

סדור
לב שלם
Siddur
Lev Shalem
לשבת ויום טוב
FOR SHABBAT
& FESTIVALS



THE RABBINICAL ASSEMBLY

Siddur Lev Shalem for Shabbat and Festivals
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The Blessing of Shabbat

The Torah teaches that God blessed the seventh day and made it holy. With what did God bless Shabbat? With an extra measure of light.

What is this extra measure of light? Some say that God blesses a person's face on Shabbat, so that the light emanating from one's face on Shabbat is not the same as during the week.

—based on GENESIS RABBAH

Meditations Following Candlelighting

א

On Your holy Shabbat may these candles be a sign of blessing, and may they allow the joy of Shabbat to rest upon us.

ב

Send me Your light and Your truth, let them guide me, leading me to Your holy mountain, to wherever You dwell.

For You light my lamp; ADONAI my God, bring light even to my darkness.

Your word is a lamp for my feet, light for my path.

Come, house of Jacob, let us walk in the light of ADONAI.

There shall be a singular day, known to ADONAI, neither day nor night, but at the time of evening, there shall be light.

Arise! Shine! For your light is coming, and the glory of ADONAI is shining on you.

ג

SHALOM ALEIKHEM

Peace to you, ministering angels,
messengers of the Most High,
sent by the Sovereign, the sovereign of all sovereigns,
the Holy One, whom we bless.

Come in peace, angels of peace,
messengers of the Most High...

Bless me with peace, angels of peace,
messengers of the Most High...

Go in peace, angels of peace,
messengers of the Most High...

Shalom aleikhem, malakhei ha-shareit, malakhei elyon,
mi-melech malkhei ha-m'lakhim, ha-kadosh barukh hu.

Bo-akhem l'shalom, malakhei ha-shalom, malakhei elyon...

Bar'khuni l'shalom, malakhei ha-shalom, malakhei elyon...

Tzeit'khem l'shalom, malakhei ha-shalom, malakhei elyon...

בְּנוֹת

א

יְהִי הַנֵּרוֹת הַלֵּלוֹ אוֹת בְּרָכָה בְּשַׁבַּת קִדְשְׁךָ
וַיֵּשְׁרוּ עָלֵינוּ חַדוֹת שַׁבָּת.

ב

שְׁלַח אוֹרְךָ וְאַמְתָּךְ הַמָּדָה יְנַחוּנִי
יְבִיאֻנִי אֶל הָר קִדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ.

כִּי אַתָּה תֹאמֵר נָרִי, יְהוָה אֱלֹהֵי יִגְיָה חֲשָׁבִי.

נָר לְרַגְלִי דְּבָרְךָ וְאוֹר לְנִתְיָבְתִּי.

בֵּית יַעֲקֹב לָכוּ וְנִלְכָה בְּאוֹר יְהוָה.

וְהִזָּה יוֹם אֶחָד הוּא יִוָּדַע לַיהוָה

לֹא יוֹם וְלֹא לַיְלָה וְהִזָּה לְעֵת עֶרֶב יְהִיָּה אוֹר.

קוֹמֵי אֲוִרִי כִּי בָּא אוֹרְךָ וּבְכָבוֹד יְהוָה עָלֶיךָ זָרַח.

ג

שְׁלוֹם עֲלֵיכֶם

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת, מַלְאָכֵי עֲלִיוֹן,
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן,
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

בְּרַכּוּנִי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן,
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

צֹאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן,
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

ON YOUR HOLY SHABBAT
יהי הנרות הללו. From a
non-denominational Israeli
siddur, Beit Tefilah Yisraeli,
Siddur Erev Shabbat.

SEND ME YOUR LIGHT
שלח אוֹרְךָ. Psalm 43:3; Psalm
18:29; Psalm 119:105; Isaiah
2:5; Zechariah 14:7; Isaiah
60:1.

SHALOM ALEIKHEM is a
popular song based on
the talmudic description
of angels who accompany
people on Shabbat from
the synagogue to their
home, and who then bless
those observing the day.
(For more on this legend,
see page 3.) Of unknown
authorship, it probably
dates from the 16th
century.

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, splendrous 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-hazek 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 haviv 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.

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הקדמה

ידיד נפש, אב הרחמן, משוך עבדך אל רצונך,
ירוצ עבדך כמו איל, ישטה'בה מול הדרך,
כי יערב לו ידירותך, מנפת צוף וכל טעם.

