ אֲבִינוּ בִּי ° חָטָאנוּ
 מַחֵל לָנוּ מִלְּפָנֶיךָ בִּי ° פָּשַׁעְנוּ
 בִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.
 בְּרוּךְ אַתָּה יְהוָה, חַנּוּן הַמְּרַבֵּה לְסִלַּח.

גאולה

רְאֵה בְּעֵינֵינוּ, וְרִיבָה רִיבֵנוּ
 וּגְאֹלֵנוּ מִהֲרָה לְמַעַן שְׁמִיךָ
 בִּי גּוֹאֵל חֲזַק אַתָּה.
 בְּרוּךְ אַתָּה יְהוָה, גּוֹאֵל יִשְׂרָאֵל.

רפואה

רְפָאנוּ יְהוָה וְנִרְפָּא
 הוֹשִׁיעֵנוּ וְנִשְׁעָה, בִּי תְהַלְתְּנוּ אַתָּה
 וְהֵעֵלָה רְפוּאָה שְׁלֵמָה לְכֹל מִבּוֹתֵינוּ

travel blind. Judaism is a religion of emotion, but emotion instructed by the mind. Second, understanding should lead us not to intellectual arrogance

REPENTANCE

הַשִּׁיבֵנוּ Bring us back, our Father, to Your Torah.
 Draw us near, our King, to Your service.
 Lead us back to You in perfect repentance.
 Blessed are You, LORD,
 who desires repentance.

FORGIVENESS

Strike the left side of the chest at °.

סִלַּח לָנוּ Forgive us, our Father, for we have °sinned.
 Pardon us, our King, for we have °transgressed;
 for You pardon and forgive.
 Blessed are You, LORD,
 the gracious One who repeatedly forgives.

REDEMPTION

רְאֵה Look on our affliction,
 plead our cause,
 and redeem us soon for Your name's sake,
 for You are a powerful Redeemer.
 Blessed are You, LORD,
 the Redeemer of Israel.

HEALING

רְפָאנוּ Heal us, LORD, and we shall be healed.
 Save us and we shall be saved,
 for You are our praise.
 Bring complete recovery for all our ailments,

but humility. Knowing how we should live, we come to realize how we fall short, and this brings us to repentance. Only then do we ask for forgiveness. We must put in the work of self-understanding and self-judgment before we can ask God to excuse our lapses.

The following prayer for a sick person may be said here:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּשַׁלַּח מִהֶרֶד רְפוּאָה שְׁלֵמָה
 מִן הַשָּׁמַיִם רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף לְחֹלִי/לְחֹלִיָּה *name of patient*
 בְּ/בֵן *mother's name* בְּתוֹךְ שְׂאֵר חֹלֵי יִשְׂרָאֵל.

כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמַן וְרַחֲמָן אַתָּה.
 בְּרוּךְ אַתָּה יְהוָה, רוֹפֵא חֹלֵי עַמּוֹ יִשְׂרָאֵל.

ברכת השנים

בְּרוּךְ עָלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת
 וְאֶת כָּל מִינֵי תְבוּאָתָה לְטוֹבָה
 וְתֵן בְּרָכָה עַל פְּנֵי הָאָדָמָה
 וְשַׁבְּעֵנוּ מִטוֹבָה
 וּבְרוּךְ שְׁנַתְנֵנוּ בְּשָׁנִים הַטּוֹבוֹת.
 בְּרוּךְ אַתָּה יְהוָה, מְבָרֵךְ הַשָּׁנִים.

קבוץ גלויות

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחִירוֹתֵנוּ
 וְשֵׂא נֶס לְקִבְּץ גְּלוּיֹתֵינוּ
 וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ.
 בְּרוּךְ אַתָּה יְהוָה, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

השבת המשפט

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָא שׁוֹנָה וְיִוַעֲצֵנוּ כְּבַתְּחִלָּה
 וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה
 וּמֶלֶךְ עָלֵינוּ אַתָּה יְהוָה לְבִדְךָ בַּחֶסֶד וּבְרַחֲמִים
 וְצִדְקָנוּ בְּמִשְׁפָּט.
 בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

The following prayer for a sick person may be said here:

May it be Your will, O LORD my God and God of my ancestors, that You speedily send a complete recovery from heaven, a healing of both soul and body, to the patient (*name*), son/daughter of (*mother's name*) among the other afflicted of Israel.

for You, God, King, are a faithful and compassionate Healer.
 Blessed are You, LORD,
 Healer of the sick of His people Israel.

PROSPERITY

בְּרוּךְ Bless this year for us, LORD our God,
 and all its types of produce for good.
 Grant blessing on the face of the earth,
 and from its goodness satisfy us,
 blessing our year as the best of years.
 Blessed are You, LORD,
 who blesses the years.

INGATHERING OF EXILES

תִּקַּע Sound the great shofar for our freedom,
 raise high the banner to gather our exiles,
 and gather us together
 from the four quarters of the earth.
 Blessed are You, LORD,
 who gathers the dispersed of His people Israel.

JUSTICE

הַשִּׁיבָה Restore our judges as at first,
 and our counselors as at the beginning,
 and remove from us sorrow and sighing.
 May You alone, LORD,
 reign over us with loving-kindness and compassion,
 and vindicate us in justice.
 Blessed are You, LORD,
 the King who loves righteousness and justice.

ברכת המינים
 וְלַמְלִשְׁיָנִים אֵל תְּהִי תִקְוָה
 וְכָל הָרָשָׁעָה פְּרָגַע תֵּאבֵד
 וְכָל אוֹיְבֵי עַמְךָ מְהֵרָה יִפְרְתוּ
 וְהַיָּדִים מְהֵרָה תַעֲקֹר וְתִשְׁבֵּר וְתִמְגֹר וְתִכְנַע
 בְּמִהְרָה בְיָמֵינוּ.
 בְּרוּךְ אַתָּה יְהוָה, שׁוֹבֵר אוֹיְבִים וּמְכַנְּעֵ זָדִים.

על הצדיקים
 עַל הַצְּדִיקִים וְעַל הַחֲסִידִים
 וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל
 וְעַל פְּלִיטַת סוֹפְרֵיהֶם
 וְעַל גְּרֵי הַצְּדָקָה, וְעַלֵינוּ
 יְהִמוּ רַחֲמֵיךָ יְהוָה אֱלֹהֵינוּ
 וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְךָ בְּאֵמֶת
 וְשִׁים חֶלְקֵנוּ עִמָּהֶם
 וְלַעוֹלָם לֹא נִבּוֹשׁ כִּי בְּךָ בִטָּחֵנוּ.
 בְּרוּךְ אַתָּה יְהוָה, מוֹשֵׁעַן וּמְבַטֵּחַ לַצְּדִיקִים.

בנין ירושלים
 וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב
 וְתִשְׁכֵּן בְּתוֹכָהּ כְּאֲשֶׁר דִּבַּרְתָּ
 וּבְנֵה אוֹתָהּ בְּקִרּוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם
 וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תִּבְנֶן.
 בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.

AGAINST INFORMERS

וְלַמְלִשְׁיָנִים For the slanderers let there be no hope,
 and may all wickedness perish in an instant.
 May all Your people's enemies swiftly be cut down.
 May You swiftly uproot, crush, cast down
 and humble the arrogant swiftly in our days.
 Blessed are You, LORD,
 who destroys enemies and humbles the arrogant.

THE RIGHTEOUS

עַל הַצְּדִיקִים To the righteous, the pious,
 the elders of Your people the house of Israel,
 the remnant of their scholars,
 the righteous converts, and to us,
 may Your compassion be aroused, LORD our God.
 Grant a good reward
 to all who sincerely trust in Your name.
 Set our lot with them,
 so that we may never be ashamed,
 for in You we trust.
 Blessed are You, LORD,
 who is the support and trust of the righteous.

