

Had·la·kat Nei·rot

Some communities begin their services with candle lighting and an opening song or meditation to help separate the end of the work week from the beginning of Shabbat or the festival. Light the candles. Raise your hands as if to draw in the light, then cover your eyes as you say the blessing.

When lighting candles at the table, continue with Blessing the Children (page 48) followed by Kiddush for Shabbat (page 50) or Festival (page 52).

Shel Shab·bat

Ba·ruch A·tah A·do·nai E·lo·hei·nu
Me·lech ha·O·lam,
a·sher ki·d'sha·nu b'mitz·vo·tav
v'tzi·va·nu l'had·lik neir shel Shab·bat.

Shel Yom Tov

Ba·ruch A·tah A·do·nai E·lo·hei·nu
Me·lech ha·O·lam,
a·sher ki·d'sha·nu b'mitz·vo·tav
v'tzi·va·nu l'had·lik neir (shel Shab·bat v')
shel Yom Tov.

Shel Yom ha·Kip·pu·rim

Ba·ruch A·tah A·do·nai E·lo·hei·nu
Me·lech ha·O·lam,
a·sher ki·d'sha·nu b'mitz·vo·tav
v'tzi·va·nu l'had·lik neir (shel Shab·bat v')
shel Yom ha·Kip·pu·rim.

She·he·che·ya·nu

Ba·ruch A·tah A·do·nai E·lo·hei·nu
Me·lech ha·O·lam, she·he·che·ya·nu
v'ki·y'ma·nu, v'hi·gi·a·nu la·z'man ha·zeh.

הַדְּלָקַת נֵרוֹת

שֶׁל שַׁבָּת
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וַיְצַוֵּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

שֶׁל יוֹם טוֹב

Recite this blessing on the first and last days of Pesach, Shavuot, and Sukkot, as well as on Rosh Hashanah:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וַיְצַוֵּנוּ לְהַדְלִיק נֵר (שֶׁל שַׁבָּת וְ)
שֶׁל יוֹם טוֹב.

שֶׁל יוֹם הַכִּפּוּרִים

Recite this blessing on Kol Nidre Eve, after finishing dinner:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וַיְצַוֵּנוּ לְהַדְלִיק נֵר (שֶׁל שַׁבָּת וְ)
שֶׁל יוֹם הַכִּפּוּרִים.

Recite She·he·che·ya·nu on the first night of all festivals, on Kol Nidre Eve, and to mark special occasions.

שֶׁהַחַיָּנוּ
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ,
וְהַגִּיעָנוּ לְזִמְנָהּ הַזֶּה.

Candle Lighting

Some communities begin their services with candle lighting and an opening song or meditation to help separate the end of the work week from the beginning of Shabbat or the festival. Light the candles. Raise your hands as if to draw in the light, then cover your eyes as you say the blessing.

When lighting candles at the table, continue with Blessing the Children (page 48) followed by Kiddush for Shabbat (page 50) or Festival (page 52).

For Shabbat

Blessed are You, Adonai, Our God,
Ruler of the Universe,
who made us holy with Your Commandments,
and commanded us to kindle the Shabbat light.

For Yom Tov

Recite this blessing on the first and last days of Pesach, Shavuot, and Sukkot, as well as on Rosh Hashanah:

Blessed are You, Adonai, Our God,
Ruler of the Universe,
who made us holy with Your Commandments,
and commanded us to kindle the (Shabbat and)
festival light.

For Yom Kippur

Recite this blessing on Kol Nidre Eve, after finishing dinner:

Blessed are You, Adonai, Our God,
Ruler of the Universe,
who made us holy with Your Commandments,
and commanded us to kindle the (Shabbat and)
Yom Kippur light.

Recite She·he·che·ya·nu on the first night of all festivals, on Kol Nidre Eve, and to mark special occasions.

You Have Kept Us Alive

Blessed are You, Adonai, Our God,
Ruler of the Universe, who has kept us alive,
sustained us, and enabled us to reach this season.

Make Circles

Make circles
to take in the light
that brings us Shabbat joy.

Make circles
to take in the light
that brings us Shabbat rest.

Make circles
to take in the light
that brings us Shabbat holiness.

Make circles
to take in the light
that brings us Shabbat peace.

Mark Frydenberg

Blessed with Light

As soon as the sun set on the evening of the Sabbath, the Blessed Holy One wanted to hide the light, but also wanted to give honor to the Sabbath. And so it is written, "And God blessed the seventh day" for God blessed it with light.

When the sun set and it was dark, the light continued to shine. The whole world praised God, whose light reaches to the ends of the earth.

Midrash Bereshit Rabbah 11:2

Kab·ba·lat Shab·bat

A song, niggun (wordless melody), or guided meditation often sets the tone for prayer with the community.

Mah To·vu

Mah to·vu o·ha·le·cha Ya·a·kov.
Mish·k'no·techa Yis·ra·eil.

Mah Ya·feh Ha·yom

Mah ya·feh ha·yom. Shab·bat Sha·lom.

Bim Bam

Bim bam. Shab·bat Sha·lom.

Hi·neih Mah Tov

Hi·neih mah tov u·mah na·im
she·vet a·chim gam ya·chad.

Ha·vah Na·shi·rah

Ha·vah na·shi·rah, shir Ha·l'l'u·yah.

קַבְלַת שַׁבָּת

מה טובו

מה טובו אֱהָלֶיךָ יַעֲקֹב.
מִשְׁכְּנוֹתֶיךָ יִשְׂרָאֵל.

Numbers 24:5

מה יפה היום

מה יפה היום. שַׁבָּת שְׁלוֹם.

בם בם

בם בם. שַׁבָּת שְׁלוֹם.

הנה מה טוב

הִנֵּה מַה טוֹב וּמַה נְעִים
שַׁבָּת אֲחִים גַּם יַחַד:

Psalms 133:1

הבה נשירה

הִבֵּה נְשִׁירָה שִׁיר הַלְלוּיָהּ.

*On festival evenings, some communities recite selections from Hallel on page 88 before starting the Evening Service on page 16.
On Shabbat during a festival, the Kabbalat Shabbat service begins with Psalm 92 on page 13.*

Welcoming Shabbat

A song, niggun (wordless melody), or guided meditation often sets the tone for prayer with the community.

How Good

How good are Your tents, O Jacob.
Your dwelling places, O Israel.

Numbers 24:5

What A Beautiful Day

What a beautiful day! Shabbat Shalom.

Bim Bam

Bim bam. Shabbat Shalom.

Behold, How Good It Is

Behold how good and how pleasant it is
sitting as brothers and sisters in unity.

Psalms 133:1

Let us Sing

Let us sing a song of praise. Halleluyah!

*On festival evenings, some communities recite selections from Hallel on page 88 before starting the Evening Service on page 16.
On Shabbat during a festival, the Kabbalat Shabbat service begins with Psalm 92 on page 13.*

Moments Alone

We begin Shabbat with a flame, a seemingly simple flame. Yet it is that flame which symbolizes the process each and every one of us must go through to reach Shabbat. As you study the flame before you, notice its layers. The outside of the flame is bright yellow – almost white – symbolizing the glare of the week. It represents all of those worldly thoughts with which we enter this time.

Next, notice the deeper yellow of the flame, somehow softer than the glaring white. As you reach this layer, close your eyes for a moment and feel those worldly concerns begin to fall away.

As you enter the flame, feel the deep warmth of the orange and reach into yourself for the warmth, the closeness, the peace of these moments of tranquility. Only through these thoughts are you able to truly perceive the next layer, the deep blue – your innermost being, your soul.

Look closer now. What is it that holds the flame to the wick? It is black space – seeming nothingness. Yet, it is that nothingness, the empty space, upon which the entire flame rests. Heschel speaks of Shabbat as a time to leave the realm of physical space in order to take the step into the realm of time – eternity, infinity – God's realm, the realm of seeming nothingness, yet that realm upon which all rests. Let it all slip away as you reach for that black which surrounds the wick – God's place, the place of Shabbat.

Lesley Litman

Y'did ne-fesh, av ha-ra·cha·man,
m'shoch av-dach el r'tzo-nach.
Ya·rutz av-dach k'mo a·yal,
yish·ta·cha·veh mul ha·da·rach.
Ki ye'e-rav lo y'di-du-tach
mi-no-fet tzuf v'chol ta·am.

Ha·dur, Na·eh, Ziv ha-O·lam,
naf-shi cho-lat a·ha·va·tach.

A·na, Eil na, r'fa na la
B'har-ot lah no·am zi·vach.

Az tit·cha·zeik v'tit·ra·pei
v'ha-y'tah lach shif·chat o·lam.

Va·tik, ye·he·mu ra·cha·me·cha.
v'chus na al bein o·ha·vach.
Ki zeh ka·mah nich·sof nich·saf
li-r'ot b'tif·e·ret u·zach
A·na, Ei·li, mach·mad li·bi,
Chu·shah na, v'al tit·a·lam.

Hi·ga·leih na u·f'ros cha·viv a·lai
et suk·kat sh'lo·mach.
Ta·ir e·retz mi·k'·vo·dach
na·gi·lah v'nis·m'chah bach.
Ma·heir, a·huv, ki va mo·eid.
V'cho·nei·ni ki·mei o·lam.

יְדִיד נֶפֶשׁ, אָב הַרְחֵמֵן
מְשׁוֹךְ עֲבָדְךָ אֶל רְצוֹנְךָ.
יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל
יִשְׁתַּחֲוֶה מוֹל הַדָּרֶךְ.
כִּי יֵעָרֵב לוֹ יְדִידוּתְךָ
מִנֶּפֶת צוּף וְכָל טַעַם:

הַדּוּר, נָא, זִיב הָעוֹלָם,
נַפְשִׁי חוֹלַת אֶהְבֶּתְךָ.
אָנָּה, אֵל נָא, רַפָּא נָא לָהּ,
בְּהִרְאוֹת לָהּ נֶעֱם זִינְךָ.
אֲזִי תִתְחַזַּק וְתִתְרַפָּא,
וְהִיטָה לָךְ שְׁפָחַת עוֹלָם:

וְתִיק, יְהִימוּ רַחֲמֶיךָ
וְחוּס נָא עַל בֶּן אוֹהֶבְךָ.
כִּי זֶה כְּמָה נִכְסֶף נִכְסֶף
לְרִאוֹת בְּתַפְאֶרֶת עֲזֶךָ.
אָנָּה, אֵלִי, מַחְמַד לִבִּי,
חוּשָׁה נָא, וְאַל תִּתְעַלֵּם:

הַגִּלָּה נָא וּפְרוֹשׁ, חֲבִיב, עָלִי
אֶת סִכַּת שְׁלוֹמְךָ.
תְּאִיר אֶרֶץ מִכְבוֹדְךָ
נִגִּילָה וְנִשְׁמָחָה בָּךְ.
מְהֵרָה, אֱהוּב, כִּי בָּא מוֹעֵד
וְתִגְנִי כִימֵי עוֹלָם:

Soul-mate, Merciful Parent,
draw Your servant to do Your will.
Your servant will run like a ram,
will bow down before Your splendor.
For Your love is tastier
than nectar or any imaginable delight.

You, pleasing in Splendor, Light of the World,
my soul is love-sick for You.
Please, God, heal her
with the pleasure of Your light.
Then she will be strengthened and healed
and will be Your hand-maiden forever.¹

Ancient One, let Your mercies be aroused.
Have pity on Your beloved child,
who has so longed
to see the beauty of Your power.
Pray, my God, my heart's desire,
hurry, please, and do not hide.²

Reveal Yourself, Beloved, spread over me
Your canopy of peace.
Let the land be lit up with Your glory,
let us rejoice and revel in You.
Come quickly, my Love, the time has come.
Show me Your grace as of old.

Many communities follow the Chasidic custom of beginning Kabbalat Shabbat with *Y'did Ne-fesh*, a love poem to God, written by Rabbi Eleazar Azikri, a sixteenth-century Kabbalist of Safed (Tz'fat). The first letters of the four verses form an acrostic, spelling out the four-letter name of God.

The poet speaks of God as parent, master, and especially lover, expressing a profound desire for union with the Divine Presence and asking for healing, mercy, and protection. The fourth verse expresses the poet's desire to be sheltered under God's canopy of peace, a theme that resonates with the *Hash·ki·vei·nu* prayer in the *Ma·a·riv* service.

The text given here is the original, based on the author's autograph manuscript. In Chasidic communities, another equally popular version has evolved, which contains some significant variants. Several alternatives are given below.

יְדִיד נֶפֶשׁ, אָב הַרְחֵמֵן
מְשׁוֹךְ עֲבָדְךָ אֶל רְצוֹנְךָ.
יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל
יִשְׁתַּחֲוֶה מוֹל הַדָּרֶךְ.
כִּי יֵעָרֵב לוֹ יְדִידוּתְךָ
מִנֶּפֶת צוּף וְכָל טַעַם.