הדור, נאה, זיו העולם, נפשי חולת אהבתך,
אנא, אל נא, רפא נא לה, בהראות לה נעם זיוך,
אז תתחזק ותתרפא, והיתה לה שפחת עולם.

ותיק, יהמו רחמיה, וחוס נא על בן אוהבה,
כי זה פמה נכסוף נכסף לראות בתפארת עזך,
אנא, אלי, מהמד לבי, הושה נא, ואל תתעלם.

הגלה נא, ופרוש חביב עלי, את סבת שלומך,
תאיר ארץ מפורד, נגילה ונשמחה בך,
מהר אהוב, כי בא מועד, וחגגי כימי עולם.

BELOVED OF MY SOUL ידיד נפש. 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 manuscript, 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 הרחמן. The Hebrew word for "compassionate" 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 זיו העולם. As the sun sets and the day's light dims, our yearning for light—spiritual light, a sense of God's presence—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 לה. 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 ותיק. In mystical literature, the "ancient of days" is one of the aspects of the Divine.

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

א

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 nishtaveh v'nikhra-ah,
nivr'khah lifnei Adonai oseinu.

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א

לְכוּ נִרְנְנָה לַיהוָה,
נְרִיעָה לְצֹר יִשְׁעֵנוּ.
נְקַדְמָה פָּנָיו בְּתוֹדָה,
בְּזִמְרוֹת נְרִיעֵ לוֹ.
כִּי אֵל גָּדוֹל יְהוָה,
וּמֶלֶךְ גָּדוֹל עַל כָּל־אֱלֹהִים.
אֲשֶׁר בְּיָדוֹ מְחַקְרֵי אֶרֶץ,
וְתוֹעֲפּוֹת הָרִים לוֹ.
אֲשֶׁר לוֹ הַיָּם וְהוּא עֹשֶׂהוּ,
וַיַּבֶּשֶׂת יָדָיו יָצֵרוּ.
בְּאוֹ נִשְׁתַּחֲוֶה וְנִבְרָעָה,
נִבְרָכָה לְפָנָיו יְהוָה עֹשֵׁנוּ.

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 לְצֹר. 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

שְׁחוּרָה אֲנִי וְנֶאֱוָה בְּנוֹת
יְרוּשָׁלַיִם
בְּאֶהְלִי קִדְר פִּירֵיעוֹת שְׁלֹמֹה.
אֶל תִּרְאֶנִּי שְׂאֵנִי שְׁחִרְחֹרֶת
שִׁשְׁפֹּתֶנִי הַשֶּׁמֶשׁ
בְּנִי אֲמִי נָחֲרוּ בִּי
שִׁמְנֵי נִטְרָה אֶת־הַקְּרָמִים
כְּרָמִי שְׁלִי לֹא נִטְרָתִי.
הַגִּידָה לִּי שְׂאֵהָבָה נִכְשִׁי
אֵיכָה תִרְעָה
אֵיכָה תִרְבִּיץ בְּצִהָרִים
שְׁלֹמֹה אֶהְיֶה כְּעֵטִיהָ
עַל עֲדְרֵי חֲבֵרֶיהָ.
אִם לֹא תִדְעִי לֶךְ הַיְּפֹה
בְּנָשִׁים
צֹאִי לֶךְ כְּעַקְבֵי הַצֹּאן
וּרְעִי אֶת־גְּדֵי־תֵיֹךְ
עַל מִשְׁכְּנוֹת 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.

Psalm 95

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כִּי הוּא אֱלֹהֵינוּ
וְאִנְחֵנוּ עִם מְרַעֲיָתוֹ
וְצֹאֵן יָדוֹ.
הַיּוֹם, אִם בָּקְלוּ תִשְׁמָעוּ.
אֶל תִּקְשׁוּ לִבְבְּכֶם בְּמֵרִיבָה,
כִּיּוֹם מִסָּה בַּמִּדְבָּר.
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,
בְּחִנּוּנִי גַם רָאוּ פָעָלִי.
◀ אֲרַבְעִים שָׁנָה אָקוּט בְּדוֹר,
וְאָמַר עִם תַּלְעִי 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
הַיּוֹם אִם בָּקְלוּ תִשְׁמָעוּ. 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 . . .
כְּמֵרִיבָה . . . מִסָּה . . .
Tried me . . . 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 Elimelech 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,
vaddonai 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'hah u-vo-u l'hatzrotav.

continued

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ב

שִׁירוּ לַיהוָה שִׁיר הַדָּשׁ,
שִׁירוּ לַיהוָה כָּל־הָאָרֶץ.
שִׁירוּ לַיהוָה בְּרָכוּ שְׁמוֹ,
בַּשָּׁר 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 עֲשָׂה.