REBUILDING JERUSALEM

וְלִירוּשָׁלַיִם To Jerusalem, Your city,
 may You return in compassion,
 and may You dwell in it as You promised.
 May You rebuild it rapidly in our days
 as an everlasting structure,
 and install within it soon the throne of David.
 Blessed are You, LORD,
 who builds Jerusalem.

משיח בן דוד
את צמח דוד עבדך מהרה תצמיח
וקרנו תרום בישועתך
כי לישועתך קוינו כל היום.
ברוך אתה יהוה, מצמיח קרן ישועה.

שומע תפלה
שמע קולנו יהוה אלהינו
חוס ורחם עלינו
וקבל ברחמים וברצון את תפלתנו
כי אל שומע תפלות ותחנונים אתה
ומלפניך מלפנו ריקם אל תשיבנו
כי אתה שומע תפלת עמך ישראל ברחמים.
ברוך אתה יהוה, שומע תפלה.

עבודה
רצה יהוה אלהינו בעמך ישראל, ובתפלתם
והשב את העבודה לדביר ביתך
ואשי ישראל ותפלתם באהבה תקבל ברצון
ותהי לרצון תמיד עבודת ישראל עמך.

Temple Service and Thanksgiving. “As the Jew recites *Retzeh* and beseeches God to accept his sacrifices, he is no longer praying in his local synagogue in Warsaw, Vilna or New York. He is suddenly transported to Jerusalem, and his prayer is transformed into an offering in the Temple. Rabbi Judah HaLevi (*Kuzari* 3:19) highlights that at this juncture in the Amida we are

KINGDOM OF DAVID

את צמח May the offshoot of Your servant David soon flower,
and may his pride be raised high by Your salvation,
for we wait for Your salvation all day.
Blessed are You, LORD,
who makes the glory of salvation flourish.

RESPONSE TO PRAYER

שמע קולנו Listen to our voice, LORD our God.
Spare us and have compassion on us,
and in compassion and favor accept our prayer,
for You, God, listen to prayers and pleas.
Do not turn us away, O our King,
empty-handed from Your presence,
for You listen with compassion
to the prayer of Your people Israel.
Blessed are You, LORD,
who listens to prayer.

TEMPLE SERVICE

רצה Find favor, LORD our God,
in Your people Israel and their prayer.
Restore the service to Your most holy House,
and accept in love and favor
the fire-offerings of Israel and their prayer.
May the service of Your people Israel
always find favor with You.

praying for the *Shekhina* to return to Jerusalem. We must therefore bow at *Modim* as if we were standing in the presence of the restored *Shekhina*.”
(Rabbi Joseph Soloveitchik)

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךְ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּיר שְׂבִינָתוֹ לְצִיּוֹן.

הודאה

Bow at the first five words.

*חזרת הש"ץ
the קהל says quietly:*

יְמוּדִים אֲנַחְנוּ לָךְ	יְמוּדִים אֲנַחְנוּ לָךְ
שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ	שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ
וְאֵלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.	וְאֵלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.
צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ	צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ
אַתָּה הוּא לְדוֹר וָדוֹר.	אַתָּה הוּא לְדוֹר וָדוֹר.
נֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ	נֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ	עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ
וְעַל נִסֶּיךָ שְׂבָבָל יוֹם עִמָּנוּ	וְעַל נִסֶּיךָ שְׂבָבָל יוֹם עִמָּנוּ
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָבָל עֵת	שְׂבָבָל עֵת
עָרַב וּבִקֵּר וְצִהְרִים.	עָרַב וּבִקֵּר וְצִהְרִים.
הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ	הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסְדֶיךָ	וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסְדֶיךָ
מֵעוֹלָם קִוִּינוּ לָךְ.	מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד.
וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלּוּ אֶת שְׁמֶךָ בְּאֵמֶת
הָאֵל יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

וְתַחֲזִינָה And may our eyes witness Your return
to Zion in compassion.

Blessed are You, LORD, who restores His Presence to Zion.

THANKSGIVING

Bow at the first nine words.

מוֹדִים We give thanks to You, for You are the LORD our God and God of our ancestors for ever and all time. You are the Rock of our lives, Shield of our salvation from generation to generation. We will thank You and declare Your praise for our lives, which are entrusted into Your hand; for our souls, which are placed in Your charge; for Your miracles which are with us every day; and for Your wonders and favors at all times, evening, morning and midday. You are good – for Your compassion never fails. You are compassionate – for Your loving-kindnesses never cease. We have always placed our hope in You.	<i>During the Leader's Repetition, the congregation says quietly:</i> מוֹדִים We give thanks to You, for You are the LORD our God and God of our ancestors, God of all flesh, who formed us and formed the universe. Blessings and thanks are due to Your great and holy name for giving us life and sustaining us. May You continue to give us life and sustain us; and may You gather our exiles to Your holy courts, to keep Your decrees, do Your will and serve You with a perfect heart, for it is for us to give You thanks. Blessed be God to whom thanksgiving is due.
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וְעַל כָּלֵם For all these things may Your name be blessed and exalted,
our King, continually, for ever and all time.

Let all that lives thank You, Selah! and praise Your name in truth,
God, our Savior and Help, Selah!

*Blessed are You, LORD, whose name is "the Good"
and to whom thanks are due.

ברכת שלום
 שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׂים לְעוֹלָם
 כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם.
 וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל
 בְּכָל יֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.
 בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

*The following verse concludes the ש"ץ's repetition of the Amida.
 Some also say it here as part of the silent Amida.*

יְהִיו לְרֵצוֹן אֲמֵרֵי־פִי וְהִגִּיז לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי:

תהלים יט

ברכות יז.

אֱלֹהֵי

נִצֹר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מְרָמָה
 וְלִמְקַלְלֵי נַפְשִׁי תוֹדִים, וְנַפְשִׁי כְּעָפָר לְכָל תְּהִיָּה.
 פִּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי.
 וְכָל הַחוֹשְׁבִים עָלַי רָעָה
 מְהֵרָה הִפֹּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם.
 עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יִמְיֶנְךָ
 עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ.
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי:
 יְהִיו לְרֵצוֹן אֲמֵרֵי־פִי וְהִגִּיז לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי:

תהלים ס

תהלים יט

Bow, take three steps back, then bow, first left, then right, then center, while saying:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו
 הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 שִׁיבְנָה בֵּית הַמִּקְדָּשׁ בְּמְהֵרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ
 וְשֵׁם נִעְבְּדְךָ בִּירוּשָׁלַיִם בְּיָמֵינוּ וּבְשָׁנִים קְדָמֵנוּ.
 וְעֲרָבָה לִיהוָה מְנַחַת יְהוּדָה וִירוּשָׁלַיִם בְּיָמֵינוּ וּבְשָׁנִים קְדָמֵנוּ:

מלאכי ג

PEACE

שְׁלוֹם רַב Grant great peace to Your people Israel for ever,
 for You are the sovereign LORD of all peace;
 and may it be good in Your eyes
 to bless Your people Israel
 at every time, at every hour, with Your peace.
 Blessed are You, LORD, who blesses His people Israel with peace.

*The following verse concludes the Leader's Repetition of the Amida.
 Some also say it here as part of the silent Amida.*

May the words of my mouth and the meditation of my heart
 find favor before You, LORD, my Rock and Redeemer.

