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סדור  
לב שלם

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Siddur  
Lev Shalem

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לשבת ויום טוב

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FOR SHABBAT  
& FESTIVALS

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Siddur Lev Shalem for Shabbat and Festivals  
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THE RABBINICAL ASSEMBLY

## The Added Soul of Shabbat

Toss us a soul  
we, who are the  
accumulation of so  
many things  
like the dust in our rooms.

A gasp escapes from our  
inner being;  
toss us a soul  
that might go up and down  
our spine  
like Jackson Pollack on  
a swing  
pouring colors randomly,  
and suddenly there's a  
picture.

Toss me a soul  
like a stone bouncing  
on top of the water  
sinking to the bottom of  
the lake  
so that it has a confident  
heart.

Toss me a soul  
like sacks of sand dangling  
from a hot air balloon  
so that it can freely fly.

Toss me a soul  
and stay close to me  
like someone putting  
in anchor.

Toss me a soul  
I have one already, but  
toss me an added soul  
on the eve of Shabbat  
toss it, like a rich man  
throwing change  
in the beggar's hat  
on the street.

Toss me a soul, an injection  
of good stuff.  
I who am in need  
of what all the well behaved  
and all the silent ones want  
a heavenly tossed soul  
like cleansing water

And cleanse us.

—SIVAN HAR-SHEFI

## An Introductory Song Welcoming Shabbat

### Y'DID NEFESH

Beloved of my soul, compassionate father, draw me, Your  
servant, to Your desire. Would that I could run like a gazelle,  
and bow before Your beauty, for I find Your love sweeter than  
honey or any delight.

Beautiful, splendorous light of the world, my soul is sick with  
love. God, please heal her by bathing her in Your serene  
light—then she shall surely be strengthened and healed and  
be Your servant forever.

Ancient One, let Your compassion flow. Have pity on the child  
whom You love—for I have yearned for so long to see Your  
luminescent power. My God, my beloved, hurry; please,  
do not hide!

Please, my beloved, reveal Yourself. Spread the *sukkah* of  
Your love over me. May the whole world be illuminated with  
Your glory; then shall we be glad and rejoice with You. My  
lover—come quickly, for the time has come—have compas-  
sion for me as in days of old.

Y'did nefesh, av ha-rahaman, m'shokh avdakh el r'tzonakh,  
yarutz avdakh k'mo ayal, yishta'haveh mul hadarakh,  
ki ye-erav lo y'didutakh, mi-nofet tzuf v'khol ta-am.

Hadur, na-eh, ziv ha-olam, nafshi h'olat ahavatakh,  
ana, El na, r'fa na lah, b'harot lah no-am zivakh,  
az tit-ḥazek v'titrapei, v'haitah lakh shifhat olam.

Vatik, yehemu rahamekha, v'hus na al ben ohavakh,  
ki zeh kamah nikhsaf nikhsaf lirot b'tiferet uzakh,  
ana, eili, mahmad libi, hushah na, v'al titalam.

Higaleih na, u-fros ḥaviv alai, et sukkat sh'lomakh,  
ta-ir erez mi-k'vodakh, nagilah v'nism'hah bakh,  
maher ahuv, ki va mo-ed, v'honeini kimei olam.

## הַקְדָּמָה

יָדִיד נֶפֶשׁ, אָב הַרְחָמֵן, מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ,  
יְרוּץ עַבְדְּךָ כְּמוֹ אֵיל, יִשְׁתַּחֲוֶה מוֹל הַדָּרָךְ,  
כִּי יַעֲרֵב לוֹ יְדִידוּתְךָ, מִנֹּפֶת צוּף וְכָל טָעַם.

הַדּוֹר, נָאֵה, זִיב הָעוֹלָם, נַפְשִׁי חוֹלֵת אַהֲבָתְךָ,  
אֲנִי, אֵל נָא, רַפָּא נָא לָהּ, בְּהִרְאוֹת לָהּ נֵעַם זִיּוֹן,  
אֲזוֹ תִתְחַזֵּק וְתִתְרַפָּא, וְהִיְתָה לְךָ שִׁפְחַת עוֹלָם.

וְתִיק, יְהֵמו רַחֲמֶיךָ, וְחוּס נָא עַל בֶּן אוֹהֲבֶךָ,  
כִּי זֶה כְּמוֹ נִכְסוֹף נִכְסוֹף לְרִאוֹת בְּתַפְאֶרֶת עֲזָךְ,  
אֲנִי, אֵיל, מִחֲמַד לְבִי, חוֹשֶׁה נָא, וְאֵל תִּתְעַלֵּם.

הַגִּלָּה נָא, וּפְרוֹשׁ חֲבִיב עָלִי, אֶת סֶכֶת שְׁלוֹמְךָ,  
תֵּאִיר אֶרֶץ מִכְבּוֹדְךָ, נְגִילָה וְנִשְׁמַחָה בָּךְ,  
מַהֵר אֲהוּב, כִּי בָא מוֹעֵד, וְחַגִּנִי בִימֵי עוֹלָם.

BELOVED OF MY SOUL יְדִיד נֶפֶשׁ. Written by Eleazar  
Azikri (1533–1600), Y'did Nefesh has become one  
of the favorite songs with which to introduce the  
Friday evening service. (Some Hasidim sing it every  
morning before services begin.) Y'did Nefesh was  
characterized by its author as a love song directed to  
God. The poem is built out of an acrostic of the name  
of God: each stanza begins with one letter of the four-  
letter divine name, *yod-hei-vav-hei*, and each develops  
the metaphor of God as lover. When sung, both  
Sephardic and Ashkenazic musical traditions utilize  
haunting melodies evoking intense desire. The version  
here accords with the author's handwritten man-  
uscript, found in the library

of the Jewish Theological Seminary. For example, many printed  
versions leave out the word *ki* ("for") in the third line, though it is  
present in the original. Similarly, later versions substituted the word  
*simhat* ("joyful") for *shifhat* ("servant") in the sixth line.

**COMPASSIONATE FATHER** אָב הַרְחָמֵן. The Hebrew word for "com-  
passionate" is derived from the same root as the word meaning  
"womb" (*rehem*). The combination of the two words thus creates a  
phrase that combines masculine and feminine images.

**LIGHT OF THE WORLD** זִיב הָעוֹלָם. As the sun sets and the day's light  
dims, our yearning for light—spiritual light, a sense of God's pres-  
ence—increases. Here, the poet longs for the spark (*ziv*) of divine  
light that animates all creation and nourishes our souls. By the last  
stanza of the poem, this spark no longer seems sufficient; we pray  
that the spark expand to a radiant glory, illuminating all.

**HER** לָהּ. The Hebrew word for soul (*nefesh*) is feminine. In addition,  
the aspect of God found in this world, within us, is thought of in  
mystical Jewish literature as the feminine aspect of the Divine, the  
Shekhinah.

**ANCIENT ONE** וְתִיק. In mystical literature, the "ancient of days" is  
one of the aspects of the Divine.

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### Finding Our Way

Prayer is no panacea, no substitute for action. It is, rather, like a beam thrown from a flashlight before us into the darkness. It is in this light that we who grope, stumble, and climb, discover where we stand, what surrounds us, and the course which we should choose.

—ABRAHAM JOSHUA HESCHEL

### Pilgrimage

We may understand our days to be a pilgrimage in time, from the six days of the work week to the experience of a day of rest, holy time. The generation that left Egypt and wandered in the wilderness never reached their destination, the place of God's "rest." But every Friday evening, we have the opportunity to make the journey anew—this time with an openness that will enable us to truly enter "the land" and come close to the Divine.

### I Found

#### Myself Yearning

I found myself yearning  
yearning without any  
threshold

no threshold  
at which to stop  
no threshold  
for peace

so I created within me  
thresholds, thresholds  
to stop and to see

I inscribed within myself  
stairs, stairs  
to see heaven

and a ray of peace  
touched me

—MIRIAM BARUKH HALFI

✠

LET US GO and sing to ADONAI,  
let us trumpet praise to our protector.  
Filled with thanks, let us greet God,  
raising our voice in song.

Great is ADONAI,  
a greater sovereign than all other deities.  
God's hands formed the earth's deep,  
mountain crests, too, are God's work;  
the sea is God's, for God made it;  
dry land was fashioned by God's hands.

Come, then, let us bow and kneel,  
let us bend our knees,  
in the presence of ADONAI, who formed us.

*continued*

L'khu n'ran'nah ladonai,  
nari-ah l'tzur yisheinu.  
N'kadmah fanav b'todah,  
bizmirot nari-ah lo.  
Ki El gadol Adonai,  
u-melekh gadol al kol elohim.  
Asher b'yado mehk'rei aretz,  
v'to-afot harim lo.  
Asher lo hayam v'hu asahu,  
v'yabeshet yadav yatzaru.  
Bo-u nishtahaveh v'nikhra-ah,  
nivr'khah lifnei Adonai oseinu.

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לְכוּ בְּרִנְנָה לַיהוָה,  
נְרִיעָה לְצוּר יִשְׁעֵנוּ.  
נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה,  
בְּזִמְרוֹת נְרִיעַ לוֹ.  
כִּי אֵל גָּדוֹל יְהוָה,  
וּמֶלֶךְ גָּדוֹל עַל כָּל־אֱלֹהִים.  
אֲשֶׁר בְּיָדוֹ מַחְקְרֵי אֶרֶץ,  
וְתוֹעֲפוֹת הָרִים לוֹ.  
אֲשֶׁר לוֹ הַיָּם וְהוּא עֹשֶׂהוּ,  
וַיַּבֶּשֶׂת יָדָיו יָצָרוּ.  
בְּאוֹ נִשְׁתַּחֲוֶה וְנִכְרַעָה,  
נִבְרַכָּה לִפְנֵי יְהוָה עֲשֵׂנוּ.

*continued*

PSALM 95. We may visualize this psalm as a pilgrimage song. The leader calls upon the assembled to come on a pilgrimage, and participants join in a mood of joyous celebration. Observing the crowd, the leader then issues a warning to the participants: the generation that wandered in the wilderness had closed their hearts and covered their eyes—seeing only the difficulties, but not the majesty, of the enterprise—and so did not enter God's "resting place." The poet asks us to join this pilgrimage with the faith that, despite obstacles, we will greet the one who has fashioned heaven and earth.

TRUMPET נְרִיעָה. The root of the Hebrew word is the same as that describing the

call of the shofar: *t'ruah*. Our voices, when raised in praise, become the trumpets announcing God's arrival.

PROTECTOR לְצוּר. Literally "rock," and sometimes translated that way. In many places in the Bible God is called by this name. Protecting fortresses and city walls were built on rocky high places. Thus, in addition to suggesting solidity and reliability, the metaphor implies protection and security. The following word, *yisheinu*, comes from a root that can denote victory, successful defense, or rescue; here, the likely reference is to the secure defense that God provides.

A GREATER SOVEREIGN THAN ALL OTHER DEITIES וּמֶלֶךְ גָּדוֹל. Literally, "the sovereign greater than all divine beings (*elohim*).” The biblical reference may be either to forces in nature worshipped as gods, or to gods worshipped by other peoples.

*From the Song of Songs*

שְׂחֹרָה אֲנִי וְנֹאֶה בְּנוֹת  
יְרוּשָׁלַיִם  
בְּאֶהְלִי קָדָר בִּירֵיעוֹת שְׁלֹמֹה.  
אֶל תִּרְאוּנִי שְׂאֲנִי שְׂחֹרְחֹרֶת  
שְׂשׂוֹפְתִנִי הַשָּׁמֶשׁ  
בְּנִי אִמִּי נָחְרוּ בִּי  
בְרַמִּי שָׁלִי לֹא נִטְרָתִי.  
הַגִּידָה לִּי שְׂאֶהְבָּה נִפְשִׁי  
אֵיכָה תִרְעָה  
אֵיכָה תִרְבִּיץ בַּצֹּהָרִים  
שְׁלֹמֹה אֶהְיָה בְּעֵטָיָה  
עַל עֲדְרֵי חֲבֵרָיָה.  
אִם לֹא תִדְעֵנִי לֹךְ הִיפָּה  
בְּנָשִׁים  
צֹאֵי לֹךְ בְּעֶקְבֵי הַצֹּאֵן  
וְרַעִי אֶתִּיגְדִּילְתִּיךָ  
עַל מִשְׁכַּנּוֹת הָרָעִים.

Daughters of Jerusalem,  
I am sunburned, yet beautiful,  
dark like the tents of Kedar,  
beautiful like Solomon's  
pavilions.

Don't stare at me for being  
burnt by the sun—  
my brothers were jealous of  
me,  
they made me guard the  
vineyards—  
I could not tend my own vines.

Tell me, my beloved:  
Where do you pasture?  
Where does your flock rest at  
noon?  
Why should I be a wanderer  
following your friends' flocks?

*O, loveliest of women!  
If you have no idea,  
follow the tracks of the herds,  
and graze your goats  
close by the sheds of the shepherds.*

—SONG OF SONGS 1:5–8

For ADONAI is our God

and we are God's flock, sheep in God's caring hands.

If only you would listen today to God's voice,  
and not become hard-hearted like the people  
at Merivah, like that time at Massah—in the desert,  
when your ancestors tried Me, and tested Me,  
though they had seen what I had wrought.

► For forty years I was troubled by that generation,  
and I said, "These are a people whose hearts  
have gone astray; they do not know My way,"  
so, in anger, I swore they would not enter My rest.

Ki hu eloheinu va-anahnu am marito v'tzon yado,  
hayom im b'kolo tishma-u.

Al takshu l'avkhem kimrivah,  
k'yom masah bamidbar.

Asher nisuni avoteikhem,  
b'hanuni gam ra-u fo-oli.

► Arba-im shanah akut b'dor,  
va-omar am to-ei leivav hem,  
v'hem lo yadu d'rakhai.

Asher nishbati v'api,  
im y'vo-un el m'nuhati.

Psalim 95

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כִּי הוּא אֱלֹהֵינוּ  
וְאֶנְחֵנוּ עִם מְרֻעֵיתוֹ  
יִצְאָן יָדוֹ,  
הַיּוֹם, אִם בָּקְלוּ תִשְׁמָעוּ.  
אֶל תִּקְשׂוּ לִבְבְּכֶם בְּמִרְיָה,  
כִּיּוֹם מַסָּה בַּמִּדְבָּר.  
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,  
בְּחַנוּנֵי גַם רָאוּ פְעָלִי.

◀ אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר,  
וְאָמַר עִם תַּעֲנִי לִבְבִּי הֵם,  
וְהֵם לֹא יָדְעוּ דְרָכִי.  
אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי,  
אִם יִבְאוּן אֶל מְנוּחָתִי.

תהלים צה

IF ONLY YOU WOULD LISTEN  
TODAY TO GOD'S VOICE  
The psalm suggests that we  
have the opportunity to  
hear God's voice every day.  
But in its context here,  
"today" comes to refer  
specifically to Shabbat—a  
day on which the mystics  
believed that we can espe-  
cially feel God's presence  
and hear God's call. As if in  
fulfillment of this prospect,  
the sixth psalm in this  
Friday night series (page 21)  
resounds with references to  
the "voice of God."

MERIVAH . . . MASSAH . . .  
TRIED ME . . . כְּמִרְיָה . . .  
מַסָּה . . . נִסּוּנִי. While  
wandering in the desert,  
the Israelites "tried" God,  
complaining to Moses

that there was no water and seeking to return to Egypt. The place was  
therefore called Massah/"test" and Merivah/"quarrel" (Exodus 17:7).

MY REST. In its biblical context, the reference is to the Land of  
Israel, which the wilderness generation did not enter. But here, in the  
service welcoming Shabbat, "rest" has a temporal rather than a spatial  
sense and it refers to the Shabbat day itself. We might also hear the  
overtones of an ultimate "rest"—an eternal state of being with God.

SONG OF SONGS 1:5–8 (*opposite page, far left*) expresses both love  
and desire on the part of the lover, and also her distance from her  
beloved—the difficulty in finding him. Similarly, Psalm 95 declares the  
love of God yet describes the way in which the people Israel distanced  
themselves from God's will and desire. Underneath the awareness of  
distance is the expression of deep yearning.

## Sing to Adonai A New Song

The Hasidic master Elimelekh of Lizhensk taught: During the six days of the week, we reach toward the Divine through the work we do in the world, but on Shabbat we reach toward God through prayer and song.

## Midrashic Interpretations

“A new song”—to the one who makes everything new.  
—MIDRASH ON PSALMS

“A new song”—for the divine spirit has entered me anew.  
—MIDRASH ON PSALMS

## Hasidic Interpretations

At each stage of our religious development, as our sense of God’s wonder deepens, we sing differently to God—we sing a new song.

—LEVI YITZHAK  
OF BERDITCHEV

Each day is new and  
deserves a new song.

—LEVI YITZHAK  
OF BERDITCHEV

## Shabbat moment

... What you have made,  
what you have spoiled  
let go.

Let twilight empty  
the crowded rooms  
quiet the jostling colors  
to hues of swirling water  
pearls of fog.

This is the time  
for letting time go  
like a released balloon  
dwindling.  
Tilt your neck and let  
your face open to the sky  
like a pond catching light  
drinking the darkness.

—MARGE PIERCY

ב

SING TO ADONAI a new song;  
sing to ADONAI, all the earth;  
sing to ADONAI, praise God’s name;  
day after day, tell of God’s deliverance.

Tell the nations of God’s glory;  
speak of God’s wonders among all peoples.  
For ADONAI is great, surely to be praised,  
more revered than other gods.  
For the gods of the nations are man-made idols,  
but ADONAI fashioned the very heavens.

Grandeur and glory are God’s honor guard,  
strength and joy where God is found.  
Offer to ADONAI, peoples of the world,  
offer to ADONAI honor and strength.  
Offer to ADONAI the honor due God’s name,  
bring a gift of thanksgiving and enter God’s presence.

Shiru ladonai shir hadash,  
shiru ladonai kol ha-aretz.  
Shiru ladonai bar’khu sh’mo,  
basru miyom l’yom y’shu-ato.

Sapru va-goyim k’vodo,  
b’khol ha-amim niflotav.  
Ki gadol Adonai u-m’hulal me’od,  
nora hu al kol elohim.  
Ki kol elohei ha-amim elilim,  
vadonai shamayim asah.

Hod v’hadar l’fanav,  
oz v’tiferet b’mikdasho.  
Havu ladonai mishp’hot amim,  
havu ladonai kavod va-oz.  
Havu ladonai k’vod sh’mo,  
se’u min’ah u-vo-u l’hatzrotav.

continued

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ב

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,  
שִׁירוּ לַיהוָה כָּל־הָאָרֶץ.  
שִׁירוּ לַיהוָה בְּרֹכּוֹ שְׁמוֹ,  
בְּשָׁרוֹ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ.

סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ,  
בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.  
כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד,  
נוֹרָא הוּא עַל כָּל־אֱלֹהִים.  
כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים,  
וַיהוָה שְׁמִים עָשָׂה.

הוֹד וְהָדָר לְפָנָיו,  
עַז וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ.  
הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים,  
הָבוּ לַיהוָה כְּבוֹד וְעֹז.  
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,  
שִׂאוּ מִנְחָה וּבְאוּ לַחֲצֹרֹתָיו.

continued

PSALM 96 begins a series of four psalms that alternate between exultant song and the declaration of God as sovereign: Psalms 96 and 98 both commence with the words “Sing to Adonai a new song” and Psalms 97 and 99 with “Adonai reigns.” The two themes are intertwined on Shabbat, as Jewish mystics remark: our songs are God’s crown.

Psalm 96 envisions a world in which God alone is worshipped, but its insistent particularism may disturb some modern ears. The poet, though, pointedly associates God’s “greatness” with the establishment of justice throughout the world. This universal ethical vision is the new song that will be sung—a song that the poet exuberantly expresses.

SING TO ADONAI A NEW SONG שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ. The prophet Isaiah expresses a similar thought: “Sing

to Adonai a new song, God’s praise from the ends of the earth—from those who go down to the sea and from all that is in the sea, from the coastlands and their inhabitants. Let the desert and its towns cry aloud, the villages where Kedar dwells; let Sela’s inhabitants shout, let them call out from the peaks of the mountains. Let them do honor to Adonai and tell of God’s glory in the coastlands” (Isaiah 42:10–12). The psalmist may have reworked the prophetic message to create this poem.

GODS . . . MAN-MADE IDOLS אֱלִילִים . . . אֱלֹהִים. The Hebrew word *elilim* came to be understood in later Judaism as a word meaning “idols,” as reflected in this translation. However, the word is literally a diminutive form of the word for “gods,” and in its earlier usage probably meant actual deities. In his commentary to the Book of Psalms, Robert Alter remarks: “The language here harks back to a period when Adonai was thought of not as the one exclusive deity but as the most powerful of the gods, though it is unclear whether the formulation in this psalm reflects active belief or merely a linguistic survival.” As Alter notes, the psalm goes on to claim that God is the exclusive ruler over nature.

GRANDEUR AND GLORY הוֹד וְהָדָר. Grandeur and glory are depicted as a kind of advance guard before God’s appearance. Alternatively, the chorus of worshippers offering up praises may be understood to constitute the glorification of God.

WHERE GOD IS FOUND בְּמִקְדָּשׁוֹ. Literally, “Temple.” Now we learn that the poet is standing in the Temple, turned inward toward God, yet imagining the whole world as present.

*From the Song of Songs*

הַנֶּחֱדָה יִפְּהָ רַעֲיָתִי  
הַנֶּחֱדָה יִפְּהָ עֵינֶיךָ יוֹנִים.  
הַנֶּחֱדָה יִפְּהָ דוֹדִי  
אֶף נָעִים  
אֶף עֲרֻשָׁנוּ וְעֶנְנָה.  
קִרְוֹת בְּתִינּוּ אֲרָזִים  
רְהִיטָנוּ בְּרוֹתֵימִים.  
אֲנִי חִבְצֶלֶת הַשָּׁרוֹן  
שׁוֹשַׁנַּת הָעֵמְקִים.  
בְּשׁוֹשַׁנָּה בֵּין הַחֹחִים  
כֵּן רַעֲיָתִי בֵּין הַבָּנוֹת.  
בְּתַפְּחוֹ בַּעֲצֵי הַיָּעַר  
כֵּן דוֹדִי בֵּין הַבָּנִים  
בְּצִלּוֹ חֲמֻדָּתִי וְיִשְׁבַּתִּי  
וּפְרִיזוֹ מִתּוֹק לֶחֶם.