הוֹד וְהַדָּר לְפָנָיו,
עֹז וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ.
הִבּוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים,
הִבּוּ לַיהוָה כְּבוֹד וְעֹז.
הִבּוּ לַיהוָה כְּבוֹד שְׁמוֹ,
שְׂאוּ מִנְחָה וּבִאוּ לְחַצְרוֹתָיו.

continued

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 וְהַדָּר. 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.

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 הַדָּשׁ. The prophet Isaiah expresses a similar thought: "Sing

From the Song of Songs

הַפֶּה יָפֶה רַעֲיָתִי
הַפֶּה יָפֶה עֵינֶיךָ יוֹנִים.
הַפֶּה יָפֶה דֹדִי
אֶף נָעִים
אֶף עֲרֻשְׁנוּ רַעֲנָנָה.
קִרְוֹת בְּתִינוּ אֲרָזִים
רְהִיטְנוּ בְּרוֹתִים.
אֲנִי חִבֵּצְלַת הַשְּׁרֹן
שׁוֹשַׁנַּת הָעֲמָקִים.
בְּשׁוֹשַׁנָּה בֵּין הַחֹזְהִים
כֹּן רַעֲיָתִי בֵּין הַבָּנוֹת.
בְּתַפְרוֹחַ בַּעֲצֵי הַיָּעַר
כֹּן דֹדִי בֵּין הַבָּנִים
בְּצִלּוֹ חֲמֻדָּתִי וְיִשְׁכַּבְתִּי
וּפְרִיָּו מִתּוֹךְ לֶחֶפֶי.

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,
hilu mi-panav kol ha-aretz.
Imru va-goyim Adonai malakh,
af tikon teveil 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 teveil b'tzedek,
v'amim be-emunato.

Psalms 96

הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ,
חִילוּ מִפְּנֵי כָל-הָאָרֶץ.
אָמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ,
אֶף תִּבּוֹן תִּבֵּל בַּל תִּמוּט,
יָדִין עַמִּים בְּמִישָׁרִים.
◀ יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ,
יִרְעֵם הָיִם וּמָלֵאוּ,
יַעֲלֹז שָׂדֵי וְכָל אֲשֶׁר בּוֹ,
אֲדָ יִרְנֶנוּ כָּל-עֵצֵי יָעַר.
לִפְנֵי יְהוָה כִּי בָּא,
כִּי בָּא לִשְׁפֹט הָאָרֶץ,
יִשְׁפֹט 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 לִשְׁפֹט הָאָרֶץ. 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.

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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'rakav 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 אלים רבים.
ענן וערפל סביבו,
צדק ומשפט מבין בסאו.
אש לפניו תלה,
ותלהט סביב צריו.
האירו ברקיו תבל,
ראתה ותהל הארץ.
הרים פדונג 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 תאירו. 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.

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From the Song of Songs

יוֹנְתִי בְּחִגְי הַסֵּלַע
בְּסִתְר הַמַּדְרֵגָה
הִרְאִינִי אֶת־מַרְאִיךְ
הַשְּׁמִיעִינִי אֶת־קוֹלְךָ
כִּי קוֹלְךָ עֶרֶב וּמַרְאִיךָ
נֶאֱוָה.

אֶחָזוּ לָנוּ שׁוֹעֲלִים
שׁוֹעֲלִים קִטְנִים
מְחַבְּלִים בְּרַמִּים
וּבְרַמִּינוּ סָמְדָה.
דּוֹדִי לִי וְאֶנִּי לוֹ הִרְעָה
בְּשׁוֹשָׁנִים.

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

עַד שִׁיפּוֹת הַיּוֹם וְנָסוּ
הַצִּלְלִים
סֶב דָּמָה לָךְ דּוֹדִי לֵאכֹי
אוֹ לְעֶפֶר הָאֵילִים עַל
הָרִי בָתֵּר.

