

Shabbat Morning Siddur for Congregation Kol HaNeshama

Modeh Ani

מִדָּה/מִדָּה אֲנִי לְפָנֶיךָ, רֵיחַ חַי וְקַיִם

Modeh/Modah ani l' fanecha, ruach chai, v'kayam

I give thanks before You, living and enduring God.

Ma Tovu

מָה טוֹב

Ma tovu ohalecha Yaakov, mishc'notecha Yisrael.

מָה טוֹב אֹהֲלֶיךָ יַעֲקֹב, מִשְׁכַּנֶּיךָ יִשְׂרָאֵל.

How lovely are your tents, Jacob, how fine your encampments, Yisrael!

Aliveness

~~~~~

Yai dddai, dddai dddaidai, I am alive. (3x)

I am alive.

And who is this aliveness that I am? (3x)

Could it be, the holy blessed One?

*Words & Music: Rabbi David Zeller*

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COMMENTARY

For whom do we recite blessings? If God is beyond blessing, then we must be reciting them for ourselves. Each blessing urges us to avoid taking the world for granted. Each contains a vision of the creative or redemptive power in the world. Jewish tradition teaches that living up to our heritage as beings created in the image of God requires us to “imitate” God. Thus each blessing can teach us something about living our lives in consonance with the divine, and teach us how to make manifest the godly in ourselves.

Morning Blessings

Baruch ata Adonai Elohaynu hey ha'olamim....

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ חַי הַעוֹלָמִים....

Who removes sleep from my eyes and slumber from my eyelids.
Who gives the bird of dawn discernment to tell day from night.
Who stretches forth the earth upon the waters.
Who makes the blind to see.
Who clothes the naked.
Who makes the captive free.
Who raises up the humble.
Who makes firm a person's steps.
Who acts for all my needs.
Who girds Israel with strength.
Who crowns Israel with splendor.
Who made me in your image.
Who made me free.
Who made me of the people Israel.
Who gives strength to the weary.

Blessed are you our God, Life of the Universe.

Blessed are you the Architect, our God, the sovereign of all worlds, who shaped the human being with wisdom, making for us all the openings and vessels of the body. It is revealed and known before your throne of glory that if one of these passageways be open when it should be closed, or blocked up when it should be free, one could not stay alive or stand before you. Blessed are you, Miraculous, the wondrous healer of all flesh.

פירוש פירוש

Elohai neshamah shenatata bi tehorah hi.

אֱלֹהֵי, נְשָׁמָה שֶׁנִּתְּתָה בִּי טְהוֹרָה הִיא.

My God, the soul you gave to me is pure.
You have created it, you shaped it, and you breathed it into me, and you preserve it deep inside of me.
And someday you will take it from me, restoring it to everlasting life.

פירוש פירוש

Elecha Adonai ekra, ve'el Adonai etchanan.

אֵלֶיךָ יְיָ אֶקְרָא, וְאֶל אֲדֹנָי אֶתְחַנֵּן.
שָׁמַע יְיָ וְחַנּוּנִי, יְיָ הִיָּה עֵזֶר לִי.

Shema Adonai vechonayni, Adonai heyey ozer li.

To you, the Fount of Life, I used to call, and from my benefactor I sought help unmerited.
Hear, O Hidden One, deal graciously with me Supernal Advocate, become a help for me!

Pesukey Dezimrah פְּסוּקֵי דְזִמְרָה

Verses of Praise

Baruch She'amar

בְּרוּךְ שֶׁאָמַר

Blessed is the one who spoke and all things came to be.

Blessed are you.

Blessed who created all in the beginning.

Blessed is your name.

Blessed is the one who speaks and acts.

Blessed are you.

Blessed, who determines and fulfills.

Blessed is your name.

Blessed, who deals kindly with the world.

Blessed are you.

Blessed, who acts kindly toward all creatures.

Blessed is your name.

Blessed, who responds with good to those in awe.

Blessed are you.

Blessed, who removes the dark and brings the light.

Blessed is your name.

Blessed is the one who lives eternally and lasts forever.

Blessed are you.

Blessed who delivers and redeems.

Blessed are you and your name.

COMMENTARY

The focus of the Morning Blessings is on physical awakening, and originally they were meant to be recited at home, as soon as one awoke. After their transference to the public setting in the ninth century, these blessings took on a new level of meaning; the individual activities enumerated became metaphors for godly action.

The Pesukey Dezimrah, literally “verses of song,” is a time of preparation before beginning the formal public prayers. It is compiled of biblical passages, primarily from Psalms.

The Shabbat Psalm § Psalm 92

Mismor sheer l'yom ha'Shabbat

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.

Tov l'hodot la'Adonai, ulzamare l'sheemcha elyon.

טוֹב לְהוֹדוֹת לַיהוָה, וּלְזַמֵּר לְשֵׁם־ךָ עֲלִיוֹן.

A psalm, a song for the Sabbath day.

It is good to acclaim the Lord and to sing to Your name, Most High.

Ma gadlu ma'asecha Ya, m'ode amkoo mach'sh'votecha.

מַה גָּדְלוֹ מַעֲשֵׂי־ךָ יְיָ, מֵאֵד עֲמָקוֹ מִחֻשְׁבֹּתֶיךָ.

