
סדור

לב שלם

Siddur

Lev Shalem

לשבת ויום טוב

FOR SHABBAT
& FESTIVALS



THE RABBINICAL ASSEMBLY

Siddur Lev Shalem for Shabbat and Festivals

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Hallel is recited while standing. The leader recites the following b'rakhah, which is then repeated by the congregation:

Barukh atah ADONAI, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and instructed us to recite the psalms of joyful praise, the Hallel.

Barukh atah adonai eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu likro et ha-hallel.

HALLELUYAH—joyfully praise God!

Celebrate, O faithful servants of ADONAI; celebrate ADONAI's name.

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

From the east, where the sun rises, to where the sun sets, may the name of ADONAI be acclaimed.

High above every nation is ADONAI, beyond the heavens is God's glory.

Who is like ADONAI our God?—enthroned on high,

stooping down to look upon earth and sky,

▶ raising the poor from the dust,

m'kimi mei-afar dal

the impoverished from the dung heap,

seating them with nobles, the nobility of God's people,

installing the barren woman of the house as a joyful mother of children.

Halleluyah—joyfully praise God!

Psalm 113

WHEN THE PEOPLE Israel came out of Egypt, the house of Jacob from a foreign nation, Judah became God's holy place, the people Israel became God's dominion.

Seeing them, the sea took flight, the Jordan flowed backward; mountains pranced like rams, hills like new-born lambs.

▶ O sea, why run away? Jordan, why flow backward?

Mountains, why prance like rams? Hills, why dance like lambs?

Earth, shake before your Master's presence, tremble before the God of Jacob, who turns mountain peaks to pools, flint to fountains.

B'tzeit yisrael mi-mitzrayim, beit yaakov mei-am lo-eiz. Haitah yehudah l'kodsho, yisrael mamsh'lotav. Hayam ra-ah va-yanos, ha-yarden yisov l'ahor. He-harim rakdu kh'eilim, g'va-ot kivnei tzon.

▶ Mah l'kha hayam ki tanus, ha-yarden tisov l'ahor. He-harim tirk'du kh'eilim, g'va-ot kivnei tzon.

Mi-lifnei adon huli aretz, mi-lifnei elo-ah yaakov, hahof-khi ha-tzur agam mayim, h'alamish l'maino mayim.

Psalm 114

Hallel is recited while standing. The leader recites the following b'rakhah, which is then repeated by the congregation:

ברוך אתה יהוה אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו לקרא את-ההלל.

הַלְלוּיָהּ.

הָלְלוּ עַבְדֵי יְהוָה, הָלְלוּ אֶת־שֵׁם יְהוָה.

יְהִי שֵׁם יְהוָה מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם.

מִמְזֶרַח שֶׁשֶׁשׁ עֵד מְבוֹאוֹ, מִהַלָּל שֵׁם יְהוָה.

רָם עַל כָּל־גּוֹיִם יְהוָה, עַל הַשָּׁמַיִם כְּבוֹדוֹ.

מִי בִיהוּה אֱלֹהֵינוּ, הַמְגַבִּיהִי לְשִׁבְתָּ.

הַמְשַׁפִּילִי לְרֵאוֹת, בַּשָּׁמַיִם וּבָאָרֶץ.

◀ *מְקִימֵי מַעַפְרֵי דָל, מְאַשְׁפֵּת יְרִים אָבִיוֹן.*

לְהוֹשִׁיבֵי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ.

מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, אִם הַבְּנִים שְׂמִיחָה. הַלְלוּיָהּ.

תהלים קיג

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לַעֲזוֹ.

הִיְתָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְשָׁלוֹתָיו.

הֵימָּה רָאָה וַיִּנָּס, הִירְדָן יִסָּב לְאַחוֹר.

הַהָרִים רָקְדוּ כְּאֵילִים, גְּבַעוֹת כְּבָנֵי צֹאן.

◀ *מָה לָּךְ הֵימָּה כִּי תִנּוֹס, הִירְדָן תִּסָּב לְאַחוֹר.*

הַהָרִים תִּרְקְדוּ כְּאֵילִים, גְּבַעוֹת כְּבָנֵי צֹאן.

מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.