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 yatzileim.
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־עֹבְדֵי פֶסֶל
הַמִּתְהַלְלִים בְּאֵלִילִים,
הַשְׁתַּחֲוּוּ לוֹ כָּל־אֱלֹהִים.
שְׂמֵעָה וְתִשְׁמַח צִיּוֹן,
וְתִגְלָנָה בְּנוֹת יְהוּדָה,
לְמַעַן מִשְׁפָּטֶיךָ יְהוָה.
כִּי אַתָּה יְהוָה עֶלְיוֹן עַל כָּל־הָאָרֶץ.
מֵאֲד נִעְלִית עַל כָּל־אֱלֹהִים.
◀ אֶהְיֶי יְהוָה שְׂבָאוֹ רַע,
שֹׁמֵר נַפְשׁוֹת חַסִּידֶיךָ,
מִיַּד רָשָׁעִים וְצִלָּם.
אוֹר זָרַע לְצַדִּיק
וּלְיֹשְׁרֵי לֵב שְׂמֵחָה.
שְׂמָחוּ צַדִּיקִים בִּיהוָה,
וְהוֹדוּ לְזִכְרֵךְ קָדְשׁוֹ.

תהלים צו

LIGHT IS SOWN FOR THE
RIGHTEOUS לְצַדִּיק
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
לְזִכְרֵךְ קָדְשׁוֹ. 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.

Sing

When we sing the words of a prayer, we are actually expressing ourselves in two languages simultaneously—one of words with limits and definitions, and one decidedly limitless with an immense power of its own. Alone, music can affect us emotionally, changing our happiness to introspection or sorrow to joy; it also affects us physically, actually raising or lowering our breath and heart rate. So it is only natural that music would be a necessary tool to communicate with God, who addresses and moves us in ways both articulable and indefinable, and who is limited in the imagination of our minds but limitless as the object of the longing of our hearts.

—MICHAEL BOINO

To Take the First Step

To take the first step—
To sing a new song—
Is to close one's eyes
and dive
into unknown waters.
For a moment knowing nothing
risking all—
But then to discover

The waters are friendly
The ground is firm.
And the song—
the song rises again.
Out of my mouth
come words lifting the wind.
And I hear
for the first
the song
that has been in my heart
silent
unknown
even to me.

—RUTH H. SOHN

ד

A PSALM

SING TO ADONAI a new song,
for ADONAI has wrought wonders;
God's right hand and holy arm
have brought deliverance.

ADONAI declared deliverance;
as nations looked on, God's righteousness was revealed.

God dealt faithfully and kindly with the house of Israel;
the very ends of the earth saw our God's saving power.

continued

Shiru l'adonai shir hadash, ki nifla-ot asah,
hoshi-ah lo y'mino u-z'ro-a kodsho.
Hodia Adonai y'shu-ato, l'einei ha-goyim gilah tzidkato.
Zakhar hasdo ve-emunato l'veit yisrael,
ra-u khol afsei aretz et y'shuat eloheinu.

ד

PSALM 98. Like Psalm 96, this psalm, too, begins with "Sing to Adonai a new song." If anything, this second psalm is even more exuberant than the previous one, describing the musical instruments and human voices accompanying and enhancing the sounds that nature emits at the presence of God. For the psalmist, the moment is fast approaching when all the earth—and every nation—will see God's truths.

SING TO ADONAI A NEW
SONG שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ

Rashi (1040–1105, northern France)—following the Midrash on Psalms—comments that this new song will be sung at the moment of the final redemption. Shabbat is a taste of that redemptive moment and therefore a proper setting for the new song. Indeed, perhaps our ability to search out and sing "new songs"—new pathways to God—is itself part of the redemptive process.

GOD'S RIGHT HAND . . . BROUGHT DELIVERANCE הוֹשִׁיעָה לּוֹ יְמִינוֹ. Menahem Meiri (d. 1310, Provence) comments that as long as injustice reigns in the world, it is as if God is in exile and needs to be redeemed.

מִזְמוֹר
שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,
כִּי נִפְלְאוֹת עָשָׂה,
הוֹשִׁיעָה לּוֹ יְמִינוֹ וְזָרוּעַ קָדְשׁוֹ.
הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ,
לְעֵינֵי הַגּוֹיִם גִּלָּה צְדָקָתוֹ.
זָכַר חֲסִדוֹ וְאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל,
רָאוּ כָּל-אַפְסֵי אֶרֶץ אֶת יְשׁוּעַת אֱלֹהֵינוּ.

continued

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From the Song of Songs

שִׁימְנֵי כְחוֹתָם עַל לִבִּי
כְחוֹתָם עַל זְרוֹעֵי
כִּי עֵזָה בְּמִוֹת אֶהְבֶּה
קִשָּׁה בְּשָׂאוֹל קִנְאָה
רְשָׁפִיהָ רְשָׁפִי אֵשׁ
שְׁלֶהֱבִתֶּיהָ.

