

אֲשֵׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְךָ סֵלָה.  
אֲשֵׁרֵי הָעַם שֶׁכָּכָה לֹ, אֲשֵׁרֵי הָעַם שִׁיהוּה אֱלֹהֵינוּ.

תְּהִלָּה לְדוֹד  
אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֵד.  
בְּכָל-יוֹם אֶבְרַכְּךָ, וְאֶהְלֵלְךָ שִׁמְךָ לְעוֹלָם וָעֵד.  
גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֵקֶר.  
דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ.  
הַדָּר כְּבוֹד הוֹדָךָ, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
וְעֲזוֹז נוֹרְאוֹתֶיךָ יֵאמְרוּ, וּגְדֻלְתְּךָ אֶסְפְּרֶנָּה.  
זָכַר רַב טוֹבְךָ יִבְיַעוּ, וְצִדְקֹתֶיךָ יִרְנְנוּ.  
חֲנוּן וְרַחוּם יְהוָה, אֲרָף אַפָּיִם וּגְדֻלַּחֲסֵד.  
טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל-מַעֲשָׂיו.  
יִדְוֹךָ יְהוָה כָּל-מַעֲשָׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.

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 *Minhah*), and an appropriate conclusion to prayer (as it is in the weekday *Shaharit* service). Here, it serves in both of those roles: concluding *Shaharit* 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.

*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 heiker.

Dor l'dor y'shabah ma-asekha, u-g'vurotekha yagidu.

Hadar k'vod hodekha, v'divrei niflotekha asihah.

Ve-ezuz norotekha yomeiru, u-g'dulat'kha asaprenah.

Zeikher rav tuv'kha yabiu, v'tzidkat'kha y'raneinu.

Hanun v'rahum Adonai, erekh apayim u-g'dol hased.

Tov Adonai lakol, v'rahmav al kol ma-asav.

Yodukha Adonai kol ma-asekha, va-hasidekha y'var'khukha.

כבוד מלכותך יאמרו, וגבורתך ידברו.  
להודיע לבני האדם גבורתי, וכבוד הדר מלכותו.  
מלכותך מלכות כל-עלמים, וממשלתך בכל-דור ודור.  
סומך יהוה לכל-הנפלים, וזוקף לכל-הפופים.  
עיני כל אליך ישברו, ואתה נותן להם את-אכלם בעתו.  
פותח את-ידך, ומשביע לכל-חי רצון.  
צדיק יהוה בכל-דרכיו, וחסיד בכל-מעשיו.  
קרוב יהוה לכל-קראיו, לכל אשר יקראהו באמת.  
רצון יראיו יעשה, ואת-שוועתם ישמע ויושיעם.  
שומר יהוה את-פלאהביו, ואת כל-הרשעים ישמיד.  
◀ תהלת יהוה ידברפי,  
ויברך כל-בשר שם קדשו לעולם ועד.  
תהלים קמז  
ואנחנו נברך יה, מעתה ועד עולם. הללויה.

*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 under-  
stand 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 maikhur'kha yomeiru, u-g'vurat'kha y'dabeiru.  
L'hodia livnei ha-adam g'vurotav, u-kh'vod hadar malkhuto.  
Maikhur'kha maikhut kol olamim, u-memshait'kha b'khol dor vador.  
Sonekh Adonai l'khol ha-nofim, v'zokef l'khol ha-k'fufim.  
Einei khol elekha y'sabeiru, v'atah noten lahem et okhlam b'ito.  
Fotei-ah et yadekha, u-masbia l'khol hai ratzon.  
Tzadik Adonai b'khol d'rakhav, v'hasid b'khol ma-asav.  
Karov Adonai l'khol korav, l'khol asher yikra-uhu ve-emet.  
K'raton 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.  
K'v'chilat Adonai y'daber pi,  
V'vareikh kol basar shem kodsho l'olam va-ed.

Psalm 145

*We shall praise ADONAI now and always. Halleluyah!*

*Va-anapnu n'varekh yah, mei-atah v'ad olam. Hal'luyah.*

## הַכְּנִסַת הַתּוֹרָה

*We rise as the ark is opened.*

*Leader:*

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי נִשְׁגַּב שְׁמוֹ לְבָדוֹ.