Ps. 19

אֱלֹהֵי My God,

guard my tongue from evil and my lips from deceitful speech.
 To those who curse me, let my soul be silent;
 may my soul be to all like the dust.
 Open my heart to Your Torah and let my soul
 pursue Your commandments. As for all who plan evil against me,
 swiftly thwart their counsel and frustrate their plans.
 Act for the sake of Your name; act for the sake of Your right hand;
 act for the sake of Your holiness; act for the sake of Your Torah.
 That Your beloved ones may be delivered,
 save with Your right hand and answer me.
 May the words of my mouth and the meditation of my heart
 find favor before You, LORD, my Rock and Redeemer.

Berakhot
17a

Ps. 60

Ps. 19

Bow, take three steps back, then bow, first left, then right, then center, while saying:

May He who makes peace in His high places,
 make peace for us and all Israel – and say: Amen.

יְהִי רָצוֹן May it be Your will, LORD our God and God of our ancestors,
 that the Temple be rebuilt speedily in our days,
 and grant us a share in Your Torah.
 And there we will serve You with reverence,
 as in the days of old and as in former years.
 Then the offering of Judah and Jerusalem will be pleasing to the LORD
 as in the days of old and as in former years.

Mal. 3

קדיש שלם

ש"ץ: יתגדל ויתקדש שְׁמֵהּ רַבָּא (קהל: אָמֵן)

בְּעֲלָמָא דִּי בְּרָא כְרֵעִיתָהּ

וַיִּמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

בְּעֲגָלָא וּבְזִמְנָא קָרִיב

וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

קהל וש"ץ: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עַלְמֵינָא.

ש"ץ: יתברך וישתבח ויתפאר

ויתרום ויתנשא ויתהדר ויתעלה ויתהלל

שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא (קהל: בְּרִיךְ הוּא)

לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא

דְאִמְרוּן בְּעֲלָמָא

וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

תתקבל צלותהון ובעויתהון דְכָל יִשְׂרָאֵל

קָדָם אַבּוּהוֹן דִּי בְּשַׁמַּיָּא

וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא

וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל

וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

Bow, take three steps back, as if taking leave of the Divine Presence, then bow, first left, then right, then center, while saying:

עֵשָׂה שְׁלוֹם בְּמְרוֹמָיו

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל

וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

FULL KADDISH

Leader: יתגדל Magnified and sanctified
may His great name be,
in the world He created by His will.
May He establish His kingdom
in your lifetime and in your days,
and in the lifetime of all the house of Israel,
swiftly and soon –
and say: Amen.

All: May His great name be blessed
for ever and all time.

Leader: Blessed and praised,
glorified and exalted,
raised and honored,
uplifted and lauded be
the name of the Holy One,
blessed be He,
beyond any blessing,
song, praise and consolation
uttered in the world –
and say: Amen.

May the prayers and pleas of all Israel
be accepted by their Father in heaven –
and say: Amen.

May there be great peace from heaven,
and life for us and all Israel –
and say: Amen.

Bow, take three steps back, as if taking leave of the Divine Presence, then bow, first left, then right, then center, while saying:

May He who makes peace in His high places,
make peace for us and all Israel –
and say: Amen.

Stand while saying עלינו. Bow at *.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
 לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
 שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת
 וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה
 שְׁלֹא שָׁם חִלְקֵנוּ כְּהֵם וְגוֹרְלֵנוּ כְּכֹל הַמּוֹנִם.
 (שֵׁיהֶם מִשְׁתַּחֲוִים לְהֶבֶל וְרִיק
 וּמִתְפַּלְלִים אֶל אֵל לֹא יוֹשִׁיעַ.)
 וְאַנְחָנוּ בְּזָרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
 לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא
 שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ
 וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל
 וְשׂוֹכֵנֵת עִזּוֹ בְּגַבְהֵי מְרוֹמִים.
 הוּא אֱלֹהֵינוּ, אֵין עוֹד.
 אֵמֶת מִלְּפָנָיו, אָפֶס זִוְלָתוֹ
 כְּכַתּוּב בְּתוֹרָתוֹ
 וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לִבְבֶךָ
 כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת
 אֵין עוֹד:

דברים ד

ALEINU

Aleinu, one of Judaism's great affirmations of faith, is an ancient prayer, originally composed as the prelude to *Malkhiyot*, the verses relating to God's kingship in the Musaf Amida of Rosh HaShana. Only in the twelfth century did it begin to be said daily at the conclusion of each service.

Stand while saying Aleinu. Bow at *.

עֲלֵינוּ It is our duty to praise the Master of all,
 and ascribe greatness to the Author of creation,
 who has not made us like the nations of the lands
 nor placed us like the families of the earth;
 who has not made our portion like theirs,
 nor our destiny like all their multitudes.
 (For they worship vanity and emptiness,
 and pray to a god who cannot save.)
 *But we bow in worship
 and thank the Supreme King of kings,
 the Holy One, blessed be He,
 who extends the heavens and establishes the earth,
 whose throne of glory is in the heavens above,
 and whose power's Presence is in the highest of heights.
 He is our God; there is no other.
 Truly He is our King, there is none else,
 as it is written in His Torah:
 "You shall know and take to heart this day
 that the LORD is God,
 in heaven above and on earth below.
 There is no other."

Deut. 4

Note the contrast between the first and second paragraphs. The first is a statement of Jewish particularity. We thank God for the uniqueness of the Jewish people and its vocation. We are different. It is not our highest aspiration to be like everyone else. We have been singled out for a sacred mission, to be God's ambassadors, His witnesses, part of a nation that in itself testifies to something larger than itself, to a divine presence in history.

The second paragraph is a no less emphatic prayer for universality, for the day when all humanity will recognize the sovereignty of God. All humans are in God's image, part of God's world, heirs to God's covenant with Noah,

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ
 לְרֵאוֹת מְהֵרָה בַּתְּפִאֲרֹת עֲדֶךָ
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
 וְהַאֲלִילִים כָּרוֹת יִכְרְתוּן
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁדְי.
 וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ
 לְהִפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אָרֶץ.
 יִפְּיִרוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל
 כִּי לָךְ תִּכְרַע כָּל בְּרוּךְ, תִּשָּׁבַע כָּל לָשׁוֹן.
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ
 וְלִכְבוֹד שִׁמְךָ יִקְרֹוּ יִתְּנוּ
 וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.
 כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד
 כְּפִתּוֹב בַּתּוֹרָתְךָ
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:
 וְנֹאמַר, וְהָיָה יְהוָה לְמֹלֶךְ עַל-כָּל-הָאָרֶץ
 בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:
 Some add:
 אֲלֹהֵינוּ מִפְּחָד פְּתָאֵם וּמִשָּׂאת רְשָׁעִים כִּי תִבֵּא:
 עֲצֹנָה עֲצֹנָה וְתִפְרֹךְ, דְּבִרּוֹ דְּבִרּוֹ וְלֹא יִקּוּם, כִּי עֲמַנּוּ אֵל:
 וְעַד-זְקֵנָה אֲנִי הוּא, וְעַד-שִׁיבָה אֲנִי אֶסְבֵּל
 אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא וְאֲנִי אֶסְבֵּל וְאֲמַלֵּט:

שמות טו

זכריה יד

משלי ג

ישעיה ח

ישעיה מו

and in the future, as polytheism and atheism reveal themselves to be empty creeds, all humanity will turn to the One God.