How great are Your works, O Lord, your designs are very deep.

Tzadik katamar yifrach, ke'erez balvanon yisgeh.

צַדִּיק כַּתְּמָר יִפְרַח,

כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה.

Shetulim beveyt Adonay, bechatzrot Eloheynu yafrichu.

שְׁתוּלִים בְּבַיִת יְיָ,

בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.

Od yenuvun besevyah, deshenim vera'ananim yihyu.

עוֹד יִנּוּבוּן בְּשִׁיבָה,

דְּשֵׁנִים וְרַעֲנָנִים יִהְיוּ.

Lehagid ki yashar Adonay, tzuri velo avlatah bo.

צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.

לְהַגִּיד כִּי יָשָׁר יְיָ.

The righteous flourish like the palm trees, like cedars of Lebanon they grow.

Planted in the house of the Lord, in the courts of our God they flourish.

They bear fruit still in old age, fresh and full of sap they are,

to tell that the Lord is upright, my rock, there is no wrong in Him.

translation by Robert Alter



It is good to give thanks.

Why? Does God need our praise?

No.

We do.

To awaken to Wonder

to holiness

to God.

It is good to give thanks

for through thanksgiving comes awakening.

Rami Shapiro

COMMENTARY

“The righteous flourish like the palm trees.” Unlike other trees, the palm brings forth each new branch from its very heart. So too the righteous: they reach outward from their very depths. There are no superficial branches on their trees. They are as open as palms, as strong and straight as cedars. They remain fresh and fruitful even in old age.

A Song of Ascents § Psalm 121

I lift up my eyes up to the hills. From where does my help come?
My help is from the Unseen One, the maker of the heavens and the earth.

Esa einai el heharim, meiyayin yavo ezri.

אֲשָׂא עֵינַי אֶל-הַהָרִים מֵאֵינן יָבֹא עֲזָרָי

Ezri mayeem Adonai, oseih shamayim vaaretz.

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

Psalm 150

Praise God in God's holy place;
praise God in the heavens of God's power.
Praise God for mighty deeds,
praise God for surpassing greatness.
Praise God with blasts of the shofar;
Halleluya...
Praise God with harp and lyre.
Praise God with timbrel and dance;
Praise God with strings and with flute.
Praise God with clashing cymbals,
Praise God with resounding cymbals.
Let all that breathes praise the Lord.
Halleluya!

Translation from the Koren Siddur

COMMENTARY

Psalm 150 marks a turning point in our service, as we near the end of Pesukei Dezimrah. Another translation of this psalm's last line is, "The soul of every living thing praises the Lord." This ancient and grand rabbinic closing to the morning psalms follows the biblical view that refuses to make any distinction between matter and spirit. God is the breath that resides in all of life, the spirit that animates all flesh. It is this corporeal world that is the locus of divinity. We need only develop the eyes to see it.

נְשַׁמַּת כָּל חַי, תִּבְרַךְ אֶת שְׁמֶךָ יי אֱלֹהֵינוּ, וְרוּחַ כָּל בֶּשָׂר תִּפְאַר וּתְרוּמָה זְכָרְךָ מְלַכְנּוּ תָמִיד, מִן
הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל, וּמִבְלַעְדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמַפְרִיחַ וּמַרְחֵם
בְּכָל יַעַת צָרָה וְצוּקָה, אֵין לָנוּ מֶלֶךְ אֱלֹה אַתָּה.

Nishmat kol chay tevarech et shimecha adonay eloheynu.

The soul of every living thing shall bless your name, Eternal One, our God, the spirit of all flesh shall glorify and hold in reverence continually the memory of you, our sovereign one. From one eternity to another, you alone are God. For without you we have no ruler, no redeemer, none to champion our cause, none to rescue or to save, none to nourish or to nurture us, whatever be the hour or the trouble or the need.

And were our mouths oceans of song, our tongues alive with exultation like the waters' waves, our lips filled full of praises like the heaven's dome, our eyes lit up like sun and moon, our hands spread out like eagle's wings, our feet as light as those of the gazelle we would never have sufficient praise for you, Abundant One, our God, God of our ancestors, nor could we bless your name enough for even one small measure of the thousands upon thousands of the times of goodness, when you acted for our ancestors and us.

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכַתוּב, רָנְנוּ צְדִיקִים בְּי, לְיִשְׂרָאֵל נְאוּה תְהִלָּה.
בְּפִי יִשְׂרָאֵל תִּתְרוּמָה,
וּבִדְבָרֵי צְדִיקִים תִּתְבָּרַךְ,
וּבְלִשׁוֹן חֲסִידִים תִּתְקַדֵּשׁ,
וּבְקִרְבַּת קְדוֹשִׁים תִּתְהַלָּל.

Shochen ad marom vekadosh shemo.

Vechatuv: Ranenu tzadikim baAdonay layisharim navah tehilah.

Befi yesharim titromam.

Uvdivrey tzadikim titbarach.

Uvilshon chasidim titkadash.

Uvkerev kedoshim tithalal.

Forever dwelling in the heights, forever holy is God's name! And it is written: "Sing joyously, you fervent ones, about the Fount of Life, for from the upright, praise is fitting."