מִיָּם רַבִּים
לֹא יוֹכְלוּ לִכְבוֹת
אֶת־הָאֶהָבָה
וְנִהְרֹת לֹא יִשְׁטָפוּהָ
אִם יִתֵּן אִישׁ אֶת־כָּל־
הַזֶּן בִּיתוֹ בְּאֶהָבָה
בוֹז יִבְוֹז לוֹ.

Set me as a seal upon your
heart,
as a band on your arm,
for love is as strong as
death,
its jealousies as fierce as
hellfire,
its pangs are fiery burning
flames.

*Even vast seas cannot extin-
guish love,
nor can quick-flowing rivers
drown it.*

*But were someone to spend all
their wealth to buy love,
surely that person would be
laughed at and scorned.*

—SONG OF SONGS 8:6–7

Call out to ADONAI, all the earth;
break out in joyful singing.
Sing to ADONAI to the music of the lyre;
lyre and voices making music together;
with horns and shofar cries,
trumpet the presence of the Sovereign, ADONAI.

Let the sea and all that is in it roar,
the earth and all who inhabit it thunder;
let rivers clap hands, while mountains sing in harmony,
► greeting ADONAI, who comes to judge the earth—
judging the world with justice and the nations with truth.

Hariu l'adonai kol ha-aretz, pitz-hu v'ran'nu v'zameiru.

Zamru l'adonai b'k'hinor, b'k'hinor v'kol zimrah.

Ba-hatzotz'rot v'kol shofar

hariu lifnei ha-melekh Adonai.

Yiram hayam u-m'lo-o, teiveil v'yosh'vei vah.

N'harot yimha-u khaf, yahad harim y'raneinu.

► *Lifnei Adonai ki va lishpot ha-aretz,*

yishpot teiveil b'tzedek v'amim b'meisharim.

Psalm 98

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הִרְיֵעוּ לַיהוָה כָּל־הָאָרֶץ,
פִּצְחוּ וְרַנְּנוּ וְזָמְרוּ.
זָמְרוּ לַיהוָה בְּכִנּוֹר,
בְּכִנּוֹר וְקוֹל זְמֶרָה,
בְּחִצְצֹרוֹת וְקוֹל שׁוֹפָר,
הִרְיֵעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה.
יִרְעֵם הַיָּם וּמִלֵּאן,
תִּבֵּל וַיִּשְׁבִּי בָהּ.
נְהָרוֹת יִמְחֲאוּ כָף,
יַחַד הַרִים יִרְנְנוּ.
◀ לִפְנֵי יְהוָה כִּי בָא לִשְׁפֹט הָאָרֶץ,
יִשְׁפֹט תִּבֵּל בְּצֶדֶק וְעַמִּים בְּמִישָׁרִים.

תהלים צח

CALL OUT TO ADONAI, ALL
THE EARTH לַיהוָה. The psalmist
continues to elaborate on
the theme (introduced in
Psalm 96) that not only we
but all of creation rejoices
and praises God. On Shab-
bat, our wonder at nature—
and our sensitivity to the
interconnectedness of all
creation—is deepened. By
the time we reach Psalm
92, the Song of the Day of
Shabbat (page 27), we may
sense that we are joining
a song that all of creation
sings each week.

LET RIVERS CLAP HANDS
וְנְהָרוֹת יִמְחֲאוּ כָף. The proph-
et Isaiah similarly promises:
“You shall leave [the Baby-

lonian exile] in joy and be led home secure; before you,
mount and hill shall shout aloud, and all the trees of the
field shall clap their hands” (55:12). Indeed, our poet may
have based the imagery here on Isaiah’s prophecy. Here,
though, God’s judgment is given universal meaning.

SONG OF SONGS 8:6–7 (opposite page, far left). In Psalm
98, the psalmist sings ecstatically of God’s presence. Here,
the lover in the Song of Songs sings with a full heart a
paean to love. In the allegorical interpretation of the
book, the love that is expressed is the people Israel’s love
of God. This love transcends all limits of the natural,
physical world. It cannot be obtained through posses-
sions nor in an acquisitive mindset, but it can be sensed
and nurtured. The experience of Shabbat can be the ex-
pression of such spiritual riches. And as Kabbalat Shabbat
progresses, we move from yearning to the full-throated
expressions of love.