You are beautiful, my beloved;  
you are beautiful, with eyes  
like doves.

You are handsome, my beloved,  
oh so graceful!  
Our couch is a flourishing  
garden,  
the beams of our house, the  
cedars,  
the rafters, the cypresses.

I am a rose of Sharon,  
a lily of the valley.

Like a lily among the thorns,  
so is my beloved among the  
young women.

Like an apple tree in a vast  
forest,  
so is my beloved among the  
young men:  
in its shadow, desire grew in me  
and I lingered,  
its fruit sweet on my tongue.

—SONG OF SONGS 1:15–2:3

Bow to ADONAI in the glory of this holy place;  
tremble before God's presence, all who dwell on earth.  
Announce among the nations, "ADONAI reigns"—  
the land is firm and will not be moved;  
peoples will be truthfully judged.

► The heavens shall be glad and the earth rejoice,  
the sea in its fullness roar;  
the meadows and all that grows in them exult.  
Even the trees of the forest shall sing praise—  
as ADONAI comes,  
comes to judge the earth,  
judging lands with righteousness  
and peoples with divine truth.

Hishtahavu l'adonai b'hadrat kodesh,  
h'ilu mi-panav kol ha-aretz.  
Imru va-goyim Adonai malakh,  
af tikon teiveil bal timot,  
yadin amim b'meisharim.

► Yism'hu ha-shamayim v'tagel ha-aretz,  
yiram hayam u-m'lo-o.  
Ya-aloz sadai v'khol asher bo,  
az y'ran'nu kol atzei ya-ar.  
Lifnei Adonai ki va,  
ki va lishpot ha-aretz,  
yishpot teiveil b'tzedek,  
v'amim be-emunato.

Psalms 96

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הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ,  
חִילוּ מִפְּנֵיו פְּלִי-הָאָרֶץ.  
אִמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ,  
אֶף תִּכּוֹן תִּבֵּל בֶּל תִּמוֹט,  
יָדִין עַמִּים בְּמִישָׁרִים.

◀ יִשְׁמַחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ,  
יִרְעִם הַיָּם וּמִלְאוּ,  
יַעֲלוּ שְׂדֵי וְכָל אֲשֶׁר בּוֹ,  
אֲז יִרְנְנוּ כָּל-עֵצֵי יָעַר.  
לִפְנֵי יְהוָה כִּי בָּא,  
כִּי בָּא לִשְׁפֹּט הָאָרֶץ,  
יִשְׁפֹּט תִּבֵּל בְּצֶדֶק,  
וְעַמִּים בְּאֱמוּנָתוֹ.

תהלים צו

**THIS HOLY PLACE** קֹדֶשׁ. Undoubtedly, the psalmist was referring to the Temple. But those who included this psalm in the Friday night liturgy could imagine that the service they were conducting welcomed the presence of God no less than the ancient Temple service had done. Indeed, although the synagogue is called "the little Temple," the truest successor to the "holy place" of the Temple may well be Shabbat itself (holy time) and the community of worshippers striving to fulfill God's injunction to be a "holy nation."

**COMES TO JUDGE THE EARTH** הָאָרֶץ יִפְּהָ. כי בא לשפט הארץ. Ultimately, the joy in God's presence results from the reign of justice that God inaugurates.

**DIVINE TRUTH** בְּאֱמוּנָתוֹ. Although the more literal biblical meaning of *emunah* may be "faithfulness," later Judaism understood the word as "truth." Thus, we respond to a *b'rakhah* with the word "Amen"—derived from the same root—acknowledging our agreement that the statement is true.

**SONG OF SONGS 1:15–2:3** (*opposite page, far left*). The lovers enter into a dialogue, enchanting each other as desire and longing are building. For the rabbis, this poetic language captured their yearning for a more palpable connection with the non-corporeal God. Thus, the midrash (Song of Songs Rabbah 2:2) understands this metaphor of the delightful taste of fruit to be symbolic of Sinai, when Israel began to speak words of Torah, like fruit, sweet on our tongues.

### Adonai Reigns

One should have the same degree of expectation in welcoming Shabbat as one would have greeting a sovereign.

—MAIMONIDES

### A Poem to the Paper Bridge

Oh, paper bridge, lead me into your land,  
White and constant and mild.  
I am tired of the desert where manna was strewn  
Made of milk and honey and bread.

A simple people, with their earthen jugs,  
With children, with cattle, with tears,  
Constructed a paper bridge of such strength  
It withstands the destruction of years. . . .

Lead me, paper bridge, in your land,  
The one we have built with honest hands,  
In the stark light of need and in pureness of heart,  
No person was tormented and no child shamed.

There, a sapling still blooms,  
There, a rooster crows on,  
There, the brilliance of daybreak  
Announces a new dawn.

—KADYA MOLODOWSKY  
(translated by  
Kathryn Hellerstein)

ג

### ADONAI REIGNS:

let the earth be glad,  
the many distant lands rejoice.

Clouds and thick darkness surround the Divine;  
righteousness and justice secure God's throne.  
Fire goes before God,  
consuming besiegers round about.

Flashes of lightning illumine the land;  
the earth watches and trembles—  
mountains melt like wax  
at the approach of ADONAI,  
at the approach of the master of all the earth.

The heavens tell of God's righteousness  
and all the nations see God's glory.

*continued*

Adonai malakh tagel ha-aretz,  
yism'hu iyim rabim.

Anan va-arafel s'vivav,  
tzedek u-mishpat m'khon kiso.

Esh l'fanav telekh,  
u-t'lahet saviv tzarav.

Hei-iru v'arakav teveil,  
ra-atah va-tahel ha-aretz.

Harim ka-donag namasu mi-lifnei Adonai,  
mi-lifnei adon kol ha-aretz.

Higidu ha-shamayim tzidko,  
v'ra-u khol ha-amim k'vodo.

ג

יהוה מלך תגל הארץ,  
ישמחו איים רבים.  
ענן וארפל סביביו,  
צדק ומשפט מכון בסאו.  
אש לפניו תלה,  
ותלהט סביב צריו.  
האירו ברקיו תבל  
ראתה ותחל הארץ.  
הרים פדונו נמסו מלפני יהוה,  
מלפני אדון כל הארץ.  
הגידו השמים צדקו,  
וראו כל העמים כבודו.

*continued*

PSALM 97 pictures an imagined future time in which God descends to the earth, righteousness reigns, and those who have kept faith during dark times are rewarded by seeing God's light. The poet repeatedly speaks of rejoicing and gladness, beginning with universal celebration but becoming increasingly particularistic: first, the earth is gladdened at God's appearance; then, Zion and Judah; and finally, the individuals who have remained faithful to God.

Psalm 97 is the first of two psalms in this series emphasizing God's sovereignty. The mystics who compiled the Kabbalat Shabbat service experienced Shabbat as a moment when God is

"crowned," for creation is now complete and therefore God is truly sovereign. On Shabbat, when we rest and devote ourselves to spiritual activities, we come closest to experiencing the fullness of God's creation and God's presence. It is then, in our peacefulness and in our praise, that our songs, as it were, form God's crown.

ILLUMINE האירו. The switch in Hebrew from future tense to past tense does not necessarily mean that the reference is to an event in the historical past. Rather, the repeated shifting of tenses in this poem conveys the author's assuredness that the events described here will surely take place—they are as real to the poet as any event in the past, and so we translate in the present tense.

From the Song of Songs

יוֹנְתִי בְּחִגְוֵי הַסֵּלַע  
בְּסִתְרֵי הַמַּדְרָגָה  
הִרְאִינִי אֶת־מְרָאִיךָ  
הַשְׁמִיעִינִי אֶת־קוֹלְךָ  
כִּי קוֹלְךָ עֶרֶב וּמְרָאִיךָ  
נֶאֱנֹה.

אֶחָזוּ לָנוּ שׁוֹעֲלִים  
שׁוֹעֲלִים קִטְנִים  
מִחֲבָלִים בְּרָמִים  
וּבְרָמֵינוּ סִמְדָּה.  
דּוֹדִי לִי וְאֲנִי לּוֹ הִרְעָה  
בְּשׁוֹשָׁנִים.

Dodi li va-ani lo, ha-ro-eh  
bashoshanim.

עַד שִׁיפּוֹת הַיּוֹם וְנָסוּ  
הַצִּלְלִים  
סֵב דְּמָה לָךְ דּוֹדִי לְצִבִּי  
אוֹ לְעֶפֶר הָאֵילִים עַל  
הָרִי בְּתָה.

O my dove in the crevice  
of the rock,  
in the covert of the cliff—  
let me see you,  
let me hear your voice,  
for your voice is sweet  
and you are beautiful.

Hold back the foxes for us,  
the little foxes that steal among  
the vines,  
for our vines are  
blossoming.

My beloved is mine and I  
am his,  
the one who shepherds  
amidst the lilies.

Before the day breathes  
its last,  
and the shadows flee,  
come round, my love—  
be like a gazelle,  
or a wild stag—through  
the cleft in the  
mountains.

—SONG OF SONGS 2:14–17

Worshippers of idols be shamed  
for praising false gods;  
all that is deemed supreme bow before God.

Zion hears of it and rejoices,  
the cities of Judah exult,  
as You, ADONAI, pass judgment.

You, ADONAI, are above all that is earthly,  
exalted over all that is worshipped as divine.

► Those who love ADONAI hate evil;  
God protects the lives of the faithful,  
saving them from the hands of the sinful.

Light is sown for the righteous  
and joy for the upright.  
Rejoice in ADONAI, you righteous people,  
and thank God as you pronounce the divine holy name.

Yeivoshu kol ovdei fesel,  
ha-mit-hal'lim ba-elilim,  
hishtahavu lo kol elohim.  
Shamah va-tismah tziyon,  
va-tageilnah b'not y'hudah,  
l'ma-an mishpatekha Adonai.  
Ki atah Adonai elyon al kol ha-aretz,  
me'od na-aleita al kol elohim.

► Ohavei Adonai sinu ra,  
shomer nafshot hasidav,  
miyad r'sha-im yatzeileim.  
Or zaru-a la-tzadik,  
u-l'yishrei lev simhah.  
Simhu tzadikim badonai,  
v'hodu l'zeikher kodsho.

Psalm 97

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יִבְשׁוּ כָּל־עֲבָדֵי פֶסֶל  
הַמִּתְהַלְלִים בְּאֵלִילִים,  
הַשְׁתַּחֲוּוּ לוֹ כָּל־אֱלֹהִים.  
שָׂמְעָה וַתִּשְׂמַח צִיּוֹן,  
וַתִּגְלֶנָּה בְּנוֹת יְהוּדָה,  
לְמַעַן מִשְׁפָּטֶיךָ יְהוָה.  
כִּי אַתָּה יְהוָה עֲלִיוֹן עַל כָּל־הָאָרֶץ.  
מֵאֲדָּנֶיךָ עַל כָּל־אֱלֹהִים.  
◀ אֲהַבִּי יְהוָה שְׂנֵאוֹ רָע,  
שֹׂמֵר נַפְשׁוֹת חֲסִידֶיךָ,  
מִיַּד רְשָׁעִים יִצִּילֶם.  
אוֹר וְרַע לְצַדִּיק  
וּלְיֹשְׁרֵי לֵב שְׂמִיחָה.  
שְׂמַחוּ צַדִּיקִים בַּיהוָה,  
וְהוֹדוּ לְזִכְרֵךְ קֹדֶשׁ.  
תהלים צז

LIGHT IS SOWN FOR THE  
RIGHTEOUS  
The poet now utilizes a  
metaphor that unlocks the  
mystery of the confusion of  
tenses in the psalm. Just as  
in some sense the planting  
of the seed anticipates the  
harvest, so too God's cre-  
ation anticipates a world of  
righteousness. The future  
promise is already present  
as an actuality, having been  
implanted there from the  
very beginning of time, but  
its presence has remained  
hidden.

THE DIVINE HOLY NAME  
The Hebrew can  
have at least three differ-  
ent meanings. The word  
*kodsho* can refer to God's  
sanctuary, God's holy place;  
the phrase would then be  
translated, "Thank God as  
one did in God's sanctuary."  
Alternatively, it can refer

to an essential "quality" of God, holiness, and the  
phrase would be translated, "Thank God for the  
sake of God's holiness." Finally, as we chose to  
translate it here, it may mean God's holy name.  
To pronounce God's holy name is to both revere  
God and enter into a personal relationship with  
God. Each of these interpretations has had its  
advocates among translators of this passage.

SONG OF SONGS 2:14–17 (opposite page, far left).  
The lovers are hidden from each other, separated  
by a seemingly dangerous and threatening world.  
Each yearns to find the other while there is still  
time. So too, Psalm 97 speaks of the promise  
of experiencing God's presence here on earth,  
despite periods of distance and the seeming hid-  
denness of the Divine.



From the Song of Songs

קול דודי הנה זה בא  
מדלג על ההרים  
מקפץ על הגבעות.  
Kol dodi hineih zeh ba,  
m'daleg al he-harim,  
m'kapetz al hagva-ot.  
דומה דודי לצבי  
או לעפר האילים  
הנה זה עומד אחר פתלנו  
משגיח מן החלונות  
מציץ מן החרכים.  
ענה דודי ואמר לי  
קומי לך רעיתי יפתי ולכי לך.  
כי הנה הסתיו עבר  
הגשם חלף הלך לו.  
הנצנים נראו בארץ  
עת הזמיר הגיע  
וקול התור נשמע בארצנו.  
התאנה חנטה פגיה  
והנפנים סמדר נתנו ריח  
קומי לך רעיתי יפתי ולכי לך.

The voice of my beloved! Behold  
he comes,  
leaping over mountains,  
bounding over hills.  
My beloved is like a gazelle  
or a young stag.  
There he stands outside our walls,  
gazing through the windows,  
peering through the lattice.  
My beloved spoke to me and said:  
Rise up my dearest, my beauty,  
and come away.  
For now the winter is past,  
the rains are over and gone.  
Fresh shoots have sprouted  
from the ground,  
the time of singing is here,  
and the voice of the dove is  
heard in our land.  
The fig tree has ripened its buds,  
the blossoming vines are releas-  
ing their fragrance—  
rise, my dearest, my beauty, and  
come away.  
—SONG OF SONGS 2:8–13

Moses and Aaron among God's priests,  
and Samuel among those who called upon the  
divine name,  
called to You and You answered them.  
You spoke to them from amidst the cloud;  
they kept Your covenant and the law You gave them.  
You answered them, ADONAI our God,  
You were a forgiving God to them,  
even as You punished them for their transgressions.  
► Exalt ADONAI, our God, and bow down  
at God's holy mountain, for ADONAI our God is holy.

Moshe v'aharon b'khohanav  
u-shmuel b'korei sh'mo,  
korim el Adonai v'hu ya-anem.  
B'amud anan y'daber aleihem,  
shamru eidotav v'hok natan lamo.  
Adonai eloheinu atah anitam,  
El nosei hayita lahem,  
v'nokem al alilotam.  
► Rom'mu Adonai eloheinu,  
v'hishtahavu l'har kodsho,  
ki kadosh Adonai eloheinu.

Psalm 99

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משה ואהרן בכהניו,  
ושמואל בקראי שמו.  
קראים אל יהוה והוא יענם.  
בעמוד ענן ידבר אליהם,  
שמרו עידתיו וחק נתן למו.  
יהוה אלהינו אתה עניתם,  
אל נשא היית להם,  
ונקם על עלילותם.  
◀ רוממו יהוה אלהינו,  
והשתחוו להר קדשו,  
ביקדוש יהוה אלהינו.

תהלים צט

MOSES AND AARON AMONG  
GOD'S PRIESTS משה  
ואהרן בכהניו. Here both  
Moses and Aaron are called  
priests. Rashi explains that  
Moses served as High Priest  
during the seven days of  
Aaron's ordination (see his  
comment to Leviticus 8:28).  
But a midrash offers a more  
radical interpretation: that  
even after Aaron's ordina-  
tion, Moses continued to  
serve as a High Priest for  
the forty years in the desert  
(Midrash on Psalms).  
Samson Raphael Hirsch  
(1808–1888, Germany) adds  
that someone who teaches  
or inspires another to be  
able to experience the  
Divine may be called a  
priest.

AND SAMUEL AMONG THOSE WHO CALLED UPON THE DIVINE NAME שמו. Samuel served both as prophet and as an acolyte to the High Priest of his day, Eli. Moses and Aaron were of the tribe of Levi; Samuel represents the continuation of prophetic leadership unconnected to levitical lineage.

YOU SPOKE TO THEM FROM AMIDST THE CLOUD ידבר אליהם. An image borrowed from the revelation at Sinai, where God spoke to Israel the words of the Decalogue from amidst the cloud that descended on the mountain (Exodus 19:18).

EVEN AS YOU PUNISHED THEM FOR THEIR TRANSGRESSIONS ונקם על עלילותם. God's administration of justice knows no favorites. When Moses and Aaron sinned, they were punished—Moses and Aaron died in the wilderness and did not enter the Land of Israel. Nevertheless, they and all the faithful are held close by God even as their sins may be punished, as justice demands. In an alternative understanding, the verb could be revocalized as וְנִיקָם (*v'nikam*), which would mean “cleansed them”—that is, the phrase continues the thought begun in the first half of the verse, that God forgives the sins of righteous people. In this reading, justice includes forgiveness.

GOD'S HOLY MOUNTAIN להר קדשו. Literally, this refers to Zion, the Temple Mount, which is here identified with the sanctuary in the desert and the temporary sanctuary at the time of the judges. In the context of its placement here as part of the Friday night liturgy, the psalm suggests that our congregating together each Shabbat is a kind of sanctuary in time, when we too might experience a revelatory moment.

SONG OF SONGS 2:8–13 (*opposite page, far left*). The time for the lovers to be together has arrived; they are, imminently, to go out to lie down in the field together. The lover calls for his beloved to join him with the phrase *l'khi lakh*, “come away”—a phrase that resonates liturgically with the words of the chorus we are about to sing to greet Shabbat, *L'kha Dodi*. In the phrase *l'khi lakh*, we may hear an echo of God's call to Abraham, *lekh l'kha* (Genesis 12:1)—this time, formulated in the feminine. Similarly, the word “voice” (*kol*) anticipates the seven-fold repetition of the same word in Psalm 29, which follows.

## The Voice of Adonai

At times we hear the voice of God as thunderous and shattering, as at Sinai. At other times we hear the speaking of silence, as Elijah the prophet did when he returned to Sinai (Horev). The mystics ascribed specific emotions and feelings to the voices we may hear, in accord with the emanations of the Divine:

קול יהוה על המים.  
The voice of God opens the gates of compassion and love [*Hesed*].

קול יהוה בבהמה.  
The voice of God opens the gates of courage [*G'vurah*].

קול יהוה בהדרה.  
The voice of God opens the gates of shining truth [*Tiferet*].

קול יהוה שבר ארזים.  
The voice of God opens the gates of endurance and patience [*Netzah*].

קול יהוה חצב להבות אש.  
The voice of God opens the gates of splendrous beauty [*Hod*].

קול יהוה יחיל מדבר.  
The voice of God opens the gates of deepest connection [*Y'sod*].

קול יהוה יחולל אילות.  
The voice of God opens the gates of presence [*Malkhut*].

—YAAKOV KOPPEL  
LIPSHITZ OF MEZRITCH  
(adapted by Aubrey Glazer)

ר

## A PSALM OF DAVID

Acclaim ADONAI, children of the Divine;  
acclaim ADONAI, with honor and strength.  
Acclaim ADONAI, with the honor due God's name;  
bow before ADONAI in the splendor of the sanctuary.

The voice of ADONAI thunders over the waters;  
God, glorious, thunders—  
ADONAI, over the great sea.

The voice of ADONAI, with all its power;  
the voice of ADONAI, with all its majesty;  
the voice of ADONAI shatters the cedars.  
ADONAI shatters the cedars of Lebanon—  
making the trees dance like calves,  
the mountains of Lebanon and Sirion like wild bulls.  
The voice of ADONAI forms flames of fire;  
the voice of ADONAI convulses the wilderness,  
ADONAI convulses the wilderness of Kadesh.  
The voice of ADONAI makes hinds calve  
and strips forests bare, and in God's sanctuary  
all acknowledge the glory of God.

ADONAI was enthroned above the flood waters:  
enthroned, ADONAI is eternally sovereign.  
ADONAI will grant strength to God's people;  
ADONAI will bless them with peace.

Mizmor l'david:  
havu ladonai b'nei eilim, havu ladonai kavod va-oz.  
Havu ladonai k'vod sh'mo, hishtahavu ladonai b'hadrat kodesh.  
Kol Adonai al ha-mayim, El ha-kavod hirim, Adonai al mayim rabim.  
Kol Adonai ba-ko-ah, kol Adonai be-hadar.  
Kol Adonai shover arazim, va-y'shaber Adonai et arzei ha-l'vanon.  
Va-yarkidem k'mo egel, l'vanon v'siryon k'mo ven re'eimim.  
Kol Adonai hotzev lahavot esh.  
Kol Adonai yahil midbar, yahil Adonai midbar kadesh.  
Kol Adonai y'holel ayalot,  
va-yehesof ye'arot, u-v'heikhalo kulo omer kavod.  
Adonai lamabul yashav, va-yeshev Adonai melekh l'olam.  
Adonai oz l'amo yiten, Adonai y'varekh et amo vashalom.

Psalm 29

ר

**PSALM 29.** The mystic Isaac Luria (1534–1572, Safed) would begin the Friday evening service with this psalm. Luria, like many mystics before him, believed that in welcoming Shabbat, one ushers in the very presence of God.

In Psalm 29, the phrase *kol Adonai* ("the voice of God") is repeated seven times—understood in this context to represent the seven days of the week. The thunder and lightning described here evoke the scene of the revelation at Sinai; Kadesh, one of the places mentioned here, is identified in the Bible with the Sinai desert. In reciting this psalm, Shabbat too is imagined as a moment of divine revelation.

Biblical scholars see the psalm as a depiction of a storm coming in from the Mediterranean and passing over the mountains of Lebanon; cedars top those high mountains and are among the world's sturdiest and longest living trees, but God's voice shatters them. The storm continues to move on over fertile land to the Sinai desert, called here Kadesh.

The psalm begins with reference to the waters of the Mediterranean Sea and ends with God enthroned above the primal waters of creation. Additionally, it begins with

an angelic chorus praising God and, as we reach the end, mentions the human chorus praising God in the Temple. Thus earth and heaven, the realms of both the human and the Divine, come to mirror each other as creation and redemption are experienced in a single moment—again, an image of Shabbat.