Therefore, we place our hope in You, LORD our God,
 that we may soon see the glory of Your power,
 when You will remove abominations from the earth,
 and idols will be utterly destroyed,
 when the world will be perfected
 under the sovereignty of the Almighty,
 when all humanity will call on Your name,
 to turn all the earth's wicked toward You.
 All the world's inhabitants will realize and know
 that to You every knee must bow
 and every tongue swear loyalty.
 Before You, LORD our God,
 they will kneel and bow down
 and give honor to Your glorious name.
 They will all accept the yoke of Your kingdom,
 and You will reign over them soon and for ever.
 For the kingdom is Yours,
 and to all eternity You will reign in glory,
 as it is written in Your Torah:

“The LORD will reign for ever and ever.”

Ex. 15

► And it is said:

“Then the LORD shall be King over all the earth;
 on that day the LORD shall be One and His name One.”

Zech. 14

Some add:

Have no fear of sudden terror or of the ruin when it overtakes the wicked.
 Devise your strategy, but it will be thwarted; propose your plan,
 but it will not stand, for God is with us.
 When you grow old, I will still be the same.
 When your hair turns gray, I will still carry you.
 I made you, I will bear you, I will carry you, and I will rescue you.

Prov. 3

Is. 8

Is. 46

There is no contradiction between particularity and universality. Only by being what we uniquely are, do we contribute to humanity as a whole what only we can give.

קדיש יתום

The following prayer, said by mourners, requires the presence of a minyan.
A transliteration can be found on page 779.

אבל: יתגדל ויתקדש שְׁמֵהּ רַבָּא (קהל: אָמֵן)
 בְּעֲלָמָא דִּי בְּרָא כְרַעֲוִיתָהּ
 וַיִּמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֲגָלָא וּבְזִמְנוֹן קָרִיב, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)
 קהל: וְיֵהָא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.
 אבל: וַיְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
 וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא (קהל: בְּרִיךְ הוּא)
 לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא
 דְאִמְרוּן בְּעֲלָמָא, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)
 וְיֵהָא שְׁלָמָא רַבָּא מִן שְׁמֵיָא
 וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

Bow, take three steps back, as if taking leave of the Divine Presence,
then bow, first left, then right, then center, while saying:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו
 הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

MOURNER'S KADDISH

We bring credit to the memory of the dead by doing acts that confer merit on the living. This especially applies to the saying of Kaddish, since it causes the congregation to praise God by saying, "May His great name be blessed for ever and all time." According to the Talmud, whenever Jews enter a

MOURNER'S KADDISH

The following prayer, said by mourners, requires the presence of a minyan.
A transliteration can be found on page 779.

Mourner: יתגדל ויתקדש Magnified and sanctified
 may His great name be,
 in the world He created by His will.
 May He establish His kingdom
 in your lifetime and in your days,
 and in the lifetime of all the house of Israel,
 swiftly and soon – and say: Amen.

All: May His great name be blessed
 for ever and all time.

Mourner: Blessed and praised,
 glorified and exalted,
 raised and honored,
 uplifted and lauded
 be the name of the Holy One, blessed be He,
 beyond any blessing,
 song, praise and consolation
 uttered in the world – and say: Amen.

May there be great peace from heaven,
 and life for us and all Israel – and say: Amen.

Bow, take three steps back, as if taking leave of the Divine Presence,
then bow, first left, then right, then center, while saying:

May He who makes peace in His high places,
 make peace for us and all Israel – and say: Amen.

synagogue or a house of study and say "May His great name be blessed," the Holy One, blessed be He, nods His head and says: "Happy is the King who is thus praised in this house" (*Berakhot* 3a). Note that Kaddish speaks neither of death nor of the past. It speaks about the future and about peace. We honor the dead by the way we live. We honor the past by the future we create.

ערב יום טוב

קבלת שבת

On weekdays, בעריב begins on page 47.

On the second night of טוב, יום טוב, if also שבת, begin here:

תהלים צב

מְזֹמֹר שִׁיר לַיּוֹם הַשַּׁבָּת:
טוֹב לְהַדוֹת לַיהוָה, וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ:
לְהַגִּיד בַּבֶּקֶר חַסְדְּךָ, וְאִמּוֹנָתְךָ בַּלַּיְלוֹת:
עַל־עֶשְׂוֹר וְעַל־נֶבֶל, עַל־יְהוָה בְּכִנּוֹר:
כִּי שָׂמַחְתָּנִי יְהוָה בַּפִּעֲלָךְ, בְּמַעֲשֵׂי יָדֶיךָ אֲדַנֵּן:
מִה־גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה, מְאֹד עָמְקוּ מִחֻשְׁבֹּתֶיךָ:
אִישׁ־בְּעַד לֹא יָדַע, וּכְסִיל לֹא־יִבִין אֶת־זֹאת:
כַּפֶּרֶחַ רְשָׁעִים כִּמוֹ עֵשֶׂב, וַיִּצְיָצוּ כָּל־פְּעֵלֵי אֲוֶן
לְהַשְׁמָדֵם עַד־עַד:
וְאַתָּה מְרוֹם לְעֵלָם יְהוָה:

KABBALAT SHABBAT / WELCOMING SHABBAT

Our normal service for Kabbalat Shabbat dates back to the sixteenth century and the circle of Jewish mystics in Safed. However, the custom of saying psalms 92 and 93, respectively the psalms for Shabbat and for Friday – the day the first humans were created – goes back many centuries before this. Therefore, when Yom Tov or Ḥol HaMo'ed falls on Shabbat, we say only these psalms, regarded as more obligatory than the other psalms and the song “Come my beloved” (*Pri Megadim* 488:1).

מְזֹמֹר שִׁיר *Psalm 92*. The superscription, “A psalm. A song for the Sabbath day” is part of the psalm itself, testifying to the antiquity of the custom of saying it on Shabbat as part of the Temple service. The connection between it and Shabbat is not immediately clear. The explanation is that there are three

Erev Yom Tov

KABBALAT SHABBAT

On weekdays, Ma'ariv begins on page 46.

On the second night of Yom Tov, if also Shabbat, begin here:

Ps. 92

מְזֹמֹר A psalm. A song for the Sabbath day.
It is good to thank the LORD
and sing psalms to Your name, Most High –
to tell of Your loving-kindness in the morning
and Your faithfulness at night,
to the music of the ten-stringed lyre and the melody of the harp.
For You have made me rejoice by Your work, O LORD;
I sing for joy at the deeds of Your hands.
How great are Your deeds, LORD,
and how very deep Your thoughts.
A boor cannot know, nor can a fool understand,
that though the wicked spring up like grass
and all evildoers flourish,
it is only that they may be destroyed for ever.
But You, LORD, are eternally exalted.

dimensions of Shabbat (that is why on a regular Shabbat the Amidah prayers for evening, morning, and afternoon are different, a phenomenon unique to Shabbat). There is the Shabbat of the past – Shabbat as a memorial of creation. There is the Shabbat of the present – the Shabbat of revelation when, resting from work, we encounter the divine presence more acutely than at other times, and we read the Torah, itself the record of revelation. And there is the Shabbat of the future, the Messianic Age, when all of humanity will acknowledge the One God, and peace will reign. It is this Shabbat of the future to which the psalm is dedicated. People will then look back on the history of suffering that humans have caused one another, and see clearly how, though the wicked flourished briefly “like grass,” in the long run justice prevailed. “A fool cannot understand” that evil, however invulnerable it seems at the time,

כִּי הִנֵּה אֹיְבֵיךָ יְהוָה, כִּי־הִנֵּה אֹיְבֵיךָ יֹאבְדוּ
יִתְפָּרְדוּ כָּל־פְּעֵלֵי אָוֶן:

וְהִתְרַם כְּרָאִים קִרְנִי, בִּלְתִּי בְשֶׁמֶן רֵעָנָן:

וְתִבְטַט עֵינַי בְּשׂוֹרֵי, בְּקָמִים עָלַי מִרְעִים תִּשְׁמַעְנָה אָזְנֵי:

צְדִיק כַּתְמָר יִפְרַח, כְּאַרְז בַּלְבָּנוֹן יִשְׁגָּה:

שְׁתוּלִים בְּבֵית יְהוָה, בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:

עוֹד יִנּוּבוֹן בְּשִׁיבָה, דְּשִׁנִּים וְרֵעֲנָנִים יִהְיוּ:

לְהַגִּיד כִּי־יֵשֶׁר יְהוָה, צוּרֵי, וְלֹא־עוֹלָתָה בּוֹ:

יְהוָה מֶלֶךְ, גֵּאוֹת לְבִשׁ

לְבִשׁ יְהוָה עֵז הַתְּאֵזֶר, אֶרֶץ־תְּבוּן תִּיבֵל בַּל־תִּמּוֹט:

נָכוֹן כְּסֵאֲךָ מֵאֵז, מֵעוֹלָם אָתָּה:

נִשְׂאוּ נְהָרוֹת יְהוָה, נִשְׂאוּ נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּכָפָם:

מִקְלוֹת מַיִם רַבִּים, אֲדִירִים מִשְׁבְּרֵי־יָם, אֲדִיר בְּמָרוֹם יְהוָה:

עֲדִיתִךָ נֶאֱמְנוּ מֵאֵד, לְבִיתֶךָ נֶאֱוָה־קִדְשׁ, יְהוָה לְאֹרֶךְ יָמִים:

תהלים צג

has a short life-span. It never wins the final victory. The psalm ends with a vindication of God's justice.

Like a palm tree... a cedar. The difference between a date palm and a cedar is that we benefit from the palm tree while it is alive: we eat its fruit, we sit in its shade. A cedar is used for its wood. Only when a cedar is cut down do we realize how tall it was. With the righteous, both of these are true. While they live, we enjoy their presence: we eat the fruit of their wisdom, we sit in the shade of their presence. When they are cut down and are no longer with us, only then do we realize their true stature.

Psalm 93. The LORD reigns. This psalm is, among other things, a polemic against the world of myth. In many ancient myths there was a struggle between the god of order and the forces of chaos, represented by the god or

For behold Your enemies, LORD, behold Your enemies will perish; all evildoers will be scattered.

You have raised my pride like that of a wild ox;

I am anointed with fresh oil.

My eyes shall look in triumph on my adversaries,

my ears shall hear the downfall of the wicked who rise against me.

▶ The righteous will flourish like a palm tree

and grow tall like a cedar in Lebanon.

Planted in the LORD's House,

blossoming in our God's courtyards,

they will still bear fruit in old age, and stay vigorous and fresh,

proclaiming that the LORD is upright:

He is my Rock, in whom there is no wrong.

The LORD reigns. He is robed in majesty.

The LORD is robed, girded with strength.

The world is firmly established; it cannot be moved.

Your throne stands firm as of old; You are eternal.

Rivers lift up, LORD, rivers lift up their voice,

rivers lift up their crashing waves.

▶ Mightier than the noise of many waters,

than the mighty waves of the sea is the LORD on high.

Your testimonies are very sure;

holiness adorns Your House, LORD, for evermore.

Ps. 93

goddess of the primordial sea. Not so, says the psalm. The waters may roar but God is supreme over all. The universe is the result of a single creative Intelligence; therefore struggle and combat are not written into its script. Faith is the ability to hear the music beneath the noise, the order beneath the seeming chaos.

Rivers lift up. The repetitions in this verse, and the rhythms of the next, capture in sound the rolling of mighty waves, culminating in the magnificent, "LORD on high," the great affirmation ringing out above the sound of the sea.

קדיש יתום

The following prayer, said by mourners, requires the presence of a minyan.
A transliteration can be found on page 779.

אבל: יתגדל ויתקדש שְׁמֵהּ רַבָּא (קהל: אָמֵן)
 בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ
 וַיִּמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֵגְלָא וּבְזִמְן קָרִיב
 וְאַמְרוּ אָמֵן. (קהל: אָמֵן)
 קהל: וְיָהּ אֱלֹהֵי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עַלְמֵיָא.
 אבל: יתְבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
 וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
 שְׁמֵהּ דְקָדְשָׁא בְרִיךְ הוּא (קהל: בְּרִיךְ הוּא)
 לְעֵלְא מִן כָּל בְּרֻכְתָּא וְשִׁירְתָּא
 תְּשַׁבַּחְתָּא וְנַחֲמְתָּא
 דְאַמְרִין בְּעֵלְמָא
 וְאַמְרוּ אָמֵן. (קהל: אָמֵן)
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא
 וְחַיִּים, עֲלִינוּ וְעַל כָּל יִשְׂרָאֵל
 וְאַמְרוּ אָמֵן. (קהל: אָמֵן)

Bow, take three steps back, as if taking leave of the Divine Presence,
then bow, first left, then right, then center, while saying:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו
 הוּא יַעֲשֵׂה שְׁלוֹם עֲלִינוּ וְעַל כָּל יִשְׂרָאֵל
 וְאַמְרוּ אָמֵן. (קהל: אָמֵן)

MOURNER'S KADDISH

The following prayer, said by mourners, requires the presence of a minyan.
A transliteration can be found on page 779.

Mourner: יתגדל Magnified and sanctified
 may His great name be,
 in the world He created by His will.
 May He establish His kingdom
 in your lifetime and in your days,
 and in the lifetime of all the house of Israel,
 swiftly and soon –
 and say: Amen.

All: May His great name be blessed
 for ever and all time.

Mourner: Blessed and praised,
 glorified and exalted,
 raised and honored,
 uplifted and lauded
 be the name of the Holy One,
 blessed be He,
 beyond any blessing, song,
 praise and consolation
 uttered in the world –
 and say: Amen.

May there be great peace from heaven,
 and life for us and all Israel –
 and say: Amen.

Bow, take three steps back, as if taking leave of the Divine Presence,
then bow, first left, then right, then center, while saying:

May He who makes peace in His high places,
 make peace for us and all Israel –
 and say: Amen.

מַעֲרִיב לְיוֹם טוֹב

קְרִיאַת שְׁמַע וּבְרֻכּוֹתֶיהָ

The Leader says the following, bowing at בְּרַכּוּ, standing straight at ה'.
The congregation, followed by the Leader, responds, bowing at בְּרִינָה, standing straight at ה'.

שִׁיר: **בְּרַכּוּ**
ד :

אֶת יְהוָה הַמְּבָרָךְ.

קְהֵל: בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

שִׁיר: בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

On weekdays, some congregations follow the ancient custom of saying piyutim here.

The piyutim for מעֲרִיב, commonly known as מעֲרֻבוֹת, are interwoven in the blessings of the שְׁמַע.

For מעֲרֻבוֹת for the first night of שְׁבוּעוֹת, turn to page 95;
for מעֲרֻבוֹת for the second night of שְׁבוּעוֹת, turn to page 113.

EVENING SERVICE

Ma'ariv is the prayer associated with Jacob, the man whose greatest encounters with God were at night. At night he had a vision, symbolic of prayer itself, of a ladder stretching from earth to heaven. Awakening from that vision he gave the most profound description of the effect of prayer: "Surely God was in this place and I did not know it" (Gen. 28:16). At night he wrestled with an angel and was given the name Israel, one who "struggles with God and with men and prevails" (Gen. 32:28).

Judaism has known its dawns, its ages of new hope, associated with Abraham. It has known the full brightness of day, its ages of peace and continuity, associated with Isaac's life after the binding. But it has also known its nights. Night is when we take with us the spirit of Jacob, a man who knew fear but was never defeated by it.