The Hebrew refers to Sheol, which is the name of the
biblical netherworld that the dead occupy. The transla-
tion “hellfire” attempts to convey an equivalent contem-
porary image for a quite different biblical concept.

The Cherubim

When the people Israel would do the will of their creator, the cherubim would face one another; but when the people Israel would sin, they would turn away from each other.

—BABYLONIAN TALMUD

The Presence of Evil

So long as evil is present in the world, God is not whole.

—MIDRASH ON PSALMS

Justice

In a nomadic society the strict moral system rested ultimately on the principle of vengeance. When a murder was committed, the relatives of the dead man were enjoined and empowered to exact retribution from the killer and his kinsmen. The prophets transformed vengeance into justice and then proceeded to deepen its meaning to include mercy and lovingkindness. These, they taught, were the attributes of God and must govern the relations of men.

—ROBERT GORDIS

This invitation to enter Shabbat is taken from a contemporary Tel Aviv prayer community and looks to Shabbat as an island of redemption.

Blessed is your coming,
Shabbat, blessed is your coming—
Bring with you rest and peace fol-
lowing a tumultuous week filled
with so many demands.

Bring the space in which, with
others and alone, we can shape an
infinity of dreams.

Bring the hour of forgiveness, in
which to hear the pounding heart
of another human being.

Blessed is your coming,
Shabbat.

Blessed is your creator,
blessed is your light.

—BET TEFILAH YISRAELI,
SIDUR EREV SHABBAT

ה

ADONAI REIGNS: nations tremble;
the one enthroned amidst the cherubim
makes the world quake.

ADONAI is great in Zion, above all nations.
They shall acknowledge Your name, saying:
“Great, awe-inspiring, Holy One.”

A sovereign’s strength lies in the love of justice,
and You forged the paths of truth,
judging Jacob righteously and justly.

Exalt ADONAI, our God;
bow down before God, the Holy One.

continued

Adonai malakh yirg’zu amim,
yoshev k’ruvim tanut ha-aretz.
Adonai b’tziyon gadol,
v’ram hu al kol ha-amim.
Yodu shim-kha gadol v’nora kadosh hu.
V’oz melekh mishpat ahev,
atah konanta meisharim,
mishpat u-tzedakah b’ya-akov atah asita.
Rom’mu Adonai eloheinu,
v’hishtahavu lahadom raglav kadosh hu.

ה

יהוה מֶלֶךְ יִרְגְּזוּ עַמִּים,
יֹשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ.
יהוה בְּצִיּוֹן גָּדוֹל,
וְרָם הוּא עַל כָּל־הָעַמִּים.
יִדְּו שִׁמְךָ גָּדוֹל וְנוֹרָא קָדוֹשׁ הוּא.
וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב,
אַתָּה בּוֹנֵנֶת מִישָׁרִים,
מִשְׁפָּט וצְדָקָה בְּיַעֲקֹב אַתָּה עֹשִׂית.
רוֹמְמוּ יְהוה אֱלֹהֵינוּ,
וְהִשְׁתַּחֲווּ לַהֲדָם רַגְלָיו קָדוֹשׁ הוּא.

continued

PSALM 99. The first in this series of psalms, Psalm 95, began with a call to come on a pilgrimage; now, in Psalm 99, the pilgrims are asked to bow down as they arrive at God’s holy Temple. The psalm is divided into two parts. The first is directed to the nations and announces that the God whom Israel worships should be recognized as the universal God of justice and righteousness. The second deals more specifically with the people Israel, recalling their spiritual heroes and calling upon the people to observe God’s just laws. Each part concludes with a verse beginning “Exalt

Adonai, our God . . .” and ends with a declaration that God is holy.

ENTHRONED AMIDST THE CHERUBIM יֹשֵׁב כְּרוּבִים. The cherubim were the two sculpted winged figures facing each other, extending upward from the cover of the ark; they were the locus of God’s presence in the Temple.

THEY SHALL ACKNOWLEDGE YOUR NAME יִדְּו שִׁמְךָ. The prophetic messianic vision is a universal one in which all the nations will recognize Adonai as God, justice will be the rule, and peace will reign.

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בְּרוּךְ בּוֹאֵךְ שַׁבָּת,
בּוֹאֵךְ בְּרוּךְ.