**CHILDREN OF THE DIVINE** בני אלים. The general belief in biblical times—and in classical and medieval times, as well—was that many semi-divine beings, sometimes conceived as the forces in the heavens, acted at God's behest.

**THE FLOOD WATERS** למבול. An allusion either to the primal waters of creation or to the flood in the time of Noah. In the first understanding, this line continues the thought introduced at the beginning of the psalm that God is above the waters—that is, God has power over the waters that form the great mass of earth. In the second interpretation, the theme of God's judgment of sin is now introduced in the psalm.

**WITH PEACE** בשלום. This series of six psalms, recited on Friday night before the imagined entrance of Shabbat, began with the word *l'khu*, the call to set out together on a journey, and now ends with the word *shalom*, the blessing of peace, Shabbat peace.

מזמור לדוד  
הבו ליהוה בני אלים,  
הבו ליהוה כבוד ועז,  
הבו ליהוה כבוד שמו,  
השתחוו ליהוה בהדרת קדש.  
קול יהוה על המים, אל הכבוד הרעים,  
יהוה על מים רבים;  
קול יהוה בבהמה;  
קול יהוה בהדרה;  
קול יהוה שבר ארזים,  
וישבר יהוה את-ארצי הלכנו,  
וירקידם כמו עגל,  
לכנון ושרין כמו בוראמים;  
קול יהוה חצב להבות אש;  
קול יהוה יחיל מדבר קדש;  
קול יהוה יחולל אילות, ויחשף יערות,  
ובהיכלו פלו אמר כבוד.  
יהוה למבול ישב,  
וישב יהוה מלך לעולם.  
יהוה עז לעמו יתן,  
יהוה יברך את-עמו בשלום.

תהלים כט



## Shabbat:

### Israel's Partner

Rabbi Shimon ben Lakish taught: The day of Shabbat came before the Holy One and said, "Creator of the world, every day has a partner (Sunday has Monday...) but I have no partner?" The Holy One replied, "Israel shall be your partner." And when Israel stood at Sinai, God said to them, "Remember My promise to Shabbat that 'Israel will be your partner.'" Thus it is written, "Remember the day of Shabbat to keep it holy" (Exodus 20:8).

—GENESIS RABBAH

## L'kha Dodi

*Come, my beloved, to welcome the bride;  
let us greet Shabbat as she arrives.*

"Observe" and "remember" were uttered as one, we heard it thus from the singular One. God's name is one and God is one, renowned with honor and deserving of praise.

*Come, my beloved . . .*

Let us go out to greet Shabbat, sacred wellspring of blessing, conceived at the beginning of time, finally formed at the end of six days.

*Come, my beloved . . .*

Shrine of our sovereign, royal city, rise up from destruction and fear no more. End your dwelling in the tear-filled valley, for with God's compassion you will be upraised.

*Come, my beloved . . .*

*continued*

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Shamor v'zakhor b'dibur ehad,  
hishmi-anu El ha-m'yuhad.  
Adonai ehad u-shmo ehad,  
l'shem u-l'tiferet v'lit-hilah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Likrat shabbat l'khu v'neil'khah,  
ki hi m'kor ha-b'rakhah.  
Meirosh mi-kedem n'sukhah,  
Sof ma-aseh b'mahashavah t'hilah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Mikdash melekh ir m'lukah,  
kumi tze'i mitokh ha-hafeikhah.  
Rav lakh shevet b'emek ha-bakha,  
v'hu yahamol alayikh hemlah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

## לְכָה דוּדִי

לְכָה דוּדִי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.

שְׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד  
הַשְּׁמִיעֵנוּ אֵל הַמִּיחָד.

יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד,  
לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְיֶיָה.

לְכָה דוּדִי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.

לְקִרְאֵת שַׁבָּת לָבוֹ וְנִלְכָה  
כִּי הִיא מְקוֹר הַבְּרָכָה.

מֵרֹאשׁ מִקְדָּם נְסוּכָה  
סוּף מַעֲשֵׂה בְּמַחֲשָׁבָה תִּחְלָה.

לְכָה דוּדִי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.

מִקְדָּשׁ מְלֶךְ עִיר מְלוּכָה,  
קוּמִי צְאִי מִתּוֹךְ הַהִפְכָּה.

רַב לָךְ שִׁבְתְּ בְּעֵמֶק הַבָּכָא,  
וְהוּא יִחְמוֹל עָלֶיךָ חֲמָלָה.

לְכָה דוּדִי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.

*continued*

which was the start of the Friday evening service in many rites, before the introduction of Kabbalat Shabbat.

COME, MY BELOVED דוּדִי. The "beloved" who is invited here may refer to the soul, to others within the community of Israel, or to an aspect of the Divine. The first half of this refrain contains fifteen letters and the second half contains eleven, which are respectively the numerical equivalents of *yod-hei* and *vav-hei*, spelling out the name of God.

"OBSERVE" AND "REMEMBER" שְׁמוֹר וְזָכוֹר. The Decalogue appears twice in the Torah, with minor differences of wording. In Exodus (20:8), the fourth commandment opens with the verb *zakhor*, "remember" the Sabbath day; the Deuteronomy (5:12) version begins *shamor*, "observe" the Sabbath day. Harmonizing them, a midrash states that God uttered both words at once (Mekhilta, *Bahodesh* 7). Evoking that midrash here, the poet thus alludes to the unity established by Shabbat; for God, thought and action are one. And on Shabbat we, too, may feel as if who we are and how we behave are more unified.

LET US GO OUT TO GREET SHABBAT לְקִרְאֵת שַׁבָּת לָבוֹ וְנִלְכָה. This verse alludes to the practice of leaving the synagogue and going out into the fields to welcome Shabbat, the custom followed by the mystics of Safed, based on their interpretation of the Babylonian Talmud (Shabbat 119a).

SHRINE OF OUR SOVEREIGN מִקְדָּשׁ מְלֶךְ. This verse and the next five all build on the theme of Israel's exile and her promised redemption. Shabbat is seen as a manifestation of the Shekhinah (God's presence in the world), which is in exile with Israel. At the same time, Shabbat is also a foretaste of the redemptive time.

L'KHA DODI became a favorite Friday night hymn almost as soon as it was written. Its author, Shlomo Halevi Alkabetz (d. 1576), was a participant in the mystic circle in Safed, associated with the great master, Moses Cordovero. The poem is one of many written by Safed poets in which Shabbat, God, and Israel are intertwined and related through love. The depiction of Shabbat as bride and as queen has a long history of talmudic origin. The stanzas form an acrostic spelling out the author's name, Shlomo Halevi.

L'kha Dodi juxtaposes two simultaneous movements: reaching toward the Divine and the Divine reaching toward the human. Thus, we are invited to go and greet Shabbat as she comes to us. The mystics added that this drawing close was not only between God and the human, but described an inner process of Divinity.

The poem serves as an introduction to Psalm 92, "The Song of the Day of Shabbat,"

*King and Queen,  
Bride and Groom*

One should welcome Shabbat with joy and gladness like a groom welcoming his bride and like a king welcoming his queen, for everyone in Israel is a king, as our rabbis taught: “All of Israel are descended from royalty.”

—MOSHE ALBAZ

Awake! Rise up from the dust!  
Dress yourself in this people’s pride.  
By the hand of Jesse’s son, of Bethlehem’s tribe  
bring my redemption without further delays.

*Come, my beloved, to welcome the bride;  
let us greet Shabbat as she arrives.*

Rouse yourself, rouse yourself,  
for your lamp is lit; let the flame rise up and glow.  
Awake awake, utter songs of praise,  
for God’s glory is revealed to your gaze.

*Come, my beloved . . .*

Do not be embarrassed, do not be ashamed.  
Why are you downcast? Why do you moan?  
The poorest of your people, trust in this:  
the city will be rebuilt as in ancient days.

*Come, my beloved . . .*

*continued*

Hitna-ari, mei-afar kumi,  
livshi bigdei tifartekh ami.  
Al yad ben yishai beit ha-lahmi,  
korvah el nafshi ge’alah.

L’kha dodi likrat kalah, p’nei shabbat n’kab’lah.

Hitor’ri hitor’ri,  
ki va orekh kumi ori.  
Uri uri shir dabeiri,  
k’vod Adonai alayikh niglah.

L’kha dodi likrat kalah, p’nei shabbat n’kab’lah.

Lo teivoshi v’lo tikalmi,  
mah tishtoḥaḥi u-mah tehemi.  
Bakh yehesu aniyei ami,  
v’nivn’tah ir al tilah.

L’kha dodi likrat kalah, p’nei shabbat n’kab’lah.

הַתְּנַעֲרִי, מֵעַפָּר קוּמִי,  
לְבָשִׁי בְגָדֵי תִפְאַרְתְּךָ עָמִי,  
עַל יַד בֶּן־יִשָּׁי בֵּית הַלְחָמִי.  
קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה.

לָכֵה דוּדִי לְקִרְאָת כְּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.

הַתְּעוֹרְרִי הַתְּעוֹרְרִי  
כִּי כָּא אֲוֶרֶךְ קוּמִי אֲוֶרֶי.  
עוֹרִי עוֹרִי שִׁיר דַּבְּרִי,  
כְּבוֹד יְהוָה עֲלֶיךָ נִגְלָה.

לָכֵה דוּדִי לְקִרְאָת כְּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.

לֹא תִבָּשִׂי וְלֹא תִכְלָמִי,  
מַה תִּשְׁתַּחֲוֶהֲכִי וּמַה תִּהְיֶה.  
בְּךָ יִחַסּוּ עֲנֵי עָמִי,  
וְנִבְנְתָה עִיר עַל תִּלָּה.

לָכֵה דוּדִי לְקִרְאָת כְּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.

*continued*

**AWAKE** הַתְּנַעֲרִי. This and the following stanzas use images found in the second part of the Book of Isaiah, where the prophet comforts the Babylonian exiles. He assures them that they will return to the Land of Israel, and that it will once again flourish. See Isaiah 52:2, 51:17, 54:4, and 62:5.

**JESSE’S SON, OF BETH-LEHEM’S TRIBE** בֶּן־יִשָּׁי בֵּית הַלְחָמִי. The Messiah is said to be a descendant of David the son of Jesse, a citizen of Bethlehem.

**YOUR LAMP** אֲוֶרֶךְ. Literally, “your light.” The modern scholar Jacob Bazak points out that this word is the exact midpoint of the poem: 65 words precede it and 65 follow it. The central moment of the poem, then, is the announcement that God’s light has come—Shabbat ushers in a moment that is a foretaste

of messianic redemption. The stanzas that follow all speak of redemption. Along these lines, the Kabbalists of Safed customarily wore white on Shabbat, symbolizing the overcoming of sin and ultimate redemption.

**AWAKE AWAKE** עוֹרִי עוֹרִי. In the kabbalistic tradition, awakening from sleep is a common metaphor for the process of developing spiritual sensitivity and insight. In this stanza and the previous one, the poet implores Shabbat to awaken and rouse herself. Equally, the poet addresses us, imploring us too to awaken. We may have been in a kind of spiritual slumber all week; now is the time to rouse ourselves from our spiritual oblivion and become attuned to the presence of the Divine in our world.

Siddur Lev Shalem for Shabbat and Festivals  
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*Come, My Beloved*  
 “You shall call Shabbat a delight” (Isaiah 58:13)—  
 what does “call” mean?  
 It means that one should  
 invite her . . . as one invites  
 a guest to one’s home.  
 “A delight”—one should  
 invite her, as a guest, to a  
 home that is ready with a  
 prepared table with food  
 and drink, more than on  
 other days.

—ZOHAR

Your despoilers shall be despoiled,  
 your tormentors removed far away.  
 God and you will celebrate together,  
 a bride and groom in joyful embrace.

*Come, my beloved, to welcome the bride;  
 let us greet Shabbat as she arrives.*

You will spread out to the left and the right,  
 acclaiming ADONAI our God with delight.  
 Redeemed by the scion of Peretz’s line,  
 we shall joyously chant songs of praise.

*Come, my beloved . . .*

*We rise and turn toward the entrance.*

Come in peace, crown of your spouse,  
 surrounded by gladness and joyous shouts.  
 Come to the faithful, the people You treasure with pride,  
 come, my bride; come, my bride . . .

*Come, my beloved . . .*

V’hayu lim-shisah shosayikh,  
 v’rahaku kol m’valayikh.  
 Yasis alayikh elohayikh,  
 kimsos hatan al kalah.

L’kha dodi likrat kalah, p’nei shabbat n’kab’lah.

Yamin usmol tifrotzi,  
 v’et Adonai ta-aritzi.  
 Al yad ish ben partzi,  
 v’nism’hah v’nagilah.

L’kha dodi likrat kalah, p’nei shabbat n’kab’lah.

Bo-i v’shalom ateret balah,  
 gam b’simhah u-v’tzoholah,  
 tokh emunei am s’gulah,  
 bo-i khalah, bo-i khalah.

L’kha dodi likrat kalah, p’nei shabbat n’kab’lah.

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וְהָיוּ לְמִשְׁסָּה שְׂאִסְיָהּ  
 וְרָחְקוּ בְּלִמְבֻלָּעֵיהָ.  
 יֵשִׁישׁ עֲלֶיהָ אֱלֹהֶיהָ  
 בְּמִשְׁוֹשׁ חֲתָן עַל כַּלָּה.

לְכָה דוּדִי לְקִרְאָת כַּלָּה, פְּנֵי שַׁבָּת נִקְבְּלָה.

יָמִין וּשְׂמָאל תִּפְרָצִי  
 וְאֶת־יְהוָה תַּעֲרִיצִי,  
 עַל יַד אִישׁ בֶּן־פֶּרֶצִי,  
 וּנְשִׁמְחָה וְנִגִּילָה.

לְכָה דוּדִי לְקִרְאָת כַּלָּה, פְּנֵי שַׁבָּת נִקְבְּלָה.

*We rise and turn toward the entrance.*

בּוֹאִי בְּשָׁלוֹם עֹטְרַת בַּעֲלָהּ,  
 גַּם בְּשִׂמְחָה וּבִצְחָלָהּ,  
 תּוֹךְ אִמּוּנֵי עַם סִגְלָהּ,  
 בּוֹאִי כַלָּה, בּוֹאִי כַלָּה.

לְכָה דוּדִי לְקִרְאָת כַּלָּה, פְּנֵי שַׁבָּת נִקְבְּלָה.

YOU WILL SPREAD OUT  
 תִּפְרָצִי. The subject here  
 is ambiguous: “you” can  
 simultaneously refer both  
 to the Shekhinah and to  
 the people Israel.

SCION OF PERETZ’S LINE  
 אִישׁ בֶּן־פֶּרֶצִי. At the end of  
 the Book of Ruth, David’s  
 genealogy is traced back to  
 Peretz, one of Judah’s sons.  
 The verb *p-r-tz* (which also  
 appears in the word *tifrotzi*,  
 “spread out,” in the first  
 line of this stanza) means  
 “to break through,” and the  
 use of this name, “son of  
 Peretz,” for the Messiah has  
 a dual meaning here. The  
 human “fall” from the Gar-  
 den of Eden came about by  
 breaking God’s command,  
 and the redemption will  
 come by breaking through  
 the world of sin.

FACING THE ENTRANCE.  
 Shabbat has been personi-  
 fied throughout this poem.  
 At this point, it is as if that  
 personification, the bridal

queen, enters the synagogue. The con-  
 gregation turns toward the entrance and  
 bows to greet her. Then, as she moves to  
 the forefront of the synagogue and takes  
 her place on the *bimah*, the congregation  
 turns toward the front and bows as she is  
 enthroned next to the ark. Shabbat has ar-  
 rived and the service proceeds with Psalm  
 92, “The Song of the Day of Shabbat.”

### May You Find Comfort

This traditional Ashkenazic expression of consolation to a mourner refers to God by the name *Ha-makom* (literally, “the Place”). This expression, which suggests that God is “the place in which the world is located,” highlights God’s presence in all things: both the mourner and the community are reminded that grief and loss are universal experiences, occurring within the all-encompassing God. The name emphasizes the presence of God in every particular “place,” including places of pain. At such times and places, perhaps God’s presence is most palpably felt through those individuals who serve as God’s agents in bringing comfort: making a *minyán*, sharing memories, listening deeply, or simply being present. The rabbis recommended that all words of comfort be said in the plural, because even a single mourner is never alone in his or her grief; God is present and grieves, as well.

### Comforting the Mourners

The Torah relates that after the sudden death of two sons, “Aaron was silent,” *vayyidom aharon* (Leviticus 10:3). The moment is shocking, and also profound. Aaron was the spokesperson, the one whose words flowed; it was Moses who had difficulty with words. But in the immediacy of loss, sometimes the most authentic, appropriate response is silence—not because we cannot find the right words, but because there are no “right” words to find. In its raw honesty and refusal to paper over pain and confusion, this silence can be comforting.

Similarly, just as Aaron later tells Moses that it would be blasphemy to eat of the communal sacrifices on the day of his mourning (Leviticus 10:19), mourners are not expected to join in the congregational singing of Kabbalat Shabbat; they remain outside. Yet, it is just at the time of loss that our continued relation to the mourner is most important; we want to say or do something, to acknowledge that we all—mourner and comforter—are in the realm of the living, and mourners need to know that they are not alone. Thus, immediately following L’kha Dodi—when the consolation and unity of Shabbat enter the sanctuary—so too do the mourners re-enter our midst.

We welcome them with words—a formula that is not intended to be formulaic, but rather to be offered in the stead of all that can never be said, offered as a kind of spoken silence.

### May the One Who Dwells in This House Comfort You

Visitors to the Temple would circle its courtyard clockwise. Mourners would circumnavigate it counterclockwise. Passing the mourner, the visitor would say, “May the one who dwells in this house comfort you.”

—TRACTATE SEMAḤOT

## Comforting the Mourners

*When mourners in the week of shivah are present, they now enter the synagogue and we greet them with one of the following:*

א

May the Divine comfort you, along with all the other mourners of Zion and Jerusalem.

Hamakom y’naḥem et-khem

b’tokh she’ar aveilei tziyon virushalayim.

ב

May you find comfort from heaven.

Min ha-shamayim t’nuḥamu.

*When mourners in the week of shivah are present, they now enter the synagogue and we greet them with one of the following:*

א

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם.

ב

מִן הַשָּׁמַיִם תִּנְחָמוּ.

## ניחום אֲבֵלִים

**COMFORTING THE MOURNERS** ניחום אֲבֵלִים. Because public mourning is suspended on Shabbat, mourners observing *shivah* leave their homes on Friday night and join the community in the synagogue. The mourners may still be greeted with words of comfort before Shabbat formally begins with the singing of Psalm 92, “The Song of the Day of Shabbat.”

Various customs have evolved regarding what is appropriate to be said to mourners. Both greetings recorded here are practiced in Jewish communities; the second is more common among Sephardic Jewry. The “mourners of Zion and Jerusalem” mentioned in the first greeting refers to all of Israel, in exile: we all seek comfort.

**MOURNING ON SHABBAT.** Because the mourning period of *shivah* lasts for seven days, it always (except when abbreviated by a festival) includes a Shabbat. However, since public mourning rituals are not observed on Shabbat, mourners traditionally suspend their observance from Friday afternoon until the conclusion of Shabbat: the torn clothing or the symbolic torn ribbon is removed; mourners sit on regular chairs rather than low stools; and mourners attend Shabbat services at the synagogue, rather than having services at home, joining with the congregation as they greet Shabbat with “The Song of the Day of Shabbat” (Psalm 92). Of course, the fact that public mourning is suspended does not negate the mourner’s feelings of grief and loss. Yet, the observance of Shabbat during *shivah*—a time when we understandably may feel alone, cut off—may help to remind us, even at this time, of our connection to other people, to a community, and to God.

Shabbat is both a sign of the God of creation and of the community of which we are a part. In honoring Shabbat even as we mourn, we affirm, much as we do by saying Kaddish, that we—and those whom we mourn—are contained within a greater whole.

### The Song of Shabbat

Rabbi Levi taught: Adam was created on the sixth day, the eve of Shabbat. In the first hour, he came into being as a thought; in the second hour, God consulted the ministering angels; in the third, God gathered the dust; in the fourth, God kneaded the dust; in the fifth, God made the form; in the sixth, God joined the parts; in the seventh, God blew breath into him; in the eighth, God stood him on his feet; in the ninth, God commanded him; in the tenth, he sinned; in the eleventh, he was brought to judgment; in the twelfth, he was driven out and condemned to death. Shabbat arrived and became Adam's advocate, saying to the Holy One: "During the six days of creation, no one suffered punishment. Would you begin it with me? Is this my holiness? Is this my rest?" And so Adam was saved from destruction that day by Shabbat's plea. When Adam saw the power of Shabbat, he was about to sing a hymn in her honor. But Shabbat said to Adam: "Would you sing a hymn to me? Let us—you and I—sing a hymn to the Holy One." Hence it is said, "The Song of the Day of Shabbat: It is good to thank You, Adonai" (Psalm 92:1–2); Shabbat sings and we sing.

—MIDRASH ON PSALMS  
(translated by  
William G. Braude)

### From the Book of Psalms

A PSALM: THE SONG OF THE DAY OF SHABBAT

It is good to thank You, ADONAI,  
and sing to Your name, Most High;  
to proclaim Your love at daybreak,  
Your faithfulness each night.

*Finger the lute, pluck the harp,  
let the sound of the lyre rise up.*

You gladdened me with Your deeds, ADONAI,  
and I shall sing of Your handiwork.

*How wonderful are Your works, ADONAI,  
how subtle Your designs!*

The arrogant do not understand,  
the fool does not comprehend this:  
the wicked flourish like grass  
and every evildoer blossoms,  
only to be destroyed forever—

*but You, ADONAI, are exalted for all time.*

*continued*

Mizmor shir l'yom ha-shabbat.  
Tov l'hodot l'adonai, u-l'zamer l'shimkha elyon.  
L'hagid ba-boker hasdekha, ve-emunat'kha baleilot.  
AleI asor va-alei na-vel, alei higayon b'khinor.  
Ki simahtani Adonai b'fo-olekha,  
b'ma-asei yadekha aranen.

Mah gadlu ma-asekha Adonai, me'od amku mahsh'votekha.  
Ish ba-ar lo yeida, u-kh'sil lo yavin et zot.  
Bifro-ah r'sha-im k'mo esev va-yatzitzu kol po-alei aven,  
l'hishamdami adei ad.  
V'atah marom l'olam Adonai.