הַהִפְכֵי הַצּוֹר אֲגָם מַיִם, חֲלָמִישׁ לְמַעַיְנו מַיִם.

תהלים קיד

PSALM 113 praises God as caring for the downtrodden. The midrash takes it as a psalm recited in Egypt on the night of the plague of the killing of the firstborn. It was, said the ancient rabbis, the first instance since creation in which anyone had praised God. Who did so? The long-enslaved Israelites praised God when they ceased being slaves to Pharaoh and became servants of God. (*Reuven Hammer, based on Midrash Psalms*)

CELEBRATE הַלְלוּ. The Hebrew word implies something akin to the praise offered an honoree or host at a festivity.

PSALM 114. Here, all of creation participates in the exodus from Egypt. The miraculous events attached to the exodus and the march in the desert are seen as cosmically reflecting God's relation to the people Israel.

A FOREIGN NATION לַעֲזוֹ. Literally, "a people speaking a foreign tongue."

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

NOT TO US ADONAI, not to us, but to Your own name give glory, that You may be known as faithful and kind. Why should nations say, “Where is their God?” You are in heaven, doing whatever You will. Their idols are made of silver and gold—the work of human hands—with mouths that cannot speak, eyes that cannot see, ears that cannot hear, a nose that cannot smell, hands that cannot touch, feet that cannot walk, throats that utter no sound.

Their creators shall suffer that fate—all who have faith in them. ▶ People of Israel, trust in ADONAI, Israel’s protector and shield; house of Aaron, trust in ADONAI, Aaron’s protector and shield; all who revere ADONAI, trust in ADONAI, your protector and shield.

Atzabehem kesef v’zahav, ma-aseih y’dei adam.
Peh lahem v’lo y’dabeiru, einayim lahem v’lo yiru.
Oznayim lahem v’lo yishma-u, af lahem v’lo y’rihun.
Y’deihem v’lo y’mishun, ragleihem v’lo y’haleikhu, lo yehgu bigronam.
K’mohem yihyu oseihem, kol asher botei-ah bahem.
▶ Yisrael b’tah badonai, ezram u-maginam hu.
Beit aharon bit-ahu vadonai, ezram u-maginam hu.
Yirei Adonai bit-ahu vadonai, ezram u-maginam hu.

ADONAI, REMEMBERING US, will bless: will bless the house of Israel, will bless the house of Aaron, will bless those who revere ADONAI, the lowly and the great. ADONAI will add to your blessings—yours and your children. For you are blessed by ADONAI, who formed heaven and earth: ▶ the heavens are God’s, the earth is given to human beings. The dead do not celebrate God, nor any who go down to the grave, but we shall bless God, now and always.

Halleluyah—joyfully praise ADONAI!
Adonai zekharanu y’varekh,
y’varekh et beit yisrael, y’varekh et beit aharon.
Y’varekh yirei Adonai, ha-k’tanim im ha-g’dolim.
Yosef Adonai aleikhem, aleikhem v’al b’neikhem.
B’rukhim atem ladonai, oseh shamayim va-aretz.
▶ Ha-shamayim shamayim ladonai, v’ha-aretz natan livnei adam.
Lo ha-meitim y’hal’lu yah v’lo kol yordei dumah.
Va-anahnu n’varekh yah mei-atah v’ad olam. Halleluyah.

Psalm 115

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

לֹא לָנוּ יְהוָה, לֹא לָנוּ, כִּי לְשִׁמְךָ יְתֵן כְּבוֹד,
עַל חֲסִדֶיךָ עַל אֱמֻנָתְךָ.
לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵיךָ נָא אֱלֹהֵיהֶם.
וְאֵלֵהֵינוּ בְּשָׁמַיִם, כֹּל אֲשֶׁר הִפְיָץ עָשָׂה.
עֲצִבְיָהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם.
כָּפֹּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
אָזְנוֹת לָהֶם וְלֹא יִשְׁמְעוּ, אֵף לָהֶם וְלֹא יִרְחִיחוּ.
יְדֵיהֶם וְלֹא יִמְשִׁיחוּ, רַגְלֵיהֶם וְלֹא יִהְיוּ בְּרֹגְלֵיהֶם.
כְּמוֹתָם יִהְיוּ עֹשֵׂיהֶם, כֹּל אֲשֶׁר בְּטַח בָּהֶם.
▶ יִשְׂרָאֵל בְּטַח בֵּיהוָה, עֲזָרָם וּמַגִּנָּם הוּא,
בֵּית אֶהְרֹן בְּטַחוּ בֵּיהוָה, עֲזָרָם וּמַגִּנָּם הוּא,
יִרְאִי יְהוָה בְּטַחוּ בֵּיהוָה, עֲזָרָם וּמַגִּנָּם הוּא.