*Congregation:*

הוֹדוּ עַל אֲרִיץ וְשָׁמַיִם. וַיִּרַם קָרְן לְעַמּוֹ,  
תְּהַלֵּה לְכָל־חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ, הַלְלוּ־יָהּ.

מְזֻמּוֹר לְדוֹד

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז,  
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ.  
קוֹל יְהוָה עַל הַמַּיִם,  
אֵל הַכְּבוֹד הַרְעִים, יְהוָה עַל מַיִם רַבִּים.  
קוֹל יְהוָה בַּכַּת,  
קוֹל יְהוָה בְּהַדְרָה, קוֹל יְהוָה שֹׁבֵר אַרְזִים,  
וַיִּשְׁבֵּר יְהוָה אֶת־אֲרִיזֵי הַלְּבָנוֹן.  
וַיִּרְקִידֵם כְּמוֹ עֵגֶל, לְכַנּוֹן וְשִׁרְיוֹן כְּמוֹ בְּוִרְאָמִים.  
קוֹל יְהוָה חֹצֵב לְהַבּוֹת אֵשׁ,  
קוֹל יְהוָה יַחִיל מִדְּבָר, יַחִיל יְהוָה מִדְּבַר קֹדֶשׁ,  
קוֹל יְהוָה יַחֲלִל אֵילוֹת.  
וַיַּחֲשֹׁף יַעֲרוֹת, וּבָהִיכְלוּ כָּלוּ אִמֵּר כְּבוֹד.  
יְהוָה לְמַבּוֹל יֹשֵׁב, וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.  
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

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.”

### *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 ai eretz v'shamayim, va-yarem keren l'amo, t'hilah l'khol hasidav, 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 l'adonai b'nei eilim, havu l'adonai kavod va-oz.

Havu l'adonai k'vod sh'mo, hishtahavu l'adonai b'hadrat kodesh.

Kol Adonai al ha-mayim, El ha-kavod hirim, Adonai al mayim rabim.

Kol Adonai ba-ko-ah, 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 hozzev lahavot esh, kol Adonai yahil midbar, yahil Adonai midbar kadesh. Kol Adonai y'hoiel ayalot.

Va-yehesof 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 arno va-shalom.

Psalm 29

The Torah scroll is placed in the ark. Personal meditations, such as those found on page 169, may also be recited here.

וּבְנַחַח יֹאמֵר: שׁוּבָה יְהוָה רַבּוּת אֱלֹהֵי יִשְׂרָאֵל.  
קוּמָה יְהוָה לְמִנוּחֶתָּה, אֲתָה וְאַרְוֹן עֲוֹנֶיךָ.  
כַּהֲנִיף יִלְבָּשׁוּ צְדָקָה, וְחִסְדֶּיךָ יִרְנְנוּ.  
בְּעֵבֹר דָּוִד עֲבַדְךָ, אֵל תֵּשֵׁב פְּנֵי מְשִׁיחֶךָ.  
« כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִי אֵל תַּעֲזֹבוּ.  
עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכִּיחַ מְאֹד.  
דְּרָכֶיהָ דְרָכֵי נֹעַם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.  
הִשְׁיִבְנוּ יְהוָה אֱלֹהֵיךָ וְנִשְׁוֹבָה, תִּדְשׁ יְמֵינוּ בְּקָדָם.

The ark is closed.

## חֲצִי קֹדֵשׁ

Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, פְּרַעֲוִיתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:

יְהִי אֱלֹהֵי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֵלְמֵי עֵלְמֵי.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיף הוּא,  
לְעֵלְא מִן כָּל־ [לְעֵלְא לְעֵלְא מְכָל־]   
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחְמַתָּא דְאִמְרִין בְּעֵלְמָא,  
וְאִמְרוּ אָמֵן.

[on Shabbat Shuvah we substitute: "לְעֵלְא לְעֵלְא מְכָל־"]

two verses from Proverbs refer to wisdom, *hokhmah*. 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 הִשְׁיִבְנוּ יְהוָה אֱלֹהֵיךָ. 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.

WHENEVER THE ARK WAS SET DOWN יֹאמֵר.