¹ Alternate version: *v'ha-y'tah lah sim·chat o·lam* וְהִיטָה לָהּ שִׂמְחַת עוֹלָם (and she will rejoice in You forever).

² Alternative version: *Ei·leh cham·dah li·bi, chu·sah na* אֵלֶּה חֲמָדָה לִבִּי חוּסָה נָא וְאַל תִּתְעַלֵּם (These things my heart desires; have mercy and do not hide.)

Some communities also sing *Sha·lom A·lei·chem* (page 49) or *Shab·bat ha·Mal·kah* (page 47) at the start or conclusion of services.

Psalm 96

Shi-ru IA·do·nai shir cha-dash,
shi-ru IA·do·nai kol ha·a·retz.

Shi-ru IA·do·nai ba·r'chu sh'mo,
ba·s'ru mi·yom l'yom y'shu·a·to.
Sa·p'ru va·go·yim k'vo·do,
b'chol ha·a·mim nif·l'o·tav.

Ki ga·dol A·do·nai u·m'hu·lal m'od,
no·ra hu al kol e·lo·him.
Ki kol e·lo·hei ha·a·mim e·li·lim,
vA·do·nai sha·ma·yim a·sah.

Hod v'ha·dar l'fa·nav.
oz v'tif·e·ret b'mik·da·sho.

Ha·vu IA·do·nai mish·p'chot a·mim,
Ha·vu IA·do·nai ka·vod va·oz.
Ha·vu IA·do·nai k'vod sh'mo,
s'u min·chah u·vo·u l'chatz·ro·tav.

Hish·ta·cha·vu IA·do·nai b'had·rat ko·desh
Chi·lu mi·pa·nav kol ha·a·retz.
Im·ru va·go·yim A·do·nai ma·lach.
Af ti·kon tei·veil bal ti·mot.
Ya·din a·mim b'mei·sha·rim.

Yis·m'chu ha·sha·ma·yim v'ta·gil ha·a·retz,
Yir·am ha·yam u·m'lo·o,
Ya·a·loz sa·dai v'chol a·sher bo
az y'ra·n'nu kol a·tzei ya·ar ←

שִׁירוּ לַיהוָה שִׁיר חָדָשׁ,
שִׁירוּ לַיהוָה כָּל הָאָרֶץ:

שִׁירוּ לַיהוָה בְּרָכוּ שְׁמוֹ
בַּשָּׁרוּ מִיּוֹם לְיוֹם יִשְׁוּעָתוֹ:
סַפְּרוּ בַּגּוֹיִם כְּבוֹדוֹ
בְּכָל הָעַמִּים נִפְלְאוֹתָיו:

כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד
נֹרָא הוּא עַל כָּל אֱלֹהִים:
כִּי כָל אֱלֹהֵי הָעַמִּים אִלִּילִים
וַיְיָ שְׁמַיִם עָשָׂה:

הוֹד וְהָדָר לִפְנֵי
עַז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ:

הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים,
הָבוּ לַיהוָה כְּבוֹד וְעֹז:
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
שְׂאוּ מִנְחָה וּבָאוּ לְחַצְרוֹתָיו:

הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת קֹדֶשׁ
חִילוּ מִפְּנֵי כָל הָאָרֶץ:
אָמְרוּ בַּגּוֹיִם יְיָ מַלְךְ
אֵף תִּכּוֹן תִּבְּל בְּל תִּמּוֹט
יִדִּין עַמִּים בְּמִישָׁרִים:

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ
יִרְעַם הַיָּם וּמְלָאוֹ:
יַעֲלֹז שָׂדֵי וְכָל אֲשֶׁר בּוֹ
אֲז יִרְנְנוּ כָּל עֲצֵי יָעָר ←

Psalm 96

Sing to Adonai a new song,
sing to Adonai all the earth.

Sing to Adonai, bless God's Name,
proclaim God's victory from day to day.
Recount among the nations God's glory,
among all the peoples God's wonders.

For great is Adonai and most deserving of praise,
to be held in awe above all gods.
For all the gods of the peoples are idols,
but Adonai made the heavens.

Splendor and majesty are before The One,
strength and beauty are in The Sanctuary.

Give to Adonai, O families of the peoples,
give to Adonai glory and power.
Give to Adonai the glory due The Name,
bear an offering and enter God's courts.

Bow down to Adonai in the majesty of holiness.
Tremble before God all the land.
Say among the nations: "Adonai rules.
Firmly established is the world, it cannot be shaken.
Adonai judges the peoples with uprightness."

Let the heavens be glad, and the earth rejoice.
Let the sea roar, and all that fills it.
Let the field exult and everything in it.
Then shall all the trees of the wood sing out ←

Psalm 96 suggests that we will "sing to Adonai a new song" when declaring God's beauty and speaking of God's wonders. On that day "the heavens will be glad and the earth will rejoice," for God will have come to judge the people in righteousness, and the nations in truth.

A midrash teaches that the word "sing" is mentioned three times in this psalm because each corresponds to one of the three daily prayer services. We "sing to Adonai a new song" at *Sha·cha·rit* (morning), for God renews creation; *Min·chah* (afternoon) is the time for "all the earth" to "sing to Adonai" having enjoyed the light of the day; and at *Ma·a·riv* (evening) we "sing to Adonai, bless God's Name," when God shelters us with peace and watches over us throughout the night.

L'chah Do-di

L'chah do-di li-k'rat ka-lah.

P'nei Shab-bat n'ka-b'lah.

1 Sha-mor v'za-chor b'di-bur e-chad
hish'mi-a-nu Eil ha'm'yu-chad.
A-do-nai E-chad u-sh'mo E-chad
l'sheim u-l'tif-e-ret v'lit-hi-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

2 Li-k'rat Shab-bat l'chu v'neil-chah
ki hi m'kor ha-b'ra-chah.
Mei-rosh mi-ke-dem n'su-chah
sof ma'a-seh, b'ma-cha-sha-vah, t'chi-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

3 Mik-dash me-lech, ir m'lu-chah,
ku-mi tz'i mi-toch ha-ha-fei-chah.
Rav lach she-vet b'ei-mek ha-ba-cha.
V'hu ya-cha-mol a-la-yich chem-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

4 Hit-na-a-ri mei-a-far, ku-mi,
liv-shi big-dei tif-ar-teich a-mi.
Al yad ben Yi-shai Beit ha-Lach-mi,
ka-r'vah el naf-shi g'a-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

5 Hit-o-r'ri, hit-o-r'ri,
ki va o-reich ku-mi o-ri.
U-ri, u-ri, shir da-bei-ri
k'vod A-do-nai a-la-yich nig-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

לְכָה דוּדִי

לְכָה דוּדִי לְקִרְאת כָּלָה.

פְּנֵי שַׁבַּת נִקְבְּלָה:

1 שְׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד
הִשְׁמִיעֵנוּ אֵל הַמִּיָּחָד.
יְיָ אֶחָד וְשְׁמוֹ אֶחָד
לְשֵׁם וּלְתִפְאֶרֶת וּלְתִהְיֶיָּה:
לְכָה דוּדִי לְקִרְאת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

2 לְקִרְאת שַׁבַּת לָכוּ וְנִלְכָּה
כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֵאשׁ מִקְדָּם נְסוּכָה
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה:
לְכָה דוּדִי לְקִרְאת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

3 מִקְדָּשׁ מְלֶךְ עִיר מְלוּכָה,
קוֹמִי צְאִי מִתּוֹךְ הַהִפְכָּה.
רַב לָךְ שַׁבַּת בְּעֶמְקַת הַבְּכָא.
וְהוּא יַחְמוֹל עָלֶיךָ חֶמְלָה:
לְכָה דוּדִי לְקִרְאת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

4 הַתְּנַצְרִי מַעֲפָר, קוֹמִי,
לְבָשִׁי בְּגָדֵי תִפְאֶרֶתְךָ עָמִי:
עַל יַד בֶּן יִשִּׁי בֵּית הַלְחָמִי,
קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה:
לְכָה דוּדִי לְקִרְאת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

5 הַתְּעוֹרְרִי הַתְּעוֹרְרִי
כִּי בָּא אוֹרְךָ קוֹמִי אוֹרִי.
עוֹרִי עוֹרִי, שִׁיר דְּבָרִי
כְּבוֹד יְיָ עָלֶיךָ נִגְלָה:
לְכָה דוּדִי לְקִרְאת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

Come, My Love

Come, my love, to meet the bride.

Let us welcome the presence of the Sabbath.

1 "Keep" and "remember" in one utterance¹
did the one God cause us to hear.
Adonai is One, and The Name is One
for fame, for glory, and for praise.

2 To meet the Sabbath, go, let us go
for she is the source of the blessing.
From the very beginning was she established,
last in deed, in thought, first.

3 Regal shrine, royal city,
rise up, go out from amidst the desolation.
Too long have you dwelled in the valley of tears.
God, with mercy, will have mercy upon you.

4 Shake off the dust, rise up,
put on your garments of glory, My people.
Through Jesse's scion,² the Bethlehemite,
draw near to My soul, redeem it.

5 Wake up, wake up,
for Your light has come, rise and shine.
Get up, get up, utter a song.
The glory of Adonai is revealed upon you.

L'chah Do-di is an acrostic poem, written by the 16th Century Kabbalist Rabbi Shlomo Ha-Levi Alkabetz of Safed (Tz'fat). The first letter of each Hebrew verse spells out his name. The title is taken from Song of Songs, 7:12, "Come my beloved, let us go out into the field."

As the sun would set over the hilltops of Safed, Rabbi Isaac Luria and his followers would go out into the countryside, and sing this song, which uses the metaphor of a bridegroom and his bride to describe the relationship of the Jewish people to the *Sh'chi-nah* (the Sabbath Queen).

Only the first two and last verses mention Shabbat explicitly; the fifth verse invites us to praise God and see God's light and glory. The other verses reflect hope for the Messianic age and recall various stages of the rebuilding of Jerusalem. Since these themes are often omitted in Reform liturgy, some communities sing only verses 1, 2, 5, and 9.

¹ The Sages explained the discrepancy in the two versions of the fourth commandment (Exodus 20:8, Deuteronomy 5:12) by saying that God uttered both words *Sha-mor* and *Za-chor* simultaneously.

² A reference to the Messiah.

6 Lo tei-vo-shi v'lo ti-kal-mi.
Mah tish-to-cha-chi u-mah te-he-mi.
Bach ye-che-su a-ni-yei a-mi,
v'niv-n'tah ir al ti-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

7 V'ha-yu li-m'shi-sah sho-sa-yich
v'ra-cha-ku kol m'val'a-yich.
Ya-sis a-la-yich E-lo-ha-yich
ki-m'sos cha-tan al ka-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

8 Ya-min u-s'mol tif-ro-tzi
v'et A-do-nai ta-a-ri-tzi.
Al yad ish ben Par-tzi
v'nis-m'chah v'na-gi-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

*It is customary to stand facing the door while reciting the last verse,
to symbolically welcome the Shabbat bride.
It is customary to bow when saying the last line.*

9 Bo-i v'sha-lom a-te-ret ba'lah
gam b'sim-chah u-v'tza-ho-lah
toch e-mu-nei am s'gu-lah.
Bo-i cha-lah, bo-i cha-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

*When mourners come to the synagogue
on the first Friday evening during or after Shivah,
we greet them with these words of consolation.*

Ha-Ma-kom y'na-cheim et-chem
B'toch sh'ar a-vei-lei Tzi-yon vi-ru-sha-la-yim.

12 Kab-ba-lat Shabbat

6 לֹא תִבוֹשִׁי וְלֹא תִכְלָמִי.
מַה תִּשְׁתַּחֲוִי וּמַה תִּהְיֶה.
בָּךְ יִחְסוּ עַנְיֵי עַמִּי,
וְנִבְנְתָה עִיר עַל תִּלָּה:
לְכֵה דוּדִי לִקְרַאת כְּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה:

7 וְהָיוּ לְמַשְׁפָּה שְׂאֵסִיךְ
וְרָחֲקוּ כָּל מְבַלְעִיךְ.
יֵשִׁישׁ עֲלֶיךָ אֱלֹהֶיךָ
כְּמִשׁוֹשׁ חֲתָן עַל כְּלָה:
לְכֵה דוּדִי לִקְרַאת כְּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה:

8 יָמִין וּשְׂמָאל תִּפְרֹצֵי
וְאַתָּה יְיָ תַעֲרִיצֵי.
עַל יַד אִישׁ בֶּן פֶּרֶצִי
וְנִשְׁמָחָה וְנִגִּילָה:
לְכֵה דוּדִי לִקְרַאת כְּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה:

9 בּוֹאִי בְּשָׁלוֹם עֲטֹרַת בַּעֲלָה
גַּם בְּשִׂמְחָה וּבְצִהָלָה
תּוֹךְ אֲמוּנֵי עַם סִגְלָה.
בּוֹאִי כְלָה, בּוֹאִי כְלָה:
לְכֵה דוּדִי לִקְרַאת כְּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה:

הַמָּקוֹם יִנַּחֵם אֶתְכֶם
בְּתוֹךְ שְׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם:

6 Do not be ashamed, do not be embarrassed.
Why are you so downcast, why are you moaning?
The poor of My people will take shelter in you,
and the city will be rebuilt on its ruins.