By the mouths of all the upright you are praised. In the words of all the just ones you are blessed. On the tongues of all the fervent you are sanctified. In the midst of all the saintly, you are praised.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל, בְּעִגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא בְּרִיךְ הוּא,
לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאָמְרִין בְּעָלְמָא, וְאָמְרוּ אָמֵן.

*Yitgadal veyitkadash shemey raba
be'alma di vera chirutey veyamlich malchutey
bechayeychon uvyomeychon uvchayey dechol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.*

Yehey shemey raba mevarach le'alam ulalmey almaya.

*Yitbarach veyishtabach veyitpa'ar veyitromam veyitnasey veyithadar veyitaleh
veyithalal shemey dequdsha berich hu,
le'ela min kol birchata veshirata tushbechata venechemata da'amiran be'alma ve'imru amen.*

Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

May God's great name be blessed, forever and as long as worlds endure.

May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

As we bless the Source of Life, so we are blessed. (2x)

And the blessing gives us strength, and makes our vision clear.

And the blessing gives us peace, and the courage to dare.

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ.
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא הַשֶּׁמֶשׁ,
עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַפֶּלֶל.

As we bless the Source of Life, so we are blessed. (2x)

Barchu et Adonai ha'mvorach.

Baruch Adonai ha'mvorach l'olam va'ed.

Baruch Ata Adonai, Elohaynu melech ha'olam

Yotzer or, uvoray chosech,

Oseh shalom u'vray et ha'kol.

COMMENTARY

The Barchu calls the congregation together for formal worship. The sections that precede it in the morning service have brought individuals gradually closer together until they could reach the mutual connection needed for joining together in prayer.

It is customary to rise for the Barchu and to bow when reciting the second responsive line of the Hebrew.

This section of the service is called The Shema and Its Blessings, as we recite several prayers leading up to the Shema, the core of the service, which begins with the words "listen, Israel." The core of our worship is not a prayer at all, but a cry to our fellow Jews and fellow humans. In it we declare that God is one, which is also to say that humanity is one, that life is one, that joys and sufferings are all one, for God is the force that binds them all together.

Meditation:

Who are holy beings?

They are beloved, clear of mind and courageous.

Their will and God's are one.

Raising their voices in constant gratitude

they marvel at every detail of life,

granting each other loving permission to be exactly who they are.

When we listen for their sweet voices, we can hear the echo within our own souls.

אֵת שֵׁם הָאֵל, הַמְלִיךְ הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא, קְדוֹשׁ הוּא. וְכֵלָם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה
מִזֶּה, וְנוֹתְנִים רְשׁוּת זֶה לָזֶה, לְהַקְדִישׁ לְיוֹצְרָם בְּנִחְתָּ רִוּחַ, בְּשִׁפְהָ בְרוּרָה וּבְנִעֻמָּה, קְדָשָׁה כָּלָם כְּאֶחָד
עוֹנִים וְאוֹמְרִים בְּיָרְאָה:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Kadosh, kadosh kadosh adonay tzeva'ot me'lo chol ha'aretz kevodo.

וְהַאוֹפָנִים וְחַיּוֹת הַקִּדְשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְׂאִים לְעֲמַת שְׂרָפִים, לְעֲמַתָּם מְשַׁבְּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

Baruch kevod adonay mimekomo.

The name of God, the regal, grand, and awesome one. Holy is God!

And all of them receive upon themselves, from each to each, the yoke of heaven's rule, and lovingly they give to one another the permission to declare their maker holy. In an ecstasy of spirit, with pure speech and holy melody, all of them respond in awe as one, and cry: "Holy, holy, holy is the Ruler of the Multitudes of Heaven." The whole world overflows with divine glory.

The angels of the chariot and holy creatures of the heavens, in great quaking, rise to face the seraphim.

And, facing them, they sing in praise, and cry: "Blessed be the glory of the One, wherever God may dwell."

Every day, Creation is renewed.

Wake up and see unfolding

In the spreading light of dawn,

The world and all it contains

Coming into being, new, fresh,

Filled with divine goodness

And love.

Every day, Creation is renewed.

Reflected in the great lights

We see a new day,

One precious day,

Eternity.

Ahava Rabah

אַהֲבָה רַבָּה

With an abounding love you love us our God.
With great compassion you care for us.
Our Source, our sovereign, just as our ancestors placed their trust in you, and you imparted to them laws of life, so be gracious to us too, and teach us.
Our fount, our loving parent, caring one, be merciful with us and place into our hearts ability to understand, to see, to hear, to learn, to teach, to keep, to do, and to uphold with love all that we study of your Torah.

וְהָאֵל עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לְבָנֵינוּ בְּמִצְוֹתֶיךָ, וַיַּחַד לְבָנֵינוּ לְאַהֲבָה וּלְיִרְאַה אֶת שְׁמֶךָ, וְלֹא יִבּוֹשׁ וְלֹא נִכְלָם וְלֹא נִכְשֵׁל לְעוֹלָם וָעֶד. כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ, נִגְיְלָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.
בְּרוּךְ אַתָּה יי, אֱוִיב עֲמוֹ יִשְׂרָאֵל.