### מזמור תהלים

מזמור שיר ליום השבת  
טוב להודות ליהוה,  
ולזמר לשמך עליון,  
להגיד בבקר חסדך,  
ואמונתך בלילות.  
עלי עשור ועלי נבל,  
עלי הגיון בכנור.  
כי שמחתני יהוה בפעלך,  
במעשי ידיך ארנן.  
מה גדלו מעשיך יהוה,  
מאד עמקו מחשבתך.  
איש בער לא ידע,  
ובסיל לא יבין את־זאת.  
בפרח רשעים כמו עשב  
ויציצו כל־פעלי און,  
להשמידם עדי עד,  
ואתה מרום לעלם יהוה.

*continued*

PSALM 92 begins by contemplating the wonder of creation and ends with a vision of the righteous flourishing in God's house. It thus celebrates two themes of Shabbat: Shabbat as the day of appreciating creation and Shabbat as a taste of the time of redemption.

IT IS GOOD TO THANK YOU טוב להודות. Appropriately, the song of Shabbat begins with a reminder of the human need to express gratitude. As Abraham Joshua Heschel taught, "the soul is endowed with a sense of indebtedness," which we "unlock" through our sense of wonder and awe. Thus, as the psalmist asks us to heighten our appreciation of the wonders of creation, we may feel how "good" it is to have the opportunity to express gratitude.

FINGER THE LUTE, PLUCK THE HARP, LET THE SOUND

OF THE LYRE RISE UP עלי עשור ועלי נבל, עלי הגיון בכנור. Rather than an actual line in the poem, some scholars maintain that this is an instruction to the orchestra, and that the conductor's notes—originally written in the margin—were copied into the body of the text.

THE ARROGANT איש בער. In the Book of Proverbs (12:1), this term is used for one who does not accept anyone else's instruction or criticism.

### In Old Age They Remain Fruitful

One who lives with a sense  
for the Presence knows  
that to get older does not  
mean to lose time but  
rather to gain time. And,  
also, that in all of one's  
deeds, a person's chief task  
is to sanctify time. All it  
takes to sanctify time is  
*God, a soul, and a moment.*  
*And the three are always here.*

—ABRAHAM JOSHUA  
HESCHEL (*adapted*)

Surely Your enemies, ADONAI,  
surely Your enemies will perish;  
all who commit evil will be scattered.

*As a wild bull raises up its horn,  
You raised my head high,  
anointed it with fresh oil.*

As my enemies gather against me,  
my gaze remains steady,  
for my ears listen and hear:

► *The righteous flourish like the date palm,  
thrive like a cedar in Lebanon;  
planted in the house of ADONAI,  
they flourish in our God's courtyards.*

In old age they remain fruitful,  
still fresh and bountiful,  
proclaiming: ADONAI is upright,  
my rock in whom there is no flaw.

Ki hineih oyvekha Adonai,  
ki hineih oyvekha yoveidu,  
yitpardu kol po-alei aven.  
Va-tarem kireim karni,  
baloti b'shemem ra-anan.  
Va-tabeit eini b'shurai,  
bakamim alai m'rei-im tishmanah oznai.  
► Tzadik katamar yifrah,  
k'erez balvanon yisgeh.  
Sh'tulim b'veit Adonai,  
b'hatzrot eloheinu yafrihu.  
Od y'nuvun b'seivah,  
d'sheinim v'ra-ananim yihyu.  
L'hagid ki yashar Adonai,  
tzuri v'lo avlatah bo.

Psalms 92

Siddur Lev Shalem for Shabbat and Festivals  
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כִּי הִנֵּה אֵיבֵיהֶּ, יְהוָה,  
כִּי הִנֵּה אֵיבֵיהֶּ יֵאָבְדוּ,  
יִתְפָּרְדוּ כָּל-פְּעֻלֵי אָוֶן.  
וְתָרֵם פְּרָאִים קַרְנֵי,  
בְּלִתֵּי בְשָׁמֶן רֹעֲנָן.  
וְתַבֵּט עֵינַי בְּשׁוּרֵי,  
בְּקָמִים עָלֵי מְרָעִים תִּשְׁמַעֲנָה אָזְנִי,  
צַדִּיק בְּתִמְרַת יִפְרָח,  
כְּאַרְז בְּלִבְנָן יִשְׁגֶּה,  
שְׁתוּלִים בְּבֵית יְהוָה,  
בְּחֲצֹרֹת אֱלֹהֵינוּ יִפְרִיחוּ.  
עוֹד יִנּוּבּוֹן בְּשִׁיבָה,  
דְּשָׁנִים וְרֹעֲנָנִים יִהְיוּ,  
לְהַגִּיד כִּי יָשָׁר יְהוָה,  
צוּרִי, וְלֹא עוֹלָתָהּ בּוֹ.

תהלים צב

ALL WHO COMMIT EVIL  
WILL BE SCATTERED יִתְפָּרְדוּ  
כָּל-פְּעֻלֵי אָוֶן. In this pacific  
vision of the end-time,  
those who commit evil are  
not destroyed, but simply  
made ineffective.

WILD BULL פְּרָאִים. Through-  
out the Bible, the raising up  
of the horn of this animal  
is a metaphoric symbol  
of strength and honor.  
Scholars, though, have had  
difficulty identifying the  
animal intended in the  
Hebrew. Because the psalm  
refers to a single horn, early  
translators identified it with  
the mythical unicorn. Some  
modern commentators  
maintain that the animal  
referred to is the aurochs, a  
wild bovine considered to  
be the ancestor of all cattle.  
The aurochs had elongated  
horns and long legs. It was  
both more agile and more  
dangerous than modern

bovines. The last aurochs was seen in Europe in the 17th century.

ANOIDED IT WITH FRESH OIL בְּלִתֵּי בְשָׁמֶן רֹעֲנָן. The Hebrew may  
be translated "You anointed *me* with fresh oil," but Radak (David  
Kimhi, 1160–1235, Provence) suggests that the object of the verb  
is specifically the speaker's head mentioned in the first part of the  
verse; the anointing is ceremonial, giving the speaker a divinely  
ordained function and blessing.

STEADY בְּשׁוּרֵי. From the root meaning "row" or "straight." Thus,  
some understand this word as a noun and translate it as the  
phalanx of an army, row upon row of soldiers. Others see it, as we  
do here, as a modifier of the verb, meaning that the gaze is focused  
straight ahead.

DATE PALM . . . CEDAR כְּאַרְז. The righteous are compared  
to both date palms and cedars. Palm trees grow in the Jericho  
Valley, one of the lowest places on earth; cedars grow on the  
mountaintops of Lebanon, the highest peaks in the Middle East.  
Palm trees grow straight up, losing their leaves each year; cedars  
grow wide and are evergreens. Palms yield dates, one of the most  
nutritious fruits, but their fibrous wood is almost useless. Cedars  
bear no fruit, though their wood is precious; Solomon built the  
Temple out of the cedars of Lebanon. Both will be planted in God's  
house, for all difference is united in the one God. Righteousness  
manifests itself in many forms.



*Psalm 93:*  
*An Interpretive Translation*  
 Entwined in worlds,  
 enwrapped in glory,  
 You are.  
 So has it been,  
 and so it is—eternally  
 You are.  
 Waves pounding  
 out their  
 song reach up to God  
 from their depths,  
 for the song of the sea,  
 beaten to the sound of the  
 breakers, tells of  
 God within.  
 These are proof enough  
 for the faithful  
 that You are the lord of  
 time.

—EDWARD FELD  
 and ARTHUR GOULD

ADONAI is sovereign, robed in splendor, girded in strength;  
 the earth stands firm, not to be dislodged.  
 From earliest time You were enthroned; You are eternal.

*The rivers rise up, ADONAI,  
 the rivers raise up their roar,  
 the rivers raise up their waves.*  
 ► *Above the roar of the vast sea and the majestic  
 breakers of the ocean,  
 ADONAI stands supreme in the heavens.*

In Your house, beautiful in its holiness,  
 Your testimonies endure, ADONAI,  
 for all time.

Adonai malakh gei-ut lavesh  
 lavesh Adonai oz hitazar,  
 af tikon teiviel bal timot.  
 Nakhon kisakha mei-az, mei-olam atah.  
 Nasu n'harot Adonai,  
 nasu n'harot kolam,  
 yisu n'harot dokh-yam.  
 ► Mi-kolot mayim rabim  
 adirim mishb'rei yam,  
 adir ba-marom Adonai.  
 Eidotekha ne-emnu me'od,  
 l'veit'kha na'avah kodesh,  
 Adonai, l'orekh yamim.

Psalm 93

*To conclude Kabbalat Shabbat, some congregations recite Mourner's  
 Kaddish (page 30). Others continue with a study text (pages 31–37),  
 while others continue with Arvit on page 39.*

יהוה מלך גאות לבש  
 לבש יהוה עז התאזר,  
 אף תכון תבל בל תמוט.  
 נכון בסף מאז, מעולם אָתָה.  
 נשא נהרות יהוה,  
 נשא נהרות קולם,  
 ישאו נהרות דכָּים.  
 ◀ מקלות מים רבים,  
 אדירים משפרי ים,  
 אדיר במרום יהוה.  
 עדתֶיךָ נאִמְנו מֵאֵד  
 לביתֶךָ נאִוָּה קֹדֶשׁ יהוה,  
 לאָרֶךְ יָמִים.  
 תהלים צג

*To conclude Kabbalat Shabbat, some congregations recite Mourner's  
 Kaddish (page 30). Others continue with a study text (pages 31–37),  
 while others continue with Arvit on page 39.*

PSALM 93. Having entered Shabbat with the recitation of Psalm 92, creation is now seen as complete. It is with rest, peace, and this sense of completion that God can be seen as sovereign.

THE EARTH STANDS FIRM. In biblical poetry, God's supremacy over the elements of creation, especially the primal waters that preceded the formation of land, is an expression of God's ultimate rule.

YOUR TESTIMONIES. The reference is ambiguous. It may refer to the works of creation mentioned previously in the poem. More generally in the Bible, the reference is to the tablets of the covenant, contained in the ark. Indeed, sometimes the sanctuary itself is called the "sanctuary of testimony," *mishkan ha-eidut*. In this reading, just as God's sovereignty is eternal, so too are God's teaching and God's relationship with those gathered in the Temple.

## Evening Service: The Sh'ma and Its Blessings

### The Community and Prayer

Prayer does not depend on “religion” in an institutional sense, nor on dogma or creed, but rather on true heartfelt feelings that arise when a person recognizes that one’s surroundings and one’s friends are not there solely for one’s own happiness, but instead, these relationships give rise to an obligation whose source is in life itself.

—ELIEZER SCHWEID

### God and Nature: An Interpretive Translation

Beloved are You, eternal God,  
by whose design the evening falls,  
by whose command dimensions open up  
and eons pass away and stars spin in their orbits.

*You set the rhythms of day and night;  
the alternation of light and darkness  
sings Your creating word.*

In rising sun and in spreading dusk,  
Creator of all, You are made manifest.

*Eternal, everlasting God, may we always be aware of Your dominion.*

Beloved are You, Adonai,  
for this hour of nightfall.

—ANDRÉ UNGAR

### Bar'khu: The Call to Worship Together

*We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word “Bar'khu” (“praise”) and stands up straight when pronouncing “Adonai.” Similarly, the congregation bows at the word “barukh” (“praise”) and straightens to full height at “Adonai.”*

*An alternate version of this b'rakhah may be found on the following page.*

**Leader:**

Praise ADONAI, to whom all praise is directed.

*Congregation, then the leader repeats:*

🕊 Praise ADONAI, to whom all praise is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

*We are seated.*

### First B'rakhah before the Sh'ma: The Coming of Evening Light

Barukh atah ADONAI, our God, sovereign of time and space,  
whose word brings the evening dusk,  
whose wisdom opens the gates of dawn,  
whose understanding changes the day's division,  
whose will sets the succession of seasons  
and arranges the stars in their places in the sky,  
who creates day and night,  
who rolls light before darkness and darkness from light,  
▶ who makes day pass into night,  
who distinguishes day from night;  
Adonai Tz'va-ot is Your name.  
Living and ever-present God,  
may Your rule be with us, forever and ever.  
Barukh atah ADONAI, who brings each evening's dusk.

*We continue with the Second B'rakhah on page 40.*

## ערבית: קריאת שמע וברכותיה

*We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word בָּרַכְּנוּ (“praise”) and stands up straight when pronouncing יהוה (Adonai). Similarly, the congregation bows at the word בָּרוּךְ (“praise”) and straightens to full height at יהוה (Adonai).*

*An alternate version of this b'rakhah may be found on the following page.*

**Leader:**

בָּרַכְנוּ אֶת־יְהוָה הַמְבָרֵךְ.

*Congregation, then the leader repeats:*

🕊 בָּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד.

*We are seated.*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם,  
אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרֵבִים,  
בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים,  
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,  
וּמַחֲלִיף אֶת־הַיּוֹמִים,  
וּמַסְדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרֻצּוֹנוֹ.  
בוֹרֵא יוֹם וָלַיְלָה,  
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר.  
◀ וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה,  
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,  
יְהוָה צְבָאוֹת שְׁמוֹ.  
אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
בָּרוּךְ אַתָּה יְהוָה, הַמַּעֲרִיב עֲרֵבִים.

*We continue with the Second B'rakhah on page 40.*

response is their indication that they are ready to follow the service leader and participate in the service.

**WHOSE WISDOM OPENS THE GATES OF DAWN** שְׁעָרִים פּוֹתֵחַ שְׁעָרִים. Some liturgical texts, such as this one, reflect ancient understandings of how the heavenly bodies operate—for instance, this depiction of the sun exiting the sky through gates in the west. Although contemporary science provides us with different understandings, we can still feel an underlying sense of wonder and awe as we too gaze at the setting sun and the star-filled sky. These liturgical images, then, become metaphors for our own understanding of the passage of time, reminding us of the uniqueness of each moment.

**THE SH'MA AND ITS BLESSINGS** קְרִיאַת שְׁמַע וּבְרָכוּתֶיהָ. Every evening service (Arvit) includes two climactic moments: the Sh'ma (page 41) and the Amidah (page 47). The Sh'ma, the affirmation of faith in the one God, has often been called Judaism's essential creed.

Two b'rakhot precede the Sh'ma: the first reflects on God's presence in the passage of time, while the second acknowledges God's love, represented by the gift of Torah, divine instruction as to how we should live. Two b'rakhot also follow the Sh'ma: the first acknowledges the exodus from Egypt, the signal event that has formed us as a people and set us on the path of freedom and responsibility; the second speaks to our concrete concerns for safety in the darkness of night. The Amidah, the silent personal prayer, then follows.

**PRAISE** בָּרַכְנוּ. The formal synagogue evening service begins with the leader's call, signalling to the congregation that the moment of communal prayer has arrived. The congregation's



## Twilight

Twilight is purple  
the blood of our labor  
meeting and mixing  
with the infinite sky.

The darkness comes later  
the distant stars  
shining  
knowing the secret of the night  
the promise of death  
and rebirth.

—EDWARD FELD

## The Moon Sings to the Stream

I am the unity on high,  
I am multiple in the pond,  
looking up to me from the  
stream  
my image, my double.

I am the truth on high,  
I am the fabrication in the  
pond  
looking up to me from the  
stream  
my image, in its fated decep-  
tion.

Above—I am enwrapped in  
silence,  
whispering, singing, in the  
pond.  
On high I am divine,  
in the stream, I am the prayer.

—LEA GOLDBERG

## AN ALTERNATE

### Bar'khu: The Call to Worship Together

*We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word "Bar'khu" ("praise") and stands up straight when pronouncing "Adonai." Similarly, the congregation bows at the word "barukh" ("praise") and straightens to full height at "Adonai."*

*Leader:*

Praise ADONAI, to whom all praise is directed.

*Congregation, then the leader repeats:*

✠ Praise ADONAI, to whom all praise is directed forever  
and ever.

*Barukh Adonai ha-m'vorakh l'olam va-ed.*

*We are seated.*

### Alternate First B'rakhah before the Sh'ma according to the Ancient Rite of the Land of Israel

*Barukh atah ADONAI*, our God,  
sovereign of time and space,  
You completed Your work of creation on the seventh day,  
calling this day—from one evening to the next—the Holy Shabbat,  
and gave this day of rest in all its holiness  
to Your people Israel.  
Creator of day and night,  
rolling light before darkness  
and darkness from light,  
► making day pass, and bringing on the evening,  
distinguishing day from night,  
*Adonai Tz'va-ot* is Your name.  
Living and ever-present God,  
may Your rule be with us, forever and ever.  
*Barukh atah ADONAI*, who brings each evening's dusk.

## AN ALTERNATE

*We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word בָּרַכּוּ ("praise") and stands up straight when pronouncing יהוה (Adonai). Similarly, the congregation bows at the word בָּרוּךְ ("praise") and straightens to full height at יהוה (Adonai).*

*Leader:*

בָּרַכּוּ אֶת־יְהוָה הַמְּבָרֵךְ.

*Congregation, then the leader repeats:*

יְיָ בְרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

*We are seated.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר כָּלָה מַעֲשָׂיו בַּיּוֹם הַשְּׁבִיעִי

וַיִּקְרָאָהוּ שְׁבַת קֹדֶשׁ מִעֶרֶב וְעַד עֶרֶב,

וַנִּתְּנוּ מִנוּחָה לַעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

בּוֹרֵא יוֹם וָלַיְלָה,

גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר.

◀ וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה,

וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,

יְהוָה צְבָאוֹת שְׁמוֹ.

אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְהוָה, הַמַּעֲרִיב עַרְבִים.

**ALTERNATE BLESSING.** The Italian rite preserves a version of Arvit that reflects the practice of the Land of Israel during the 1st millennium. It is a version also found in one of the earliest authoritative prayerbooks: that of Saadia Gaon (10th century). This liturgy changes the wording of the weekday prayer to reflect themes of Shabbat. For example, the remark on the changing time that evening brings introduces a meditation on the beginning of Shabbat and the restfulness ushered in by this particular sunset. Later Ashkenazic authorities worried that worshippers might confuse the Shabbat and weekday liturgies, and therefore they instituted the recitation of the weekday version of the prayer even on Shabbat.

**CREATOR** בּוֹרֵא. The evening prayer remarks on the constantly changing universe. The word *borei*, "creates" (translated by some as "divides"), is used as a verb in the Bible only when the subject is God, preserving the sense of the mystery of

God's activity in the biblical creation narrative.

**ADONAI TZ'VA-OT** יהוה צבאות. In the ancient world, the sun, moon, and stars were all seen as divine powers. Biblical monotheism deposed these ancient gods, which were then depicted as mere handmaidens of God—God's army, as it were. Thus this phrase, which has sometimes been translated as "Lord of hosts," alludes to God's mastery of all the forces at work in nature.

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### Loving Humanity

Before reciting the Sh'ma, we may choose to think about how we need to prepare ourselves to make room for the listening that the Sh'ma demands.

Teach me, Lord, teach me how to deal with people to show them how to convert the evil within the good.

And if human beings are only wild animals, may I be able to turn them toward mildness and humility.

At the circus, I saw a man tame a tiger, defang a snake; would You make me so skilled?

Bless me with patience, make me strong as steel. that I might demonstrate to humanity the same such wonders.

—ABRAHAM REISEN

### To Love the World

When we act with love, Franz Rosenzweig remarks, “the neighbor represents all the world and thus distorts the eye’s view. Prayer, however, pleads for enlightenment and thereby, without overlooking the neighbor, sees beyond the neighbor, sees the whole world . . .”

## Second B'rakhah before the Sh'ma: Torah and God's Love

With timeless love, You have loved Your people, the house of Israel:

You have taught us Torah and mitzvot, statutes and laws.

Therefore, ADONAI our God, as we lie down and as we rise up,

we shall speak of Your laws,

rejoicing in the words of Your Torah and in Your mitzvot forever and ever.

For they are our life and the fullness of our days, and on them we shall meditate day and night.

► Do not ever withdraw Your love from us.

*Barukh atah ADONAI*, who loves the people Israel.

*Ahavat olam beit yisrael am'kha ahavta,  
torah u-mitzvot, hukim u-mishpatim otanu limadta.*

*Al ken Adonai eloheinu, b'shokhveinu u-v'kumeinu  
nasi-ah b'hukekha,*

*v'nismaḥ b'divrei toratekha u-v'mitzvotekha l'olam va-ed.*

*Ki hem ḥayeinu v'orekh yameinu,*

*u-vahem nehgeh yomam va-lailah.*

► *V'ahavat'kha al tasir mimenu l'olamim.*

*Barukh atah Adonai, ohev amo yisrael.*

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אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל  
עִמָּךְ אֶהְיֶה.  
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים  
אוֹתָנוּ לְמַדְתָּ.  
עַל כֵּן יְהוָה אֱלֹהֵינוּ,  
בְּשִׁכְבְּנוּ וּבְקוּמָנוּ  
נִשְׂחֵיחַ בְּחֻקֶּיךָ,  
וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ  
לְעוֹלָם וָעֶד.  
כִּי הֵם חַיֵּינוּ  
וְאַרְךְ יָמֵינוּ,  
וּבְהֵם נִהְגֶּה יוֹמָם וְלַיְלָה,  
◀ וְאַהֲבָתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים.  
בְּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

**TORAH AND GOD'S LOVE.**  
The second verse of the Sh'ma, which we are about to recite, speaks of our love of God: “You shall love Adonai your God. . . .” The ancient rabbis chose to precede that statement with a *b'rakhah* that emphasizes God's love for us. The rabbis understood love as the essential quality of the divine-human relationship, and they understood love to be primarily defined by behavior. God's love is expressed in giving the Torah, instruction on how to live; our love is expressed in the performance of mitzvot, our behavior in the world. In this way, the human and the Divine are bound together.

**AS WE LIE DOWN AND AS WE RISE UP, WE SHALL SPEAK OF YOUR LAWS**  
*בְּשִׁכְבְּנוּ וּבְקוּמָנוּ נִשְׂחֵיחַ בְּחֻקֶּיךָ.* This phrase anticipates the instruction in the Sh'ma to “speak of [these words] . . . when you lie down and when you rise up.” This prayer expands the biblical command and speaks of the need to integrate Torah into our lives throughout the day.

**FOR THEY ARE OUR LIFE** כִּי הֵם חַיֵּינוּ. By living a life in accord with divine teaching (Torah), we elevate our days from mere existence to a life filled with meaning.