7 They will be for plunder, those that plunder you,
and they will be removed, all those that devour you.
Your God will rejoice over you
as a bridegroom rejoices over his bride.

8 To the right and to the left you will burst out
and Adonai will you revere.
By the hand of the descendant of Perez¹
we will rejoice and be happy.

*It is customary to stand facing the door² while reciting the last verse,
to symbolically welcome the Shabbat bride.
It is customary to bow when saying the last line.*

9 Come in peace, crown of her mate
with both joy and exultation
among the faithful of the treasured people.
Come, O bride, come, O bride.

*When mourners come to the synagogue
on the first Friday evening during or after Shivah,
we greet them with these words of consolation.*

May God's Presence³ comfort you
among all the mourners of Zion and Jerusalem.

Some people sing these words as an alternative to the verses:

Shab-bat Sha-lom, שַׁבָּת שְׁלוֹם,
Shab-bat Sha-lom, שַׁבָּת שְׁלוֹם,
Shab-bat Sha-lom, שַׁבָּת שְׁלוֹם,
u-m'vo-rach! וּמְבוֹרָךְ.

A Shabbat of Peace and Blessing!

¹ Perez also refers to the Messiah. Perez was the son of Judah, and an ancestor of David.

² According to tradition, the *Sh'chi-nah* resides in the west. In most synagogues, which face east, the door is at the back, facing west.

³ *Ha-Ma-kom* literally translated means "The Place", and is a term used to signify God's Presence.

Kad·dish

*It is customary to recite a form of the Kaddish to separate the end of Kabbalat Shabbat from the start of Ma'a-riv.
This may be the Mourner's Kaddish or the Cha-tzi Kaddish.*

Yit·ga·dal v'yit·ka·dash sh'meih ra·ba
b'al·ma di v'ra chi·r'u·teih.
V'yam·lich mal·chu·teih
b'cha·yei·chon u·v'yo·mei·chon
u·v'cha·yei d'chol beit Yis·ra·eil.
Ba·a·ga·la u·vi·z'man ka·riv, v'im·ru a·mein.

Congregation and reader respond:

Y'hei sh'meih ra·ba m'va·rach
l'a·lam u·l'al·mei al·ma·ya.

Yit·ba·rach v'yish·ta·bach
v'yit·pa·ar v'yit·ro·mam v'yit·na·sei
v'yit·ha·dar v'yit·a·leh v'yit·ha·lal
sh'meih d'ku·d'sha b'rich hu,
L'ei·la (*l'ei·la) min kol
bir·cha·ta v'shi·ra·ta,
tush·b'cha·ta v'ne·che·ma·ta
da·a·mi·ran b'al·ma, v'im·ru a·mein.

Chatzi Kaddish ends here.

Y'hei sh'la·ma ra·ba min sh'ma·ya
v'cha·yim a·lei·nu v'al kol Yis·ra·eil
v'im·ru a·mein.

Take three steps backward. Bow left at O·seh sha·lom, right at hu ya·a·seh sha·lom, and forward at v'al kol Yis·ra·eil.

O·seh sha·lom bi·m'ro·mav,
hu ya·a·seh sha·lom a·lei·nu,
v'al kol Yis·ra·eil,
[v'al kol yosh·vei tei·veil,]
v'im·ru a·mein.

קדיש

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
בְּעָלְמָא דִּי בְרָא כְרַעוּתָהּ.
וְיַמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְכָל בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמְנ קָרִיב, וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאֵר וְיִתְרומם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא,
לְעָלָא (*לְעָלָא) מִן כָּל
בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבְּחָתָא וְנַחֲמָתָא,
דְּאָמְרִין בְּעָלְמָא, וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל
[וְעַל כָּל יוֹשְׁבֵי תֵבֵל,]
וְאָמְרוּ אָמֵן.

Kaddish

*It is customary to recite a form of the Kaddish to separate the end of Kabbalat Shabbat from the start of Ma'a-riv.
This may be the Mourner's Kaddish or the Cha-tzi Kaddish.*

May The Great Name be made great and holy
in the world created according to Divine will.
May The One's Rule be established
in your lifetimes and in your days
and in the lifetimes of all the House of Israel,
speedily and in a short time, and say Amen.

Congregation and reader respond:

May The Great Name be blessed
in all worlds, forever and ever.

Blessed, lauded,
glorified, exalted, extolled,
beautified, raised up, and praised
be the Name of the Blessed Holy One,
(* Between Rosh Hashanah and Yom Kippur: far) beyond all
blessing and song,
praise and consolation
that are said in the world, and say Amen.

Chatzi Kaddish ends here.

May there be a great peace from the heavens,
with life and goodness for us and all Israel,
and say Amen.

Take three steps backward. Bow left at May the One who makes peace, right at make peace for us, and forward at and for all Israel.

May The One who makes peace in the heavens,
make peace for us
and for all Israel,
[and for all who dwell on earth,]
and say Amen.

The *Kaddish* prayer is written in Aramaic, the language spoken by Jews of Babylonia. It was originally recited by the rabbis (as the Kaddish d'Rabbanan, page 96) upon completion of study, and now marks a point of transition in the service.

Its words remind us of our task to make God's Name great and holy in our lives and in the world.

Recite Ba·r'chu while standing. It is customary to bow at the waist when saying Ba·r'chu, and again at Ba·ruch, and to straighten up at A·do·nai. In traditional communities, the reader repeats the second line after the congregation recites it.

Ba·r'chu

בָּרְכוּ

Ba·r'chu et A·do·nai ha·m'vo·rach!

בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ:

Ba·ruch A·do·nai ha·m'vo·rach l'o·lam va·ed.

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Ma·a·riv A·ra·vim

מַעְרִיב עֲרֵבִים

Ba·ruch A·tah A·do·nai E·lo·hei·nu

Me·lech ha·O·lam.

A·sher bi·d'var·o ma·a·riv a·ra·vim

b'choch·mah po·tei·ach sh'a·rim

u·vit·vu·nah m'sha·neh i·tim,

u·ma·cha·lif et ha·z'ma·nim,

u·m'sa·deir et ha·ko·cha·vim,

b'mish·m'ro·tei·hem ba·ra·ki·a ki·r'tzo·no.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ

מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בְּדָבָרוֹ מַעְרִיב עֲרֵבִים,

בְּחֶכְמָה פּוֹתַח שְׁעִים,

וּבְתִבּוּנָה מְשַׁנֶּה עֵתִים,

וּמַחְלִיף אֶת הַזְּמַנִּים,

וּמַסְדֵּר אֶת הַכּוֹכָבִים,

בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנוֹ.

בוֹרֵא יוֹם וָלַיְלָה,

גּוֹלֵל אוֹר מִפְּנֵי תִשְׁךָ,

וְחֹשֶׁךְ מִפְּנֵי אוֹר,

וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה,

וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,

יְיָ צְבָאוֹת שְׁמוֹ.

❖ אֵל חַי וְקַיִם,

תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עֲרֵבִים:

❖ Eil chai v'ka·yam,

ta·mid yim·loch a·lei·nu l'o·lam va·ed.

Ba·ruch A·tah A·do·nai, ha·ma·a·riv a·ra·vim.

Recite Ba·r'chu while standing. It is customary to bow at the waist when saying Bless, again at Blessed be, and to straighten up at A·do·nai. In traditional communities, the reader repeats the second line after the congregation recites it.

The Call to Prayer

Bless Adonai, the Blessed One!

Blessed be Adonai, the Blessed One, forever and ever.

Ba·r'chu calls the community to prayer and begins the Evening (*Ma·a·riv*) Service. The reader proclaims and the congregation responds, "Blessed be Adonai, the Blessed One, forever and ever."

You Bring On Evenings

Blessed are You, Adonai, Our God,

Ruler of the Universe.

Your word brings on evenings,

with wisdom You open heaven's gates,

with understanding You change fixed times

and alternate the seasons

and arrange the stars

in their places in the sky according to Your will.

Ma·a·riv A·ra·vim is the first of two blessings preceding the *Sh'ma* in the Evening Service. It recalls God's role as Creator of the world. The Torah teaches that God said "Let there be light!" and with God's spoken word, the world came into being. God's word brought on "evening and morning, one day."

Ba·r'chu, Dear One

Ba·r'chu, Dear One, Sh'chi·nah, Holy Name.
When I call on the Light of my Soul, I come home.

Lev Friedman

You Bring On the Evening

Blessed are You, our Eternal God, Ruler of the Universe, who completed acts of creation on the seventh day and called it a pleasure, Your holy Sabbath. You instituted rest for The People Israel from evening to evening. With pleasure, You roll light away from darkness and darkness from before light.

Blessed are You, our Eternal God, who brings on the evening.

*Based on the Siddur of Rabbi Saadya Gaon, 10th century.
This blessing was written for use on Erev Shabbat.*

❖ God, living and enduring,

always rule over us forever and ever.

Blessed are You, Adonai, who brings on evenings.

A·ha·vat O·lam

A·ha·vat o·lam

beit Yis·ra·eil am·cha a·hav·ta.

To·rah u·mitz·vot, chu·kim u·mish·pa·tim

o·ta·nu li·mad'ta.

Al kein A·do·nai E·lo·hei·nu

b'shoch·bei·nu u·v'ku·mei·nu

na·si·ach b'chu·ke·cha,

v'nis·mach b'div·rei to·ra·te·cha

u·v'mitz·vo·te·cha l'o·lam va·ed.

❖ Ki heim cha·yei·nu

v'o·rech ya·mei·nu,

u·va·hem neh·geh yo·mam va·lai·lah.

V'a·ha·vat·cha al ta·sir mi·me·nu l'o·la·mim.

Ba·ruch A·tah A·do·nai,

o·heiv a·mo Yis·ra·eil.

Traditional communities recite the Sh'ma while seated, and say the line beginning Ba·ruch Sheim silently. In recognition of its centrality to Judaism's belief in One God, some Reform communities rise to recite the Sh'ma and say the line beginning Ba·ruch Sheim aloud. Many people cover their eyes when reciting the first line of the Sh'ma. If praying without a minyan, it is customary to add the words אֵל כֶּלֶךְ נֶאֱמָן *Eil Me·lech ne·e·man.*

Sh'ma Yis·ra·eil

Sh'ma Yis·ra·eil A·do·nai E·lo·hei·nu A·do·nai E·chad.

Ba·ruch sheim k'vod mal·chu·to
l'o·lam va·ed.

אהבת עולם

אהבת עולם

בית ישראל עמך אהבת.

תורה ומצוות, חקים ומשפטים,

אונתנו למדת.

על כן יי אלהינו,

בשכבנו ובקומנו

נשים בתורה,

ונשמח בדברי תורתך

ובמצותיך לעולם ועד.

❖ כי הם חיינו

וארך ימינו,

ובהם נהגה יומם ולילה,

ואהבתך אל תסיר ממנו לעולם.

ברוך אתה יי,

אוהב עמו ישראל:

שמע ישראל

שמע ישראל, יי אלהינו, יי אחד:

Deuteronomy 6:4

ברוך שם כבוד מלכותו
לעולם ועד:

Your Love is Eternal

With eternal love

You have loved the House of Israel, Your people.

Torah and Mitzvot, laws and statutes

You taught us.

Therefore, Adonai our God,

when we lie down and when we arise

we will discuss Your laws,

and rejoice in the words of Your Torah

and in Your Mitzvot forever and ever.

❖ Because they are our life

and the length of our days

and on them we will meditate day and night.

Never take away Your love from us.

Blessed are You Adonai,

Lover of Your people Israel.

Traditional communities recite the Sh'ma while seated, and say the line beginning Ba·ruch Sheim silently. In recognition of its centrality to Judaism's belief in One God, some Reform communities rise to recite the Sh'ma and say the line beginning Ba·ruch Sheim aloud. Many people cover their eyes when reciting the first line of the Sh'ma. If praying without a minyan, it is customary to add the words God is a faithful Ruler.

Hear, Israel

Hear, Israel, Adonai is our God. Adonai is One.

Deuteronomy 6:4

Blessed is the Name of God's glorious majesty
for ever and ever.

A·ha·vat O·lam praises God for giving us the Torah, as its teaching guides our lives. The revelation of God's Torah at Mount Sinai is at the heart of the Jewish experience. It defines the unique relationship between God and the Jewish people. The prayer concludes with the second of two blessings before the *Sh'ma*, acknowledging God's love for us, the Jewish people.

With Eternal Love

With eternal love, You have loved the House of Israel, Your people. Because of Your love for them, You have planted a tree of life among them. You sanctified the Sabbath above all other days, and gave it as a heritage to those who worship You. Let Your love never leave us, for it is the crown on our heads, our eternal glory.