Veha'er eyneynu betoratecha vedabek libenu bemitzvotcha, veyached levavenu ulyirah et shemecha. Velo nevosh, velo nikalem, velo nikashel le'olam va'ed. Ki vesham kodshecha hagadol vehanora batachnu. Nagilah venishmechah bishu'atecha.

Baruch ata Adonai, ohave amo Yisrael.

Enlighten us with your Torah, cause our hearts to cling to your mitzvot. Make our hearts one, to love your name and be in awe of it. May we be glad, rejoicing in your saving power, and may you reunite our people from all corners of the earth.

Blessed are you, Abundant One, who lovingly cares for your people Israel.

COMMENTARY

Ahava Raba: With an abounding love, you love us. *Ahava Raba* may be called the quintessentially Jewish prayer. In boundless love, God gives the greatest gift imaginable: teachings that will help us to live. What more could we want from the loving parent, combining attributes of both father and mother, who here becomes the compassionate teacher, sharing the gift of true knowledge with children who have become disciples? We pray that we may have the open and understanding heart to receive these teachings, to make them real by our deeds, and to pass them on to others. This is our response to God's love: a commitment to study, to live the life of Torah, and to carry it forward to future generations.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאֶהְבֶּתְךָ אֵת יְיָ | אֱלֹהֵיךָ, בְּכֹל | לְבָבְךָ, וּבְכֹל נַפְשְׁךָ, וּבְכֹל מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר | אֲנֹכִי
מְצַוְךָ הַיּוֹם, עַל | לְבָבְךָ. וְשָׁנַנְתָּם לְבִנְיָיִךָ, וְדַבַּרְתָּ בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְךָ,
וּבְקוּמְךָ. וּקְשַׁרְתָּם לְאוֹת | עַל יָדְךָ, וְהָיוּ לְטַטְפַת בֵּין | עֵינֶיךָ. וּכְתַבְתָּם | עַל מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

וַיֹּאמֶר | יְיָ | אֵל מֹשֶׁה לֵאמֹר. הִבֵּר | אֵל בְּנֵי | יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וְעָשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי
בְּגָדֵיהֶם לְדוֹרֹתָם, וְנָתַנּוּ | עַל צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּדְרָאִיתֶם | אֹתוֹ וּזְכַרְתֶּם |
אֵת כָּל מִצְוֹת | יְיָ, וְעָשִׂיתֶם | אֹתָם, וְלֹא תִתּוּרוּ | אַחֲרַי לְבַבְכֶם וְאַחֲרַי | עֵינֵיכֶם, אֲשֶׁר אֹתָם זָנִים |
אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם | אֵת כָּל מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אָנֹכִי יְיָ | אֱלֹהֵיכֶם, אֲשֶׁר
הוֹצֵאתִי | אֶתְכֶם | מֵאֶרֶץ מִצְרַיִם, לְהָיוֹת לָכֶם לֵאלֹהִים, אָנֹכִי | יְיָ | אֱלֹהֵיכֶם.

*V'ahavta et Adonay elohecha
bechol levavecha uvchol nafshecha uvchol me'odecha.
Vehayu hadevarim ha'eleh asher anochi metzavecha hayom al levavecha,
Veshi'nantam levanecha vedibarta bam
beshivtecha beveytecha uvlechtech vadersch uvshoch'bcha uvkumecha.
Ukshartam le'ot al yadecha vehayu letotafot beyn eynecha.
Uchtav'tam al mezuzot beytecha u'visharecha.*

*Vayomer Adonay el Moshe leymor. Daber el beney yisra'el ve'amarta aleyhem ve'asu lahem tzitzit al
kanfey vigdeyhem ledorotam venatenu al tzitzit hakanaf petil tehelet. Vehayah lachem letzitzit uritem oto
uzhartem et kol mitzvot Adonay va'asitem otam velo taturu acharey levavechem ve'acharey eyneychem
asher atem zonim achareyhem. Lema'an tiskeru va'asitem et kol mitzvotay vihe-yitem kedoshim
leyloheychem. Ani Adonay Eloheychem asher hotzeyti etchem me'erezt mitzrayim lihyot lachem leyohim
ani Adonay Eloheychem. Adonay Eloheychem emet.*

COMMENTARY

Listen, Israel. The core of our worship is not a prayer at all, but a cry to our fellow-Jews and fellow-humans. In it we declare that God is one -- which is also to say that humanity is one, that life is one, that joys and sufferings are all one -- for God is the force that binds them all together. There is nothing obvious about this truth, for life as we experience it seems infinitely fragmented. Human beings seem isolated from one another, divided by all the fears

Shema Yisrael Adonai Eloheynu Adonai Echad

Baruch shem kavod malchuto l'olam va'ed.

*Listen Israel! The Eternal is our God,
the Eternal is one!*

Blessed be the name and glory of God's realm forever.

And you will love the One, your God, with your whole heart, with every breath, with all you have. Take these words that I command you now to heart. Teach them intently to your children. Speak them when you sit inside your house or walk upon the road, when you lie down and when you rise. And bind them as a sign upon your hand, and keep them visible before your eyes. Inscribe them on the doorposts of your house and on your gates.