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 לְמַחְזִיקִים בָּהּ. Proverbs 3:18. The Torah handles are called *atzei hayim*, "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 דְרָכֶיהָ דְרָכֵי נֹעַם וְכָל־ שְׁלוֹם. Proverbs 3:17. In their context, these

### *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 hayim 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.*

### *Hatzi Kaddish*

*Leader:*

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

*Congregation and Leader:*

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

*Leader:*

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



## 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 יְהוָה אֶקְרָא, הָבוּ גְדֹל לְאֱלֹהֵינוּ.  
אֲדַנִּי שְׁכַתִּי תִפְתַּח, וּפִי יִגִּיד תְּהִלָּתְךָ.]

With Patriarchs and Matriarchs:

♪ בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה,  
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לָאָה,  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים  
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר  
חֲסָדֵי אֲבוֹת [וְאִמָּהוֹת],  
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם  
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

With Patriarchs:

♪ בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי  
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל  
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים  
טוֹבִים, וְקוֹנֵה הַכֹּל,  
וְזוֹכֵר חֲסָדֵי אֲבוֹת,  
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם  
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On Shabbat Shuvah we add:

וְכִרְנוּ לַחַיִּים, מְלַךְ חַפְּצֵי בְּחַיִּים,  
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן 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'rakha celebrates the specialness and sanctity of the day.

AS I PROCLAIM כִּי שֵׁם יְהוָה 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'rakha 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 עֲלִיּוֹן. 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.

## The Musaf Amidah for Shabbat

### *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.

*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.

With Patriarchs and Matriarchs:

מֶלֶךְ עֹזֵר וּפּוֹקֵד  
וּמוֹשִׁיעַ וּמַגֵּן.  
בְּרוּךְ אַתָּה יְהוָה,  
מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
בְּרוּךְ אַתָּה יְהוָה,  
מַגֵּן אַבְרָהָם.

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

From Sh'mini Atzeret until Pesah: מְשִׁיב הַרְיָח וּמוֹרִיד הַגֶּשֶׁם,  
[From Pesah until Sh'mini Atzeret, some add: מוֹרִיד הַטָּל]

מְכַלְכֵּל חַיִּים בְּחַסֵּד,  
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,  
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,  
וּמְקַיֵּם אַמּוּנָתוֹ לִישְׁנֵי עֶפֶר.  
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ,  
מֶלֶךְ יַמְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵב הַרְחֵמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

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

When the Amidah is recited silently, continue on page 188a with קְדוּשַׁת אֱתָהּ.

SHIELD OF ABRAHAM מַגֵּן אַבְרָהָם. After Genesis 15:1.

GUARDIAN OF SARAH וּפּוֹקֵד שָׂרָה. After Genesis 21:1.

YOU ARE MIGHTY אַתָּה גִבּוֹר. 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 מְחַיֶּה 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, Hasidic 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.

‡ *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 Pesah:*

You cause the wind to blow and the rain to fall,

[*From Pesah 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 hayim b'hesed,  
m'hayeih meitim b'rahamim rabim,  
somekh noflim v'rofei holim u-matir asurim,  
u-m'kayem emunato lischeinei afar.  
Mi khamokha ba-al g'vurot umi domeh lakh,  
melekh meimit u-m'hayeh u-matzmiah 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."*

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.

בְּעֲרִיצָה וְנִקְדֵי־יֵשֶׁף בְּסוּד שֵׁיחַ שְׂרִפֵי קֹדֶשׁ הַמְקֹדְשִׁים  
שִׁמְךָ בְּקֹדֶשׁ, בְּכַתּוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:  
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, יְהוָה צְבָאוֹת,  
מְלֵא כָּל־הָאָרֶץ בְּבוֹדוֹ.

בְּבוֹדוֹ מְלֵא עוֹלָם, מְשֻׁרְתָיו שׂוֹאֲלִים זֶה לְזֶה,  
אֵיזָה מְקוֹם בְּבוֹדוֹ, לְעַמְתָּם בְּרוּף יֹאמְרוּ:  
בְּרוּף בְּבוֹד יְהוָה מִמְקוֹמוֹ.

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וְיַחַן עִם הַמִּיחָדִים שְׂמוֹ עָרַב  
וְבִקֶּר בְּכָל־יּוֹם תָּמִיד, פְּעַמִּים בְּאַהֲבָה שְׂמַע אוֹמְרִים:  
שְׂמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,  
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל־חַי,  
לְהִיּוֹת לָכֶם לֵאלֹהִים.  
אֲנִי יְהוָה אֱלֹהֵיכֶם.