Ma'ariv for Yom Tov

BLESSINGS OF THE SHEMA

The Leader says the following, bowing at "Bless," standing straight at "the LORD." The congregation, followed by the Leader, responds, bowing at "Bless," standing straight at "the LORD."

Leader: **BLESS**
the LORD, the blessed One.

Congregation: Bless the LORD, the blessed One,
for ever and all time.

Leader: Bless the LORD, the blessed One,
for ever and all time.

On weekdays, some congregations follow the ancient custom of saying piyutim here.

The piyutim for Ma'ariv, commonly known as Ma'aravot, are interwoven in the blessings of the Shema.

For Ma'aravot for the first night of Shavuot, turn to page 94;
for Ma'aravot for the second night of Shavuot, turn to page 112.

בְּרַכּוּ אֶת יְהוָה Bless the LORD. A call by the leader of prayer to the community to join him in praising God, in the spirit of the verse, "Magnify the LORD with me, and let us exalt His name together" (Ps. 34:4). This is a formal summons to public prayer in the presence of a *minyan*.

בְּרַכּוּ Bless. We do not bless God; God blesses us. To speak of blessing God as we do in this prayer means (1) we acknowledge Him as the source of all our blessings, (2) we humble ourselves in this acknowledgment, (3) we seek to be vehicles of His blessings by creating the space for them to fill. That space – humility, self effacement, an opening of the soul to the presence of God – is what we seek to achieve in prayer.

We bow, some bending the knee, when we say the word *Barekhu*. The Hebrew word for "knee" is *berekh*. The word for a pool or reservoir of water is *berekha*. Common to them all is a sense of downward movement – of genuflection in the case of the body, of water from a spring to a pool, and of

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עֶרְבִים
 בְּחַכְמָה פּוֹתַח שְׁעָרִים
 וּבִתְבוּנָה מְשַׁנֵּה עֵתִים וּמַחְלִיף אֶת הַזְּמַנִּים
 וּמַסְדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנוֹ.
 בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי הַשֶּׁשׁ וְחֹשֶׁךְ מִפְּנֵי אוֹר
 וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה
 וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה
 יְהוָה צְבָאוֹת שְׁמוֹ.
 אֵל חַי וְקַיִם תָּמִיד, יְמַלֵּךְ עָלֵינוּ לְעוֹלָם וָעֶד.
 בְּרוּךְ אַתָּה יְהוָה, הַמַּעְרִיב עֶרְבִים.

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת
 תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדָּת
 עַל כֵּן יְהוָה אֱלֹהֵינוּ בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶיךָ
 וְנִשְׁמַח בְּדַבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד
 כִּי הֵם חַיֵּינוּ וְאוֹרְךָ יְמֵינוּ, וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה.

blessing flowing from heaven to earth as we align ourselves with its energies,
 moving from self-sufficiency and pride to humility in the face of the Infinite.

THE BLESSINGS OF THE SHEMA

The blessings that surround the Shema, evening and morning, are a precisely articulated summary of the three basic elements of Jewish faith: *creation, revelation* and *redemption*. Creation: God is the Author of the universe, Architect of the cosmos. Revelation: God has revealed Himself to us in the form of His word, the Torah, the text of our covenant with Him and our constitution as a holy nation. Redemption: God's interventions in history, as when He

בְּרוּךְ Blessed are You, LORD our God, King of the Universe,
 who by His word brings on evenings,
 by His wisdom opens the gates of heaven,
 with understanding makes time change and the seasons rotate,
 and by His will orders the stars in their constellations in the sky.

- He creates day and night,
rolling away the light before the darkness,
and darkness before the light.
- ▶ He makes the day pass and brings on night,
distinguishing day from night:
the LORD of hosts is His name.
May the living and forever enduring God rule over us for all time.
Blessed are You, LORD, who brings on evenings.

אֶהְבֵּת עוֹלָם With everlasting love
 have You loved Your people, the house of Israel.
 You have taught us Torah and commandments,
 decrees and laws of justice.

- Therefore, LORD our God, when we lie down and when we rise up
we will speak of Your decrees, rejoicing in the words of Your Torah
and Your commandments for ever.
- ▶ For they are our life and the length of our days;
on them will we meditate day and night.

brought our ancestors from slavery to freedom. These paragraphs are directed
 to these three ways through which we come to know God: the wonders of
 the natural universe, the teachings of the Torah, and the miracles of Jewish
 history.

The Siddur and Mahzor are the supreme expressions of Jewish faith. For
 the most part Jews did not write books of theology; they wrote prayers. In
 Judaism we do not speak *about* God; we speak *to* God. We do not *discuss*
 faith; we *express* faith. Faith is our relationship with God made articulate in
 the words of prayer.

אֶהְבֵּת עוֹלָם *With everlasting love.* Of all the ways in which God has made Him-

וְאַהֲבַתְךָ אֶל תְּסִיר מִמֶּנּוּ לְעוֹלָמִים.
בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵי יִשְׂרָאֵל.

The Shema must be said with intense concentration.

When not with a minyan, say:

אֵל מֶלֶךְ נֹאמֵן

The following verse should be said aloud, while covering the eyes with the right hand:

דברים 1: שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד. Quietly

דברים 1: וְאַהֲבַתְךָ אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מִצְוֶה הַיּוֹם, עַל-לִבְבְּךָ:

self known to us, the one that is central is revelation: God’s word as recorded in Torah. The history of the Jewish mind is the story of a love affair between a people and a book. Heinrich Heine called the Torah “the portable homeland of the Jew.” Wherever Jews went they took Torah with them. Where Torah study was strong Jewish life was strong. This paragraph expresses that love.

On Shavuot in particular it is worth noting how deeply Judaism rejects the opposition between “law” and “love,” as if these were two different ways of serving God. They are not. They go hand-in-hand. Law without love is harsh, but love without law leads to favoritism, rivalry and conflict. God reveals Himself to humanity in general, Israel in particular, in the form of law because only law, given, received and observed in love, reconciles the fundamental tension of the human condition, between freedom and order. The violence and chaos of the generation of the Flood represents freedom without order. Oppressive empires such as the Egypt of the Pharaohs represent order without freedom. Law alone, engraved on the heart and practiced until it becomes instinctual, reconciles the two: “I will walk in freedom for I have sought out Your precepts” (Ps. 119:45).

שמע ישראל Listen, Israel. Since God’s primary revelation is through words, the highest religious act is the act of listening – creating a silence in the soul in which we hear the call of God.

May You never take away Your love from us.
Blessed are You, LORD, who loves His people Israel.

The Shema must be said with intense concentration.

When not with a minyan, say:

God, faithful King!

The following verse should be said aloud, while covering the eyes with the right hand:

Listen, Israel: the LORD is our God,
the LORD is One.

Deut. 6

Quietly: Blessed be the name of His glorious kingdom for ever and all time.

Love the LORD your God with all your heart, with all your soul, and with all your might. These words which I command you

Deut. 6

The LORD is our God. He alone is our ultimate Sovereign. To be a Jew is to be a citizen in the republic of faith under the sovereignty of God.

The LORD is One. An ultimate unity pervades the diversity of the world. The universe is the expression of a single creative intelligence; therefore its natural state is harmony. We believe that ultimately all humanity will acknowledge the unity of God. Then and only then, will harmony prevail in the affairs of humankind.

Blessed be the name. This was the response of the congregation in the Temple when the officiating priest recited the first verse of the Shema (the equivalent of our “Amen”). Though we continue to say it in memory of the Temple, we now say it quietly on account of the Temple’s destruction and because it is not part of the biblical text (Pesahim 56a).