God told Moses: Speak to the Israelites - tell them to make themselves tzitzit upon the corners of their clothes, throughout their generations. Have them place upon the corner tzitzit a twine of royal blue. This is your tzitzit. Look at it and remember all the mitzvot of the Eternal One. And do them, so you won't go off after the lusts of your heart or after what catches your eye, so that you remember to do all my mitzvot and be holy for your God. I am the Faithful One, your God, who brought you from Mitzrayim to be for you a God. I am the Infinite, your God.

and hatreds that make up human history. Even within a single life, one moment feels cut off from the next, memories of joy and fullness offering us little consolation when we are depressed or lonely. To assert that all is one in God is our supreme act of faith. No wonder that the Shema, the first "prayer" we learn in childhood, is also the last thing we are to say before we die. The memory of these words on the lips of martyrs deepens our faith as we call them out each day.

מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:
מִי כַמּוֹכָה בְּאֵלִים יְיָ, מִי כַמּוֹכָה נִאֲדָר בְּקִדְשׁ, נוֹרָא תְהִילָת, עֲשֵׂה פִלְא.
שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלַיִם לְשִׁמְךָ עַל שְׂפַת הַיָּם יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה כְנַעַמְךָ יְהוּדָה וְיִשְׂרָאֵל. גְּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ
יִשְׂרָאֵל. בְּרוּךְ אַתָּה יְיָ גֹאֲלֵ יִשְׂרָאֵל.

Moshe u'Miriam uvney Yisrael lecha anu shirah b'simchah rabah v'ameru chulam.

Mi chamocha ba'elim Adonay. Mi kamocha nedar bakodesh, nora tehilot osey feleh.

Shirah chadasha shibechu ge'ulim, leshim'cha al sefat hayam.

Yachad kulam hodu v'himlichu v'ameru.

Adonay yimloch le'olam va'ed.

Tzur Yisra'el kuma be'ezrat Yisra'el. Ufdey chi'numecha Yehuda v'Yisrael. Go'aleynu Adonay tzeva'ot shemo kedosh Yisrael. Baruch atah Adonai, ga'al Yisrael.

Moses, Miriam and the Israelites came forth with song to you, in boundless happiness, and they all cried:

Who among the mighty can compare to you, Eternal One?

Who can compare to you, adorned in holiness, awesome in praises, acting wondrously!

A new song the redeemed ones sang out to your name, beside the sea. Together, all of them gave thanks, declared your sovereignty, and said:

The Holy One will reign forever!

Rock of Israel, rise up to the help of Israel, redeem, according to your word, Judah and Israel. Blessed are you, Eternal One, the champion of Israel.

AMIDAH

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

Adonay s'fatai tiftach ufi yageed t'helatecha.

*Baruch ata Adonay elohaynu ve'lohey
avoteynu v'imotenu,
elohey Avraham, elohey Sarah,
elohey Yitzhak, elohey Rivkah
elohey Ya'akov, elohey Rachel
v'elohey Leah*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי שָׂרָה
אֱלֹהֵי יִצְחָק, אֱלֹהֵי רִבְקָה
אֱלֹהֵי יַעֲקֹב, אֱלֹהֵי רָחֵל
וְאֱלֹהֵי לֵאָה

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקַנְיָה חֶכֶל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת
וּמְבִיא גְאוּלָּה לְבְנֵי בְנֵיהֶם, לְמַעַן שְׂמוּ בְּאַהֲבָה.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ, מַגֵּן אַבְרָהָם וְאִזְרַת שָׂרָה.
אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, רַב לְהוֹשִׁיעַ.
מוֹרִיד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם
אֲמוּנָתוֹ לְיִשְׂרָאֵל עֶפְרַי, מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מֶלֶךְ מְמִית וּמְחַיֶּה וּמְצַמְחֵם יְשׁוּעָה.

וְנִאֲמָן אַתָּה לְהַחְיֹת כָּל חַי. בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה כָּל חַי.

*Ha'el hagadol hagibor vehanora el elyon gomel chasadim tovim, vekoney hakol v'zocher chasdey avot
ve'imot umevi ge'ulah livney veneyhem lema'an shemo be'ahavah. Melech ozer u'moshia umagen.
Baruch ata Adonay magen Avraham ve'ezrat Sarah.*

*Ata gibor le'olam Adonay rav lehoshi'a.
Moreed ha'tal.*

*Mechalkel chayim bechesed mechayey kol chay berachamim rabim somech noflim verofey cholim,
umatir asurim umkayem emunato lisheney afar. Mi chamocha ba'al gevurot umi domeh lach melech
memit umchayeh umatzmi'ach yeshu'ah.*

Vene'eman ata lehachayot kol chay. Baruch ata Adonay mechayey kol chay.

AMIDAH

Open my lips, Beloved One, and let my mouth declare your praise.

Blessed are you our God, God of our ancestors,
God of Abraham, God of Sarah
God of Isaac, God of Rebekah
God of Jacob, God of Rachel and God of Leah;

Great, heroic, awesome God, supreme divinity,
imparting deeds of kindness, begetter of all,
mindful of the loyalty of Israel's ancestors,
bringing, with love, redemption to their children's children
for the sake of the divine name.

Regal One, our help, salvation, and protector,
Blessed are you, Kind One,
The shield of Abraham and help of Sarah.

You are forever powerful, Almighty One,
abundant in your saving acts.

You send down the dew.