Blessed are You, who loves Your people Israel.

*Based on the Siddur of Rabbi Saadya Gaon, 10th century.
This blessing was written for use on Erev Shabbat.*

Sh'ma is at the center of the first part of the *Ma·a·riv* Service. Preceded by *A·ha·vat O·lam*, proclaiming God's love for us and followed by *V'a·hav·ta*, admonishing us to love God, the *Sh'ma* affirms that God is One, Master of life and death, heaven and earth, past and future. The *Sh'ma* is written in the Torah with two enlarged letters (ש of שמע *Sh'ma* and ד of אחד *e·chad*, spelling עד *eid*, witness). We bear witness to God's Oneness, unique and unfathomable.

V'a-hav-ta

V'a-hav-ta eit A-do-nai E-lo-he-cha
b'chol l'av-cha u-v'chol naf-sh'cha,
u-v'chol m'o-de-cha.
V'ha-yu ha-d'va-rim ha-ei-leh
a-she'r A-no-chi m'tza-v'cha ha-yom al l'va-ve-cha.
V'shi-nan-tam l'va-ne-cha
v'di-bar-ta bam b'shiv-t'cha b'vei-te-cha,
u-v'lech-t'cha va-de-rech
u-v'shoch-b'cha u-v'ku-me-cha.
U-k'shar-tam l'ot al ya-de-cha,
v'ha-yu l'to-ta-fot bein ei-ne-cha.
U-ch'tav-tam al m'zu-zot bei-te-cha
u-vi-sh'a-re-cha.

V'ha-yah im sha-mo-a tish-m'u el mitz-vo-tai
a-she'r A-no-chi m'tza-veh et-chem ha-yom,
l'a-ha-vah et A-do-nai E-lo-hei-chem,
u-l'ov-do b'chol l'av-chem,
u-v'chol naf-sh'chem,
v'na-ta-ti m'tar ar-tz'chem b'i-to,
yo-reh u-mal-kosh, v'a-saf-ta
d'ga-ne-cha v'ti-ro-sh'cha v'yitz-ha-re-cha.
V'na-ta-ti ei-sev b'sa-d'cha li-v'hem-te-cha,
v'a-chal-ta v'sa-va-ta.
Hi-sha-m'ru la-chem pen yif-teh l'av-chem,
v'sar-tem va-a-vad'tem e-lo-him a-chei-rim
v'hish-ta-cha-vi-tem la-hem. ←

וְאָהַבְתָּ

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ,
בְּכָל לְבָבְךָ, וּבְכָל נַפְשְׁךָ,
וּבְכָל מַאֲדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה,
אֲשֶׁר אֲנִכִּי מְצֻוֶּה הַיּוֹם, עַל לְבָבְךָ:
וּשְׁנַנְתָּם לְבָנֶיךָ,
וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ,
וּבְלִכְתְּךָ בְּדֶרֶךְךָ,
וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.
וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ,
וְהָיוּ לְטֹטֶפֶת בֵּין עֵינֶיךָ,
וְכִתְבָתָם עַל מְזוֹזַת בֵּיתְךָ
וּבְשַׁעְרֶיךָ:

Deuteronomy 6:5-9

וְהָיָה אִם שָׁמַעַ תִּשְׁמָעוּ אֶל מִצְוֹתַי
אֲשֶׁר אֲנִכִּי מְצִוֶּה אֶתְכֶם הַיּוֹם,
לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם,
וּלְעֲבֹדוֹ בְּכָל לְבָבְכֶם
וּבְכָל נַפְשְׁכֶם.
וְנָתַתִּי מָטָר אֲרֻצְכֶם בְּעֵתוֹ,
יְוֵה וּמִלְקוֹשׁ, וְאָסַפְתָּ
דָּגָנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ.
וְנָתַתִּי עֵשֶׂב בְּשֹׁדְךָ לְבְהֵמָתְךָ,
וְאָכְלָתָ וּשְׂבַעְתָּ.
הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבָבְכֶם,
וּסְרַתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם. ←

And You Are To Love

And you are to love Adonai your God
with all your heart, with all your soul,
and with all your might.
These words
that I command you today shall be upon your heart.
You should teach them to your children
speaking of them when you sit in your house,
and when you go on your way,
when you lie down and when you rise up.
Bind them as a sign upon your hand,
and let them be a symbol between your eyes.
Write them upon the doorposts of your house
and upon your gates.

Deuteronomy 6:5-9

And if you will surely listen to My commandments
that I command you today,
to love Adonai your God,
and to serve God with all your heart,
and with all your being,
then I will provide rain for your land in its time,
the early rain and the late rain, so you may gather
your grain, your wine, and your oil.
I will provide grass in your field for your cattle,
and you will eat and be satisfied.
Beware that your heart not be seduced,
and you turn astray and worship other gods
and bow to them. ←

And Thou Shalt Love

Hear O Israel! Adonai our God. Adonai is One.
And thou shalt love the Lord thy God with all thy
heart, with all thy soul, and with all thy might.
And these words which I command thee on this
day shall be upon thy heart. And thou shalt
teach them diligently unto thy children, and thou
shalt speak of them when thou sittest in thy
house, when thou walkest by the way, and when
thou liest down, and when thou risest up. And
thou shalt bind them for a sign upon thy hand,
and they shall be for frontlets between thine
eyes. And thou shalt write them on the
doorposts of thy house, and upon thy gates.

That ye may remember and do all of My
commandments, and be holy unto your God.

Classic Translation

Open Your Heart

Open your heart and mind
to the glory of the One,
and seek after holiness with all your might.
These words which have commanded our people
through all generations
shall be in your heart.

Teach them to your children.
Speak of them at home
and when you travel,
when you lie down and when you get up.

Bind them to your hand as a reminder
and let them be an ornament on your brow.
Write them on the doorposts of your house
and on your gates.

Judith Kerman

V'lo ta-tu·ru a·cha·rei l'vav·chem
v'a·cha·rei ei·nei·chem,
a·sher a·tem zo·nim a·cha·rei·hem.

L'ma·an tiz·k'ru va·a·si·tem
et kol mitz·vo·tai
vi·h'yi·tem k'do·shim l'Ei·lo·hei·chem.
A·ni A·do·nai E·lo·hei·chem
a·sher ho·tzei·ti et·chem mei·e·retz Mitz·ra·yim,
li·h'yot la·chem lei·lo·him.
A·ni A·do·nai E·lo·hei·chem.

❖ A·do·nai E·lo·hei·chem e·met.

E·met v'E·mu·nah

E·met v'e·mu·nah kol zot v'ka·yam a·lei·nu
ki hu A·do·nai E·lo·hei·nu
v'ein zu·la·to,
va·a·nach·nu Yis·ra·eil a·mo.

Ha·po·dei·nu mi·yad m'la·chim,
Mal·kei·nu ha·go·a·lei·nu mi·kaf kol he·a·ri·tzim.
Ha·Eil ha·nif·ra la·nu mi·tza·rei·nu,
v'ha·m'sha·leim g'mul l'chol oi·vei naf·shei·nu.

Ha·o·seh g'do·lot ad ein chei·ker,
v'nif·la·ot ad ein mis·par.
Ha·sam naf·shei·nu ba·cha·yim
v'lo na·tan la·mot rag·lei·nu. ←

וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם
וְאַחֲרֵי עֵינֵיכֶם,
אֲשֶׁר אַתֶּם זִנִּים אַחֲרֵיהֶם:

Some communities read aloud:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת כָּל מִצְוֹתַי,
וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
אֲנִי יְיָ אֱלֹהֵיכֶם,
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם,
לִהְיוֹת לָכֶם לֵאלֹהִים.
אֲנִי יְיָ אֱלֹהֵיכֶם:

Numbers 15:37-41

❖ יְיָ אֱלֹהֵיכֶם אֱמֶת:

אֱמֶת וְאַמוּנָה

אֱמֶת וְאַמוּנָה כָּל זֹאת, וְקִיָּם עָלֵינוּ,
כִּי הוּא יְיָ אֱלֹהֵינוּ
וְאֵין זֹלָתוֹ,
וְאֶנַּחֲנוּ יִשְׂרָאֵל עַמּוֹ.

הַפּוֹדֵנוּ מִיַּד מְלָכִים,
מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים.
הָאֵל הַנִּפְרָע לָנוּ מִצְרֵינוּ,
וְהַמְשַׁלֵּם גְּמוּל לְכָל אִיְבֵי נַפְשֵׁנוּ.

הַעֹשֶׂה גְדוֹלוֹת עַד אֵין חֶקֶר,
וְנִפְלְאוֹת עַד אֵין מִסְפָּר.
הַשֹּׁם נַפְשֵׁנוּ בַּחַיִּים,
וְלֹא נָתַן לְמוֹט רַגְלֵנוּ. ←

You will not go exploring after your heart
and after your eyes
after which you go astray.

Some communities read aloud:

In order that you will remember and perform
all My Mitzvot
and be holy unto your God.
I am Adonai your God,
who took you out of the land of Egypt
to be your God.
I, Adonai, am your God.

Numbers 15:37-41

❖ Adonai, your God, is True.

True and Reliable

True and reliable is all this. We are certain
that You are Adonai, our God,
and there are no others,
and we are Israel, Your people.

You freed us from the hands of rulers,
Our Ruler, redeeming us from the hold of all tyrants.
The God who punishes our oppressors,
and brings retribution on all our mortal enemies.

You do great things beyond comprehension,
and wonders beyond number.
You keep us among the living,
and do not let our feet stumble. ←

The Hebrew word תִּתּוּרוּ (ta-tu·ru) really means *scout out* or *explore* and seems to be an allusion to the spies' story from the Torah portion of Sh'lach L'cha. In scouting תוּר (*tur*, Numbers 13:1), the spies whored זונה (*za·nah*, Numbers 14:33) after their eyes and brought a false report. By wearing the tzitzit, Israel would be prevented from ever again "scouting" and "whoring" after their heart and eyes. Moreover, wearing the tzitzit also converted their dress into uniforms of the royal priests of God.

The Hebrew root זנה means *to be faithless* or *to prostitute oneself*. Thus the nuance of the warning "after which you go astray" אֲשֶׁר אַתֶּם זִנִּים (*a·sher a·tem zo·nim a·cha·rei·hem*) is quite stern.

(Adapted from Jacob Milgrom, IPS Torah Commentary for Bemidbar.)

E·met v'E·mu·nah speaks of the third major theme of the prayer service: Redemption. We pray that God's people will be redeemed.

It begins: True and reliable is all this. "This" refers to the Sh'ma that we just recited. *E·met v'E·mu·nah* is said only in the evening, for Psalm 92 tells us "to proclaim in the morning Your kindness, Your faithfulness (*e·mu·nah*) in the nights."

This prayer includes *Mi Cha·mo·chah*, declaring God's power at the splitting of the Red Sea. There Moses sang and Miriam danced as the Children of Israel crossed the Sea and were redeemed from Egyptian slavery.

Ha-mad-ri-chei-nu al ba-mot oi-vei-nu,
va-ya-rem kar-nei-nu al kol son-ei-nu.
Ha-o-seh la-nu ni-sim
u-n'ka-mah b-far-oh,
o-tot u-mo'tim b'ad-mat b'nei Cham.

Ha-ma-keh v'ev-ra-to kol b'cho-rei Mitz-ra-yim,
va-yo-tzei et a-mo Yis-ra-eil mi-to-cham,
l'chei-rut o-lam.

Ha-ma-a-vir ba-nav bein giz-rei yam suf,
et rod-fei-hem v'et son-ei-hem
bi-t'ho-mot ti-ba.

V'ra-u va-nav g'vu-ra-to,
shi-b'chu v'ho-du li-sh'mo.
❖ U-mal-chu-to b'ra-tzon ki-b'lu a-lei-hem.

Mo-sheh [u-Mir-yam] u-v'nei Yis-ra-eil
l'cha a-nu shi-rah b'sim-chah ra-bah,
v'am-ru chu-lam:

Mi Cha-mo-chah ba-ei-lim A-do-nai.
Mi ka-mo-chah ne-dar ba-ko-desh.
No-ra t'hi-lot o-seih fe-le.

❖ Mal-chut-cha ra-u va-ne-cha,
bo-kei-a yam li-f'nei Mo-sheh.
Zeh Ei-li a-nu v'am-ru: ←

הַמַּדְרִיכֵנוּ עַל בְּמוֹת אוֹיְבֵינוּ,
וַיָּרֶם קַרְנֵנוּ, עַל כָּל שׁוֹנְאֵינוּ.
הָעֹשֶׂה לָּנוּ נִסִּים
וְנִקְמָה בַּפָּרֹעַ,
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם.

הַמָּכָה בְּעֶבְרָתוֹ כָּל בְּכוֹרֵי מִצְרָיִם,
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם
לְחֵירוֹת עוֹלָם.

הַמַּעֲבִיר בְּנָיו בֵּין גִּזְרֵי יָם סוּף,
אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם
בְּתַהוֹמוֹת טִבַּע.