יְהוָה זָכְרָנוּ יְבָרֵךְ,
יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל,
יְבָרֵךְ אֶת־בֵּית אֶהְרֹן.
יְבָרֵךְ יִרְאֵי יְהוָה, הַקְּטָנִים עִם הַגְּדֹלִים.
יִסַּף יְהוָה עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
כְּרוּכִים אַתֶּם לַיהוָה, עָשָׂה שָׁמַיִם וְאָרֶץ,
▶ הַשָּׁמַיִם שָׁמַיִם לַיהוָה, וְהָאָרֶץ נָתַן לְבְנֵי אָדָם.
לֹא הִמְתִּים יְהַלְלוּ יָהּ וְלֹא כָּל־יְרֵדֵי דוּמָה,
וְאַנְחֵנוּ נִבְרַךְ יָהּ מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

תהלים קטו

HATZI HALLEL. On Rosh Hodesh and the last six days of Pesah, a shorter version of Hallel, called Hatzi Hallel or “Partial Hallel,” is recited. Originally Hallel was recited only on the three festivals (Pesah, Shavuot, and Sukkot) and Hanukkah (which was patterned after Sukkot). Hallel was not recited on the last six days of Pesah, because there were no unique Temple ceremonies on those days, as there were on each of the days of Sukkot. The Partial Hallel is a creation of the Jews of Babylonia, who expanded the liturgy in this way on festive days when Hallel was not recited in the Temple. In order to signify the difference between these days and the others, the first half of Psalms 115 and 116 was omitted (Babylonian Talmud, Ta-anit 28b). Later, midrashic reasons were given for this practice—for example, noting that because the miracle of the exodus was achieved through violence (with the drowning of the Egyptians in the sea), our joy in this moment is diminished and we therefore do not recite the full Hallel. (Reuven Hammer, adapted)

PSALM 115. Beginning with

Psalm 115, Hallel introduces a plea for God’s continuing role in our lives. This psalm has two distinct stanzas, which in the recitation in the synagogue become almost separate poems. The first is an extended argument on the uselessness of idols, ending with a call to both priests and laypeople to trust in God. The second offers assurance of God’s continued blessing of the people. The psalm concludes with the affirmation that God will indeed bless all who are alive. God’s deliverance during the exodus from Egypt becomes a model for God’s deliverance in any time of trouble.

THOSE WHO REVERE ADONAI יִרְאֵי יְהוָה. Commentators have offered two ways of understanding this phrase. It may refer to the collectivity of the assemblage: first the priests are addressed and then the laypeople; and finally, with this phrase, the group as a whole. Some see the term as referring to those who were not Israelites but were “God-fearing” and who joined in the celebration. In this understanding, the Temple service addressed non-Jews who joined in Jewish worship, blessed them, and asked that they too respond to the priests’ call.

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

I AM FILLED with love, for indeed, ADONAI heard my pleading voice, turned an ear to me, in the days I called out. Though the pangs of death embraced me, and the earth's deep sought me out, though I met trouble and pain, I called upon the name of ADONAI: "Please, ADONAI, save my life!" ADONAI is kind and righteous; our God is compassionate, guarding even the foolhardy. Though I was brought low, God saved me. "Be at ease," I said to myself, "for ADONAI has done this for you." You have saved me from death, my eyes from tears, my feet from stumbling; ▶ I shall walk in God's presence in the land of the living. I had faith in God and declared it, even as I suffered greatly and called out in my delirium: "Everyone deceives."

How CAN I REPAY ADONAI for all that has been done for me? I raise up the cup of deliverance, and call out the name: ADONAI. I shall fulfill my vows to ADONAI in front of all of God's people. How grave in ADONAI's sight is the death of the faithful! Surely, ADONAI, I am Your servant, I am the servant born of Your maidservant— You have untied the bonds that bound me.