In loyalty you sustain the living,
nurturing the life of every living thing,
upholding those who fall,
healing the sick, freeing the captive,
and remaining faithful to all life held dormant in the earth.
Who can compare to you, almighty God,
who can resemble you, the source of life and death, who makes salvation grow?

Faithful are you in giving life to every living thing.
Blessed are you, the Fount of Life, who gives and renews life.

קדושה

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם, כְּכַתּוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.
אֲזוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק, מְשֻׁמֵּיעִים קוֹל, מִתְנַשְּׂאִים לְעֲמַת שְׂרָפִים, לְעֲמַתָּם בְּרוּךְ יְאֻמְרוּ:
בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.
מִמְּקוֹמָךְ מְלַכְנּוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מִחַכִּים אֲנַחְנוּ לָךְ. מִתִּי תִמְלֹךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ,
לְעוֹלָם וָעֶד תִּשְׁכּוֹן. תִּתְגַּדַּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ, לְדוֹר וָדוֹר וּלְנִצְחַת נְצָחִים. וְעֵינֵינוּ
תִּרְאֶינָה מְלַכּוּתָךְ, כַּדָּבָר הָאֲמוּר בְּשִׁירֵי עֲזָרָה, עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָה:
יְמַלֹּךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּיָהּ.
לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנִצְחַת נְצָחִים קְדֻשְׁתְּךָ נְקַדִּישׁ, וְשִׁבְחָךְ, אֱלֹהֵינוּ, מִפְּיֵנו לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מְלֹךְ גָּדוֹל וְקְדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְּדוֹשׁ.

N'kadesh at shimecha ba'olam keshem shemakdishim oto bishmey marom. Kakatuv al yad nevi'echa vekara zeh el zeh v'amar:

Kadosh Kadosh Kadosh. Adonay tzeva'ot melo chol ha'aretz kevodo.

Az bekol ra'ash gadol adir vechazak mashmi'im kol mitnasim le'umat serafim le'umatam baruch yomeru:

Baruch kevod Adonay mimekomo

Mimekomecha malkenu tofi'a vetimloch aleynu ki mechakim anachnu lach. Matay timloch betziyon bekarov beyameynu le'olam va'ed tishkon.

Titgadal vetitkadash betoch yerushalayim irecha ledor vador ulnetzach netzachim. Ve'eyneynu tirenah malchutecha kadavar ha'amur beshirey uzecha:

Yimloch adonay le'olam elohayich tziyon ledor vador halleluyah.

Ledor vador nagid godlecha

ulnetzah netzachim, kedushatacha nakdish,

veshivchacha eloheynu mipinu lo yamush, le'olam va'ed.

Ki el melech gadol vekadosh ata.

Baruch ata adonay ha'el hakadosh.

Kedushah

We sanctify your name throughout this world,
as it is sanctified in the heavens above,
as it is written by your prophet:
“And each celestial being calls to another, and exclaims
Holy, holy, holy is the Ruler of the multitudes of heaven.
All the world is filled with divine glory!”

And then, with quaking noises,
so overwhelming in their power,
they raise up their voices, rise to face the seraphim,
and, facing them, they say:
“Blessed is the glory of the Holy One, where God may dwell!”

And from your dwelling place, our sovereign appear, and reign among us, for we wait for you.

When will you reign in Zion?
Soon, and in our lifetime, may you come to dwell eternally!
May your greatness and your holiness be realized in Jerusalem, your city,
from one generation to the next, and throughout all eternities.
And may our eyes behold your realm,
as has been prophesied in songs about your power:

“May the Eternal reign forever, your God, O Zion, from one generation to the next.
Halleluyah!”

From one generation to the next may we declare your greatness,
and for all eternities may we affirm your holiness,
And may your praise, our God, never be absent from our mouths, now and forever.
For you are a great and holy God.
Blessed are you, the Awesome One, the holy God.

וְשִׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתֵם בְּרִית עִוְלָם. בְּיַמֵּי וּבֵינֵי בְנֵי יִשְׂרָאֵל אוֹת
הַיָּא לְעַלְמָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, רְצֵה בְּמִנוּחַתֵּנוּ, קַדְשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ, שְׂבַעֲנוּ
מִטוֹבָךָ, וְשִׁמְחֵנוּ בִּישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת, וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת
קַדְשְׁךָ, וַיְנַוְחוּ בוֹ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָ, מִקִּדְשׁ הַשַּׁבָּת.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהַשֵּׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל, וּתְפִלָּתָם
בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׂוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ, הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ, מְגִן
יְשָׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר, גּוֹדֵה לָךְ וְנֹסֵפֵר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עָרֵב וְבָקֵר וְצַהֲרַיִם,
הַטוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תָמוּ חֲסֵדֶיךָ, מֵעוֹלָם קוֹיֵנוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם שְׁמֶךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סְלָה, וַיִּתְלַלוּ אֶת שְׁמֶךָ בְּאֵמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סְלָה. בְּרוּךְ אַתָּה יְיָ, הַטוֹב
שְׁמֶךָ וְלָךְ נִאֲחָה לְהוֹדוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, בְּרַכְּנוּ בְּבִרְכָּה הַמְּשַׁלֶּשֶׁת בְּתוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבְנָיו כֹּהֲנִים, עִם קְדוּשָׁתְךָ, כְּאֲמֹר.