וְרָאוּ בְּנָיו גְּבוּרָתוֹ,
שִׁבְּחוּ וְהוֹדּוּ לְשִׁמּוֹ.
❖ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם.

מֹשֶׁה [וּמִרְיָם] וּבְנֵי יִשְׂרָאֵל
לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ כָלָם:

מִי כַמוֹכָה בָּאֵלִים יי,
מִי כַמוֹכָה נָאֲדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלָּת, עֹשֶׂה פִלָּא:

Exodus 15:11

❖ מַלְכוּתְךָ רָאוּ בְּנֶיךָ
בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה.
זֶה אֱלֹהֵינוּ וְאָמְרוּ: ←

You let us trample the high places of our enemies,
and raise our strength over all our foes.
You made for us miracles,
and vengeance against Pharaoh,
signs and wonders in the Hamites' land.¹

In Your anger You slew all of Egypt's first born,
and brought Your people Israel from slavery
to everlasting freedom.

You led Your children through the split Sea of Reeds,
and their pursuers and enemies
You drowned in its depths.

Your children saw Your power,
and praised and gave thanks to Your Name.
❖ They willingly accepted Your rule.

Moses, [Miriam,] and the Children of Israel
sang to You with much joy,
and they all said:

Who is like You, among those called gods, Adonai?
Who is like You, majestic in holiness?
Awesome in praises, doing wonders?

Exodus 15:11

❖ Your children saw Your majesty
when You split the sea before Moses.
"This is my God" they shouted,² and said: ←

Release Us

Adonai, God of the outstretched hand,
who brought our ancestors out of
confinement in Egypt,
release all those bodily confined
for the pursuit of justice.

Release us from the prisons
and the calluses we have constructed
around our hearts.

Release our hands from the shackles
we have placed on them,
and guide them to their work.

Release our minds from the deceptions
in which they are imprisoned.
Remove exhaustion
from our eyelids and bodies.
Release our spirits from terror and fear.

Renew us that we may be renewed,
set us on our journey to the land
we are to enter.

Ellen Dannin

¹ This refers to Africa, where the children of Ham, Noah's second son, were supposed to have settled.

² A Midrash says that at the Red Sea, the people recognized the One who was with them in their slavery, and so they shouted in recognition, "This is my God!"

A-do-nai yim-loch l'o-lam va-ed.

❖ V'ne-e-mar: ki fa-dah A-do-nai et Ya-a-kov,
u-g'a-lo mi-yad cha-zak mi-me-nu.

Ba-ruch A-tah A-do-nai, ga-al Yis-ra-eil.

Hash-ki-vei-nu

Hash-ki-vei-nu A-do-nai E-lo-hei-nu l'sha-lom,
v'ha-a-mi-dei-nu mal-kei-nu l'cha-yim,
u'fros a-lei-nu suk-kat sh'lo-me-cha,
v'tak-nei-nu b'ei-tzah to-vah mi-l'fa-ne-cha,
v'ho-shi-ei-nu l'ma'an sh'me-cha

V'ha-gein ba-a-dei-nu, v'ha-seir mei-a-lei-nu
o-yeiv, de-ver, v'che-rev, v'ra-av, v'ya-gon,
v'ha-seir sa-tan mi-l'fa-nei-nu
u-mei-a-cha-rei-nu,
u-v'tzeil k'na-fe-cha tas-ti-rei-nu.

Ki Eil shom-rei-nu u-ma-tzi-lei-nu A-tah,
ki Eil me-lech cha-nun v'ra-chum A-tah.

U-sh'mor tzei-tei-nu u-vo-ei-nu,
l'cha-yim u-l'sha-lom, mei-a-tah v'ad o-lam.
❖ U-fros a-lei-nu suk-kat sh'lo-me-cha.

Ba-ruch A-tah A-do-nai,
ha-po-reis suk-kat sha-lom
a-lei-nu v'al kol a-mo Yis-ra-eil
v'al Y'ru-sha-la-yim.

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.
Exodus 15:18

❖ וְנֹאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב,
וַיִּגְאֹלוּ מִיַּד חֲזָק מִמֶּנּוּ.
Jeremiah 31:11

בָּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:

הַשְׁכִּיבֵנוּ

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַצְמִידֵנוּ מִלְּכֵנוּ לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,
וְתַקֵּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.

וְהִגֵּן בְּעַדָּנוּ, וְהִסֵּר מֵעָלֵינוּ
אוֹיֵב, דָּבָר, וְחָרֵב, וְרָעָב, וְיָגוֹן,
וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ
וּמֵאַחֲרֵינוּ,
וּבְצִל כְּנָפֶיךָ תַּסְתִּירֵנוּ.

כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,
כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה.

וְשָׁמֹר צִאֲתָנוּ וּבּוֹאָנוּ,
לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.
❖ וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.

בָּרוּךְ אַתָּה יְיָ,
הַפּוֹרֵשׁ סִכַּת שָׁלוֹם
עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל
וְעַל יְרוּשָׁלָּיִם.

Adonai will rule forever and ever.
Exodus 15:18

❖ And it is said, "For Adonai has freed Jacob
and redeemed him from a hand mightier than his."
Jeremiah 31:11

Blessed are You, Adonai, who has redeemed Israel.

Lay Us Down In Peace

Lay us down, Adonai our God, in peace,
and awaken us, our Ruler, to life,
and spread over us Your sukkah of peace,
and help us with Your good counsel,
and save us for the sake of Your Name.

Shield us, and remove from us
enemy, disease, and sword, and hunger, and sorrow,
and remove the evil forces from before us
and from behind us,
and in the shadow of Your wings shelter us.

For God, You watch over us and rescue us;
for God, You are a gracious and merciful Ruler.

Watch over our going and coming,
for life and for peace, from now until forever.
❖ And spread over us Your sukkah of peace.

Blessed are You, Adonai,
the One who spreads a sukkah of peace
over us, and over all Your people Israel
and over Jerusalem.

The Promise of Redemption

Just as redemption requires the working of God's
wonders, so does the earning of a livelihood; and
just as one must earn a livelihood every day, so must
redemption be earned every day.
Midrash Bereshit Rabbah 20:9

We praise You, God, for the promise of redemption.

Hash-ki-vei-nu concludes with the second of two
blessings after the *Sh'ma*, asking God to spread
over us a protecting *sukkah* (canopy) of peace.

Shelter Me With Peace

I imagine Your Presence
as the gracious, majestic,
rich-green canopy of a tree
stretching upward, outward,
with me nestled quietly against the sturdy trunk,
resting on sweet smelling leaves and soft moss.

Keep me dry from the rains of sadness.
Save me from the cold winds of doubt.
Protect me from the darkness of the unknown,
so that I may rise and venture forth
and touch Your world.

Your sacred Breath whisks away
all but the purest Presence in me;
Angel wings brush my face.

Watch over me
as a parent peers on a sleeping child.
Be the Presence I feel,
soft, sheltering, strong,
cradling me to safety,
Your canopy over me,
under me,
surrounding me,
sheltering me with peace.

Lisa Stark

A-mi-dah L'E-rev Shab-bat

A-do-nai s'fa-tai tif-tach
u-fi ya-gid t'hi-la-te-cha.

עמידה לערב שבת

אדני שפתי תפתח
ופי יגיד תהלתך:

Continue Silently
through page 31

A-vot [v'l-ma-hot]

Ba-ruch A-tah A-do-nai E-lo-hei-nu
vEi-lo-hei a-vo-tei-nu [v'i-mo-tei-nu,]
E-lo-hei Av-ra-ham,
E-lo-hei Yitz-chak, vEi-lo-hei Ya'a-kov,
[E-lo-hei Sa-rah, E-lo-hei Riv-kah,
E-lo-hei Ra-cheil, vEi-lo-hei Lei-ah]...
Ha-Eil ha-ga-dol ha-gi-bor v'ha-no-ra
Eil El-yon,
go-meil cha-sa-dim to-vim,
v'ko-neih ha-kol,
v'zo-cheir chas-dei a-vot [v'i-ma-hot]
u-mei-vi [go-eil | g'u-lah]
li-vnei v'nei-hem
l'ma-an sh'mo b'a-ha-vah. ←

Standing quietly with your feet together, take three steps backward,
then three forward, as if approaching God, the Supreme Ruler.
Bend your knees at Ba-ruch; bow at A-tah, straighten up at A-do-nai.

אבות ונאמהות

ברוך אתה יי אלהינו
ואלהי אבותינו [ואמותינו],
אלהי אברהם,
אלהי יצחק, ואלהי יעקב,
[אלהי שרה, אלהי רבקה,
אלהי רחל, ואלהי לאה]...
האל הגדול הגבור והנורא,
אל עליון,
גומל חסדים טובים,
וקונה הכל,
וזכר חסדי אבות [ונאמהות],
ומביא [גואל | גאולה]
לבני בניהם
למען שמו באהבה: ←

v'zo-cheir chas-dei a-vot
v'cheil i-ma-hot
u-mei-vi [go-eil | g'u-lah]
li-vnei v'nei-hem
l'ma-an sh'mo b'a-ha-vah,
ki A-tah E-lo-hei Sa-rah,
E-lo-hei Riv-kah, E-lo-hei Ra-cheil,
vEi-lo-hei Lei-ah,
u-fo-keid et b'nei v'nei-hen
bi-s'char p'u-la-tan b'a-ha-vah. ←

וזכר חסדי אבות
וחיל אמהות
ומביא [גואל | גאולה]
לבני בניהם
למען שמו באהבה,
כי אתה אלהי שרה,
אלהי רבקה, אלהי רחל,
ואלהי לאה,
ופוקד את בני בניהם
בשכר פעולתם באהבה: ←
Rabbi David Seidenberg

remembering the kindness of the fathers
and the valor of the mothers ²
and brings [a redeemer | redemption] ¹
to their children's children
for the sake of The Name, with love,
for You are the God of Sarah,
the God of Rebecca, the God of Rachel
and the God of Leah,
and You revisit ³ their children's children
and reward their work ⁴ in love. ←

Amidah (Standing Prayer) for Shabbat Evening

O God, open up my lips
that my mouth may declare Your praise. Psalm 51:17

Standing quietly with your feet together, take three steps backward, then
three forward, as if approaching God, the Supreme Ruler. Bend your
knees at Blessed; bow at are You, straighten up at Adonai.

God of Our Ancestors

Blessed are You 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]...
The great, mighty and awesome God,
Supreme God,
who performs acts of kindness,
and creates all things,
and remembers the good deeds of our ancestors,
and brings [a redeemer | redemption] ¹
to their children's children
for the sake of The Name, with love. ←

Recite the *A-mi-dah* quietly in private
conversation with God.

Standing in the shadow of history,
I approach You, God of all Generations.

God of Our Ancestors

As You protected Abraham,
brought Wonder to Isaac,
and redeemed Jacob;
as You remembered Sarah,
granted the prayers of Rebecca,
listened to Leah,
and heard Rachel's cry,
also hear our cry.
Listen to us;
grant our prayers and remember us.
Redeem us, teach us to wonder,
and protect us. ←

¹ Jewish tradition teaches that God will bring a Messiah [Go-eil, Redeemer] to redeem the Jewish people. A liberal interpretation suggests that every generation must work with God to perfect the world, for at that time, God will bring a Messianic Age [G'u-lah, Redemption] to the Jewish people.

This alternative incorporates biblical phrases which acknowledge God's relationship with our foremothers.

Ba-ruch A-tah A-do-nai E-lo-hei-nu
vEi-lo-hei a-vo-tei-nu v'i-mo-tei-nu,
E-lo-hei Av-ra-ham,
E-lo-hei Yitz-chak, vEi-lo-hei Ya'a-kov,
Ha-Eil ha-ga-dol ha-gi-bor v'ha-no-ra,
Eil El-yon,
go-meil cha-sa-dim to-vim,
v'ko-neih ha-kol, ←

ברוך אתה יי אלהינו
ואלהי אבותינו ואמותינו,
אלהי אברהם,
אלהי יצחק, ואלהי יעקב,
האל הגדול הגבור והנורא,
אל עליון,
גומל חסדים טובים,
וקונה הכל, ←

Blessed are You Adonai, our God
and God of our ancestors,
God of Abraham,
God of Isaac, and God of Jacob,
The great, mighty and awesome God,
Supreme God,
who performs acts of kindness,
and creates all things, ←

² Ruth 4:11; ³ Genesis 21:1, ⁴ Jeremiah 31:15

On the Shabbat before Yom Kippur, say:

Zoch-rei-nu l'cha-yim, me-lech cha-feitz ba'cha-yim,
v'chot-vei-nu b'sei-fer ha'cha-yim, l'ma'an-cha E-lo-him Cha-yim.

זכרנו לחיים, מלך חפץ בחיים,
וכתבנו בספר החיים, למענך אלהים חיים.

Me-lech o-zeir
u-mo-shi-a u-ma-gein [u·fo·keid].