Anah Adonai ki ani avdekha, ani avd'kha ben amatekha, pitahta l'moseirai.

▶ It is to You that I sacrifice a thanksgiving offering, and call upon the name of ADONAI.

I shall fulfill my vows to ADONAI in the presence of the entire people of God, in the courtyards of ADONAI's house, in your midst, O Jerusalem. Halleluyah—joyfully praise God!

▶ L'kha ezbah zevah todah u-v'shem Adonai ekra. N'darai ladonai ashalem negdah na l'khol amo. B'hatzrot beit Adonai, b'tokheikhi yerushalayim, halleluyah.

Psalm 116

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

אֶהְבֵּתִי כִּי יִשְׁמַע יְהוָה אֶת־קוֹלִי תַחֲנוּנָי.
כִּי הָטָה אָזְנוֹ לִי וּבִימֵי אֶקְרָא.
אֶפְפוּנֵי חֶבְלֵי מוֹת וּמִצָּרֵי שְׂאוֹל מִצְּאוּנָי,
צָרָה וְיָגוֹן אֶמְצָא, וּבִשְׁם יְהוָה אֶקְרָא,
אֲנִי יְהוָה מִלְּטָה נַפְשִׁי.
חַנוּן יְהוָה וְצַדִּיק, וְאֱלֹהֵינוּ מְרַחֵם,
שׁוֹמֵר פְּתָאִים יְהוָה.
דַּלּוֹתַי וְלִי יְהוֹשִׁיעַ,
שׁוּבֵי נַפְשִׁי לְמִנוּחַיִכִּי, כִּי יְהוָה גָּמַל עַלְיָכִי.
כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת,
אֶת־עֵינַי מִן דְּמָעָה, אֶת־רַגְלִי מִדָּחַי.
▶ אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים.
הָאֲמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד.
אֲנִי אֶמְרֹתִי בְּחַפְזִי, כָּל־הָאָדָם כֹּזֵב.

מָה אָשִׁיב לַיהוָה, כָּל־תַּגְמוּלוֹהִי עָלַי.
בוֹס יִשׁוּעוֹת אֲשָׂא, וּבִשְׁם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם נְגִדָה נָא לְכָל־עַמּוֹ.
יִקָּר בְּעֵינֵי יְהוָה הַמּוֹתָה לְחַסִּידָיו.
אֲנִי יְהוָה כִּי אֲנִי עֲבַדְךָ, אֲנִי עֲבַדְךָ בְּיָדֶיךָ אֶמְתַּךְ.
פְּתַחַת לְמוֹסְרֵי.
▶ לָךְ אֶזְבַּח זֶבַח תּוֹדָה וּבִשְׁם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם, נְגִדָה נָא לְכָל־עַמּוֹ.
בְּחִצְרוֹת בַּיִת יְהוָה, בְּתוֹכִכִּי יְרוּשָׁלָּיִם. הִלְלוּהָ.

תהלים קטז

PSALM 116. The previous psalm told of God's rescue of the people Israel and the exodus from Egypt; now, Psalm 116 tells the story of rescue from the point of view of a single individual who has suffered and has returned to health. The psalm is also the story of faithfulness, even under the worst of circumstances.

When Hallel is shortened, the first eleven verses of Psalm 116—verses mentioning illness and distress—are left out; only the second half of the psalm—words offering thanksgiving—is recited.

I SHALL WALK IN GOD'S PRESENCE לִפְנֵי אֶתְהַלֵּךְ לִפְנֵי יְהוָה. The language here may echo the command to Abraham, "walk in My presence and be wholehearted" (Genesis 17:1). Just as Abraham received God's blessing, so too does the psalmist, who has been faithful to God.

I AM YOUR SERVANT אֲנִי עֲבַדְךָ. The ancient rabbis imagine God remarking: "You are My servants, and not the servants of servants" (Yalkut Shimoni, commenting on Leviticus 25:55). In saying that we are the servants of God and not of other human beings, the rabbis emphasized the dignity of each Jewish

person. For instance, they viewed as a sinner the Hebrew slave who insisted on remaining in his master's possession even after his term of indenture was up. Similarly, the morning blessings include thanksgiving to God "who made me free."