שֵׁים שְׁלוֹם טוֹבָה וּבִרְכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ. בְּרַכְּנוּ, אֲבֵינוּ, כְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבִרְכָה וְרַחֲמִים
וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שְׁעָה בְּשְׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְיָ, הַמְּבָרַךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

Amidah, continued

Happy are we, how fortunate our lot, how pleasing is our destiny, how lovely our inheritance!
Happy are we to be at rest upon the seventh day, and thus is written in your Torah:

Let Israel's descendants keep Shabbat, enacting the Shabbat throughout their generations as an everlasting covenant. Between me and everyone of Israel shall it be a sign eternally, for in six days did the Creator make the heavens and the earth, and on the seventh day God ceased, and drew a breath of rest.

Those who keep Shabbat enjoy your realm, they call Shabbat the summit of delight.
A people who observes the holy seventh day enjoys abundant goodness and delight.

The seventh day you favored and made holy, you have called it the most loved of days,
a sign you made of it eternally, in memory of Creation's works and days.

Our God, our ancients' God, take pleasure in our rest. Enable us to realize holiness through your mitzvot, give us our portion in your Torah, let us enjoy the good things of your world, and gladden us with your salvation. Refine our hearts to serve you honestly. Dear One, our God, help us to perpetuate your holy Shabbat with love and joy. Let all Israel, and all who treat your name as holy, rest upon this day.
Blessed are you, Sacred One, source of the holiness of Shabbat.

Take pleasure, Gracious One, our God, in Israel your people, lovingly accept their fervent prayer. May Israel's worship always be acceptable to you. And may our eyes behold your homecoming, with merciful intent, to Zion, Blessed are you, the Faithful One, who brings your presence home to Zion.

We give thanks to you that you are the All Merciful, our God, God of our ancestors, today and always,
A firm, enduring source of life, a shield to us in time of trial, you are ever there, from age to age.
We acknowledge you, declare your praise, and thank you for our lives entrusted in your hand, our souls placed in your care, for your miracles that greet us every day, and for your wonders and the good things that are with us every hour, morning, noon and night. Good One, whose kindness never stops, Kind One, whose loving acts have never failed - always have we placed our hope in you.

For all these things, your name be blessed and raised in honor always, sovereign of ours, forever.

Let all of life acknowledge you! May all beings praise your name in truth, O God, our rescue and our aid.
Blessed are you, the Gracious One, whose name is good, and to whom all thanks are due.

Grant peace, goodness and blessing in the world, grace, love, and mercy
over us and over all your people Israel.
Bless us, source of being, all of us, as one amid your light,
for by your light, Wise One, our God, you give to us
Torah of life, and love of kindness, justice, blessing, mercy, life, and peace,
So may it be a good thing in your eyes,
to bless your people Israel, and all peoples, with abundant strength and peace.
Blessed are you, Compassionate One, maker of peace.

רְבוּנוּ שֶׁל עוֹלָם

אֱלֹהֵי, נְצוּר לְשׁוֹנֵי מָרַע, וּשְׁפָתַי מְדַבֵּר מִרְמָה, וְלִמְקַלְלֵי נַפְשֵׁי תוֹדֵם, וְנַפְשֵׁי כְּעַפְר לְכָל תַּהֲיָה. פֶּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׂמֹךְ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִנְיָנְךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יְדֵיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְיִי. יְהִי לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יי צוּרֵי וְגוֹאֲלֵי.

עֲשֵׂה שְׁלוֹם

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵיבֵל, וְאָמְרוּ אָמֵן.

Oseh shalom bimromav, hu ya'ase shalom aleynu, v'al kol Yisrael, v'yimaru, amen.

Oseh shalom bimromav, hu ya'ase shalom aleynu, v'al kol Yisrael, v'al kol yoshvey tayvel, v'yimaru, amen.

יְבָרַכְךָ יי וְיִשְׁמְרֶךָ. (בְּן יְהוִי רָצוֹן)

יְאָר יי פָּנָיו אֵלֶיךָ וַיַּחַנְנֶךָ. (בְּן יְהוִי רָצוֹן)

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם. (בְּן יְהוִי רָצוֹן)



קְרִי שֶׁל קְרִישׁ

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ, וַיְמַלִּיךְ מְלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קְרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עֲלַמְיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא בְּרִיךְ הוּא,

לְעֻלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא

תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאֲמִירָן בְּעֻלְמָא, וְאָמְרוּ אָמֵן.

Amidah Concluding Meditation

Sovereign of the universe, fulfill my heart's petitions for the good. Let me be worthy to perform your will with a whole heart. Deliver me from the inclination to do evil, and give me my portion in your Torah. May I merit, with all Israel, your people, that your Presence dwell upon us. Make evident among us the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the awe of the Creator. May divine love surround the one who trusts in the Eternal.

Oseh Shalom

May my words of prayer, and my heart's meditation be seen favorably,
Precious One, my rock, my champion. May the one who creates harmony above make peace for us and for all Israel, and for all who dwell on earth. And say: Amen

May God bless you and protect you. *Let it be God's will!*

May God's face give light to you, and show you favor. *Let it be God's will!*

May God's face be lifted toward you, and bestow upon you peace. *Let it be God's will!*



Hatzi Kaddish

*Yitgadal veyitkadash shemey raba
be'alma di vera chirutey veyamlich malchutey
bechayeychon uvyomeychon uvchayey dechol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.*

Yehey shemey raba mevarach le'alam ulalmey almaya.