מֶלֶךְ עוֹזֵר
וּמוֹשִׁיעַ וּמַגֵּן [וּפּוֹקֵד]:

Bend your knees at Ba-ruch; bow at A-tah, straighten up at A-do-nai.

Ba-ruch A-tah A-do-nai,
ma-gein Av-ra-ham [u·fo·keid Sa·rah].

בָּרוּךְ אַתָּה יי,
מִגֵּן אַבְרָהָם [וּפּוֹקֵד שָׂרָה]:

G'vu-rot

גְּבוּרוֹת

A-tah gi-bor l'o-lam A-do-nai,
m'cha-yeih [mei-tim | kol chai] A-tah,
rav l'ho-shi-a.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדוֹנִי,
מְחַיֶּה [מֵתִים | כָּל חַי] אַתָּה,
רַב לְהוֹשִׁיעַ:

From Sh'mini Atzeret until the first day of Pesach, say:

Ma-shiv ha·ru·ach u-mo·rid ha·ga·shem.

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

From the second day of Pesach until the last day of Sukkot, say:

Mo·rid ha·tal.

מוֹרִיד הַטָּל:

M'chal-keil cha-yim b'che·sed,
m'cha-yeih [mei-tim | kol chai] b'ra·cha·mim ra·bim,
so·meich nof·lim v'ro·fei cho·lim,
u-ma·tir a·su·rim,
u-m'ka·yeim e·mu·na-to li-shei-nei a·far.
Mi cha·mo·cha, ba'al g'vu-rot,
u-mi do·meh lach,
Me-lech mei-mit u-m'cha·yeh
u-matz·mi·ach y'shu·ah.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה [מֵתִים | כָּל חַי] בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר,
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה
וּמַצְמִיחַ יְשׁוּעָה:

On the Shabbat before Yom Kippur, say:

Remember us for life, Ruler who desires life,
and write us in the Book of Life for Your sake, Living God.

Ruler who helps
and saves and protects [and remembers].

For You are the Source of Protection
and the Mind of Remembrance.

Bend your knees at Blessed; bow at are You, straighten up at Adonai.

Blessed are You, Adonai,
Who protects Abraham [and remembers Sarah].

Praise to You, The One
Enduring throughout the Generations
from Abraham and Sarah until today.

God's Might

God's Might

You are mighty forever, Adonai,
giving life to [the dead | all that lives],¹
abounding in deliverance.

With tenderness You keep us alive,
with compassion You show us
the frailty of life and the reality of death. ←

From Sh'mini Atzeret until the first day of Pesach, say:

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

From the second day of Pesach until the last day of Sukkot, say:

You cause the dew to fall.

You nourish the living in kindness,
give life to [the dead | all that lives] in great mercy,
support the falling, heal the sick,
release the bound,
and keep faith with those who sleep in the dust.
Who is like You, Master of Mighty Deeds,
and who compares to You,
Ruler who brings on death and restores life
and causes deliverance to flourish?

¹ Traditional liturgy reflects the belief that God resurrects the dead [מְחַיֶּה הַמֵּתִים *m'cha·yeih ha·mei·tim*]. Reform and Reconstructionist liturgy both indicate that God is the Source of Life. Reform liturgy uses the phrase מְחַיֶּה הַכָּל *m'cha·yeih ha·kol*, God gives life to all, while Reconstructionist liturgy uses מְחַיֶּה כָּל חַי *m'cha·yeih kol chai*, God gives life to all that lives. Some interpret מְחַיֶּה הַמֵּתִים *m'cha·yeih ha·mei·tim* as God grants us a measure of immortality in that we live on in the memories of our loved ones and in the effects of our good works and creative acts.

Between Rosh Hashanah and Yom Kippur, say:

Mi cha-mo·cha Av ha·ra·cha·mim,
zo·cheir y'tzu·rav l'·cha·yim b'ra·cha·mim.

מי כמוך אב הרחמים,
זוכר וצוריו לסיים ברחמים:

V'ne·e·man A·tah l'ha·cha·yot
[mei·tim | kol chai].

ונאמן אתה להחיות
[מתים | כל חי].

Ba·ruch A·tah A·do·nai,
m'cha·yeih [ha·mei·tim | kol chai].

ברוך אתה יי,
מחיה [המתים | כל חי]:

K'du·shat ha·Sheim

קדושת השם

A·tah ka·dosh v'shim·cha ka·dosh
u·k'do·shim b'chol yom y'hal'lu·cha, se·lah.

אתה קדוש ושםך קדוש
וקדושים בכל יום יהללוך, סלה.

Ba·ruch A·tah A·do·nai, ha·Eil ha·ka·dosh.

ברוך אתה יי, האל הקדוש.

On the Shabbat before Yom Kippur, conclude instead:

Ba·ruch A·tah A·do·nai, ha·Me·lech ha·ka·dosh.

ברוך אתה יי, המלך הקדוש:

K'du·shat ha·Yom

קדושת היום

A·tah ki·dash·ta et yom ha·sh'vi·i li·sh'me·cha,
tach·lit ma·a·seih sha·ma·yim va·a·retz.

אתה קדשֶׁת את יום השביעי לשמך.
תכלית מעשה שמים וארץ.

U·vei·rach·to mi·kol ha·ya·mim,
v'ki·dash·to mi·kol ha·z'ma·nim,
v'chein ka·tuv b'To·ra·te·cha:

ויברכתו מכל הימים,
וקדשֶׁתו מכל הזמנים
וכן כתוב בתורתך:

Between Rosh Hashanah and Yom Kippur, say:

Who is like You, Merciful Parent,
in mercy remembering Your creatures for life?

You are faithful, giving life to
[the dead | all that lives].

Blessed are You, Adonai,
who gives life to [the dead | all that lives].

God's Name is Holy

You are holy and Your Name is holy
and holy beings praise You every day.

Blessed are You, Adonai, the Holy God.

On the Shabbat before Yom Kippur, conclude instead:

Blessed are You, Adonai, the Holy Ruler.

The Day is Holy

You sanctified the seventh day for Your Name's sake,
the completion of the creation of heaven and earth.
You blessed it above all the days,
and made it holy above all the festivals,
and thus it is written in Your Torah:

We constantly seek Your support,
Your healing power, and Your promise,
that we may live, and our souls may live on.
You provide for us in life and death.

Praise to You, The One
Nurturing all of humanity.

God's Name is Holy

Guide us along the path of Holiness;
Bring us closer to all that is holy.

Praise to You, The One
Naming all that is holy.

The Day is Holy

You delighted in Shabbat,
making it a day
on which we refresh our souls
and marvel at all of Creation.

Va·y·chu·lu ha·sha·ma·yim v'ha·a·retz
v'chol tz'va·am.
Va·y·chal E·lo·him ba·yom ha·sh'vi·i
m'lach-to a·sher a·sah,
va·yish·bot ba·yom ha·sh'vi·i
mi·kol m'lach-to a·sher a·sah.

Va·y·va·rech E·lo·him et yom ha·sh'vi·i
va·y'ka·deish o·to,
ki vo sha·vat mi·kol m'lach-to
a·sher ba·ra E·lo·him la·a·sot.

E·lo·hei·nu vei·lo·hei a·vo·tei·nu [v'i·mo·tei·nu],
r'tzeih vi·m'nu·cha·tei·nu.
Ka·d'shei·nu b'mitz·vo·te·cha
v'tein chel·kei·nu b'To·ra·te·cha,
sa·b'ei·nu mi·tu·ve·cha,
v'sa·m'chei·nu bi·shu·a·te·cha
V'ta·heir li·bei·nu l'ov·d'cha be·e·met.

V'han·chi·lei·nu A·do·nai E·lo·hei·nu
b'a·ha·vah u·v'ra·tzon Shab·bat kod·she·cha,
v'ya·nu·chu vah Yis·ra·eil,
m'ka·d'shei sh'me·cha.

Ba·ruch A·tah A·do·nai,
m'ka·deish ha·Shab·bat.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל צִבְאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי,
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדְּשׁ אֹתוֹ,
כִּי בּו שְׁבֹת מְכָל מְלַאכְתּוֹ,
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Genesis 2:1-3

אֱלֹהֵינוּ ואלהי אבותינו [ואמותינו],
רְצֵה בְּמִנוּחָנוּ.
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ.
שְׂבַעְנוּ מִטוֹבְךָ,
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,
וְטַהֵר לִבֵּנוּ לְעִבְדְּךָ בְּאֵמֶת.

וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שְׁבֹת קִדְּשְׁךָ,
וְנִגְדְּחוּ בָּהּ יִשְׂרָאֵל,
מְקַדְּשֵׁי שְׁמֶךָ.

בָּרוּךְ אַתָּה יְיָ,
מְקַדְּשׁ הַשְּׁבֹת:

The heavens and the earth were completed
and all their forces.
On the seventh day God completed
the work that God had been doing,
and God ceased on the seventh day
from all the work that God had been doing.

God blessed the seventh day
and made it holy,
for on it God ceased from all The Work
in creation, that God had done.

Genesis 2:1-3

Our God and God of our ancestors,
be pleased with our rest.
Make us holy with Your commandments
and give us our share in Your Torah.
Satisfy us with Your goodness,
make us rejoice in Your deliverance,
and purify our hearts to serve You in truth.

Give us as our inheritance, Adonai our God,
in love and in desire Your holy Sabbath,
and on it may Israel rest,
who sanctify Your Name.

Blessed are You, Adonai,
who makes the Sabbath holy.

For the heavens
and the earth were finished,
the work of Creation was completed,
the world was whole.

It was a time for blessing
and proclaiming the wholeness
and holiness of Creation.

Enable us to find rest on Shabbat.

Renew us and inspire us
to act with an open heart,
with honesty, and truth.

Let all generations cherish
the gift of Shabbat,
a sign of Your eternal love.

Praise to You, The One
Creating sacred moments.

R'tzeih A·do·nai E-lo·hei·nu
 b'am·cha Yis·ra·eil u·vit'ti·la·tam,
 [v'ha·sheiv et ha·a·vo·dah
 li·d'vir bei·te·cha,]
 u·ti·fi·la·tam b'a·ha·vah t'ka·beil b'ra·tzon,
 u·ti·hi l'ra·tzon ta·mid a·vo·dat Yis·ra·eil a·me·cha.

רָצֵה, יי אֱלֹהֵינוּ,
 בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם,
 [וְהִשָּׁב אֶת הָעֲבוֹדָה
 לְדָבִיר בֵּיתְךָ,]
 וּתְפִלָּתָם בְּאַהֲבָה תִקַּבַּל בְּרָצוֹן,
 וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

On Rosh Chodesh or a festival, add Ya·a·leh v'ya·vo, on page 34.

V'te·che·ze·nah ei·nei·nu b'shuv·cha l'Tzi·yon
 b'ra·cha·mim.

וּתְחַזְּנֵנָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן
 בְּרַחֲמִים.

Ba·ruch A·tah A·do·nai,
 ha·ma·cha·zir Sh'chi·na·to l'Tzi·yon.

בָּרוּךְ אַתָּה יי,
 הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Bow at Mo·dim, straighten up at A·do·nai.

Mo·dim

מוֹדִים

Mo·dim a·nach·nu lach,
 she·A·tah hu A·do·nai E-lo·hei·nu
 vEi·lo·hei a·vo·tei·nu [v'i·mo·tei·nu],
 l'o·lam va·ed.
 Tzur cha·yei·nu, ma·gein yish·ei·nu,
 A·tah hu l'dor va·dor.
 No·deh l'cha u·n'sa·peir t'hi·la·te·cha,
 al cha·yei·nu ha·m'su·rim b'ya·de·cha,
 v'al nish·mo·tei·nu ha·p'ku·dot lach,
 v'al ni·se·cha she·b'chol yom i·ma·nu,
 v'al nif'l'o·te·cha v'to·vo·te·cha
 she·b'chol eit
 e·rev, va·vo·ker, v'tza·ho·ra·yim. ←

מוֹדִים אֲנַחְנוּ לָךְ,
 שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
 לְעוֹלָם וָעֶד.
 צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,
 אַתָּה הוּא לְדוֹר וָדוֹר:
 נוֹדֶה לָּךְ וְנִסְפָּר תְּהִלָּתְךָ,
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
 וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ,
 וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ,
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל עֵת,
 עֶרֶב, וּבֹקֶר, וְצַהֲרָיִם. ←

Worship

Be pleased Adonai our God
 with Your people Israel and with their prayers,
 [and restore worship
 to the Sanctuary of Your Temple]¹
 and receive their loving prayers willingly,
 and may Your people Israel's worship always be
 pleasing to You.

On Rosh Chodesh or a festival, add Ascend, come, on page 34.

May our eyes behold Your return to Zion
 in mercy.

Blessed are You, Adonai,
 who returns Your Presence to Zion.

Bow at We thank You, straighten up at Adonai.