וּבְדַבְרֵי קֹדֶשׁ כְּתוּב לֵאמֹר:  
יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ־הָ.

לְדֹר וָדֹר נְגִיד גְּדֻלָּה, וּלְנִצְחַ נְצֻחִים קֹדֶשְׁתֶּךָ נִקְדֵּישׁ,  
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,  
כִּי אֵל מֶלֶךְ גְּדוֹל וְקָדוֹשׁ אַתָּה.  
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.  
בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ.

On Shabbat Shuvah we substitute: תְּכַנֵּת שַׁבַּת, הַמֶּלֶךְ הַקָּדוֹשׁ.  
We continue on the next page with the Fourth B'rakhah.

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 יִשְׁמִיעֵנוּ. 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** שְׁנִית. 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.

**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** מִמְקוֹמוֹ. 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

*Where Is the Place  
of God's Glory?*

Once, the Hasidic master  
Menaḥem Mendel  
of Kotzk startled his  
Hasidim 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 hai,  
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'netzah n'tzahim 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 following paragraph is said only when the Amidah is recited silently:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,  
וְקָדוֹשִׁים בְּכָל־יָוָם יְהִלְלוּךָ סֵלָה.  
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

On Shabbat Shuvah we substitute:  
בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ.

For an alternate version of this b'rakhah, not centered  
on sacrifices, continue on the next page.

תִּכְנַתְּ שַׁבַּת רְצִיַת קָרְבָּנוֹתֶיךָ,  
צְנִיַת פְּרוּשֵׁיֶיךָ עִם סְדוּרֵי נִסְכֶיךָ.  
מְעַנְגִיָּה לְעוֹלָם כְּבוֹד יִנְחֵל, טוֹעֲמִיָּה חַיִּים זָכוּ,  
וְגַם הָאוֹהֲבִים דְּבָרֶיךָ גְּדֹלָה בְּחָרוּ.  
אַז מְסִינֵי נִצְטוּוּ עָלֶיךָ וּתְצַוֵּם יְהוָה אֱלֹהֵינוּ  
לְהַקְרִיב בְּךָ קָרְבַּן מוֹסֵף שַׁבַּת כְּרָאוּי.

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֵהִי  
אַבוֹתֵינוּ [וְאִמּוֹתֵינוּ], הַמְּשִׁיב בָּנִים לְגְבוּלָם,  
שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ וְתִטְעֵנוּ בְּגְבוּלָנוּ,  
שִׁשָּׁם עָשׂוּ אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְפָנֶיךָ  
אֶת־קָרְבָּנוֹתֶיךָ, תְּמִידִים כְּסֻדְרָם וּמוֹסָפִים כְּהַלְכָתָם.  
וְאֶת־מוֹסֵף יוֹם הַשַּׁבָּת הַזֶּה עָשׂוּ וְהַקְרִיבוּ  
לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנְךָ, כְּפִתּוּב בְּתוֹרָתְךָ,  
עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ כְּאִמּוֹר:

וּבָיֹום הַשַּׁבָּת, שְׁנֵי כְּבָשִׂים בְּנֵי שָׁנָה תְּמִימִם,  
וּשְׁנֵי עֶשְׂרִינָיִם סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכָּה.  
עַל־שַׁבַּת בְּשַׁבְּתוֹ, עַל־עַלֹת הַתְּמִיד וְנִסְכָּה.

We continue on page 189.

#### YOU ESTABLISHED SHABBAT

תִּכְנַתְּ שַׁבַּת. A reverse alphabetical acrostic celebrating Shabbat. In one version it concludes with the words אַז מְסִינֵי נִצְטוּוּ צוּרֵי פְּעֻלָּיֶיךָ, כְּרָאוּי, "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

רְצִיַת קָרְבָּנוֹתֶיךָ. 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. מְעַנְגִיָּה. 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 כְבוֹדְךָ. 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.

וּבָיֹום הַשַּׁבָּת. ON SHABBAT.  
Numbers 28:9-10.