## Sh'ma: A Re-creation

Loving life  
and its mysterious source  
with all our heart  
and all our spirit,  
all our senses and strength,  
we take upon ourselves  
and into ourselves  
these promises:  
to care for the earth  
and those who live upon it,  
to pursue justice and peace,  
to love kindness and  
compassion.  
We will teach this to our  
children  
throughout the passage of  
the day—  
as we dwell in our homes  
and as we go on our  
journeys,  
from the time we rise  
until we fall asleep.  
And may our actions  
be faithful to our words  
that our children's children  
may live to know:  
Truth and kindness  
have embraced,  
peace and justice have kissed  
and are one.

—MARCIA FALK

## Love

Judaism commands love, for  
its goal is to teach  
human beings to love.

—ERIC L. FRIEDLAND

## You Shall Love

“You shall love Adonai your God with all your heart,  
with all your soul, and with all that is yours.” You  
shall love—what a paradox this embraces! Can love  
then be commanded? . . . Yes of course, love cannot  
be commanded. No third party can command it or  
extort it. No third party can, but the One can. The  
commandment to love can only proceed from the  
mouth of the lover.

—FRANZ ROSENZWEIG

## Recitation of the Sh'ma

*Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on our relationship with God's oneness. In the absence of a minyan, we add the following:* God is a faithful sovereign.

Hear, O Israel, ADONAI is our God, ADONAI is one.

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

*Recited quietly:* Praised be the name of the one whose glorious sovereignty is forever and ever.

You shall love ADONAI your God with all your heart,  
with all your soul, and with all that is yours.

These words that I command you this day  
shall be taken to heart.

Teach them again and again to your children;  
speak of them when you sit in your home,  
when you walk on your way,  
when you lie down,  
and when you rise up.

Bind them as a sign upon your hand  
and as a symbol above your eyes;  
inscribe them upon the doorposts of your home  
and on your gates.

Deuteronomy 6:4–9

V'ahavta et Adonai elohekha b'khol l'avav'kha u-v'khol nafsh'kha  
u-v'khol me'odekha. V'hayu ha-d'varim ha-eileh asher anokhi  
m'tzav'kha hayom al l'avvekha. V'shinantam l'vanekha v'dibarta  
bam, b'shiv'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha  
u-v'kumekha. U-k'shantam l'ot al yadekha v'hayu l'totafot bein  
einekha. U-kh'tavtam al mezuzot beitekha u-visharekha.

## קריאת שמע

*Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on our relationship with God's oneness. In the absence of a minyan, we add the following:* אל מלך נאמן.

שמע ישראל יהוה אלהינו יהוה אחד.

*Recited quietly:* ברוך שם כבוד מלכותו לעולם ועד.

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך  
ובכל מאדך: והיו הדברים האלה אשר אנכי מצוך  
היום על לבבך: ושוננתם לנך ודברת בם בשבתך  
בביתך ובליכתך בדרך ובשכבך ובקומך:  
וקשרתם לאות על ידך והיו לטפת בין עיניך:  
וכתבתם על מזוזות ביתך ובשעריך:

דברים ו:ד-ט

words, the Sh'ma is recited twice daily, in both the evening and in the morning.

**HEAR** שמע. Seeing emphasizes the external; hearing, the internal. We are asked to internalize our experience of God. The point is emphasized by the custom of covering one's eyes during the recitation of the Sh'ma.

**ONE** אחד. As an affirmation about God, the word *ehad* can be understood in multiple ways. This translation emphasizes the unity of God. Some translate *ehad* as “unique,” emphasizing God's otherness and singularity. Still others translate it as “alone,” emphasizing Judaism's monotheistic claim.

Mystic commentators expand the meaning of “one,” interpreting it as describing the unity of heaven and earth, saying that we are ultimately all part of the One. In a similar vein, some rabbinic authorities recommended that when reciting the Sh'ma, one should meditate on all four directions, as well as above and below, in acknowledgment that God is everywhere (Babylonian Talmud, Berakhot 13b).

**PRAISED BE THE NAME** ברוך שם. According to the Mishnah, when God's name was pronounced by the High Priest on Yom Kippur, the people would respond, “Praised be the name . . .” (Yoma 3:8). Since this is a response but not part of the biblical text, it is normally not recited out loud, in order not to interrupt the flow of biblical verses—though the memory of how it was recited in the Temple remains with us in a whisper.

**YOU SHALL LOVE** ואהבת. Repeatedly the Torah instructs us to love: to love God, to love our neighbor, and to love the stranger. We might well take the word “love” to imply an intense inner emotion, but the ancient rabbis frequently understood the biblical injunction to “love” in a more concrete and behavioral sense: love consists of acts of empathy, care, and kindness as well as behavior toward others that is just and righteous. To love God is certainly to recognize our conscious relationship to God. Equally, it may mean that we behave in ways that are pleasing to God—acting morally and fulfilling what God desires of us, to walk through life lovingly.

**THE SH'MA.** The Sh'ma comprises three paragraphs from the Torah, selected because they express basic Jewish beliefs and behaviors. According to the ancient rabbis, the first of the three paragraphs proclaims recognition of the sovereignty of heaven, עול מלכות שמים (*ol malkhut shamayim*); the second speaks to our behavior, עול מצות (*ol mitzvot*); and the third reminds us of the exodus, יציאת מצרים (*y'tzi-at mitzrayim*), our primary sacred story.

Because the first paragraph itself commands us to speak these words when we lie down and when we arise, and the second paragraph repeats these very

*"If You Will Hear": An Interpretive Translation*

If you faithfully obey My laws today, and love Me, I shall give you your livelihood in good time and in full measure. You shall work and reap the results of your labor, satisfied with what you have achieved. Be careful, however. Let not your heart be seduced, lured after false goals, seeking alien ideals, lest God's image depart from you and you sink, becoming desolute, and lose your joyous, God-given heritage.

—ANDRÉ UNGAR

*God's Anger*

The prophets never thought that God's anger is something that cannot be accounted for, unpredictable, irrational. It is never a spontaneous outburst, but a reaction occasioned by the conduct of man.... Man's sense of injustice is a poor analogy to God's sense of injustice. The exploitation of the poor is to us a misdemeanor; to God, it is a disaster. Our reaction is disapproval; God's reaction is something no language can convey. Is it a sign of cruelty that God's anger is aroused when the rights of the poor are violated, when widows and orphans are oppressed? . . . There is an evil which most of us condone and are even guilty of: indifference to evil. We remain neutral, impartial, and not easily moved by the wrongs done unto other people. Indifference to evil is more insidious than evil itself.

—ABRAHAM JOSHUA HESCHEL

*A Thread of Blue*

A thread of blue—blue like the sea, blue like the sky, blue like the color of the divine throne.

—SIFREI NUMBERS

If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil; I will provide grass in your fields for your cattle and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray and serve other gods and bow to them. Then ADONAI's anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you. Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, by speaking of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then your days and the days of your children, on the land that ADONAI swore to your ancestors to give them, will be as many as the days that the heavens are above the earth.

Deuteronomy 11:13–21

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put *tzitzit* on the corners of their garments, placing a thread of blue on the *tzitzit*, the fringe of each corner. That shall be your *tzitzit*; you shall look at it and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your eyes and heart as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI

your God, who brought you out of the land of Egypt to be your God. I am ADONAI your God—

Numbers 15:37–41

*Truly*

*When there is a minyan, the leader adds:*

► ADONAI your God—truly—

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וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוָּה אֶתְכֶם הַיּוֹם לֵאמֹר אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאִסַּפְתִּי דִגְלָה וְתִירֶשֶׁת וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ וְאָכְלָתָּ וּשְׂבַעְתָּ: הֲשִׁמְרוּ לָכֶם פְּנֵי-פִתְחֵי לְבַבְכֶם וְסוּרְתָם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אֶפְי־הוֹה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וּלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תֵתֵן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהִים עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדָבָר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבִשְׁכַבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבִשְׁעֶרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לֵאמֹר לָתֵת לָהֶם בְּיָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

דברים יא:יג-כא

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנִתְּנוּ עַל־צִיצִית הַכֹּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיִית׃ לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו:לז-מא

*אמת*

*When there is a minyan, the leader adds:*

◀ יהוה אלהיכם – אמת –

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוָּה אֶתְכֶם הַיּוֹם לֵאמֹר אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאִסַּפְתִּי דִגְלָה וְתִירֶשֶׁת וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ וְאָכְלָתָּ וּשְׂבַעְתָּ: הֲשִׁמְרוּ לָכֶם פְּנֵי-פִתְחֵי לְבַבְכֶם וְסוּרְתָם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אֶפְי־הוֹה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וּלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תֵתֵן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהִים עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדָבָר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבִשְׁכַבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבִשְׁעֶרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לֵאמֹר לָתֵת לָהֶם בְּיָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

ADONAI SAID TO MOSES וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה. The ancient rabbis emphasized that the last words of this paragraph, about remembering the exodus from Egypt, are the prime reason for its inclusion in the Sh'ma. In Jewish theology, the exodus anticipates the redemption in the future: true freedom. The means of achieving redemption, we are taught here, is remembering our responsibility to live lives that are holy.

NOT BE SEDUCED BY YOUR EYES AND HEART

וְלֹא תִתּוּרוּ אַחֲרֵי עֵינֵיכֶם. אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם. The sages comment that it is the heart that directs the eyes. What we see depends on our perspective, our point of view.

BE HOLY וְהָיִיתֶם קְדוֹשִׁים. This is the essence of the Torah: to lead a holy life.

## Mitzrayim

*Mitzrayim* [Egypt] is derived from the word meaning “strait,” referring to the narrow strips of fertile land along the Nile, hemmed in by the desert. When we speak today about “coming out of Egypt” or the liberation we are to seek on Pesah, those “straits” are usually reapplied to our own spiritual situation. What is it that is closing us in? In what places in our lives are we too tight, too constricted, unable to see or experience life broadly and open-handedly? Our *Mitzrayim* is an “Egypt” of the mind or soul from which we need to make the long trek to freedom.

*Mitzrayim* also means the place of oppression. Jews far from Egypt lived in *Mitzrayim* for many centuries, whether it was called Spain, Germany, Morocco, or Russia. As the tale of Exodus has become the property of all humanity, we see that such “Egyptian” bondage exists everywhere, including our own country. We just-liberated slaves are supposed to know what to do when we see it. Even when we are on the other side of the master-slave relationship, we cannot be blind to the familiar reality.

—ARTHUR GREEN

An alternate version of this b'rakhah may be found on page 43b.

## First B'rakhah after the Sh'ma

This is our enduring affirmation, binding on us: that ADONAI is our God and there is none other, and we, Israel, are God's people.

God is our sovereign, redeeming us from earthly rulers, delivering us from the hand of all tyrants, bringing judgment upon our oppressors and just retribution upon all our mortal enemies, performing wonders beyond understanding and marvels beyond all reckoning.

God places us among the living, not allowing our steps to falter, and leads us past the false altars of our enemies, exalting us above all those who hate us.

ADONAI avenged us with miracles before Pharaoh, offered signs and wonders in the land of Egypt.

God [some omit on Shabbat: smote, in anger, all of Egypt's firstborn,] brought Israel from its midst to lasting freedom, and led them through the divided water of the Sea of Reeds.

As their pursuers and enemies drowned in the depths, God's children beheld the power of the Divine; they praised and acknowledged God's name,

Ha-ma-avir banav bein gizrei yam suf,  
et rodfeihem v'et soneihem bi-t'homot tiba.  
V'ra-u vanav g'vurato, shibhu v'hodu lishmo,

We continue on page 44.

An alternate version of this b'rakhah may be found on page 43b.

וְאֶמְוִנָה כָּל־זֹאת, וְקִים עָלֵינוּ,  
כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאִין זֹולָתוֹ,  
וְאִנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.

הַפּוֹדֵנוּ מִיַּד מְלָכִים,  
מִלִּפְנֵי הַגּוֹאֲלָנוּ מִכַּף כָּל־הָעֲרִיצִים.

הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ,

וְהַמְשִׁלָּם גָּמוּל לְכָל־אוֹיְבֵי נַפְשָׁנוּ,

הָעֹשֶׂה גְדוֹלוֹת עַד אֵין חֶקֶר,

וְנִפְלְאוֹת עַד אֵין מִסְפָּר.

הַשֵּׁם נַפְשָׁנוּ בַּחַיִּים,

וְלֹא נָתַן לָמוּט רִגְלָנוּ.

הַמְדְּרִיכָנוּ עַל כַּמוֹת אוֹיְבֵינוּ,

וַיִּרְם קִרְנָנוּ עַל כָּל־שׂוֹנְאֵינוּ.

הָעֹשֶׂה לָנוּ נִסִּים וּנְקָמָה בַּפָּרְעָה,

אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם.

[some omit on Shabbat: כָּל־בְּכוֹרֵי מִצְרָיִם,

וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם.

הַמַּעֲבִיר בְּנֵינוּ בֵּין גְּזָרֵי יָם סוּף,

אֶת־רוּדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם בְּתַהוֹמוֹת טָבַע.

וְרָאוּ בְּנֵינוּ גְבוּרָתוֹ,

שִׁבְחוֹ וְהוֹדוּ לְשִׁמּוֹ,

We continue on page 44.

**THIS IS OUR ENDURING AFFIRMATION** וְאֶמְוִנָה. So closely was the Sh'ma linked with this *b'rakhah*, the blessing of redemption, that the rabbis insisted that its first word—“truly”—be recited along with the very last words of the Sh'ma, so the leader reads them together upon completion of the Sh'ma: *Adonai eloheikhem emet*. Thus we affirm that God is true, or truth itself.

**GOD SMOTE** הִמָּכָה. As the biblical account of the exodus from Egypt exemplifies, it is an unfortunate reality that sometimes freedom from oppression is only attained through violence. While we nevertheless celebrate the liberation from oppression, the very violence of the process is a reminder that the world is still in need of healing, and that the redemption we celebrate is yet incomplete. Since Shabbat is a vision of a world at peace, some omit this phrase on Shabbat and reserve it only for the weekday liturgy.



### The Gift of Shabbat

Sovereign of all creation, God  
most high,  
Your power is manifest in  
the destiny of peoples and  
nations.

You delivered Israel from  
bondage in Egypt,  
for it is Your will that we  
should be free.

You have given us Shabbat to  
commemorate that freedom,  
to teach us that no one shall  
be master and no one a slave.

Help us to break every shackle  
asunder,  
hastening the day when the  
strong will be just  
and the weak will no longer  
know fear.

You, our creator, are mindful  
of Your handiwork;  
Your ordinances are all con-  
ceived in wisdom.

You commanded us to cease  
from our labor,  
that we may find joy and peace  
in Shabbat.

For we were not made only to  
labor;  
we must rest and reflect, that  
we may sense Your presence.

We thank You, our creator, for  
the gift of Shabbat,  
Your gift to Israel that blesses  
all of humanity.

—MORRIS AND ALTHEA  
SILVERMAN (adapted)

### AN ALTERNATE

#### First B'rakhah after the Sh'ma according to the Ancient Rite of the Land of Israel

You proclaimed the covenant on the seventh day;  
*You declared it and decreed it, we listened and heard it.*  
You loved this day we inherited, delighting in its  
remembrance,

*and began its command with the word "remember, zakhor."*  
From the time You bestowed it, joy filled  
the hearts of Jeshurun, the people You redeemed.

*Securing the cause of righteousness,*  
You exalted Shabbat as a sign between us forever.  
In six days Your world was formed, on the seventh day  
You rested,

*and on this day Israel, Your people, rest.*  
To honor Your name, they sing songs of praise to the  
one deserving of praise,

Olamakh tikanta uva-sh'vi-i nahta  
l'ma-an she-tani-ah l'am'kha yisrael,  
v'likhvod shimkha shibhu v'zimru barukh hu,

*We continue on page 44.*

### AN ALTERNATE

וְאִמּוֹנָה בְּשָׁבִיעֵי קִיּוֹמָהּ  
גְּזֹרֶת דְּבָרֶת הַקְּשָׁכְנוּ וְשִׁמְעֵנוּ,  
זְכוֹר חֲמֻדַּת טְהוֹרִים יִירָשׁוּהָ  
בְּתוֹכָהּ הִיא לְרֹאשׁ אֲרֻפָּעָה.  
מַעַת נִתְּנָה שְׁמַח בָּהּ  
לֵב יִשְׁרוּן  
עֵדָה פְּדִיתָ,  
צִדְקָה קִנִּיתָ,  
רוֹמְמַת שִׁבְתַּת תִּמְיֵד  
בִּינָךְ וּבִינֵינוּ אוֹת הִיא לְעוֹלָם  
כִּי שֵׁשֶׁת יָמִים  
עוֹלָמְךָ תִּקְנֵנָהּ וּבְשָׁבִיעֵי נִחַתָּ  
לְמַעַן שְׁתַּנְּיַח לְעַמְּךָ יִשְׂרָאֵל,  
וּלְכַבּוֹד שְׁמֶךָ שִׁבְחוּ וְזָמְרוּ בְּרוּךְ הוּא,

*We continue on page 44.*

**ALTERNATE BLESSING.** This poetic version of the blessing following the Sh'ma is recited to this day in the Italian rite. It is found in the 10th-century siddur of Saadia Gaon and reflects the practice of the Land of Israel in the 1st millennium (as does page 39b). Instead of emphasizing the fight against the Egyptians, as the weekday prayer does, it talks of the gift of Shabbat and the rest that the day affords: Shabbat itself becomes a harbinger of redemption, the subject of this b'rakhah.

**YOU PROCLAIMED THE COVENANT ON THE SEVENTH DAY** וְאִמּוֹנָה בְּשָׁבִיעֵי קִיּוֹמָהּ. According to the Babylonian Talmud, the revelation on Mount Sinai took place on Shabbat (Shabbat 86b). The opening lines of this prayer allude to the fourth commandment of the Decalogue, Shabbat, which in the version in Exodus begins with the word "Remember."

**JESHURUN** יִשְׁרוּן. This name is sometimes used in the Bible as an appellation of the people Israel. It is a noun formed from the root y-sh-r, meaning "straight" or "upright."

**SECURING THE CAUSE OF RIGHTEOUSNESS** צִדְקָה קִנִּיתָ. The overthrow of the Egyptian system of slavery and the institution of a day of rest was a signal act of righteousness. Deuteronomy emphasizes that Shabbat was instituted "so that your manservant and your maidservant may rest as you do" (5:14).

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- willingly accepting God's sovereignty.

Then Moses, Miriam, and the people Israel joyfully sang to You:

► U-malkhuto b'ratzon kiblu aleihem, moshe u-miryam u-v'nei yisrael l'kha anu shirah, b'simḥah rabah v'amru khulam:

"Who is like You, ADONAI, among the mighty!

Who is like You, adorned in holiness,  
revered in praise, working wonders!"

Mi khamokha ba-eilim Adonai, mi kamokha nedar bakodesh,  
nora t'hilot, oseh feleh.

Your children recognized Your sovereignty, as You split the sea before Moses. "This is my God," they responded, and said:

"ADONAI will reign forever and ever."

Malkhut'kha ra'u vanekha, bokei-a yam lifnei moshe,  
zeh eili anu v'amru: Adonai yimlokh l'olam va-ed.

- And so it is written: "ADONAI has rescued Jacob and redeemed him from the hand of those more powerful than he."

*Barukh atah ADONAI*, who redeemed the people Israel.

◀ ומלכותו בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם,  
מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה  
בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם:

מִי כַמֶּכָּה בְּאֵלִים יְהוָה,

מִי כַמֶּכָּה נֶאֱדָר בְּקֹדֶשׁ,

נוֹרָא תְהִלָּת, עֹשֶׂה פִלָּא.

מִלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה,  
זֶה אֱלֹהֵינוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

◀ וְנֶאֱמַר: כִּי פֶדָה יְהוָה אֶת־יַעֲקֹב,

וּגְאָלוֹ מִיַּד חֹזֶק מִמֶּנּוּ.

בְּרוּךְ אַתָּה יְהוָה, גָּאֹל יִשְׂרָאֵל.

עָנוּ וְאָמְרוּ JOYFULLY SANG. Literally, "they responded and said." Basing himself on the 1st-century report of Philo of Alexandria, the modern scholar Reuven Kimelman argues that the verb *anu*, "responded," refers to the antiphonal male and female choruses in the ancient synagogue. Thus, the men would say *Adonai yimlokh*, "Adonai will reign"; the women would respond: *l'olam va-ed*, "forever and ever."

MIRIAM מִרְיָם. The Torah tells us that after the deliverance at the Sea, Moses led the men in song; Miriam, in response, led the women in joyous singing.

WHO IS LIKE YOU מִי כַמֶּכָּה. Exodus 15:11.

ADONAI WILL REIGN יְהוָה יִמְלֹךְ. Exodus 15:18.

ADONAI HAS RESCUED כִּי פֶדָה יְהוָה. Jeremiah 31:11.

REDEEMED גָּאֹל. The verb is in the past tense, unlike all the other *b'rakhot* of the Sh'ma, which are in the present tense. It is as if a community that truly is able to recite the Sh'ma together must already have been redeemed. (based on Franz Rosenzweig)

*Shelter Me in a Leaf*  
Shelter me in a leaf,  
Shelter me in a stone,  
I envy them their sure peace.  
Shelter me, God,  
Protect and conceal me.  
Enclose me in your fences.

Pick me up from the dust  
That turns me gray.  
Embrace me with your  
eternity  
Like a leaf and a stone  
Nourished with dew.

Make me a path of  
permanence,  
My heart is shadowed.  
Anoint me with your dazzle  
Which I feel in my breath.

Wash away my trembling.  
Wash away doubt.  
The nights are ephemeral,  
The days, filled with pain. . . .  
Send Your help, God. . .

—KADYA MOLODOWSKY  
(translated by  
Kathryn Hellerstein)

### *The Canopy of Peace, the Sukkah of Peace*

Peace comes to us in the recognition that when we allow ourselves to be vulnerable, when we recognize that we cannot control everything, redemption can be achieved. The central image in this prayer is the “*sukkah* of peace.” The *sukkah* is a fragile structure, open to the elements. Peace is pictured not as a temple, solidly built, gilded, perhaps ornate, but rather as created out of the most fragmentary of materials, leaving us vulnerable and at risk.

### *Second B'rakhah after the Sh'ma: Peace in the Night*

Allow us, ADONAI our God, to sleep peacefully;  
awaken us to life, O sovereign.  
Spread over us Your canopy of peace,  
restore us with Your good counsel,  
and save us for the sake of Your name.  
Shield us.