BONDS לְמוֹסְרֵי. Or "harness." The Hebrew word refers to the straps that tie down the burden an animal carries on its back.

JOYFULLY PRAISE ADONAI, all you nations,
extol God all you peoples;
for God has overwhelmed us with kindness and love,
and ADONAI's faithfulness endures forever.

Halleluyah—joyfully praise God!

Hallelu et Adonai kol goyim, shabḥuhu kol ha-umim.

Ki gavar aleinu ḥasdo, ve-emet Adonai l'olam. Halleluyah.

Psalm 117

Each of the following four verses is chanted first by the leader and then repeated by the congregation, verse by verse. Some follow the practice of the congregation repeating the entire first line ("Give thanks...") after each verse recited by the leader.

Give thanks to ADONAI who is good; God's love and kindness endure forever.

Let the house of Israel declare: God's love and kindness endure forever.

Let the house of Aaron declare: God's love and kindness endure forever.

Let those who revere ADONAI declare: God's love and kindness endure forever.

Hodu ladonai ki tov, ki l'olam ḥasdo.

Yomar na yisrael, ki l'olam ḥasdo.

Yomru na veit aharon, ki l'olam ḥasdo.

Yomru na yirei Adonai, ki l'olam ḥasdo.

TORMENTED, I cried to ADONAI,
God answered me with open arms.

Min ha-meitzar karati yah, anani va-merḥav yah.

ADONAI is with me, I do not fear;
what can anyone do to me?

With ADONAI as my help, I face my enemies.

Better to depend on ADONAI than on human beings;

better to depend on ADONAI than on the prominent and powerful.

If any nation surrounds me, with God's name I shall cut them down.

Though they surround and encircle me, with God's name

I shall cut them down.

Though they swarm round me like bees,

they shall be stamped down like thorns on fire,

for with God's name, I shall cut them down.

Though I be pushed and stagger, ADONAI shall be my help.

continued

הָלְלוּ אֶת־יְהוָה, כָּל־גּוֹיִם, שִׁבְּחוּהוּ, כָּל־הָאֲמִיּוֹת.
כִּי גָבַר עָלֵינוּ חַסְדּוֹ, וְאֵמֶת יְהוָה לְעוֹלָם, הָלְלוּיָהּ.

תהלים קיז

Each of the following four verses is chanted first by the leader and then repeated by the congregation, verse by verse. Some follow the practice of the congregation repeating the entire first line (הודו) after each verse recited by the leader.

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.

יֹאמְרוּ נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ.

יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ.

יֹאמְרוּ נָא יִרְאֵי יְהוָה, כִּי לְעוֹלָם חַסְדּוֹ.

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי בְמִרְחֹב יָהּ.

יְהוָה לִי לֹא אִירָא, מִה יַעֲשֶׂה לִי אָדָם.

יְהוָה לִי בְעֲזָרִי, וְאֲנִי אֲרָאָה בְשִׁנְאֵי.

טוֹב לְחַסוֹת בַּיהוָה, מִבְּטָח בְּאָדָם.

טוֹב לְחַסוֹת בַּיהוָה, מִבְּטָח בְּגֵדִיבַיִם.

כָּל־גּוֹיִם סָבְבוּנִי, בְּשֵׁם יְהוָה כִּי אֲמִילָם.

סְבוּנִי גַם סָבְבוּנִי, בְּשֵׁם יְהוָה כִּי אֲמִילָם.

סְבוּנִי כְדַבְרֵימָה דַּעֲכוּ בְּאֵשׁ קוֹצִיִם,

בְּשֵׁם יְהוָה כִּי אֲמִילָם.

דַּחַה דְחִיתַנִּי לְנַפְל, וַיְהוֶה עֲזָרִנִּי.

continued

antiphonal recitation of Hallel (Sukkah 3:11). It is preferable to follow the earlier rabbinic preference, in which the congregation repeats each line after the leader, verse by verse. However, according to an alternative medieval practice, the congregation responds with the first line—*Hodu ladonai* ("Give thanks to Adonai")—after each verse recited by the leader. Local custom determines how these lines should be chanted.