Thanksgiving

We thank You
 for being Adonai Our God
 and God of our ancestors
 forever and ever. [You are the]
 Rock of our lives, Shield of our deliverance,
 from generation to generation.
 We thank You and speak Your praises
 for our lives that are entrusted into Your hand,
 and for our souls that are in Your care,
 and for Your miracles that are with us every day
 and for Your wonders and favors
 that are at every time:
 evening, morning, and noon. ←

Worship

Be pleased with us and our prayers
 so that our deeds and our words
 draw us closer to You.

May we learn
 to sense Your Presence
 when we gather for prayer.

Praise to You, The One
 Enriching our lives with Your Presence.

Thanksgiving

Let us and all who live
 proclaim You as our Creator,
 our Pillar of Strength,
 and the Cornerstone of our Lives.

Throughout the ages,
 throughout each day,
 we see the reflections of Your wonders
 and Your goodness
 as we make our way in the world.

For all of these, we give thanks.

¹Some omit this phrase, which traditionally is interpreted to refer to the restoration of Temple rituals. A modern interpretation of the phrase suggests the hope for all Jews to be able to pray freely in God's Sanctuary.

Ha-tov ki lo cha-lu ra-cha-me-cha,
v'ha-m'ra-cheim ki lo ta-mu cha-sa-de-cha,
mei-o-lam ki-vi-nu lach.

On Chanukah, add Al ha-Ni-sim, on page 79.

V'al ku-lam yit-ba-rach v'yit-ro-mam
Shim-cha mal-kei-nu ta-mid l'o-lam va-ed.

On the Shabbat before Yom Kippur, say:

U-ch'tov l'cha-yim to-vim kol b'nei v'ri-te-cha.

V'chol ha-cha-yim yo-du-cha se-lah
vi-ha-l'lu et shim-cha be-e-met,
ha-Eil y'shu-a-tei-nu v'ez-ra-tei-nu se-lah.

Bend your knees at Ba-ruch, bow at A-tah, straighten up at A-do-nai.

Ba-ruch A-tah A-do-nai, ha-tov shim-cha
u-l'cha na-eh l'ho-dot.

Sha-lom

Sha-lom rav al Yis-ra-eil am-cha
ta-sim l'o-lam,
ki A-tah hu me-lech a-don l'chol ha-sha-lom.
V'tov b'ei-ne-cha l'va-reich et am-cha Yis-ra-eil,
b'chol eit u-v'chol sha-ah bi-sh'lo-me-cha.

Ba-ruch A-tah A-do-nai,
ha-m'va-reich et a-mo Yis-ra-eil
[v'et kol ha-o-lam] ba-sha-lom.

On the Shabbat before Yom Kippur, conclude instead:

B-sei-fer cha-yim b'ra-chah v'sha-lom u-far-na-sah to-vah,
ni-za-cheir v'ni-ka-teiv l'fa-ne-cha,
A-nach-nu v'chol am-cha Beit Yis-ra-eil,
l'cha-yim to-vim u-l'sha-lom.
Ba-ruch A-tah A-do-nai, O-seih ha-Sha-lom.

הטוב כי לא כלו רחמיך,
והמרחם כי לא תמו חסדיך,
מעולם קיינו לך.

ועל כלם יתברך ויתרומם
שמך מלפניו תמיד לעולם ועד.

וכתוב לחיים טובים כל בני ברייתך:

וכל החיים יודוך סלה,
ויהללו את שמך באמת,
האל ישועתנו ועזרתנו סלה.

ברוך אתה יי, הטוב שמך
ולך נאה להודות.

שלום

שלום רב על ישראל עמך
תשים לעולם,
כי אתה הוא מלך אדון לכל השלום.
וטוב בעיניך לברך את עמך ישראל,
בכל עת ובכל שעה בשלומך.

ברוך אתה יי,
המברך את עמו ישראל
[ונאת כל העולם] בשלום.

בספר חיים, ברכה ושלום ופרנסה טובה,
נזכר ונכתב לפניך,
אנחנו וכל עמך בית ישראל,
לחיים טובים ולשלום.
ברוך אתה יי, עשה השלום.

O Good One, whose mercies never end,
O Merciful One, whose kindnesses never cease,
we have always put our hope in You.

On Chanukah, add Al ha-Ni-sim on page 79.

And for all of this, blessed and exalted be
Your Name, our Ruler, constantly, forever and ever.

On the Shabbat before Yom Kippur, say:

And inscribe all the children of Your covenant for a good life.

And all living things shall thank You
And will praise Your Name in truth,
God of our deliverance and our help.

Bend your knees at Blessed, bow at are You, straighten up at Adonai.

Blessed are You, Adonai, whose Name is Good
and to whom it is fitting to give thanks.

Peace

Bestow abundant peace upon Your people Israel
forever,
because You are Supreme Ruler of all peace.
It is good in Your eyes to bless Your people Israel,
at every time and at every hour with Your peace.

Blessed are You, Adonai,
who blesses Your people Israel
[and all the world]¹ with peace.

On the Shabbat before Yom Kippur, conclude instead:

In the Book of Life, Blessing, and Peace, and Good Livelihood,
may we be remembered and inscribed before You,
we and all Your people the House of Israel,
for a good life and for peace.
Blessed are You, Adonai, Maker of Peace.

Let all that lives give thanks
for the guidance and strength You provide.

You are the Source of Goodness in our lives.

Praise to You, The One
Bringing Goodness to our lives.

Peace

Grant peace to us and the world
for You are the Source of Peace.
Bless us this moment
and every moment,
with peace.

Praise to You, The One
Blessing Your people
and all the world with peace.

¹The additional Hebrew words enhance our prayer that God bless the people of Israel, and all the world, with peace. See the addition to *O-seh Sha-lom* on the next page.

E-lo-hai, n'tzor l'sho-ni mei-ra
u-s'fa-tai mi-da-beir mir-mah.
V'li-m'ka-l'lai naf-shi ti-dom,
v'naf-shi ke-a-far la-kol ti-h'yeh.

P'tach li-bi b'To-ra-te-cha
u-v'mitz-vo-te-cha tir-dof naf-shi.
V'chol ha-chosh-vim a-lai ra-ah,
m'hei-rah ha-feir a-tza-tam
v'kal-keil ma-cha-shav-tam.

A-seih l'ma-an Sh'me-cha.
A-seih l'ma-an y'mi-ne-cha.
A-seih l'ma-an k'du-sha-te-cha.
A-seih l'ma-an To-ra-te-cha.
L'ma-an yei-chal-tzun y'di-de-cha,
ho-shi-ah y'min-cha va-a-nei-ni.

Yi-h'yu l'ra-tzon im-rei fi
v'heg-yon li-bi
l'fa-ne-cha,
A-do-nai Tzu-ri v'Go-a-li.

*Take three steps backward. Bow left at O-seh sha-lom, right at hu ya-a-seh sha-lom, and forward at v'al kol Yis-ra-eil.
Upon concluding your personal prayers, take your seat.*

O-seh sha-lom bi-m'ro-mav,
hu ya-a-seh sha-lom a-lei-nu,
v'al kol Yis-ra-eil,
[v'al kol yosh-vei tei-veil,]
v'im-ru a-mein.

*Traditional services continue with Va-y'chu-lu on page 37.
For Mi she-bei-rach, see page 130.
For Torah study blessings, see page 94.
Some communities may continue with Kaddish Sha-leim on page 40
or additional prayers followed by A-lei-nu, as indicated on page 41.*

אֱלֹהֵי, נִצּוֹר לְשׁוֹנִי מִרָע.
וּשְׁפָתַי מִדְּבַר מְרֻמָּה:
וְלִמְקַלְלִי בְּפִשִּׁי תֹדֵם,
וּבְפִשִּׁי כְּעָפָר לְכָל תְּהִיָּה.

פָּתַח לִבִּי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
וְכָל הַחֹשְׁבִים עָלַי רָעָה,
מְהֵרָה הִפֵּר עֲצָתָם
וְנִקְלַקַּל מַחֲשַׁבְתָּם.

עֲשֵׂה לְמַעַן שְׁמֶךָ.
עֲשֵׂה לְמַעַן יְמִינְךָ.
עֲשֵׂה לְמַעַן קִדְשְׁךָ.
עֲשֵׂה לְמַעַן תּוֹרַתְךָ.
לְמַעַן יִחַלְצוֹן יְדִידְךָ,
הַוֹשִׁיעָה יְמִינְךָ וְעַנְיִי.

יְהִיו לְרָצוֹן אֲמָרֵי פִי
וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל,
[וְעַל כָּל יוֹשְׁבֵי תֵבֵל,]
וְאָמְרוּ אָמֵן.

My God, guard my tongue from evil
and my lips from speaking deceit.
To those who curse me may my soul be silent,
and may my soul be like dust to all.

Open my heart to Your Torah
that my soul may pursue Your commandments,
and as for all who plot evil against me,
quickly frustrate their plan
and ruin their plot.

Do it for the sake of Your Name.
Do it for the sake of Your right hand.
Do it for the sake of Your holiness.
Do it for the sake of Your Torah.
So that Your loved ones be rescued,
save [with] Your right hand and answer me.

May the words of my mouth
and the meditation of my heart be pleasing
before You,
Adonai, my Rock and my Redeemer.

*Take three steps backward. Bow left at May the One who makes peace, right at make peace for us, and forward at and for all Israel.
Upon concluding your personal prayers, take your seat.*

May The One who makes peace in the heavens,
make peace for us
and for all Israel,
[and for all who dwell on earth,]¹
and say Amen.

*Traditional services continue with Va-y'chu-lu on page 37.
For Mi she-bei-rach, see page 130.
For Torah study blessings, see page 94.
Some communities may continue with Kaddish Sha-leim on page 40
or additional prayers followed by A-lei-nu, as indicated on page 41.*

Watch over me
that I may speak kindly to others.

Protect me from harm's way.

Guide me with Your Teachings
that all that I say
and all that I do
give honor to Your Name.

Accept my prayers,
my thoughts,
and my meditations.

Bless all who live on earth with peace.

Mark Frydenberg

¹ Reconstructionist liturgy has institutionalized the additional phrase וְעַל כָּל יוֹשְׁבֵי תֵבֵל v'al kol yosh-vei tei-veil (and for all who dwell on earth) praying for peace for the Jewish people and to all the earth's inhabitants.

Continue here; kneel and bow at Va-a-nach-nu ko-r'im; straighten at Lif-nei me-lech.

Va-a-nach-nu ko-r'im u-mish-ta-cha-vim u-mo-dim
li-f'nei

[me-lech mal-chei ha-m'la-chim | m'kor ha-cha-yim],
ha-Ka-dosh Ba-ruch Hu.

She-hu no-teh sha-ma-yim v'yo-seid a-retz,
u-mo-shav y'ka-ro ba-sha-ma-yim mi-ma-al,
u-sh'chi-nat u-zo
b'gov-hei m'ro-mim.

Hu e-lo-hei-nu ein od.
E-met mal-kei-nu e-fes zu-la-to.
Ka-ka-tuv b'to-ra-to: V'ya-da-ta ha-yom
va-ha-shei-vo-ta el l'va-ve-cha
ki A-do-nai hu ha-E-lo-him ba-sha-ma-yim mi-ma-al,
v'al ha-a-retz mi-ta-chat, ein od.

Al kein n'ka-veh l'cha A-do-nai E-lo-hei-nu
li-r'ot m'hei-rah b'tif-e-ret u-ze-cha,
l'ha-a-vir gi-lu-lim min ha-a-retz
v'ha-e-li-lim ka-rot yi-ka-rei-tun,
l'ta-kein o-lam b'mal-chut Sha-dai,
v'chol b'nei va-sar yik-r'u vi-sh'me-cha,
l'haf-not ei-le-cha kol rish-ei a-retz.

Ya-ki-ru v'yei-d'u kol yosh-vei tei-veil.
Ki l'cha tich-ra kol be-rech,
ti-sha-va kol la-shon. ←

וְאֵנַחֲנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנָי
[מֶלֶךְ, מַלְכֵי הַמַּלְכִּים | מְקוֹר הַחַיִּים]
הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיָסַד אֶרֶץ,
וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וְשׁוֹכֵנֵת עֵזוֹ
בְּגִבְהֵי מְרוֹמִים.

הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מַלְכֵנוּ אָפֶס זִוְלָתוֹ.
כְּכָתוּב בְּתוֹרָתוֹ: וַיֵּדַעַת הַיּוֹם
וְהִשְׁבַּת אֶל לְבָבָהּ
כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד:

Deuteronomy 4:39

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ,
לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲנֶךָ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים כְּרוֹת יִכְרֹתוֹן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל רָשָׁעֵי אֶרֶץ.

יִכְרִירוּ וַיֵּדַעוּ כָּל יוֹשְׁבֵי תֵבֵל,
כִּי לָךְ תִּכְרַע כָּל בָּרָךְ,
תִּשָּׁבַע כָּל לָשׁוֹן: ←

Continue here; kneel and bow at We kneel and bow; straighten at before the Supreme Ruler.