*Some omit on Shabbat:*

Remove from us enemies, pestilence, sword, starvation,  
and sorrow; remove the evil forces that surround us.

Shelter us in the shadow of Your wings,  
for You, God, watch over and deliver us,  
and You, God, are sovereign, merciful, and compassionate.  
► Ensure our going and coming for life and peace,  
now and forever.

May You spread over us Your canopy of peace.  
*Barukh atah ADONAI*, who spreads the canopy of peace  
over us, over all the people Israel, and over Jerusalem.

Hashkiveinu Adonai eloheinu l'shalom,  
v'ha-amideinu malkeinu l'hayim.  
U-fros aleinu sukkat sh'lomekha,  
v'takneinu b'eitzah tovah milfanekha,  
v'hoshi-einu l'ma-an sh'mekha.  
V'hagein ba-adeinu,

*Some omit on Shabbat:*

v'haseir mei-aleinu oyev, dever, v'herev, v'ra-av, v'yagon,  
v'haseir satan mi-l'faneinu u-mei-ahareinu,

u-v'tzeil k'nafekha tastireinu,  
ki El shomreinu u-matzileinu atah,  
ki El melekh hanun v'rahum atah,

► u-sh'mor tzeiteinu u-vo-einu l'hayim u-l'shalom,  
mei-atah v'ad olam.

U-fros aleinu sukkat sh'lomekha.

Barukh atah Adonai, ha-poreis sukkat shalom aleinu  
v'al kol amo yisrael, v'al yerushalayim.

הַשְׁכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם,  
וְהַעֲמִידֵנוּ מַלְכֵנוּ לְחַיִּים,  
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ,  
וּתְקַנֵּנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,  
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.  
וְהִגֵּן בְּעֵדֶנוּ,

*Some omit on Shabbat:*

וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דֶּבֶר, וְחֶרֶב, וְרָעַב, וְיָגוֹן,  
וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,

וּבִצֵּל בְּנֶפֶשְׁךָ תַּסְתִּירֵנוּ,  
כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,  
כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה,  
◀ וְשֹׁמֵר צִדְקֹתֶינוּ וּבּוֹאֵנוּ, לְחַיִּים וְלְשָׁלוֹם,  
מֵעַתָּה וְעַד עוֹלָם.

וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ.  
בְּרוּךְ אַתָּה יְהוָה, הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם עָלֵינוּ  
וְעַל כָּל־עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

ALLOW US . . . TO SLEEP  
Nighttime may  
provoke fear: What may  
happen to us when we are  
asleep? Will we wake up?  
Each phrase in the opening  
of this prayer begins not  
with a noun as a subject,  
but rather with a verb,  
creating a powerful drama  
of motion and movement,  
an expression of the will  
to live.

וְהִסֵּר מֵעָלֵינוּ  
Some Sephardic  
rites follow the custom  
of changing the weekday  
liturgy to accord with the  
spirit of Shabbat. Accord-  
ingly they remove the line  
“Remove from us enemies,  
pestilence, sword, starva-  
tion...”—not wanting to  
even mention on Shabbat  
sources of evil that might  
direct our attention away  
from the peacefulness that  
Shabbat accords. Ashke-  
nazi authorities, however,  
feared that if the liturgy

changed on Shabbat, congregants would be confused as to the proper language  
of this blessing and would cease to include the passage on weekdays. In a society  
that depended on memorization, this may have been a reasonable fear.

EVIL FORCES שָׁטָן. Literally “Satan.” In the Bible, this term is generally used to refer  
either to evil impulses or to a celestial adversary, but never to a fallen angel.

YOUR CANOPY OF PEACE סֶכֶת שְׁלוֹמְךָ. The weekday version of this *b'rakhah* ends  
with the words *shomer amo yisrael la-ad*, “eternal guardian of Your people Israel.”  
Medieval commentators quote the Talmud of the Land of Israel to the effect that  
Shabbat itself guards the people Israel, and so the prayer is changed on Shabbat.  
(Oddly, however, the extant versions of the Talmud of the Land of Israel do not  
contain this passage.)

The phrase *sukkat shalom*, “canopy (*sukkah*) of peace,” is seemingly original  
to this prayer. It is not found in the Bible but may allude to Amos 9:11, where  
the prophet sees the rebuilding of the fallen *sukkah* of David as an image of  
redemption; or to Psalm 27:5, where the poet prays to be hidden in God’s *sukkah*,  
protected from enemies, while gazing peacefully at God’s countenance.

JERUSALEM יְרוּשָׁלַיִם. In Jewish thought, the peace of Jerusalem symbolizes univer-  
sal peace.

Siddur Lev Shalem for Shabbat and Festivals  
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## Vayinafash

Do not read *shavat* as a verb, but as the subject: the day of Shabbat. And do not construe the verb *vayinafash* as “rested,” but rather as “refreshing souls.” Thus, the phrase may be read as: “Shabbat refreshes all souls.” What is Shabbat compared to? It is like a fountain in the midst of a garden: when the fountain flows, the entire garden flourishes.

—SEFER HABAHIR

## N'shamah Y'teirah

Our tradition speaks of a very interesting phenomenon concerning Shabbat. During the week everyone has a *n'shamah*, a soul. But on Shabbat we receive a *n'shamah y'teirah*, an “additional soul.” This suggests that there is some kind of undeveloped facet of personality, a spiritual dimension, of which we remain unaware in the normal course of events. On Shabbat we are given the time to enrich ourselves by developing or creating this extra spiritual dimension.

—PINCHAS PELI

## Biblical Sanctification of the Day

We recite the following biblical passages while standing.

### On Shabbat:

The people Israel shall observe Shabbat, maintaining it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days ADONAI made the heavens and the earth, and on the seventh day, ceased from work and rested.

V'shamru v'nei yisrael et ha-shabbat,

la-asot et ha-shabbat l'dorotam b'rit olam.

Beini u-vein b'nei yisrael ot hi l'olam,

ki sheishet yamim asah Adonai et ha-shamayim v'et ha-aretz,

u-vayom ha-sh'vi-i shavat vayinafash.

### On Festivals:

Thus Moses proclaimed the festivals of ADONAI to the people Israel.

## Hatzi Kaddish

### Leader:

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

### Congregation and Leader:

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

Y'hei sh'meih raba m'varakh l'alam u-l'almei almay.

### Leader:

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

On Shabbat, we continue with the Amidah on the next page.

On Festivals, we continue with the Amidah on page 306.

We recite the following biblical passages while standing.

### On Shabbat:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,

לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,

כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,

וּבְיוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

### On Festivals:

וַיְדַבֵּר מֹשֶׁה אֶת־מוֹעֲדֵי יְהוָה, אֶל בְּנֵי יִשְׂרָאֵל.

## חֲצִי קָדִישׁ

### Leader:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא,

בְּעֻלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,

וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ,

וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,

בְּעֻלְמָא וּבְזִמְנֵי קָרִיב, וְאַמְרוּ אָמֵן.

### Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

### Leader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא

וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא,

לְעָלְמָא מִן כָּל־ [לְעָלְמָא לְעָלְמָא מְבָרַךְ־

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאַמְרִין בְּעֻלְמָא,

וְאַמְרוּ אָמֵן.

On Shabbat, we continue with the Amidah on the next page.

On Festivals, we continue with the Amidah on page 306.

THE PEOPLE ISRAEL SHALL  
OBSERVE בְּנֵי יִשְׂרָאֵל  
Exodus 31:16–17.

THUS MOSES PROCLAIMED  
בְּנֵי יִשְׂרָאֵל לְעוֹלָם.  
Leviticus 23:44.

AND RESTED וַיִּנָּפֶשׁ. Or:  
“was refreshed.” The basic  
root meaning of this verb is  
“to breathe”; it is related to  
the noun *nefesh*, meaning  
“person” (i.e., the species in  
whom God has blown the  
breath of life). When one  
rests, one infuses oneself  
with a new breath of life.  
The peculiarity of the  
phrasing of this verse gave  
birth to the idea of the  
*n'shamah y'teirah*, the “ad-  
ditional soul” granted us on  
Shabbat. (Reuven Hammer,  
adapted)

HATZI KADDISH. As re-  
marked upon earlier, the  
evening service consists of  
two central moments: the  
recitation of the Sh'ma,  
and the Amidah (the silent  
personal prayer). The Hatzi  
Kaddish separates the two  
sections. Its central line,  
*y'hei sh'meih raba m'varakh*,  
“May God's great name be  
acknowledged,” expresses  
the same thought as the  
call to worship, *Bar'khu*,  
with which the evening  
service began. It is as if the  
leader is calling us to a new  
service of personal prayer  
that begins here.

Siddur Lev Shalem for Shabbat and Festivals  
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# The Friday Night Amidah

## Pronounce the Divine Holy Name

Midnight at the Rabbi's door  
the Creator listens intently  
to know  
by which of His names will  
He be called tonight.

—RIVKA MIRIAM  
(translated by  
Linda Stern Zisquit)

## The Silent Amidah

On Shabbat the Amidah  
includes seven blessings,  
just as seven blessings are  
recited at a wedding.

—JACOB EMDEN

## Cartographies of Silence, no. 3

The technology of silence  
The rituals, etiquette

the blurring of terms  
silence not absence

of words or music or even  
raw sounds

Silence can be a plan  
rigorously executed

the blueprint to a life

It is a presence  
it has a history a form

Do not confuse it  
with any kind of absence

—ADRIENNE RICH

Before the Amidah begins, it is customary to take three steps forward, symbolic of approaching God's presence. If there is no room, we first take three steps backward. The sign ¶ indicates the places to bow.  
The Amidah concludes on page 52.

ADONAI, open my lips that my mouth may speak Your praise.

## First B'rakhah: Our Ancestors

With Patriarchs:

¶ *Barukh atah ADONAI*,  
our God and God of our  
ancestors,  
God of Abraham, God of  
Isaac, and God of Jacob,  
great, mighty, awe-inspiring,  
transcendent God,  
who acts with kindness  
and love, and creates all,  
who remembers the loving  
deeds of our ancestors,  
and who will lovingly bring a  
redeemer to their children's  
children for the sake of  
divine honor.

With Patriarchs and Matriarchs:

¶ *Barukh atah ADONAI*,  
our God and God of our  
ancestors,  
God of Abraham, God of  
Isaac, and God of Jacob,  
God of Sarah, God of  
Rebecca, God of Rachel,  
and God of Leah,  
great, mighty, awe-inspiring,  
transcendent God,  
who acts with kindness  
and love, and creates all,  
who remembers the loving  
deeds of our ancestors,  
and who will lovingly bring a  
redeemer to their children's  
children for the sake of  
divine honor.

# תפילת העמידה לערבית לשבת

Before the Amidah begins, it is customary to take three steps forward, symbolic of approaching God's presence. If there is no room, we first take three steps backward. The sign ¶ indicates the places to bow.  
The Amidah concludes on page 52.

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

¶ בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,  
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, גּוֹמֵל חֲסִדִּים  
טוֹבִים, וְקוֹנֵה הַכֶּל,  
זוֹכֵר חֲסִדֵי אֲבוֹת  
[וְאִמּוֹת], וּמַבִּיא גּוֹאֵל  
לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ  
בְּאַהֲבָה.

With Patriarchs:

¶ בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי  
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל  
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, גּוֹמֵל חֲסִדִּים  
טוֹבִים, וְקוֹנֵה הַכֶּל,  
זוֹכֵר חֲסִדֵי אֲבוֹת, וּמַבִּיא  
גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן  
שְׁמוֹ בְּאַהֲבָה.

middle b'rakhah focuses on distinctive themes of the day. While the Amidah in the morning and afternoon is repeated aloud by the service leader, the evening Amidah is only recited silently—a practice originating in ancient times, perhaps so that congregants would not be unduly delayed in getting home after dark.

**ADONAI, OPEN MY LIPS** תִּפְתָּח שְׁפָתַי תִּפְתָּח. The Amidah begins with a personal prayer taken from Psalm 51:17, where prayer is exalted over sacrifice.

**BENDING THE KNEES AND BOWING.** The Babylonian Talmud confined bowing to the beginning and end of this first b'rakhah, as well as to the beginning and end of the next-to-last b'rakhah, which thanks God for the gift of life (Berakhot 34a). We stand up straight when we reach God's name. In bowing, we recognize God's majesty; when we address God directly, we do so face to face (Berakhot 12a).

**OUR GOD AND GOD OF OUR ANCESTORS** [וְאִמּוֹתֵינוּ] אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. Most blessings refer to God as *melekh ha-olam*, "sovereign of time and space." The Amidah, the "service of the heart," is an exception, thereby setting the stage for personal prayer. Here, God is not "sovereign of time and space," a being transcendent, abstract, or remote, but rather utterly immanent, intimate, particular, and proximate, relating to individuals. And with this opening, we pray, imply, and perhaps quite brazenly demand, that just as God was for our patriarchs and matriarchs—comforting, caring, and close—so will God be for us. (Michelle Dardashti)

**AMIDAH.** The Amidah, literally "the prayer said while standing," is a moment of personal meditation and is also known as the "Silent Prayer." It always contains three introductory b'rakhot. The first recalls our ancestors and their relationship to God and God's continuing relationship to us, their descendants. The second describes God's presence in the world, emphasizing God's caring relationship. The third speaks of God's uniqueness and the path to God: holiness. Similarly, every Amidah ends with three b'rakhot. The first asks that our prayers be accepted and looks toward the restoration of God's presence in Zion, when we will stand in an ideal relationship with God. The next thanks God for the gifts we experience in life. The concluding blessing of the Amidah ends with a prayer for peace. On Shabbat and festivals, the

Siddur Lev Shalem for Shabbat and Festivals  
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Who Is Like You,  
Almighty?

Who can know the wondrousness of all You have fashioned?  
You formed our bodies in ways that can serve You:  
giving us eyes to see Your miracles,  
ears to hear of Your awe-inspiring deeds,  
a mind to understand some of Your mysteries,  
a mouth to speak Your praise,  
and a tongue that can speak of Your deliverance.

Today, I, Your servant,  
child of Your handmaiden,  
describe according to the meagerness of my ability,  
a bit of Your greatness,  
a fraction of Your ways.

—SOLOMON IBN GABRIOL

*On Shabbat Shuvah we add:*

Remember us for life, Sovereign who delights in life,  
and inscribe us in the Book of Life, for Your sake, God of life.

*With Patriarchs:*

You are the sovereign  
who helps and saves  
and shields.

**פ** *Barukh atah ADONAI,*  
Shield of Abraham.

*With Patriarchs and Matriarchs:*

You are the sovereign  
who helps and guards,  
saves and shields.

**פ** *Barukh atah ADONAI,*  
Shield of Abraham and  
Guardian of Sarah.

### *Second B'rakhah: God's Saving Care*

You are ever mighty, ADONAI—  
You give life to the dead—  
great is Your saving power:

*From Sh'mini Atzeret until Pesah:*

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

*[From Pesah until Sh'mini Atzeret, some add:*

*You cause the dew to fall.]*

You sustain the living through kindness and love,  
and with great mercy give life to the dead,  
You support the falling, heal the sick,  
loosen the chains of the bound,  
and keep faith with those who sleep in the dust.  
Who is like You, Almighty,  
and who can be compared to You?  
The sovereign who brings death and life  
and causes redemption to flourish.

*On Shabbat Shuvah we add:*

Who is like You, source of compassion,  
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.  
*Barukh atah ADONAI*, who gives life to the dead.

*On Shabbat Shuvah we add:*

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,  
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

*With Patriarchs and Matriarchs:*

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן.  
בְּרוּךְ אַתָּה יְהוָה,  
מִגֹּן אַבְרָהָם.  
בְּרוּךְ אַתָּה יְהוָה,  
מִגֹּן אַבְרָהָם וּפְקֻדָּה שָׂרָה.

*With Patriarchs:*

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן.  
בְּרוּךְ אַתָּה יְהוָה,  
מִגֹּן אַבְרָהָם.

אַתָּה גְּבוּר לְעוֹלָם אֲדָנִי,  
מְחִיָּה מֵתִים אַתָּה,  
רַב לְהוֹשִׁיעַ.

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,  
[From Pesah until Sh'mini Atzeret, some add:  
[From Pesah until Sh'mini Atzeret, some add:

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים,  
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,  
וּמְקַיֵּם יְמוּנָתוֹ לִישְׁנֵי עָפָר.  
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ,  
מֶלֶךְ מֵמִית וּמְחִיָּה וּמַצְמִיחַ יְשׁוּעָה.

*On Shabbat Shuvah we add:*

מִי כְמוֹךָ אֵב הָרַחֲמִים, זֹכֵר יְצוּרֵי לַחַיִּים בְּרַחֲמִים.  
וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים.  
בְּרוּךְ אַתָּה יְהוָה, מְחִיָּה הַמֵּתִים.

15:26; “loosen the chains of the bound,” Psalm 146:7; “brings death and life,”  
1 Samuel 2:6 (Hannah’s prayer).

**GIVES LIFE TO THE DEAD** מְחִיָּה הַמֵּתִים. The ancient rabbis who composed this *b'rakhah* certainly believed in bodily resurrection in the end-time. But they also understood this phrase spiritually: that which we thought dead inside us can come to life again. Hannah’s prayer, quoted in part in this paragraph, reads in full: “God causes death and life, brings down and raises up.” Hannah thinks of her childlessness before Samuel’s birth as a kind of death-in-life, and her giving birth as her own coming into a life. This can be a model of prayer for the healing or revitalization of any aspect of ourselves that has become lifeless. We all have spiritual needs; realizing them—even in part—can give energy and meaning to our lives.

**REMEMBER US** זְכַרְנוּ. This brief prayer is the first of four additions to the Amidah during the Ten Days of Repentance.

**SHIELD OF ABRAHAM** מִגֹּן אַבְרָהָם. After Genesis 15:1.

**GUARDIAN OF SARAH** פּוֹקֵד שָׂרָה. Or: “the one who remembered Sarah” (after Genesis 21:1).

**YOU CAUSE THE WIND TO BLOW AND THE RAIN TO FALL** מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם. The prayer is connected to the climate of the Land of Israel, which depends on winter rainfall since summer is an entirely dry season.

**SUPPORT THE FALLING** סוֹמֵךְ הַנּוֹפְלִים. This paragraph, called *G'vurot* (God’s strength or God’s victory), emphasizes God’s compassion and goodness. Unlike secular conceptions of “might,” strength is here characterized by concern and support for the weakest and most vulnerable members of society, and even the weakest of all: the dead. Each of these characterizations of God is based on biblical verses: “support the falling,” Psalm 145:14; “heal the sick,” Exodus

### Holiness

The holy is the mystery of being that cannot be apprehended by the senses.

—YEHUDAH HALEVI

### Shabbat moment

... Untie the knots of the will.  
Loosen  
your clenched grip,  
barren hills of bone.  
Here, no edges to hone,  
only the palm fallen  
open as a rose about  
to toss its petals.

—MARGE PIERCY

### To Serve You Truly

The Hasidic master Yehudah Aryeh Leib of Gur remarked that it is only on Shabbat that we can truly experience God's presence. An artist has to step back from the canvas in order to see if the brushwork captures the artistic conception that inspired it. Sometimes we get so involved with the work we do that we can no longer see what we have done. On Shabbat, we have the opportunity to step back from what we have been preoccupied with in daily life, see what we do in a new perspective, and recover the inner truths that inspire us and that should animate our going out to the world again.

### Shabbat: The Culmination of Creation

A Hasidic teaching: We build a house in order to live in it. Until we live in it, it is not really a home. So, too, it is with creation: God formed the world in six days, but on Shabbat, God came to dwell within it. And on each Shabbat, the world once again becomes God's home.

### Third B'rakhah: God's Holiness

Holy are You and holy is Your name;  
holy ones praise You each day.

*Barukh atah ADONAI, the Holy God.*

*On Shabbat Shuvah we substitute:*

*Barukh atah ADONAI, the Holy Sovereign.*

### Fourth B'rakhah: The Holiness of Shabbat

You dedicated the seventh day to Your name,  
the culmination of the creation of heaven and earth,  
blessing it above all other days,  
sanctifying it beyond other times,  
as it is written in Your Torah:

The heavens and the earth, and all they contain,  
were completed.

On the seventh day God finished the work,  
ceasing from all work on the seventh day.

Then God blessed the seventh day, making it holy—  
for on it, God ceased from all the work of creation.

Our God and God of our ancestors,  
embrace our rest.

Make us holy through Your mitzvot  
and let the Torah be our portion.

Fill our lives with Your goodness  
and gladden us with Your deliverance.

Purify our hearts to serve You truly.

ADONAI our God, lovingly and willingly  
grant that we inherit Your holy Shabbat,  
that the people Israel, who make Your name holy,  
may find rest on this day.

*Barukh atah ADONAI, who makes Shabbat holy.*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,  
וְקַדוּשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סְלָה.  
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

*On Shabbat Shuvah we substitute:*

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה קִדַּשְׁתָּ אֶת־יוֹם הַשַּׁבָּעִי לְשִׁמְךָ,  
תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ,  
וּבִרְכָתוֹ מִכָּל־הַיָּמִים,  
וְקַדְשָׁתוֹ מִכָּל־הַיָּמִינִים,  
וְכֵן כְּתוּב בְּתוֹרָתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְיָאָם.  
וַיְכַל אֱלֹהִים בַּיּוֹם הַשַּׁבָּעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,  
וַיִּשְׁבֹּת בַּיּוֹם הַשַּׁבָּעִי, מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשַּׁבָּעִי וַיְקַדֵּשׁ אֹתוֹ,  
כִּי בּוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ,  
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ],  
רִצָּה בְּמִנוּחָתֵנוּ,  
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,  
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,  
שִׁבְעֵנוּ מִטּוֹבָךָ,  
וְשִׁמְחֵנוּ בִּישׁוּעָתְךָ,  
וְטֹהַר לִפְנֵי לַעֲבֹדְךָ בְּאַמֶּת,  
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן  
שְׁבַת קִדְּשֶׁךָ,  
וַיְנוּחַ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.  
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשְּׁבַת.

from those moments when we sense God's presence in the world.

**PURIFY OUR HEARTS** וְטֹהַר לִבֵּנוּ. The Hasidic master Zadok Hakohen of Lublin remarks that on Shabbat, in the central prayer of the Amidah, we pray for our souls.