TORMENTED . . . OPEN ARMS מִן הַמִּצָּר . . . בְּמִרְחֹב יָהּ. The Hebrew play on words is difficult to capture in English. *Meitzar*, translated here as "tormented" and by some as "distress," literally means "a narrow or tight place." *Merhav*, its antonym, translated here as "open arms," might literally be translated as "expansiveness." The experience of rescue and redemption is a journey from narrowness and constriction—a feeling of being tied in knots—to wide expanse—being untied and allowed to stretch out fully. The Hebrew is ambiguous about whether it is God who answers "expansively" or whether the supplicant is now able to have an open heart.

I SHALL CUT THEM DOWN אֲמִילָם. The Hebrew root is uncertain. It may derive from the preposition *mul* (that is: those who stand over against me). Our translation takes it from the verbal root *mul*, "cut off," as in its use in connection with circumcision, *b'rit milah*. Alternatively, it may also derive from *millel*, "speak"; it would then have the meaning "I quieted them" (literally, "I shut them up").

THORNS ON FIRE בְּאֵשׁ קוֹצִיִם. The fire will be put out quickly and easily, for it is fed only by thin needles. The image of thorns is apt, since the line begins with an image of being surrounded by bees.

PSALM 118 is composed of several sections. It begins with an opening call and response, proclaiming God's enduring love. In the next section, the poet praises God after having recovered from the depths of despair or a life-threatening event—an illness, or perhaps an attack by an enemy. A section filled with expressions of thanks follows. The devotee then enters God's Temple, calling on God for further help, and ends by expressing thankfulness. In the formal synagogue recitation of Hallel, each of these sections is experienced separately; in many medieval manuscripts of the Book of Psalms, the different sections appear as separate psalms.

GIVE THANKS TO ADONAI הוֹדוּ לַיהוָה. There are a variety of traditions for how exactly the interplay between leader and congregation is to proceed; already in the Mishnah, there is an acknowledgment that different communities have different traditions for the

ADONAI is my strength—I sing to God who rescued me.
In the tents of the righteous, voices resound with song and triumph.
God's right arm is like an army,
God's right arm is upraised, God's right arm is like an army.

Ozi v'zimrat yah, va-y'hi li lishuah.
Kol rinah vishuah b'oholei tzadikim, y'min Adonai osah hayil.
Y'min Adonai romeimah, y'min Adonai osah hayil.

I shall not die, but live to tell of ADONAI's deeds.
Though ADONAI chastened me, God did not hand me over to death.

► Open for me the gates of righteousness,
that I may enter through them, to thank ADONAI.
This is the gateway to ADONAI; through it the righteous shall enter.

► Pit-ḥu li sha-arei tzedek, avo vam, odeh yah. Zeh ha-sha-ar ladonai, tzadikim yavo-u vo.

Psalms 118:1–20

Each of the following four verses is recited twice:

I will offer thanks to You, for You answered me, and You were my rescuer.
The stone the builders rejected is now the keystone.
This is ADONAI's doing; how wondrous it is in our sight.
This is the day that ADONAI has made; we shall celebrate and rejoice in it.

Od'kha ki anitani va-t'hi li lishuah.
Even ma-asu ha-bonim haitah l'rosh pinah.
Mei-eit Adonai haitah zot, hi niflat b'eineinu.
Zeh hayom asah Adonai, nagilah v'nism'hah vo.

The leader chants each of the next four lines, which are in turn repeated by the congregation:

🕊 ADONAI, we implore You: deliver us. 🕊 ADONAI, we implore You: deliver us.
ADONAI, we implore You: grant us success. ADONAI, we implore You: grant us success.
🕊 Ana Adonai hoshi-ah na. 🕊 Ana Adonai hoshi-ah na.
Ana Adonai hatzliḥah na. Ana Adonai hatzliḥah na.

Each of the following four verses is recited twice:

Blessed are you who come in the name of ADONAI;
may the blessings of the house of ADONAI be upon you.
ADONAI is our God, lighting our path. *Dress the horns of the altar with branches of myrtle
in celebration of the festival.*

You are my God and I offer thanks to You; My God, I exalt You.
🕊 Give thanks to ADONAI who is good; God's love and kindness endure forever.