*Yitbarach veyishtabach veyitpa'ar veyitromam veyitnasey veyithadar veyitaleh
veyithalal shemey dekudsha berich hu,
le'ela min kol birchata veshirata tushbechata venechemata da'amiran be'alma ve'imru amen.*

קריאת התורה K'Riat Ha'Torah

The Torah Service

אין כְּמוֹד בְּאֵלֵהֶם, יי, וְאִין כְּמַעֲשֵׂיָהּ. מִלְכוּתְךָ מִלְכוּת כָּל עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל דָּר וְדָר. יי מְלֶךְ, יי מְלֶךְ, יי יִמְלֹךְ לְעֲלָם וָעֶד. יי עַז לְעַמּוֹ יִתֵּן, יי יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Shabbat HaChodesh – Parasha Vayikra

Leviticus 1:1 to 6:7

Summary

This week we begin the book of *Vayikra*. The word means “he called.” It is also called *Torat Kohanim*, or the Instruction of the Priests, because its main topic is sacrifices, purity regulations, and other technical details. It contains nearly half of the 613 commandments. The sacrificial offerings are called *korbanot*, from the word that means “to come close.” Leviticus presents a religious system that had at its core the idea of coming close to God through ritual action.

Food for Thought

The term “sacrifice” comes from the Latin word meaning to make something holy. The most common Hebrew equivalent is *korban*, meaning something brought near, i.e., to the altar.

How is something made holy by being brought close to a particular sacred place? How else can something (or someone!) be made holy?

What are contemporary meanings of the word sacrifice?

Can one sacrifice too much?

Does it matter whether a person’s motives are pure or self-serving when making a sacrifice?

Is a person’s sacrifice less valid if it doesn’t actually “cost” anything?

In a Torah scroll, the final letter of the word Vayikra, an aleph, is smaller than the other letters. Rabbi Burt Visosky writes: “What does it mean to be called to something? Are you called to your profession? Are you called to your family? Are you called to service to your community? Are you, perhaps, called to do great things? To be famous? What can we learn from one word in the Torah that is written in an unusual way?”

“With what shall I approach the Lord, do homage to God on high?

Shall I approach Him with burnt offerings, with calves a year old?...

He has told you, O man, what is good, and what the Lord requires of you:

Only to do justice and to love goodness, and to walk modestly with your God.”

Micah 6:6-8

Prayer for Healing

Mi shebeirach avoteinu
M'kor hab'racha l'imoteinu
May the source of strength,
Who blessed the ones before us,
Help us find the courage to make our lives a blessing,
and let us say, Amen.

Mi shebeirach imoteinu
M'kor habrachah l'avoteinu

Bless those in need of healing with r'fuah sh'leimah,
The renewal of body, the renewal of spirit,
And let us say, Amen.

Aleynu

עֲלֵינוּ

אין עוד... עֲלֵינוּ לְשִׁבְחָהּ לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּהּ לְיוֹצֵר בְּרֵאשִׁית שְׁנַתָּן לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נְטֹעַ בְּתוֹכֵנוּ.

וְאֲנַחְנוּ כּוֹרְעִים וּמְשַׁתַּחֲוִים וּמוֹדִים, לְפָנֶי מַלְכָּהּ מְלִכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

וְנֹאמֶר, וְהָיָה יי לְמַלְכָּהּ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד, וְשָׁמוּ אֶחָד. אין עוד...

Ayn ode. Aleynu leshabeyach la'adon hakol, latet gedulah leyotzer bereysheet, shenatan lanu torat emet, vechayey olam nata betochenu.

Va'anachnu korim u'mishtachavim u'modim, lifney melech malchay ham'lachim, hakadosh baruch hu.

Vene'emar: Behayah Adonay le'melech al kol ha'arets. Bayom hahu, yihyeh Adonay echad ush'mo echad. Ayn ode.

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמַּן קָרִיב, וְאָמְרוּ
אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא, לְעֵלְמָא מִן כָּל בִּרְכָתָא וְשִׁירְתָּא תַּשְׁבְּחָתָא
וְנַחֲמָתָא, דְאָמִירוֹן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל
יוֹשְׁבֵי תֵבֵל, וְאָמְרוּ אָמֵן.

*Yitgadal veyitkadash shemey raba, be'alma di vera chirutey veyamlich malchutey
bechayeychon uvyomeychon uvchayey dechol beyt yisra'el ba'agala uvizman kariv ve'imru amen.
Yehey shemey raba mevarach le'alam ulalmey almaya.
Yitbarach veyishtabach veyitpa'ar veyitromam veyitnasey veyithadar veyitaleh
veyithalal shemey dekudsha berich hu, le'ela min kol birchata veshirata tushbechata venechemata
da'amiran be'alma ve'imru amen.
Yehey shelama raba min shemaya vechayim aleynu ve'al kol yisra'el ve'imru amen.
Oseh shalom beamromav, hu ya'ase shalom aleynu,
V'al kol Yisrael, v'al kol yoshvey tayvel, v'yimaru, amen.*

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.