**HOLY** קָדוֹשׁ. Each of us is created in the very image of God and has the capacity to incorporate holiness into our life. The tradition maintains that we do so when we imitate God's qualities: "As God is called 'merciful,' so should you be merciful; as God is called 'righteous' and 'loving,' so should you be righteous and loving" (Lekah Tov, *Re'eh*).

**SANCTIFYING IT BEYOND OTHER TIMES** וְקַדְשָׁתוֹ. For instance, according to rabbinic law, while cooking and carrying are permitted on the festival, they are restricted on Shabbat.

**THE HEAVENS AND THE EARTH** וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ. Genesis 2:1–3. This passage appears in the Torah as the culmination of the account of the creation of the universe.

**FILL OUR LIVES...GLADDEN US** שִׁבְעֵנוּ. וְשִׁמְחֵנוּ. It is possible to think of this prayer as focusing on our needs: enough physical bounty to satisfy our physical needs. In another sense, though, we might understand these words to be addressed to our internal response to experiencing the Divine in our lives. That is, we pray to in fact be fully satisfied by whatever goodness and blessing we have, without constantly craving more. The prayer then continues: may our greatest joy be derived

## Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

*On Rosh Hodesh and Hol Ha-mo-ed we add:*

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the house of Israel. Respond to us with deliverance, goodness, compassion, love, life, and peace, on this

*On Rosh Hodesh:* Rosh Hodesh. *On Pesah:* Festival of Matzot. *On Sukkot:* Festival of Sukkot.

Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of kindness and deliverance; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and caring sovereign.

May our eyes behold Your compassionate return to Zion.  
*Barukh atah ADONAI, who restores Your Divine Presence to Zion.*

## Gratitude

My God, open my eyes and my heart that I might always merit to see the good in the world and the good that You have bestowed upon me, even as I experience difficulties and am troubled. May no physical ailment or spiritual despair cause me to forget the blessings You have granted me in life. May Your love and Your compassion ever be before me.

—based on a prayer of  
NAHMAN OF BRATZLAV

## Sixth B'rakhah:

### Gratitude for Life and Its Blessings

† We thank You, for You are ever our God and the God of our ancestors;

You are the bedrock of our lives, the shield that protects us in every generation.

We thank You and sing Your praises—  
for our lives that are in Your hands,  
for our souls that are under Your care,  
for Your miracles that accompany us each day,  
and for Your wonders and Your gifts that are with us  
each moment—evening, morning, and noon.

You are the one who is good, whose mercy is never-ending;  
the one who is compassionate, whose love is unceasing.  
We have always placed our hope in You.

*On Hanukkah we add Al Hanissim on page 430.*

רצה, יהוה אלהינו, בעמך ישראל ובתפלתם,  
והשב אתה עבודה לדביר ביתך,  
ותפלתם באהבה תקבל ברוצון,  
ותהי לרוצון תמיד עבודת ישראל עמך.

*On Rosh Hodesh and Hol Ha-mo-ed we add:*

אלהינו ואלהי אבותינו [ואמותינו], יעלה ויבא, ויגיע ויראה,  
וירצה וישמע, ויפקד ויזכר וזכרוננו ופקדוננו, וזכרון  
אבותינו [ואמותינו], וזכרון משיח בן־דוד עבדך, וזכרון  
ירושלים עיר קדשה, וזכרון כל־עמך בית ישראל לפניך,  
לפליטה, לטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום

*On Sukkot:* ראש החדש חג הסוכות  
*On Pesah:* חג המצות  
*On Rosh Hodesh:*

הזה. וזכרנו, יהוה אלהינו, בו לטובה, ופקדנו בו לברכה,  
והושיענו בו לחיים. ובדבר ישועה ורחמים, חוס וחסד, ורחם  
עלינו והושיענו, כי אלקי עינינו, כי אל מלך חנון ורחום אתה.

ותחזיקה עינינו בשוכך לציון ברחמים.  
ברוך אתה יהוה, המחזיר שכנינו לציון.

† מודים אנחנו לך, שאתה הוא יהוה אלהינו ואלהי  
אבותינו [ואמותינו] לעולם ועד.  
צור חיינו, מגן ישענו, אתה הוא לדור ודור.  
נודה לך ונספר תהלתך,  
על חיינו המסורים בידיך,  
ועל נשמותינו הפקודות לך,  
ועל נסיון שפכל־יום עמנו,  
ועל נפלאותיך וטובותיך שפכל־עת,  
ערב ובקר וצהרים.  
הטוב, כי לא כלו רחמיה,  
והמרחם, כי לא תמו חסדיך,  
מעולם קנינו לך.

*On Hanukkah we add Al Hanissim on page 430.*

RESTORE WORSHIP TO YOUR  
SANCTUARY והשב את  
העבודה לדביר ביתך.  
The destruction of the  
Temples in Jerusalem,  
first by the Babylonians in  
587/586 B.C.E. and then by  
the Romans in 70 C.E., were  
cataclysmic events in early  
Jewish history. The prayer  
for restoring the Temple  
service expresses our long-  
ing to recover the sense of  
immediate connection  
with God that is believed  
to have characterized the  
Temple service.

WHO RESTORES YOUR  
DIVINE PRESENCE TO ZION  
המחזיר שכנינו לציון. In the  
Land of Israel in the 1st  
millennium, this bless-  
ing ended with the words  
שאותך לבדך בראה נעבד,  
"You alone shall we wor-  
ship in awe."

FOR YOUR MIRACLES ועל  
נסיון. Miracles need not  
be supernatural events.  
Natural events—sunrise  
and sunset, the morning  
dew, life itself—may all be  
experienced with a sense of  
wonder.



### Pursuing Peace

Hezekiah taught: Great is peace, for all other mitzvot of the Torah are conditional: “If you see...” (Exodus 23:5), “If you meet...” (Exodus 23:4), “If you happen upon...” (Deuteronomy 22:6). If the circumstance comes your way then you must perform the mitzvah, but if not, there is no obligation to fulfill it. But regarding peace it is written, “Seek peace and pursue it” (Psalm 34:15). Seek peace wherever you find yourself, and pursue it in other places, as well.

—TRACTATE  
DEREKH ERETZ

### Shalom Rav

Spread Your peace over us like a vast quilt crafted by strong and patient hands. Plant it deep within us like a million seeds claiming life in the heart’s moist soil.

Grant it now.

To those born Your people, to those who have walked winding paths to become so;

to those still burdened by history, to those with no memory of want or fear; grant a generous peace.

To those who reach for it through the steady breath of the body; to those who grasp for it in a child home from the reserves;

to those on the streets for the rights of others; to those on guard for the safety of their own; with abundant gentle blessing,

Master of Peace, kiss all of us goodnight.

—TAMARA COHEN

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

*On Shabbat Shuvah we add:*

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

May all that lives thank You always, and faithfully praise Your name forever, God of our deliverance and help.

† *Barukh atah ADONAI*, Your name is goodness and praise of You is fitting.

### Seventh B’rakhah: Prayer for Peace

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of all the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.

*Shalom rav al yisrael am'kha v'al kol yosh'vei teiveil tasim l'olam, ki atah hu melekh adon l'khol ha-shalom.*

*V'tov b'einekha l'varekh et am'kha yisrael b'khol eit u-v'khol sha-ah bishlomekha.*

*On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it, and then continue on the next page:*

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

*Barukh atah ADONAI*, who brings peace.

*Barukh atah ADONAI*, who blesses Your people Israel with peace.

ועל כלם יתברך ויתרומם שמך מלפני תמיד לעולם ועד.

*On Shabbat Shuvah we add:*

וכתוב לחיים טובים כל־בני ברייתך.

וכל החיים יודוך סלה,

ויהללו את־שמך באמת,

האל ישועתנו ועזרתנו סלה.

ברוך אתה יהוה, הטוב שמך ולך נאה להודות.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל־יֹשְׁבֵי תֵּבֶל תְּשִׁים  
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשְּׁלוֹם. וְטוֹב  
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה  
בְּשָׁלוֹמְךָ.

*On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it, and then continue on the next page:*

בְּסֶפֶר חַיִּים, בְּרָכָה, וְשָׁלוֹם, וּפְרָקָה טוֹבָה,  
נִדְבָר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל,  
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

ברוך אתה יהוה, עושה השלום.

ברוך אתה יהוה, המברך את־עמו ישראל בשלום.

MAY YOUR NAME BE  
PRAISED AND EXALTED  
in the worldview of the Bible and the liturgy, when we say “God’s name is exalted,” we are acknowledging God, recognizing God’s goodness in creation, and acting to enable God’s justice and compassion to be visible in the world.

WHO BLESSES YOUR PEOPLE  
ISRAEL WITH PEACE  
The midrash notes, “Great is peace, for all prayers conclude with pleas for peace” (Leviticus Rabbah 9:9). Just as the Amidah concludes with a prayer for peace, so too do the Grace After Meals, the Priestly Blessing, Kaddish Shalem, the Mourner’s Kaddish, and the evening Sh’ma and Its Blessings. Similarly, the entire Mishnah concludes with the word *shalom*, noting that God “could not find any vessel that could contain Israel, except that of peace” (Uktzin 3:12). Peace enables all blessings to be fully appreciated and enjoyed.

Siddur Lev Shalem for Shabbat and Festivals  
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### Who Am I?

We do not step out of the world when we pray; we merely see the world in a different setting. The self is not the hub, but the spoke of the revolving wheel.

—ABRAHAM JOSHUA  
HESCHEL

### A Concluding Meditation

My God, have compassion on me and help me always to yearn to live a holy life, each day to find some sparks of holiness in the world. Help me as I turn inward to express my yearning for You, and help me in my going out to uncover Your presence in the world.

—based on a prayer of  
NAHMAN OF BRATZLAV

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



My God, keep my tongue from evil, my lips from deceit. Help me ignore those who would slander me.

Let me be humble before all.

Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; nullify their schemes.

Act for the sake of Your name; act for the sake of Your triumph; act for the sake of Your holiness; act for the sake of Your Torah. Answer my prayer for the deliverance of Your people.

May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

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

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



Grant me the liberating joy of Shabbat, the ability to truly taste its delights. May my heart not be weighed down by sorrow on this holy Shabbat. Fill the soul of Your servant with gladness—for to You, ADONAI, I offer my entire being. Help me to increase the joys of Shabbat and to extend its joyful spirit to the other six days of the week. Show me the path of life, that I may be filled with the joy of being in Your presence, the delight of being close to You forever.

May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

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

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

Yihyu l'ratzon imrei fi v'hegyon libi l'fanekha, Adonai tzuri v'go-ali.

Oseh shalom bimromav hu ya-aseh shalom aleinu  
v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

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



אֱלֹהִי, נִצּוּר לְשׁוֹנֵי מָרַע, וּשְׁפָתֵי מַדְבֵּר מִרְמָה, וְלִמְקַלְלֵי  
נַפְשִׁי תָדֹם, וְנַפְשִׁי כְּעֹפֶר לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל-הַחוֹשְׁבִים עָלַי רָעָה,  
מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ,  
עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קֹדְשְׁתֶּךָ, עֲשֵׂה לִמְעַן  
תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

יְהִי לְרָצוֹן אֲמָרִי פִּי וְהִגִּינוּ לִבִּי לִפְנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי.

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

עֲשֵׂה שְׁלוֹם בְּמִרְמִי, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יְיֹשְׁבֵי תִבְל], וְאָמְרוּ אָמֵן.



זַכֵּנִי לְשִׁמְחָה וְחֲרוֹת שֶׁל שַׁבָּת, לְטַעַם טַעַם עֹנֵג שַׁבָּת  
בְּאַמֶּת. זַכֵּנִי שֶׁלֹּא יַעֲלֶה עַל לִבִּי עֲצָבוֹת בְּיוֹם שַׁבָּת  
קֹדֶשׁ. שְׁמַח נֶפֶשׁ מִשְׁרָתְךָ, פִּי אֵלֶיךָ אֲדֹנִי נַפְשִׁי אֲשָׂא.  
עֲזָרְנִי לְהַרְבוֹת בְּתַעֲנוּגֵי שַׁבָּת, וּלְהַמְשִׁיךְ הַשְׁמָחָה שֶׁל  
שַׁבָּת לְשִׁשֶּׁת יְמֵי הַחֹל. תוֹדִיעֵנִי אֶרְחַ חַיִּים, שֶׁבַע  
שְׁמָחוֹת אֶת-פְּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח.

יְהִי לְרָצוֹן אֲמָרִי פִּי וְהִגִּינוּ לִבִּי לִפְנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי.

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

עֲשֵׂה שְׁלוֹם בְּמִרְמִי, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יְיֹשְׁבֵי תִבְל], וְאָמְרוּ אָמֵן.

**מִי אֱלֹהֵי גוֹשׁ.** One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). The prayer that is printed here is offered by the Babylonian Talmud (Berakhot 17a) as an example of such a personal prayer; it is attributed to Mar son of Ravina (4th century). Unlike the rest of the Amidah, these personal prayers are distinguished by the use of the first-person singular. Worshipers might use this time as a moment for prayers that express thoughts and concerns not articulated for them by the formal liturgy.

**ACT FOR THE SAKE OF YOUR TRIUMPH** מִימִינְךָ מִימִינְךָ. Literally, “Your right hand.” God’s right hand is associated with redemption and with God’s ultimate triumph. The psalmist sings, “The right hand of Adonai is triumphant” (118:15–16).

**MAY THE WORDS** לְרָצוֹן. Psalm 19:15. The Amidah is preceded by a brief prayer to be able to pray, and it closes here with a prayer that our prayers—even those that remain in our hearts, unexpressed—have been heard. Bracketing the Amidah with these biblical quotations was suggested by Rabbi Yohanan (Talmud of the Land of Israel, Berakhot 4:4).

### Angels Accompany You

By reciting the passage describing God's relation to creation, one shares the partnership of God and the world.

Rabbi Hamnuna said: The Torah treats one who prays on the eve of Shabbat and recites *Va-y'khulu* ("the heavens and the earth, and all they contain, were completed") as though that person had become a partner with the Holy One in the creation.... Hsida said in Mar Ukba's name: When one prays on the eve of Shabbat and recites *Va-y'khulu*, the two ministering angels who accompany a person place their hands on that person's head and say, "Now that these words have touched your lips, your sins shall be wiped away, and your transgressions atoned" (Isaiah 6:7). *Having received Shabbat, we stand before God innocent and pure.*

—BABYLONIAN TALMUD

### Symbolic Repetition of the Amidah

The following biblical passage is recited while standing:

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work, ceasing from all work on the seventh day. Then God blessed the seventh day, making it holy—for on it, God ceased from all the work of creation.

*Va-y'khulu ha-shamayim v'ha-aretz v'khol tz'va-am. Va-y'khal Elohim bayom ha-sh'vi-i m'lakhto asher asah, vayishbot bayom ha-sh'vi-i mikol m'lakhto asher asah. Va-y'varekh Elohim et yom ha-sh'vi-i va-y'kadesh oto, ki vo shavat mikol m'lakhto, asher bara Elohim la-asot.*

The following passages are recited only with a minyan.

With Patriarchs:

*Barukh atah ADONAI,*  
our God and God of our  
ancestors, God of Abraham,  
God of Isaac, and God of  
Jacob, great, mighty, awe-  
inspiring, transcendent God,  
creator of heaven and earth.

With Patriarchs and Matriarchs:

*Barukh atah ADONAI,*  
our God and God of our  
ancestors, God of Abraham,  
God of Isaac, and God of  
Jacob, God of Sarah, God of  
Rebecca, God of Rachel, and  
God of Leah, great, mighty,  
awe-inspiring, transcendent  
God, creator of heaven and  
earth.

God, who promised protection to our ancestors and assures life to the dead, the incomparable holy God [*on Shabbat Shuvah we substitute: holy Sovereign*], desired to give rest to the people Israel and so provided them with the holy Shabbat. We worship in awe and reverence in God's presence and offer thanks to God's name, each day, always. The source of blessings, the master of peace, God, to whom all thanks are due, sanctifies Shabbat and blesses the seventh day, providing sacred rest to a people filled with joy, celebrating it as a symbol of the work of creation.

*Magen avot bidvaro, m'hayeih meitim b'ma-amaro, ha-El [on Shabbat Shuvah we substitute: ha-melech] ha-kadosh she-ein kamohu, ha-meini-ah l'amo b'yom shabbat kodsho, ki vam ratzah l'hani-ah lahem. L'fanav na'avod b'yirah vafahad, v'nodeh lishmo b'khol yom tamid. Me'on ha-b'rakhot, El ha-hoda-ot, adon ha-shalom, m'kadesh ha-shabbat u-m'varekh sh'vi-i, u-meini-ah bikdushah l'am m'dushnei oneg, zeikher l'ma-aseih v'reishit.*

### מעין שבע

The following biblical passage is recited while standing:

וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם.  
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ,  
כִּי בּוֹ שָׁבַת מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

The following passages are recited only with a minyan.

With Patriarchs and Matriarchs:

בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שְׂרָה, אֱלֹהֵי רִבְקָה,  
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, קוֹנֵה שָׁמַיִם  
וְאָרֶץ.

With Patriarchs:

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

מִגֵּן אֲבוֹת בְּדָבָרוֹ, מְחַיֶּה יְמִיתִים בְּמַאֲמָרוֹ,

הָאֵל הַקָּדוֹשׁ [הַמֶּלֶךְ הַקָּדוֹשׁ] *[on Shabbat Shuvah we substitute: ]*

שֹׂאֵין בְּמֹהוֹ, הַמְנִיחַ לַעֲמֹו בַּיּוֹם שַׁבַּת קָדְשׁוֹ,  
כִּי כִּם רָצָה לְהַנִּיחַ לָהֶם. לִפְנֵיו נַעֲבֹד בִּירְאָה וּפְחָד,  
וְנוֹדָה לְשִׁמּוֹ בְּכָל-יוֹם תָּמִיד. מַעֲוֹן הַבְּרָכוֹת,  
אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשַּׁבָּת וּמַבְרִיךְ  
שְׁבִיעִי, וּמְנִיחַ בְּקִדְשָׁהּ לַעֲם מְדֻשָּׁנִי עֲנֵג,  
זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית.

**SYMBOLIC REPETITION.** The Amidah is never repeated aloud in any evening service, but on Shabbat we celebrate the day by including each of the themes of the Amidah in a single *brakha*, which we chant or sing aloud after the conclusion of the silent Amidah.

**THE HEAVENS AND THE EARTH** וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ. Genesis 2:1–3. The Babylonian Talmud recommends that this passage be recited as a testament to Shabbat and to God's creation (Shabbat 119b). It is traditionally recited while standing, for in a Jewish court one's testimony is offered while standing.

**PROTECTION TO OUR ANCESTORS** מִגֵּן אֲבוֹת. This paragraph is a poetic reworking of the seven blessings of the Amidah.



## Two Kinds of Peace

The Hasidic master Nahman of Bratzlav distinguished between two kinds of peace. The first is peace within one's self, which arises out of a sense of awe and humility. The second kind of peace derives from prayer—a vision of universal peace, when there shall be peace in all the world.

## The Song

On your journey you will come to a time of waking.

The others may be asleep. Or you may be alone.

Immediacy of song moving the titled  
Visions of children and the linking stars.

You will begin then to remember. You  
Hear the voice relating after late listening.

You remember even falling asleep, or a dream of sleep.

For now the song is given and you remember.

At every clear waking you have known this song  
The cities of this music identified

By the white springs of singing, and their fountains  
Reflected in windows, in all the human eyes.

The wishes, the need growing. The song growing.

—MURIEL RUKEYSER

► Our God and God of our ancestors, embrace our rest. Make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance. Purify our hearts to serve You truly. ADONAI our God, lovingly and willingly grant that we inherit Your holy Shabbat, that the people Israel, who make Your name holy, may find rest on this day. *Barukh atah ADONAI*, who makes Shabbat holy.

Kad'sheinu b'mitzvotekha v'ten helkeinu b'toratekha, sabeinu mi-tuvekha v'samheinu bishuatekha, v'taher libeinu l'ovd'kha be-emet, v'hanhileinu Adonai eloheinu b'ahavah u-v'ratzon shabbat kodshekha, v'yanuhu vah yisrael m'kad'shei sh'mekha.

## 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 almay.

Leader:

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

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*.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael  
[v'al kol yosh'vei teivail], v'imru amen.

On Festivals, Kiddush is recited, page 79.

◀ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], רַצָּה בְּמִנוּחָתָנוּ.  
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,  
שְׂבַעְנוּ מִטוֹבֶךָ, וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ,  
וְטָהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת,  
וְהִנְחִילֵנוּ יְיָהוּה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְּשֶׁךָ,  
וְיִנּוּחוּ כֵּה יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.  
בְּרוּךְ אַתָּה יְיָהוּה, מְקַדֵּשׁ הַשַּׁבָּת.

## קדיש שלם

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵךָ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית  
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמָּן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵךָ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמָיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֵךָ דְקִדְּשָׁא, בְּרִיךְ הוּא,  
לְעָלְמָא מִן כָּל- [לְעָלְמָא לְעָלְמָא מְכָל- [on *Shabbat Shuvah* we substitute:  
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאִמְרֵינוּ בְּעֵלְמָא,  
וְאִמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעֲוִיתָהוֹן דְּכָל-יִשְׂרָאֵל קֳדָם אֲבוּהוֹן  
דִּי בְשָׁמְיָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,  
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְמוֹי הוּא יַעֲשֵׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יִשְׁשָׁבִי תִּבְל], וְאִמְרוּ אָמֵן.

On Festivals, Kiddush is recited, page 79.

In our prayers, we may move among various understandings of "Israel": Israel as Jewish community, Israel as national home, and Israel as emblematic of all those who uphold an ethical universe.

קִדְּשׁ שְׁלֵמִים KADDISH SHALEM  
In the ancient synagogue, Kaddish Shalem marked the conclusion of the service. The congregation responded to the leader's invitation to praise God's name at the beginning of the service, and it does so here as well, at the conclusion of the service.

The request that the prayers of all Israel be received favorably and that peace reign is an appropriate conclusion of the service. In the late Middle Ages, a more elaborate ending to the service was considered fitting and so the songs and prayers that follow were appended; to this day, some rites conclude here.

AND TO ALL WHO DWELL ON EARTH  
ועל כל־יושְׁבֵי תִּבְל. The inclusion of these words follows the liturgical practice of many Conservative prayerbooks and congregations of including a universalist dimension to certain prayers for peace, which would otherwise mention only Israel. The prayer thus prompts us to envision an expanding peace, beginning with ourselves and radiating outward: first to all the people Israel, and then to all created beings.