Love the LORD your God. Judaism was the world’s first civilization to place love at the heart of the moral universe. Not abstract or dispassionate love, but “with all your heart, with all your soul, and with all your might,” meaning: with the totality of your being, emotion, intellect and will. Love begets love; love reciprocates love; our love for God is the response to God’s love for us.

On your heart. Rabbi Menaḥem Mendel of Kotzk once asked: “Why does the Torah say that these words should be ‘on your heart’? Should it not

וְשִׁנַּנְתֶּם לְבַנְיֹךְ וּדְבַרְתָּ בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בְּדֹרֶךְ,
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל־יָדְךָ וְהָיוּ לְטִטְפַּת בֵּין
עֵינֶיךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם
הַיּוֹם, לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדוֹ, בְּכָל־לִבְבְּכֶם וּבְכָל־
נַפְשְׁכֶם: וְנָתַתִּי מְטָר־אֲרָצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלַקוֹשׁ, וְאִסְפַּת
דְּגָנְךָ וְתִירֶשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשֹׁדֶךָ לְבַהֲמֹתֶךָ, וְאָכַלְתָּ
וְשָׂבַעְתָּ: הַשְּׂמֵרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם, וְסָרְתֶם וַעֲבַדְתֶּם
אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם, וְעָצַר
אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר, וְהִיאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ,
וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:

דברים יא

say, ‘in your heart?’” He answered: “The human heart is not always open. Therefore the Torah commands us to lay these words *on* our heart, so that when it opens, they will be there, ready to enter.”

וְשִׁנַּנְתֶּם לְבַנְיֹךְ *Teach them repeatedly to your children.* Education is the conversation between the generations. In the only place in the Torah to explain why God chose Abraham to be the bearer of a new covenant, it says, “For I have singled him out so that he may instruct his children and his posterity to keep the way of the LORD by doing what is just and right” (Gen. 18:19). Educating our children is the first duty of a Jewish parent.

וְקִשְׁרָתָם... וּכְתַבְתָּם *Bind them... write them.* Because God is often hidden in this world, we surround ourselves with reminders of His presence.

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּ *If you indeed heed.* This, the second paragraph of the Shema, was described by the sages as an act of acceptance of the yoke of the commandments, while the first is acceptance of the sovereignty of heaven (Mishna, *Berakhot* 13a). In Judaism, faith is not merely a general state of mind but also and fundamentally a way of life, the life of the commandments. On this, our fate as a nation depends.

today shall be on your heart. Teach them repeatedly to your children, speaking of them when you sit at home and when you travel on the way, when you lie down and when you rise. Bind them as a sign on your hand, and they shall be an emblem between your eyes. Write them on the doorposts of your house and gates.

וְהָיָה *If you indeed heed My commandments with which I charge you today, to love the LORD your God and worship Him with all your heart and with all your soul, I will give rain in your land in its season, the early and late rain; and you shall gather in your grain, wine and oil. I will give grass in your field for your cattle, and you shall eat and be satisfied. Be careful lest your heart be tempted and you go astray and worship other gods, bowing down to them. Then the LORD's anger will flare against you and He will close the heavens so that there will be no rain. The land will not yield its crops, and you will perish swiftly from the good land that the LORD is* Deut. 11

וְנָתַתִּי מְטָר־אֲרָצְכֶם בְּעֵתוֹ *I will give rain in your land in its season.* At the end of his life, Moses told the next generation, those who would enter the land, that they would find it “not like the land of Egypt, from which you have come, where you planted your seed and irrigated it by foot as in a vegetable garden. But the land you are crossing the Jordan to take possession of is a land of mountains and valleys that drinks rain from heaven” (Deut. 11:10–11). Unlike the Nile Valley and Delta, it did not have a constant, regular supply of water. In Egypt, the natural instinct is to look down to the river for sustenance. In Israel, dependent on rain, the natural instinct is to look up to heaven.

הַשְּׂמֵרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם *Be careful lest your heart be tempted.* Throughout the book of Deuteronomy, from which this paragraph is taken, Moses warns the people that their greatest trial was not the wilderness years when they wandered without a home. It would be when they entered the land and became prosperous. The greatest challenge to faith is not poverty but affluence. It is then we are in danger of becoming complacent, forgetting why we are here.

וְשִׁמְתֶם אֶת־דְּבָרֵי אֱלֹהִים עַל־לִבְבְּכֶם וְעַל־נַפְשֵׁיכֶם, וְקִשְׁרְתֶם אֹתָם לְאוֹת עַל־יָדְכֶם, וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּכֶם בְּבֵיתְכֶם וּבְלַכְתְּכֶם בַּדֶּרֶךְ, וּבְשֹׁכְבְּכֶם וּבְקוּמְכֶם: וְכָתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְכֶם וּבְשַׁעְרֵיכֶם: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבוֹתֵיכֶם לֵאמֹר: לָתֵת לָהֶם, בְּיָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וְעָשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ עַל־צִיצִית הַכָּנָף פִּתְּלֵ תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם, וְלֹא תִתְּוֹרוּ אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהֵיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:

אֵמֶת

The שליח ציבור repeats:

◀ יהוה אלהיכם אמת

ציצית *Tassels*. The third paragraph of the Shema is largely about the command of *Tzitzit*, one of the perennial reminders of God’s presence in our lives. Since *Tzitzit* were not obligatory at night (the command is that “you shall see them” and at night they could not be seen), the primary message of the third paragraph at night is its concluding verse, about the exodus. It fulfills the command “so that you will remember the day you left Egypt all the days of your life” (Deut. 16:3). As we will mention in the Haggada, Ben Zoma interpreted the emphatic word “all” to include not just days but also nights (Mishna, *Berakhot* 12b).

giving you. Therefore, set these, My words, on your heart and soul. Bind them as a sign on your hand, and they shall be an emblem between your eyes. Teach them to your children, speaking of them when you sit at home and when you travel on the way, when you lie down and when you rise. Write them on the doorposts of your house and gates, so that you and your children may live long in the land that the LORD swore to your ancestors to give them, for as long as the heavens are above the earth.

The LORD spoke to Moses, saying: Speak to the Israelites and tell them to make tassels on the corners of their garments for all generations. They shall attach to the tassel at each corner a thread of blue. This shall be your tassel, and you shall see it and remember all of the LORD’s commandments and keep them, not straying after your heart and after your eyes, following your own sinful desires. Thus you will be reminded to keep all My commandments, and be holy to your God. I am the LORD your God, who brought you out of the land of Egypt to be your God. I am the LORD your God. Num. 15

True –

The Leader repeats:

► The LORD your God is true –

אֵמֶת *True*. The Hebrew word *emet* means more than “truth” in the conventional Western sense of fact as opposed to falsehood. *Emet* also means “being truthful,” keeping your word, honoring your commitments. Hence the importance here of connecting past redemption to future deliverance. Indeed the word *emet* itself is composed of the first, middle and last letters of the alphabet, subliminally suggesting a truth continuous through past, present and future. Thus as the Shema segues into the blessing of Redemption, we base our faith in God’s future redemption on the basis of the history of the past when He brought us out of Egypt as He said He would. God honors His word. His truth is the basis of our hope.