### A Meditation

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
[וְאֲמוֹתֵינוּ], יַעֲלֶה לְפָנֶיךָ  
זְכוֹרֵן אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]  
בְּיָמֵי קֹדֶם, בְּעִמְדָם לְפָנֶיךָ  
בְּחִצְרוֹת קֹדֶשׁךָ.  
מִה רָבָה אֲהַבְתָּם לָךְ, בְּהִבְיָאֵם  
לְפָנֶיךָ אֶת־קִרְבָּנוֹתֵיהֶם מִדֵּי  
שַׁבַּת בְּשַׁבְּתוֹ.  
אֲנֵי יְהוָה אֱלֹהֵינוּ, הֵאֲצִל  
עֲלֵינוּ מִרוּחַם רוּחַ דְּעַת  
וְיִרְאַת יְהוָה.  
כִּן נִזְכָּה לְמֵלֵא חוֹבוֹתֵינוּ  
לְבַנְיָן אֲרָצֶךָ וּלְחִדּוּשׁ בֵּית  
חַיֵּינוּ, וְיִתְבָּרְכוּ בְּנוּ כָל־  
מְשַׁפְּחוֹת הָאָדָמָה.

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 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.



AN ALTERNATE

תִּכְנֶנֶת שַׁבָּת, רוֹמְמֵת קִדְשָׁתָהּ, צִוִּית פְּקוּדֶיהָ,  
עֵדֶן סִגְלֶתָךְ נִתְתָּ. מֵעַנְגִיָּה לְעוֹלָם פָּבוֹד יִנְחֶלֶנוּ,  
טוֹעֲמִיָּה חַיִּים זָכוּ, וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גִּדְלָה בְּחָרוּ.  
אֲז מְסִינֵי נִטַע צִיץ פְּדוּת לָנוּ וּלְעוֹלָמֵיָךְ.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
[וְאֲמוֹתֵינוּ], שְׁתוּלִיכֵנוּ לְאַרְצֵנוּ וְתִטְעֵנוּ בְּגִבּוֹלֵנוּ,  
בְּתַמִּימוֹת וּבְשָׁלוֹם בְּרִנְנָה וּבִקּוּל שְׂמֵחָה,  
מְלֵאִים אַחֲוָה וְאַהֲבָה.  
נִלְךָ יַחַד בְּאוֹר פְּנִיָּךְ,  
וְנִחִיָּה כְּלָנוּ בְּצִדֶּק וּבְמִשְׁפָּט,  
בְּחֶסֶד וּבְרַחֲמִים,  
וְכֵן פְּתוּב עַל יַד נְבִיאֶיךָ:  
לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ בְּכָל־הָר קִדְשֵׁי,  
כִּי מְלֵאָה הָאָרֶץ דְּעָה אֶת־יְהוָה, כַּמִּים לַיָּם מְכֻסִּים.  
וְהָיָה לְךָ יְהוָה לְאוֹר עוֹלָם וְאֱלֹהֶיךָ לְתַפְאֲרָתָךְ.

**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** תִּכְנֶנֶת שַׁבָּת. A reverse alphabetical acrostic celebrating Shabbat, which concludes with the five Hebrew letters that are written differently when they occur at the end of a word.

**TRULY MERIT LIFE** תִּיִּים 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 permanent 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 Shahaarit Amidah (Talmud of the Land of Israel, Berakhot 4:6).

**SINGING JOYFULLY WITH VOICES OF GLADNESS** שְׂמֵחָה וּבִקּוּל שְׂמֵחָה. 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** בְּצִדֶּק 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 יִרְעוּ. From Isaiah 11:9.

**THUS SHALL ADONAI** וְהָיָה לְךָ יְהוָה. From Isaiah 60:19.

*The Gift of Shabbat*

A Hasidic teaching: On Shabbat, the hidden light of the world is revealed.

*A Shabbat Meditation*

בְּיוֹם שַׁבָּת קָדֵשׁ זֶה,  
אַתָּה, אֱלֹהֵי, צְלִי,  
צֶל הוֹבֵק אֶת כּוֹלֵי  
גּוּפֵי שֵׁט בְּמַעֲבֵה רוּחֶךָ  
וַיְהִי רְצוֹן שְׂאֵקֶבֶץ  
רוּחֶךָ בְּקִרְבִּי  
לְמַעַן תִּהְיֶה לִּי מִצָּפוֹן  
וַתִּכְוֶן לִי דֶרֶךְ  
כִּי תִגְעַנֶּה רַגְלֵי עוֹד  
עָלַי אֲדָמוֹת  
—וְהִלָּאָה אֵלַיךְ—

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.”