The 20th-century philosopher Emmanuel Levinas asserts that the designation "Israel" includes most broadly all human beings who are committed to the ethical care of the stranger.

## Kiddush

God makes Shabbat holy,  
and in response Israel  
acknowledges Shabbat  
as holy.

—based on a

TALMUDIC TEACHING

## I Lift My Cup

על אהבתך אשתה גביעי  
שלום לך שלום יום  
השביעי  
מה נעמה לי עת בין  
השמשות  
לראות פני שבת פנים  
חדשות  
באו בתפוחים הרבו  
אישיות  
זה יום מנוחי זה דודי  
ורעי.

I lift my cup to celebrate  
my love for you,  
and say:  
*shalom* to you,  
*shalom*, seventh day.

How pleasing to me  
this moment of twilight,  
ushering in Shabbat,  
the world's new face,  
beginning tonight.  
Come, enter this orchard,  
eat of its fruit,  
for this is my companion,  
my friend,  
my time of quietude.

Al ahavatekha eshteh g'vi-i  
shalom l'kha shalom yom  
ha-sh'vi-i  
mah na-amah li eit bein  
ha-sh'mashot  
lilot p'nei shabbat panim  
h'adashot  
bo-u v'tapuhim harbu ashishot  
zeh yom m'nuhi zeh dodi v'rei-i.

—YEHUDAH HALEVI

On Festivals, Kiddush is recited on page 79.

## Kiddush for Shabbat Evening

We rise.

With the assent of my friends:

*Barukh atah ADONAI*, our God, sovereign of time and space,  
who creates the fruit of the vine.

*Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.*

*Barukh atah ADONAI*, our God, sovereign of time and space,  
who has desired us and has provided us with a path to  
holiness through the observance of mitzvot,  
and who lovingly and willingly has bestowed on us Shabbat,  
a measure of God's holiness, a symbol of the work of creation.  
For it is the first of sacred times,  
a symbol of the exodus from Egypt.

You have chosen us, and sanctified us among all peoples by  
lovingly and willingly bestowing on us Your holy Shabbat.

*Barukh atah ADONAI*, who makes Shabbat holy.

*Barukh atah adonai eloheinu melekh ha-olam,  
asher kid'shanu b'mitzvotav v'ratzah vanu,  
v'shabbat kodsho b'ahavah u-v'ratzon hinhilanu  
zikaron l'ma-aseih v'reishit,  
ki hu yom t'hilah l'mikra-ei kodesh,  
zeikher litziat mitzrayim,  
ki vanu vaharta v'otanu kidashta mikol ha-amim,  
v'shabbat kodsh'kha b'ahavah u-v'ratzon hinhaltanu.  
Barukh atah Adonai, m'kadeish ha-shabbat.*

Between Pesah and Shavuot, we turn to page 63 for the Counting of the Omer.

On Festivals, Kiddush is recited on page 79.

## קידוש לליל שבת

We rise.

סברי חברי\חברותי:

ברוך אתה יהוה אלהינו מלך העולם, בורא פרי הגפן.

ברוך אתה יהוה אלהינו מלך העולם,  
אשר קדשנו במצותיו ורצה בנו,  
ושבת קדשו באהבה וברצון הנחילנו  
זכרון למעשה בראשית,  
כי הוא יום תחלה למקראי קדש,  
זכר ליציאת מצרים,  
כי בנו בחרת ואותנו קדשת מפל'העמים,  
ושבת קדשך באהבה וברצון הנחלתנו.  
ברוך אתה יהוה, מקדש השבת.

Between Pesah and Shavuot, we turn to page 63 for the Counting of the Omer.

**KIDDUSH.** Just as one might recognize the hosts and acknowledge the occasion before partaking of a celebratory meal, Kiddush acknowledges the day of Shabbat as a celebration of creation and of freedom, and recognizes the Divine as the bestower of the remarkable gifts of which we partake. Kiddush is recited at the dinner table at home and marks the beginning of the meal. Wine was one of the elements offered on the altar in the Temple along with sacrifices, and the Shabbat and festival tables are considered as an altar. Also, in the ancient world, festive meals began with wine and so this blessing, recited at the beginning of the meal, is said over wine. At a later time, Kiddush came to be recited in the

synagogue, since some of those present might not have had the opportunity to properly celebrate Shabbat at home. As we have just recited the biblical passage about God resting on Shabbat (Genesis 2:1–3, *Va-y'khulu*), the synagogue Kiddush does not include it, although the home ritual does (see page 76). If everyone is participating in a home or synagogue meal, then Kiddush is not recited at the service, but only at the dinner table.

**LOVINGLY . . . LOVINGLY** באהבה . . . באהבה The words of Kiddush emphasize that Shabbat represents a loving relationship between God and Israel.

**FIRST OF SACRED TIMES** למקראי קדש In the enumeration of holidays in Leviticus, Shabbat is listed first and then the festivals follow. Also, Shabbat was the first ritual to be ordained after the exodus from Egypt. In fact, instructions and exhortations regarding the observance of Shabbat preceded the revelation at Sinai. When Israel was told about the manna that was to feed them in the desert, they were instructed to collect a double share on Friday so that they would not go out and collect food on Shabbat.

**A SYMBOL OF THE EXODUS FROM EGYPT** זכר ליציאת מצרים In the version of the Decalogue in Exodus (20:8), Shabbat is said to be a commemoration of the creation of the world, but in the version in Deuteronomy (5:12), Shabbat is said to symbolize the exodus from Egypt. The liturgy combines both thoughts.

## Concluding Prayers

*We rise.*

### *Aleinu*

It is for us to praise the ruler of all,  
to acclaim the Creator,  
who has not made us merely a nation,  
nor formed us as all earthly families,  
nor given us an ordinary destiny.  
† And so we bow, acknowledging the supreme sovereign,  
the Holy One, who is praised—  
who spreads out the heavens and establishes the earth,  
whose glory abides in the highest heavens,  
and whose powerful presence resides in the highest heights.  
This is our God, none else;  
ours is the true sovereign, there is no other.  
As it is written in the Torah:  
“Know this day and take it to heart,  
that ADONAI is God in heaven above and on earth below;  
there is no other.”

*Aleinu l'shabei-ah la-adon hakol,  
lateit g'dulah l'yotzer b'reishit,  
shelo asanu k'goyei ha-aratzot,  
v'lo samanu k'mishp'hot ha-adamah,  
shelo sam h'elkeinu kahem,  
v'goraleinu k'chol hamonam.  
† Va-anahnu korim u-mishtahavim u-modim,  
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.  
Shehu noteh shamayim v'yosed aretz,  
u-moshav y'karo ba-shamayim mima-al,  
u-sh'khinat uzo b'govhei m'romim,  
hu eloheinu ein od.  
Emet malkeinu efes zulato,  
ka-katuv b'torato:  
v'yadata hayom va-hasheivota el l'vavekha, ki Adonai hu ha-elohim  
ba-shamayim mima-al v'al ha-aretz mitahat, ein od.*

Siddur Lev Shalem for Shabbat and Festivals  
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## סיום התפילה

*We rise.*

עלינו לשבח לאדון הכל,  
לתת גדלה ליוצר בראשית,  
שלא עשנו כגויי הארצות,  
ולא שמנו כמשפחות האדמה,  
שלא שם חלקנו בהם,  
וגרלנו בכל-המונח.  
† ואנחנו כורעים ומשתחוים ומוזדים,  
לפני מלך מלכי המלכים, הקדוש ברוך הוא.  
שהוא נוטה שמים ויסד ארץ,  
ומושב יקרו בשמים ממעל,  
ושכינת עזו בגבהי מרומים,  
הוא אלהינו אין עוד.  
אמת מלפנו אפס זולתו,  
כפתוב בתורתו:  
וידעת היום והשבת אל לבבך, כי יהוה הוא האלהים  
בשמים ממעל, ועל הארץ מתחת, אין עוד.

**ALEINU** This prayer was originally composed for the *Malkhuyot* (“Sovereignty”) section of the Rosh Hashanah Musaf service. Since the late Middle Ages, it has acquired a special pride of place in Ashkenazic liturgy (but not in most Sephardic rites) and is recited as part of the conclusion of every service. It is customary to physically bow from the waist when we recite the line *va-anahnu korim*, “And so we bow.”

**NOR FORMED US AS ALL EARTHLY FAMILIES** ולא שמנו כמשפחות האדמה. The historic continuity of the Jewish people defies the story of most nations. Nevertheless, the Jewish exceptionalism emphasized in this prayer has been a matter of controversy, and the current Israeli Masorti Movement has offered the

option of reciting instead the lines from the prophet Micah: “For the people of every nation shall walk in the name of their god, but we shall walk in the name of Adonai, our God, forever” (4:5).

**KNOW THIS DAY** וידעת היום. Deuteronomy 4:39, from Moses’ speech enunciating the meaning of God’s revelation at Sinai.

And so, ADONAI our God, we await You,  
that soon we may behold Your strength revealed in full glory,  
sweeping away the abominations of the earth,  
obliterating idols,  
establishing in the world the sovereignty of the Almighty.  
All flesh will call out Your name—  
even the wicked will turn toward You.  
Then all who live on earth will understand and know  
that to You alone every knee must bend,  
all allegiance be sworn.  
They will bow down and prostrate themselves before You,  
ADONAI our God,  
treasure Your glorious name,  
and accept the obligation of Your sovereignty.  
May You soon rule over them forever and ever,  
for true dominion is Yours;  
and You will rule in glory until the end of time.

► As is written in Your Torah:  
“ADONAI will reign forever and ever.”  
And as the prophet said:  
“ADONAI shall be acknowledged sovereign of all the earth.  
On that day ADONAI shall be one, and the name of God, one.”

V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz,  
bayom hahu yihyeh Adonai ehad, u-sh'mo ehad.

*We are seated.*

Siddur Lev Shalem for Shabbat and Festivals  
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עַל כֵּן נִקְנָה לָךְ יְהוָה אֱלֹהֵינוּ,  
לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֶךָ,  
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,  
וְהָאֱלִילִים כְּרוֹת יִכְרְתוּן,  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי,  
וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,  
לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ.  
יִכִּירוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תִבְלָה  
כִּי לָךְ תִּכְרַע כָּל־בָּרָה,  
תִּשָּׁבַע כָּל־לִשׁוֹן.  
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ,  
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶה,  
וַיִּקְבְּלוּ כָּל־עַל מַלְכוּתֶךָ.  
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,  
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,  
וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.

◀ בְּכַתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.  
וְנֹאמַר: וְהָיָה יְהוָה לִמְלֹךְ עַל כָּל־הָאָרֶץ,  
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וּשְׁמוֹ אֶחָד.

*We are seated.*

ESTABLISHING IN THE  
WORLD THE SOVEREIGNTY  
OF THE ALMIGHTY  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי  
Beginning in the 19th century,  
this phrase was interpreted  
as a call to universal justice,  
similar to Isaiah's call to Is-  
rael to be "a light unto the  
nations." In this vein, the  
phrase *l'takken olam* was  
understood to mean "to re-  
pair the world," to be part-  
ners with God in achieving  
a world filled with peace  
and righteousness. Even  
earlier, Maimonides (12th  
century) had argued that  
the single most important  
characteristic of messianic  
times would be an end to  
one people's dominating  
another (Mishneh Torah,  
Hilkhoh Melakhim 12:2).

ADONAI WILL REIGN FOR-  
EVER AND EVER  
יְהוָה יִמְלֹךְ  
לְעֹלָם וָעֶד  
From the Song at  
the Sea, Exodus 15:18.

ON THAT DAY ADONAI  
SHALL BE ONE  
יְהִיָּה יְהוָה אֶחָד  
Zechariah  
14:9. When the Sh'ma was  
recited earlier, we declared  
that God is one. Now, at  
the end of the service, we  
express our hopes that  
through our prayer, we  
have brought the created  
world a little closer to one-  
ness with the One God.  
(Lawrence Kushner)

## A Kavanah for Kaddish

Grant that the memories of those who have gone before us be a source of strength for me and for everyone of the house of Israel. May the souls of our departed find peace in Your sheltering care, and may we all be blessed with peace, tranquility, and the fullness of life.

## The Blessing of Memory

It is hard to sing of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and nothing but memory can fill the emptiness their passing leaves behind. But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no one is really alone; those who live no more echo still within our thoughts and words, and what they did is part of what we have become. We do best homage to our dead when we live our lives most fully, even in the shadow of our loss. Each life is a whole world; in each is the breath of the Divine. In affirming God we affirm the worth of each one whose life, now ended, brought us closer to the source of life, in whose unity no one is alone and every life finds purpose.

—CHAIM STERN

## Mourner's Kaddish

*In the season when Psalm 27 is recited, some congregations wait to say Kaddish until the completion of Psalm 27 (on page 59).*

### Mourners and those observing Yahrzeit:

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 mourners:

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

### Mourners:

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

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*.

### Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih, v'yamlikh malkhuteih b'hayeikhon u-v'yomeikhon u-v'haye d'khol beit yisrael, ba-agala u-vizman kariv, v'imru amen.

### Congregation and mourners:

Y'hei sh'meih raba m'varakh l'alam u-l'almei almay.

### Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu, l'eila min kol [on Shabbat Shuvah we substitute: l'eila l'eila mikol] birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol yisrael, v'imru amen.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teivail], v'imru amen.

## קדיש יתום

*In the season when Psalm 27 is recited, some congregations wait to say Kaddish until the completion of Psalm 27 (on page 59).*

### Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,  
בְּעֻלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,  
בְּעֻלָּא וּבְזִמָּן קָרִיב,  
וְאָמְרוּ אָמֵן.

### Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

### Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,  
לְעָלְמָא מִן כָּל־ [לְעָלְמָא לְעָלְמָא מִכָּל־  
[on Shabbat Shuvah we substitute:  
בְּרַכְתָּא וְשִׁירָתָא וְתַשְׁבְּחָתָא וְנַחֲמָתָא דְאֲמִירָן בְּעֻלְמָא,  
וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרְמִיּוֹ הוּא יַעֲשֵׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יּוֹשְׁבֵי תֵבֵל],  
וְאָמְרוּ אָמֵן.

KADDISH קָדִישׁ. The custom for mourners to recite Kaddish began sometime after the 11th century. Though its origin is obscure, it has become an essential element of Jewish prayer. The Kaddish is not a private prayer; rather, it is recited in community with a *minyan* present. In that context, the mourner affirms that tragedy has not separated him or her from God or the Jewish people, and, in turn, the communal response then constitutes an acknowledgment of the mourner.

The service concludes with a song. Two choices are given here, but other songs may be selected, such as those on pages 82–85.

✠

#### ADON OLAM

Before creation shaped the world,  
eternally God reigned alone;  
but only with creation done  
could God as Sovereign be known.  
When all is ended, God alone  
will reign in wondrous majesty.  
God was, God is, always will be  
glorious in eternity.  
God is unique and without peer,  
with none at all to be compared.  
Without beginning, endlessly,  
God's vast dominion is not shared.  
But still—my God, my only hope,  
my one true refuge in distress,  
My shelter sure, my cup of life,  
with goodness real and limitless.  
I place my spirit in God's care;  
my body too can feel God near.  
When I sleep, as when I wake,  
God is with me, I have no fear.

Adon olam asher malakh	b'terem kol y'tzir nivra.
L'et na-asah v'heftzo kol	azai melekh sh'mo nikra.
V'aharei ki-kh'lot ha-kol	l'vado yimlokh nora.
V'hu hayah v'hu hoveh	v'hu yihyeh b'tifarah.
V'hu ehad v'ein sheni	l'hamshil lo l'hahbirah.
B'li reishit b'li takhlit	v'lo ha-oz v'ha-misrah.
V'hu eli v'hai go-ali	v'tzur hevli b'et tzarah.
V'hu nisi u-manos li	m'nat kosi b'yom ekra.
B'yado afkid ruhi	b'eit ishan v'a'irah
V'im ruhi g'viyati	Adonai li v'lo ira.

The service concludes with a song. Two choices are given here, but other songs may be selected, such as those on pages 82–85.

✠

בְּטֶרֶם כָּל־יִצִּיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.	לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,
לְבַדּוֹ יְמֻלֵּךְ נוֹרָא.	וְאַחֲרֵי כְּבִלּוֹת הַפֶּל,
וְהוּא יִהְיֶה בְּתַפְאָרָה.	וְהוּא הָיָה וְהוּא הוֹדָה,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.	וְהוּא אֶחָד וְאֵין שֵׁנִי,
וְלוֹ הָעֵז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית,
וְצוּר חֲבִלִי בְּעַת צָרָה.	וְהוּא אֵלִי וְחִי גֹאֲלִי,
מִנָּת בּוֹסֵי בְּיוֹם אֶקְרָא.	וְהוּא נָסִי וּמְנוֹס לִי,
בְּעַת אִישׁוֹן וְאַעֲיָרָה.	בְּיָדוֹ אֶפְקִיד רוּחִי,
יִהְיֶה לִי וְלֹא אִירָא.	וְעַם רוּחִי גְּוִיָּתִי,

ADON OLAM אֲדוֹן עוֹלָם. It is unclear who authored this thousand-year-old poem, but it appears in the beginning of the morning service, at the conclusion of the Musaf (additional) service, and also at the end of evening services, in both the Ashkenazic and Sephardic liturgies. (The latter version, however, contains several more verses than are found in the former.) The poem is composed of two parts. The first half of the poem is a series of philosophic or credal statements about God. But as it moves toward its conclusion, the poem changes in mood and becomes a personal statement of faith and even of intimacy with God. This idea is expressed in the penultimate line with the words *b'yado afkid ruhi*, "I place my spirit in God's care."



# *A Prayer Upon Leaving the Synagogue*

I thank You, God, for  
all the good You have  
provided for me and for all  
of creation. May it be Your  
will, Master of peace, that  
You bless me and keep me  
in mind, that I may find  
favor in my own eyes and  
in the eyes of all whom I  
meet. May I receive Your  
Shabbat with great joy.  
May we be spared illness  
and pain on this day and  
may we not be the instru-  
ments of sin. May Your  
angels of peace accompany  
me and may they bring  
blessings of life and peace  
to me, my family, and to  
us all.

ג

## YIGDAL

Glorify and praise the living God  
who exists, but not in time—

singular and unique,  
hidden and unbounded,

having no body, not a physical being:  
we cannot describe God's distinctness.

God existed before every thing;  
first of all—but with no beginning.

This is the master of the world; all of creation  
points to God's greatness and sovereignty.

Prophetic inspiration was bestowed  
upon the people God treasured and honored.

There never arose in Israel another like Moses,  
a prophet able to see the very likeness of the Divine.

By the hand of this prophet, trusted in God's house,  
Torah, a truthful teaching, was given to God's people.

God will never alter the divine law,  
nor change it for another.

God knows our innermost thoughts,  
and foresees their consequence from the start.

God repays the righteous for their deeds;  
punishes evildoers in accord with their transgressions.

The Divine will send us our Messiah at the end of days,  
redeeming those who wait for the time of God's triumph.

God, with great mercy, will give life to the dead—  
may God's name be praised forever.

Yigdal elohim hai v'yishtabah, nimtza v'ein eit el m'tzi-uto.  
Ehad v'ein yahid k'yihudo, nelam v'gam ein sof l'ahduto.  
Ein lo d'mut ha-guf v'eino guf, lo na-arokh eilav k'dushato.  
Kadmon l'khol davar asher nivra, rishon v'ein reishit l'reishito.  
Hino adon olam, v'khol notzar, yoreh g'dulato u-malkhuto.  
Shefa n'vu-ato n'tano, el anshei s'gulato v'tifarto.  
Lo kam b'yisrael k'mosheh od, navi u-mabit et t'munato.  
Torat emet natan l'amo El, al yad n'vi-o ne-eman beito.  
Lo yahalif ha-El v'lo yamir dato, l'olamim l'zulato.  
Tzofeh v'yodei-a s'tareinu, mabit l'sof davar b'kadmatu.  
Gomel l'ish hesed k'mifalo, noten l'rasha ra k'rishato.  
Yishlah l'keitz yamin m'shiheinu, lifdot m'hakei keitz y'shu-ato.  
Meitim y'hayeh El b'rov hasdo, barukh adei ad shem t'hilato.

ג

## יגדל

יגדל אלהים חי וישתבח,  
נמצא ואין עת אל מציאותו.

אחד ואין יחיד בייחודו,  
נעלם, וגם אין סוף לאחדותו.

אין לו דמות הגוף ואינו גוף,  
לא נערוף אליו קדשתו.

קדמון לכל דבר אשר נברא,  
ראשון ואין ראשית לראשיתו.

הנו אדון עולם וכל-נוצר  
יורה גדלותו ומלכותו.

שפע נבואתו נתנו  
אל אנשי סגלותו ותפארתו.

לא קם בישראל כמשה עוד  
נביא ומביט את-תמונתו.

תורת אמת נתן לעמו אל,  
על יד נביאו נאמן ביתו.

לא יחליף האל ולא ימיר דתו  
לעולמים לדולתו.

צופה ויודע סתרינו,  
מביט לסוף דבר בקדמתו.

גומל לאיש חסד כמפעלו,  
נותן לרשע רע כרשעתו.

ישלח לקץ ימין משיחנו,  
לפדות מחכי קץ ישועתו.

מתים יחיה אל ברוב חסדו,  
ברוך עדי עד שם תהלתו.

YIGDAL. This song is  
believed to be an adapta-  
tion by Daniel ben Judah of  
Rome (14th century) of a  
longer poem by Immanuel  
of Rome (1261?–1335?). It is  
a poetic summary of Mai-  
monides' thirteen articles  
of faith.

Although it has become  
a popular hymn, recited  
both before the morning  
blessings and at the conclu-  
sion of many services, there  
have always been objec-  
tions to its use since many  
have argued that Judaism  
cannot be reduced to thir-  
teen articles of faith. Some  
have altered the last lines,  
objecting to the affirmation  
that the dead will one day  
be resurrected.

In at least one of the  
cities of Hungary, the *hevra  
kadisha* (burial society)  
would proceed from house  
to house on the 7th day  
of Adar, the legendary an-  
niversary of the birth and  
death of Moses, and would  
sing Yigdal, repeating the  
last stanza declaiming the  
resurrection of the dead.  
(based on Macy Nulman)

Siddur Lev Shalem for Shabbat and Festivals  
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