Barukh haba b'sheim Adonai, beirakh-nukhem mi-beit Adonai.
El Adonai vaya-er lanu, isru ḥag ba-avotim ad karnot ha-mizbei-ah.
Eili atah v'odeka, elohai arom'meka.
🕊 Hodu ladonai ki tov, ki l'olam ḥasdo.

Psalms 118:21–29

עָזִי וְזַמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה.
קוֹל רִנָּה וַיִּשְׁוּעָה בְּאֹהֲלֵי צַדִּיקִים,
יְמִין יְהוָה עֲשָׂה חַיִּל.

יְמִין יְהוָה רוֹמְמָה, יְמִין יְהוָה עֲשָׂה חַיִּל.
לֹא אֲמוֹת בֵּי אַחֲיָהּ, וְאֶסְפֹּר מַעֲשֵׂי יְהוָה.
יִסֹּר יִסְרָנִי יְהוָה, וְלִמּוֹת לֹא נִתְנַגְנִי.

◀ פָּתַחוּ לִי שַׁעֲרֵי צֶדֶק, אָבֹא בָם אֲוֹדָה יְהוָה.
זֶה הַשַּׁעַר לַיהוָה, צַדִּיקִים יִבְאוּ בוֹ.

תהלים קיח:א–ב

Each of the following four verses is recited twice:

אֲוֹדָךְ בֵּי עֲנִיתַי, וַתְּהִי לִי לִישׁוּעָה.
אֲבֹן מָאֲסוֹ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פִּנָּה.
מֵאֵת יְהוָה הִיְתָה זֹאת, הִיא נִפְלְאֹת בְּעֵינַיִנוּ.
זֶה הַיּוֹם עֲשָׂה יְהוָה, נִגְיְלָה וְנִשְׁמַחָה בוֹ.

*The leader chants each of the next four lines,
which are in turn repeated by the congregation:*

🕊 אֲנָא יְהוָה הוֹשִׁיעָה נָא.
🕊 אֲנָא יְהוָה הוֹשִׁיעָה נָא.
אֲנָא יְהוָה הַצְּלִיחָה נָא.
אֲנָא יְהוָה הַצְּלִיחָה נָא.

Each of the following four verses is recited twice:

בְּרוּךְ הָבֵא בְּשֵׁם יְהוָה, בִּרְכָנוּכֶם מִבֵּית יְהוָה.
אֵל יְהוָה וַיֵּאָר לָנוּ, אֶסְרוּ חַג בְּעַבְתֵּים עַד קַרְנוֹת הַמִּזְבֵּחַ.
אֵלֵי אֲתָה וְאֲוֹדָךְ, אֱלֹהֵי אֲרוֹמְמָךְ.
🕊 הוֹדוּ לַיהוָה בֵּי טוֹב, בֵּי לַעֲוֹלָם חֶסֶדּוֹ.

תהלים קיח:כא–כט

meaning of the Hebrew verb. Some scholars suggest that it is related to the Akkadian verb meaning “to surround,” which would then mean: “Surround the horns of the altar.” Others take it to mean “bind the festal offering to the horns of the altar with cords.” Our translation here attempts to convey nuances of both of these interpretations. The ancient rabbis interpreted the phrase *isru ḥag* as the day after the festival.

MYRTLE עֲבֹתִים (*avotim*). In Leviticus 23:40, which mentions the *lulav* and *etrog* in connection with Sukkot, the myrtle is called the “thick tree” (*eitz avot*). Perhaps the entire phrase was an instruction that this is the moment the myrtle is tied to the altar, and that the instruction, originally noted in the margin of the psalm, eventually became incorporated into the body of the psalm; we have therefore put the phrase in italics.

ADONAI IS MY STRENGTH עָזִי וְזַמְרַת יְהוָה. The psalmist quotes the Song at the Sea (Exodus 15:2), as if to say that each experience of rescue is a re-experience of the exodus from Egypt, and thus an occasion for similarly exultant song.

I WILL OFFER THANKS אֲוֹדָךְ. The psalms of Hallel move back and forth between expressions of gratitude and pleas for help. These four verses represent the height of personal and communal celebration in Hallel, out of which arises an especially terse and intense plea for deliverance and success in our lives.