חַרְוֵנוּ.

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All services continue here:

יִשְׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֹג,  
עִם מְקַדְּשֵׁי שְׁבִיעֵי, כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבְךָ,  
וְהַשְׁבִּיעֵי רְצִיתָ בּוֹ וְקִדְשָׁתוֹ,  
חֲמֻדַּת יָמִים אוֹתוֹ קָרָאתָ, וְזָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],  
רְצֵה בְּמִנוּחַתְנוּ,

קִדְשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,  
שְׁבַעֲנוּ מִטּוֹבְךָ, וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ,

וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,  
וְהַנְּחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שַׁבַּת קִדְשֶׁךָ,  
וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.  
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם,  
וְהִשָּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,  
וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן,  
וּתְהִי לְרִצּוֹן תְּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.  
וּתְחַזִּינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.  
בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזִּיר שְׂכִינָתוֹ לְצִיּוֹן.

**THOSE WHO OBSERVE SHABBAT SHALL REJOICE**  
יִשְׂמְחוּ בְּמַלְכוּתְךָ. 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 וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]. The blessing culminates in a series of requests, all of a spiritual nature.

**GLADDEN US WITH YOUR DELIVERANCE**  
שִׂמְחֵנוּ בִּישׁוּעָתְךָ. In the Sephardic version of this prayer, we ask that God “gladden our soul” (וְשִׂמַּח 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**  
וְהַנְּחִילֵנוּ. 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**  
וְהִשָּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ. 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.

### *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'hu 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, hemdat 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 helkeinu b'toratekha, sabeinu mi-tuvekha v'samheinu 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.

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.

וְ מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהֵי  
 אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ  
 אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וּנְסַפֵּר תְּהִלָּתְךָ, עַל חַיֵּינוּ  
 הַמְּסוּרִים בְּיָדְךָ וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ  
 שְׂבָב־לַיּוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָב־לַעֲמַת,  
 עָרֵב וּבָקֵר וְצִהָרִים. « הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,  
 וְהִמְרַחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קִיְיָנוּ 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.

וְ מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהֵי  
 אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצֵרֵנוּ, יוֹצֵר  
 בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,  
 עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵנוּ וְתַקִּימֵנוּ, וְתִאֶסֶף  
 גְּלוּתֵנוּ לְחַצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ,  
 וְלַעֲבֹדְךָ בְּלִבֵּב שְׁלֵם, עַל שֶׁאַנְחָנוּ מוֹדִים לָךְ.  
 בְּרוּךְ אַל הַהוֹדָאוֹת.

On Hanukkah we add Al Hanissim on page 430.

וְעַל כָּל־ם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּכָנוּ תְּמִיד לְעוֹלָם וָעֶד.

On Shabbat Shuvah we add: וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,  
 וַיְהִלְלוּ אֶת־שִׁמְךָ בְּאַמֶּת,  
 הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סֵלָה.  
 וְ בְרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה 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 anahnu lakh . . . al she-anahnu 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)

### *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 sus-  
tenance. 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 Hanukkah 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.

During the silent Amidah, we continue with שִׁים שְׁלוֹם below.  
During the repetition of the Amidah, the leader recites the Birkat Kohanim.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],  
בְּרַכְנוּ בְּבִרְכַּת הַמְּשַׁלֵּשֵׁת  
בַּתּוֹרָה הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,  
הָאֲמוּרָה מִפִּי אֶהְרֵן וּבְנָיו, כְּהֹנִים, עִם קְדוּשָׁה, כְּאָמֹר:  
כִּן יִהְיֶה רְצוֹן.  
כִּן יִהְיֶה רְצוֹן.  
כִּן יִהְיֶה רְצוֹן.

שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבְרַכָּה,  
תָּן וְחַסֵּד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ.  
בְּרַכְנוּ אֲבֵינוּ בְּלִבּוֹ כְּאֶחָד בְּאוֹר פְּנֵיךָ,  
כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ,  
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
וְצַדִּיקָה וּבְרַכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.  
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל  
בְּכָל־עֵת וּבְכָל־שַׁעַה בְּשְׁלוֹמְךָ.

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:

בְּסֵפֶר חַיִּים, בְּרַכָּה, וְשְׁלוֹם, וּפְרֻנְסָה טוֹבָה,  
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל,  
לְחַיִּים טוֹבִים וּלְשְׁלוֹם.  
בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

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.

**וְיַחַבֵּן** BESTOW KINDNESS. 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).

**שִׁים שְׁלוֹם** GRANT PEACE. 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.

Peace

שְׁאֵלוּ שְׁלוֹם יְרוּשָׁלַיִם  
 יִשְׁלִי אֶהְבִּיָּהּ.  
 יְהִי שְׁלוֹם בְּחֵילֶךָ שְׁלוֹהַ  
 בְּאַרְמְנוֹתֶיךָ.  
 לְמַעַן אַחֲי וְרַעֲי אֲדַבְּרָה  
 בְּנֵא שְׁלוֹם בְּךָ.  
 לְמַעַן בֵּית יְהוָה אֱלֹהֵינוּ  
 אֲבַקֶּשֶׁה טוֹב לְךָ.

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'heilekh shalvah  
 b'arm'notayikh.  
 L'ma-an ahai 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.  
 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, 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, hen va-hesed v'rah'amim, aleinu v'al kol yisrael amekha. Bar'kheinu avinu kulanu k'ehad b'or panekha, ki v'or panekha natata lanu, Adonai eloheinu, torat hayim v'ahavat hesed, u-tzedakah u-v'rakhah v'rah'amim v'hayim 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.

Durin  
Durin

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Shalem c



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

א

אֱלֹהֵי, נִצּוּר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי  
נַפְשֵׁי תוֹדִים, וְנַפְשֵׁי בְּעַפְרָא לְכָל תַּהֲיָה. פֶּתַח לְבַי בְּתוֹרָתְךָ  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה,  
מְהֵרָה הִכֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ  
עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֹׁתֶךָ, עֲשֵׂה לְמַעַן  
תּוֹרָתֶךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְּנֵי.

יְהִי לְרִצּוֹן אֲמַרִי כִּי וְהִגִּינוּ לְבֵי לְפָנֶיךָ, יְהוּה צוּרֵי וְגוֹאֲלֵי.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְשׁוּבֵי תִבְלַ], וְאָמְרוּ אָמֵן.

ב

זַכְּנֵי לְשִׁמְחָה וְחִירוֹת שֶׁל שַׁבָּת, לְטַעַם טַעַם עֲנֹג שַׁבָּת  
בְּאַמְתָּ. זַכְּנֵי שְׁלֵא יַעֲלֶה עַל לְבֵי עֲצָבוֹת בְּיוֹם שַׁבָּת  
קִדְשׁ. שִׂמַּח נַפְשׁ מְשִׁרְתֶּךָ, כִּי אֵלֶיךָ אֲדַנִּי נַפְשִׁי אֲשֵׁא.  
עֲזָרְנִי לְהִרְבוֹת בְּתַעֲנוּגֵי שַׁבָּת, וּלְהַמְשִׁיךְ הַשְּׂמֵחָה שֶׁל  
שַׁבָּת לְשֵׁשֶׁת יָמֵי הַחֹל. תּוֹדִיעֵנִי אֲרַח חַיִּים, שְׂבַע  
שְׂמֵחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נִצַּח.

יְהִי לְרִצּוֹן אֲמַרִי כִּי וְהִגִּינוּ לְבֵי לְפָנֶיךָ, יְהוּה צוּרֵי וְגוֹאֲלֵי.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְשׁוּבֵי תִבְלַ], וְאָמְרוּ 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 אֱלֹהֵי. 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 יהִי לְרִצּוֹן. Psalm 19:15. Rabbi Yohanan (3rd century, the Land of Israel) recommended that the Amidah conclude with this verse (Talmud of the Land of Israel, Berakhot 4:4).

GRANT זַכְּנֵי. A prayer of Nahman of Bratzlav, translated by Jules Harlow.

### *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:*



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*.



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.*