We kneel and bow and give thanks
before
[the Supreme Ruler | the Source of Life]
the blessed Holy One.

Who stretches out the skies and founds the earth
whose glory dwells in the heavens above
and whose powerful Presence
is in the exalted heights.

The One is our God, there is no other.
True is our Ruler, all else is insignificant.
As it is written in The Torah: "Know today
and make it dwell in your heart
that Adonai is our God in the heavens above
and on the earth below. There is no other."

Deuteronomy 4:39

Thus we hope for You, Adonai our God,
to see quickly the beauty of Your strength,
removing idols from the earth,
utterly destroying false gods,
to repair the world for Shadai's dominion,
so that all humanity will call out Your Name,
to turn back to You all the wicked of the earth.

They will realize and know, all the world's inhabitants,
that to You every knee must bend,
and every tongue pledge loyalty. ←

We kneel, bow, give thanks
to the true Source of Life,

to the Holy Eternal of old
the Holy One, blessed be.

Who stretched the skies above,
placed the land and poured the sea,
who made the radiance shine
through eternal space and time.
The Source of all Truth, the Source of all Life,
Eternal Source of all.

You are the true God, You the only One,
You that we seek in all the paths of life.
As Torah tells, as Torah tells:
You will know it today, you will know it today
and keep it in your heart:

One is Eternal in the skies above,
One is Eternal in the land below.
No other exists, no other exists.
The One, the One is All, the One is All.

Thus we hope to see the majesty of the One
replace the worship of things
made by human hands and minds
among the beings of the earth,
that all beings everywhere may know
the true Source of all nourishment,
of all life and power.

All the voices of life
will acknowledge the Source
and the causes of evil will be stilled
when all who live
keep faith with the Source of Truth. ←

Kad-dish Ya-tom

Mourners, those observing a Yahr-zeit (the anniversary of the death of a loved one) and those in communities whose custom it is that everyone rises, now stand to recite the Mourner's Kaddish.

Yit-ga-dal v'yit-ka-dash sh'meih ra-ba
b'al-ma di v'ra chir'u-teih.
V'yam-lich mal-chu-teih
b'cha-yei-chon u-v'yo-mei-chon
u-v'cha-yei d'chol beit Yis-ra-eil.
Ba-a-ga-la u-vi-z'man ka-riv, v'im-ru a-mein.

Congregation and reader respond:

Y'hei sh'meih ra-ba m'va-rach
l'a-lam u-l'al-mei al-ma-ya.

Yit-ba-rach v'yish-ta-bach
v'yit-pa-ar v'yit-ro-mam v'yit-na-sei
v'yit-ha-dar v'yit-a-leh v'yit-ha-lal
sh'meih d'ku-d'sha b'rich hu.
L'ei-la (*l'ei-la) min kol
bir-cha-ta v'shi-ra-ta,
tush-b'cha-ta v'ne-che-ma-ta
da-a-mi-ran b'al-ma, v'im-ru a-mein.

Y'hei sh'la-ma ra-ba min sh'ma-ya
v'cha-yim a-lei-nu v'al kol Yis-ra-eil
v'im-ru a-mein.

Take three steps backward. Bow left at O-seh sha-lom, right at hu ya-a-seh sha-lom, and forward at v'al kol Yis-ra-eil.

O-seh sha-lom bi-m'ro-mav,
hu ya-a-seh sha-lom a-lei-nu,
v'al kol Yis-ra-eil,
[v'al kol yosh-vei tei-veil,
v'im-ru a-mein.

קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
בְּעָלְמָא דִּי בְרָא כְרֵעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמְנָן קָרִיב, וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמֵיָא:

יְתְבָרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא:
לְעֵלָא (*לְעֵלָא) מִן כָּל
בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבְּחָתָא וְנִחְמָתָא,
דְאָמִירָן בְּעָלְמָא, וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל,
[וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
וְאָמְרוּ אָמֵן.]

Mourner's Kaddish

Mourners, those observing a Yahr-zeit (the anniversary of the death of a loved one) and those in communities whose custom it is that everyone rises, now stand to recite the Mourner's Kaddish.

May The Great Name be made great and holy
in the world created according to Divine will.
May The One's Rule be established
in your lifetimes and in your days
and in the lifetimes of all the House of Israel,
speedily and in a short time, and say Amen.

Congregation, and reader respond:

May The Great Name be blessed
in all worlds, forever and ever.

Blessed, lauded,
glorified, exalted, extolled,
beautified, raised up, and praised
be the Name of the Blessed Holy One.
(* Between Rosh Hashanah and Yom Kippur: Far) beyond all
blessing and song,
praise and consolation
that are said in the world, and say Amen.

May there be a great peace from the heavens,
with life for us and all Israel,
and say Amen.

Take three steps backward. Bow left at May the One who makes peace, right at make peace for us, and forward at and for all Israel.

May The One who makes peace in the heavens,
make peace for us
and for all Israel,
[and for all who dwell on earth,]
and say Amen.

Our thoughts now turn to those whose lives have
touched our lives. Some of us may stand to
remember relatives or friends; others rise to recall
those who died and have no one to remember
them; still others may stand in silence, in support
of those who recite these words of faith as Jews
have done throughout the ages.

Like other versions of the Kaddish prayer, the
Mourner's Kaddish does not mention death.
Recited by mourners, it reminds us that one should
affirm faith in God in times of sorrow as well as in
times of joy.

The word *ya-tom* יתום literally means "orphan." A
medieval story suggests that this Kaddish is so
named because Rabbi Akiva helped an orphan save
his father's soul from punishment in Gehenna
(hell). Rabbi Akiva taught the boy to recite the
phrase *Yit-ga-dal v'yit-ka-dash sh'meih ra-ba*.
When the congregation responded *Y'hei sh'meih
ra-ba m'va-rach*, the boy's father's soul was
rescued and sent to eternal rest.

Sha-lom A-lei-chem

Sha-lom a-lei-chem mal-a-chei ha-sha-reit,
mal-a-chei El-yon,
Mi-me-lech Mal-a-chei ha-M'la-chim
ha-Ka-dosh Ba-ruch Hu.

Bo-a-chem l'sha-lom, mal-a-chei ha-sha-lom,
mal-a-chei El-yon,
Mi-me-lech Ma-l'chei ha-M'la-chim
ha-Ka-dosh Ba-ruch Hu.

Ba-r'chu-ni l'sha-lom, mal-a-chei ha-sha-lom,
mal-a-chei El-yon,
Mi-me-lech Ma-l'chei ha-M'la-chim
ha-Ka-dosh Ba-ruch Hu.

Tzeit-chem l'sha-lom, mal-a-chei ha-sha-lom,
mal-a-chei El-yon,
Mi-me-lech Ma-l'chei ha-M'la-chim
ha-Ka-dosh Ba-ruch Hu.

שלום עליכם

שלום עליכם, מלאכי השרת,
מלאכי עליון,
ממלך מלכי המלכים,
הקדוש ברוך הוא:

בואכם לשלום, מלאכי השלום,
מלאכי עליון,
ממלך מלכי המלכים,
הקדוש ברוך הוא:

ברכוני לשלום, מלאכי השלום,
מלאכי עליון,
ממלך מלכי המלכים,
הקדוש ברוך הוא:

צאתכם לשלום, מלאכי השלום,
מלאכי עליון,
ממלך מלכי המלכים,
הקדוש ברוך הוא:

Peace to You

Peace to you, attending angels,
messengers of the Most High,
the Supreme Ruler,
the Blessed Holy One.

Come in peace, angels of peace,
messengers of the Most High,
the Supreme Ruler,
the Blessed Holy One.

Bless me with peace, angels of peace,
messengers of the Most High,
the Supreme Ruler,
the Blessed Holy One.

Go in peace, angels of peace,
messengers of the Most High,
the Supreme Ruler,
the Blessed Holy One.

Sha-lom A-lei-chem is traditionally recited before Kiddush.

This practice was introduced by the mystics of Tz'fat (Safed) in the sixteenth century. According to the Zohar Chadash: When coming home from the synagogue on Friday evening, a person is accompanied by angels on either side, and the Sh'chinah oversees them, as does a mother with her children. When the Sh'chinah sees the candles burning and the table set, and the family together in happiness and peace, the Sh'chinah says, "This is mine, Israel in whom I take pride."

This story, which has its origins in the Talmud (Shabbat, 119b) has here been transformed.

A Chasidic interpretation suggests that just as Jacob had two camps of angels watching over him (one when he was inside, and another when he was outside the land of Israel), there are two groups of angels watching over us as well: those that watch over us during the week and those that watch over us on Shabbat. We say *Sha-lom A-lei-chem* to welcome the Sabbath angels, and *Tzeit-chem l'sha-lom* to bid farewell to the weekday angels, who can now celebrate Shabbat knowing that we are in good care.

Some communities may also sing *Sha-lom A-lei-chem* at the start or conclusion of services.

Mi she-bei-rach

Mi she-bei-rach a-vo-teinu
Av-ra-ham, Yitz-chak v'Ya-a-kov
v'i-mo-tei-nu Sar-ah, Riv-kah, Ra-cheil, v'Lei-ah
Hu y'va-reich vi-ra-peï et ha-cho-leh
_____ ben _____.
Ha-ka-dosh Ba-ruch Hu yi-ma-lei ra-cha-mim a-lav
l'ha-cha-li-mo u-l'ra-po-to,
l'ha-cha-zi-ko u-l'ha-cha-yo-to,
v'yish-lach lo m'hei-rah r'fu-ah sh'lei-mah,
r'fu-at ha-ne-fesh, u-r'fu-at ha-guf,
hash-ta ba-a-ga-la u-vi-z'man ka-riv,
v'no-mar a-mein.

Mi she-bei-rach

Mi she-bei-rach a-vo-teinu
Av-ra-ham, Yitz-chak v'Ya-a-kov
v'i-mo-tei-nu Sar-ah, Riv-kah, Ra-cheil, v'Lei-ah
Hu y'va-reich vi-ra-peï et ha-cho-lah
_____ bat _____.
Ha-ka-dosh Ba-ruch Hu yi-ma-lei ra-cha-mim a-le-ha
l'ha-cha-li-mah u-l'ra-po-tah,
l'ha-cha-zi-kah u-l'ha-cha-yo-tah,
v'yish-lach lah m'hei-rah r'fu-ah sh'lei-mah,
r'fu-at ha-ne-fesh, u-r'fu-at ha-guf,
hash-ta ba-a-ga-la u-vi-z'man ka-riv,
v'no-mar A-mein.

מי שברך

For a male who is ill:

מי שברך אבותינו
אברהם יצחק ויעקב,
ואמותינו שרה, רבקה, רחל, ולאה,
הוא יברך וירפא את החולה
בן _____.

הקדוש ברוך הוא ימלא רחמים עליו
להחלימו ולרפאתו,
להחזיקו ולהחיותו,
וישלח לו מהרה רפואה שלמה,
רפואת הנפש, ורפואת הגוף,
השפא בעגלא ובזמן קריב.
ונאמר אמן.

מי שברך

For a female who is ill:

מי שברך אבותינו
אברהם יצחק ויעקב,
ואמותינו, שרה, רבקה, רחל ולאה,
הוא יברך וירפא את החולה
בת _____.

הקדוש ברוך הוא ימלא רחמים עליה
להחלימה ולרפאתה,
להחזיקה ולהחיותה,
וישלח לה מהרה רפואה שלמה,
רפואת הנפש, ורפואת הגוף,
השפא בעגלא ובזמן קריב.
ונאמר אמן.

The One Who Blessed

For a male who is ill:

May the One who blessed our fathers
Abraham, Isaac, and Jacob,
and our mothers Sarah, Rebecca, Rachel, and Leah,
bless and heal the ailing
_____ the son of _____.

May the Blessed Holy One show him mercy,
heal him and make him well,
strengthen him, and give him life,
and send him speedily a complete healing,
healing of soul, healing of body,
soon and in the near future,
and let us say Amen.

The One Who Blessed

For a female who is ill:

May the One who blessed our fathers
Abraham, Isaac, and Jacob,
and our mothers Sarah, Rebecca, Rachel, and Leah,
bless and heal the ailing
_____ the daughter of _____.

May the Blessed Holy One show her mercy,
heal her and make her well,
strengthen her, and give her life,
and send her speedily a complete healing,
healing of soul, healing of body,
soon and in the near future,
and let us say Amen.

Mi she-bei-rach

Mi she-bei-rach a-vo-tei-nu
m'kor ha-b'ra-chah l'i-mo-tei-nu ...
May the Source of Strength
who blessed the ones before us
help us find the courage
to make our lives a blessing
and let us say Amen.

Mi she-bei-rach i-mo-tei-nu
m'kor ha-b'ra-chah l'a-vo-tei-nu ...
Bless those in need of healing
with r'fu-ah sh'lei-mah,
renewal of body,
renewal of spirit,
and let us say Amen.

Debbie Friedman and Drorah Setel