KEYSTONE לְרֹאשׁ פִּנָּה. The keystone tops the arch. It is a small stone which is specially selected but which when in place holds the whole structure in balance. In this image, the people Israel have been specially selected to be the height of creation, the key to its being able to stand firm. (Benjamin Sommer)

MAY THE BLESSINGS OF THE HOUSE OF ADONAI BE UPON YOU בִּרְכָנוּכֶם מִבֵּית יְהוָה. Literally, “We bless you from the house of Adonai.” In its biblical context, this was probably a priestly statement of blessing.

DRESS חַג אֶסְרוּ. There is some dispute as to the

Kaddish: Beauty of the World

הָלְלוּ אֶת הַתְּבַל,
הָלְלוּ אֶת מְלוֹאָהּ.

הָלְלוּ אֶת כְּסוּפֶיהָ,
אֶת יָפֶיהָ וְיִגוֹנָהּ.

הָלְלוּ אֶבֶן וְאֵשׁ,
נְהַר וְלֵילָךְ

וְצִפּוֹר בּוֹדְדָה
בְּחֵלוֹן.

הָלְלוּ אֶת רִגַע
פְּרִיצַת הַשָּׁלָם

וְאֶת רִגַע פְּרִיצַת
הַשָּׁלָם בְּרִנָּה.

הָלְלוּ בְּכֹל מְאוֹדְכֶם
אֶת הַיְּפִי הַדּוֹעֵר—וּרְאוּ

כִּי יִפְעַת הַתְּבַל
הִיא לְכֶם.

Praise the world—
praise its fullness
and its longing,
its beauty and its grief.

Praise stone and fire,
lilac and river,
and the solitary bird
at the window.

Praise the moment
when the whole
bursts through pain

and the moment
when the whole
bursts forth in joy.

Praise the dying beauty
with all your breath,
and praising, see

the beauty of the world
is your own.

—MARCIA FALK
(Hebrew and English)

MAY ALL that You have created praise You, ADONAI our God. Your faithful, the righteous who do Your will, and all of Your people, the house of Israel, shall joyfully glorify and thank, exalt and extol, sanctify and celebrate Your name, our Sovereign.

► It is good to offer You thanks, fitting to sing to Your name, for You are God from the beginning to the end of time. *Barukh atah ADONAI, Sovereign, celebrated through words of praise.*

On Sukkot, congregations that include Hoshanot here continue on page 383.

Kaddish Shalem

Leader:

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

Congregation and Leader:

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

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

Leader:

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

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

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

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

On Shabbat Hol Ha-mo-ed, Shabbat Rosh Hodesh, and Shabbat Hanukkah, we continue with the Shabbat Torah Service on page 168. On Festivals, we continue with the Festival Torah Service on the next page.

יְהַלְלוּךָ יְהוָה אֱלֹהֵינוּ כָּל־מַעֲשֶׂיךָ, וְחִסְדֶּיךָ צְדִיקִים
עוֹשֵׂי רְצוֹנְךָ, וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ
וַיִּשְׁבְּחוּ וַיְפָאֲרוּ וַיְרַמְּמוּ וַיַּעֲרִיצוּ וַיְקַדְּשׁוּ וַיְמַלִּיכוּ
אֶת־שִׁמְךָ מִלְּכָנוּ.

◀ כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמְּךָ נָאָה לְזַמְּרָה
כִּי מַעֲוֹלָם וְעַד עוֹלָם אַתָּה אֵל.
בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ מְהַלֵּל בְּתִשְׁבָּחוֹת.

On Sukkot, congregations that include Hoshanot here continue on page 383.

קַדִּישׁ שָׁלָם

Leader:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיָמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְמָא מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחְמָתָא
דְּאָמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל־יִשְׂרָאֵל קְדָם אַבּוּהוֹן
דִּי בְּשַׁמַּיָּא וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְשׁוּבְי תְּבַל],
וְאָמְרוּ אָמֵן.

On Shabbat Hol Ha-mo-ed, Shabbat Rosh Hodesh, and Shabbat Hanukkah, we continue with the Shabbat Torah Service on page 168. On Festivals, we continue with the Festival Torah Service on the next page.