וְאִמּוּנָה כָּל זֹאת וְקִים עָלֵינוּ
 כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זֹולָתוֹ
 וְאִנְחָנוּ יִשְׂרָאֵל עַמוֹ.
 הַפּוֹדֵנוּ מִיַּד מְלָכִים
 מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים.
 הָאֵל הַנּוֹפֵר עָלֵנוּ מִצָּרֵינוּ
 וְהַמְשַׁלֵּם גְּמוּלָ לְכָל אוֹיְבֵי נַפְשֵׁנוּ.
 הָעוֹשֶׂה גְדוּלוֹת עַד אֵין חֶקֶר
 וְנִפְלְאוֹת עַד אֵין מִסְפָּר
 הַשֵּׁם נִפְשָׁנוּ בַחַיִּים, וְלֹא־נָתַן לְמוֹט רַגְלֵנוּ:
 הַמְדַרְכֵּנוּ עַל בְּמוֹת אוֹיְבֵינוּ
 וְיָרָם קַרְנֵנוּ עַל כָּל שׁוֹנְאֵינוּ.
 הָעוֹשֶׂה לָנוּ נִסִּים וְנִקְמָה בַּפְּרָעָה
 אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם.
 הַמַּכֶּה בְּעִבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם
 וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם.
 הַמַּעֲבִיר בְּנָיו בֵּין גְּזֵרֵי יַם סוּף
 אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע
 וְרָאוּ בְנָיו גְּבוּרָתוֹ, שִׁבְּחוּ וְהוֹדוּ לְשִׁמּוֹ
 וּמְלָכוּתוֹ בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם.
 מֹשֶׁה וּבְנֵי יִשְׂרָאֵל, לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה
 וְאָמְרוּ כָּלֵם
 מִי־כִמְכָה בְּאֵלִים יְהוָה
 מִי כִמְכָה נֹאדָר בְּקֹדֶשׁ
 נוֹדָא תְהִלַּת עֲשֵׂה פְלֵא:

תהלים סו

שמות טו

וְאִמּוּנָה – and faithful is all this,
 and firmly established for us
 that He is the LORD our God,
 and there is none beside Him,
 and that we, Israel, are His people.
 He is our King,
 who redeems us from the hand of kings
 and delivers us from the grasp of all tyrants.
 He is our God,
 who on our behalf repays our foes
 and brings just retribution on our mortal enemies;
 who performs great deeds
 beyond understanding and wonders beyond number;
 who kept us alive, not letting our foot slip;
 who led us on the high places of our enemies,
 raising our pride above all our foes;
 who did miracles for us
 and brought vengeance against Pharaoh;
 who performed signs and wonders
 in the land of Ham's children;
 who smote in His wrath all the firstborn of Egypt,
 and brought out His people Israel from their midst
 into everlasting freedom;
 who led His children through the divided Reed Sea,
 plunging their pursuers and enemies into the depths.
 When His children saw His might,
 they gave praise and thanks to His name,
 and willingly accepted His Sovereignty.
 Moses and the children of Israel
 then sang a song to You with great joy,
 and they all exclaimed:

Ps. 66

Ex. 15

“Who is like You, LORD, among the mighty?
 Who is like You, majestic in holiness,
 awesome in praises, doing wonders?”

שמות טו

ירמיה לא

מְלֹכוֹתֶיךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה
 זֶה אֱלֹהֵינוּ, וְאָמְרוּ
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:
 וְנֹאמֵר
 כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב, וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ:
 בְּרוּךְ אַתָּה יְהוָה, גְּאֹל יִשְׂרָאֵל.

הִשְׁכִּיבֵנו יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים
 וּפְרֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ, וְתִקַּנְנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ
 וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ.
 וְהַגֵּן בְּעַדָּנוּ
 וְהַסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר וְחָרָב וְרָעַב וְיָגוֹן
 וְהַסֵּר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ
 וּבְצֵל כַּנְּפֵיךָ תִּסְתִּירֵנוּ
 כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה
 כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.
 וְשָׁמֹר יִצְאָתָנוּ וּבּוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם.
 וּפְרֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.
 בְּרוּךְ אַתָּה יְהוָה
 הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

- ▶ Your children beheld Your majesty as You parted the sea before Moses. “This is my God!” they responded, and then said: “The LORD shall reign for ever and ever.”
- ▶ And it is said, “For the LORD has redeemed Jacob and rescued him from a power stronger than his own.” Blessed are You, LORD, who redeemed Israel.

Ex. 15

Jer. 31

הִשְׁכִּיבֵנו Help us lie down, O LORD our God, in peace, and rise up, O our King, to life. Spread over us Your canopy of peace. Direct us with Your good counsel, and save us for the sake of Your name. Shield us and remove from us every enemy, plague, sword, famine and sorrow. Remove the adversary from before and behind us. Shelter us in the shadow of Your wings, for You, God, are our Guardian and Deliverer; You, God, are a gracious and compassionate King.

- ▶ Guard our going out and our coming in, for life and peace, from now and for ever. Spread over us Your canopy of peace. Blessed are You, LORD, who spreads a canopy of peace over us, over all His people Israel, and over Jerusalem.

in the ancient world. We pray for a peaceful night under the protective canopy of God’s sheltering presence.

וְהַסֵּר שָׂטָן Remove the adversary. In Hebrew, Satan. In Tanakh and Jewish thought generally, Satan is the counsel for the prosecution in the heavenly court, the angel who keeps a record of our sins and failings, most famously in the book of Job. The rabbis identified Satan with the “evil inclination” and the angel of death, that is, our emotional and physical limitations as embodied

הִשְׁכִּיבֵנו Help us lie down. Since there is supposed to be no interruption between redemption (the paragraph ending “who redeemed Israel”) and the formal act of prayer (Amida), this paragraph is regarded as an extension of the previous one (see 4b). It takes the theme of redemption and translates it into the here-and-now of night, a time of vulnerability and danger, especially

שמות לא

On Shabbat, the קהל stands and, together with the שליח ציבור, says:

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת
לְעִשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל, אֹתָהּ הוּא לְעֹלָם
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

ויקרא כג

The שליח ציבור, then the קהל, says:

וַיְדַבֵּר מֹשֶׁה אֶת־מַעֲדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל:

חצי קדיש

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא (קהל: אָמֵן)
בְּעֹלְמָא דִּי בְּרָא כְרַעוּתָהּ
וַיִּמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב
וְאָמְרוּ אָמֵן. (קהל: אָמֵן)
יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֹלָם וּלְעֹלְמֵי עֹלְמֵיָא.
וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא (קהל: בְּרִיךְ הוּא)
לְעֹלָא מִן כָּל בְּרֻכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְאִמְרוּן בְּעֹלְמָא
וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

On Shabbat, the congregation stands and, together with the Leader, says:

וְשָׁמְרוּ The children of Israel must keep the Sabbath,
observing the Sabbath in every generation
as an everlasting covenant.

Ex. 31

It is a sign between Me and the children of Israel for ever,
for in six days God made the heavens and the earth,
but on the seventh day He ceased work and refreshed Himself.

The congregation, then the Leader:

וַיְדַבֵּר Thus Moses announced the LORD's appointed seasons
to the children of Israel.

Lev. 23

HALF KADDISH

Leader: וַיִּתְגַּדַּל Magnified and sanctified may His great name be,
in the world He created by His will.
May He establish His kingdom
in your lifetime and in your days,
and in the lifetime of all the house of Israel,
swiftly and soon –
and say: Amen.

All: May His great name be blessed for ever and all time.

Leader: Blessed and praised, glorified and exalted,
raised and honored, uplifted and lauded
be the name of the Holy One, blessed be He,
beyond any blessing, song, praise and consolation
uttered in the world –
and say: Amen.

souls, beings of flesh and blood, "dust of the earth." We pray, in other words,
to be protected not only from external enemies but also from the instincts
and desires that lead us to harm others and ourselves. Satan is not, as in some
other religious traditions, an independent force of evil. That is dualism, and
is incompatible with monotheism.