Barukh bo-eikh shabbat,
bo-eikh barukh,

הַבִּיאִי נָא עִמָּךְ אֶת־הַמְּרִגּוּעַ,
אֶת־הַשְּׁלוֹה שְׁלֹאֲחֵר שְׁבוּעַ
רַב־פְּנִים שֶׁל הַמֶּלֶת עָמַל,
אֶת־הַחֵלֶל שֶׁבְּתוֹכוֹ אֶפְשָׁר לְרַקֵּם
אֵין סוֹף שֶׁל חִלּוּמוֹת,
בְּיַחֲד וּלְבַד, אֶת־שַׁעַת הַמְּחִילוֹת,
שָׁבָה נּוֹכֵחַ לְשִׁמְעַת אֶת־פְּעִימוֹת
לְבוֹ שֶׁל הַזּוֹלָת.
שַׁבָּת, בְּרוּךְ בּוֹאֵךְ,
בְּרוּךְ בּוֹרְאֵךְ, בְּרוּךְ בְּנֵךְ.

Shabbat, barukh bo-eikh,
barukh boreikh, barukh nereikh.

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
מצויץ מן ההרים.
ענה דודי ואמר לי
קומי לך רעיתי יפתי ולכי לך.
פי הנה הסתיו עבר
הגשם חלף הלך לו.
הנצנים נראו בארץ
עת הזמיר הגיע
וקול התור נשמע בארצנו.
התאנה חנטה פגיה
והגפנים 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 עדותי וחוק נתן למו.
יהוה אלהינו אתה עניתם,
אל נשא היית להם,
ונקם על עלילותם.
◀ רוממו יהוה אלהינו,
והשתחוו להר קדשו,
כי־קדוש 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 ושמואל בקראי 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 בעמוד ענן ידבר אליהם. An image bor-
rowed from the revelation at Sinai, where God spoke to Israel the words of the Deca-
logue 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 Is-
rael. 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 ונקם (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 sanctu-
ary 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 Shab-
bat, 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 בְּכֹחַ.
The voice of God opens the gates of courage [G'vurah].

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

קול יהוה שֶׁבַר אֲרָדִים.
The voice of God opens the gates of endurance and patience [Netzah].

קול יהוה חֲצֹב לְהַבֹּת אֵשׁ.

The voice of God opens the gates of splendid beauty [Hod].

קול יהוה יְחִיל מִדְּבָר.
The voice of God opens the gates of deepest connection [Y'sod].

קול יהוה יְחִיל אֵילֹת.
The voice of God opens the gates of presence [Malkhut].

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

1

A PSALM OF DAVID

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

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

The voice of ADONAI, with all its power;
the voice of ADONAI, with all its majesty;
the voice of ADONAI shatters the cedars.
ADONAI shatters the cedars of Lebanon—
making the trees dance like calves,
the mountains of Lebanon and Sirion like wild bulls.

The voice of ADONAI forms flames of fire;
the voice of ADONAI convulses the wilderness,
ADONAI convulses the wilderness of Kadesh.
The voice of ADONAI makes hinds calve
and strips forests bare, and in God's sanctuary
all acknowledge the glory of God.

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

Mizmor l'david:

havu l'adonai b'nei eilim, havu l'adonai kavod va-oz.
Havu l'adonai k'vod sh'mo, hishtahavu l'adonai b'hadrat kodesh.
Kol Adonai al ha-mayim, El ha-kavod hirim, Adonai al mayim rabim.
Kol Adonai ba-ko-ah, kol Adonai be-hadar.

Kol Adonai shover arazim, va-y'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

1

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

מִזְמוֹר לְדָוִד
הָבוּ לַיהוָה בְּנֵי אֱלִים,
הָבוּ לַיהוָה כְּבוֹד וְעֹז,
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,
הִשְׁתַּחֲוּוּ לַיהוָה בְּהִדָּרִת קֹדֶשׁ.
קוֹל יְהוָה עַל הַמַּיִם, אֶל הַכְּבוֹד הָרַעִים,
יְהוָה עַל מַיִם רַבִּים;
קוֹל יְהוָה בְּכֹחַ;
קוֹל יְהוָה בְּהִדָּר;
קוֹל יְהוָה שֶׁבַר אֲרָדִים,
וַיִּשְׁבֶּר יְהוָה אֶת-אֲרָצֵי הַלְבָּנוֹן,
וַיִּרְקִידֵם כְּמוֹ עֵגֶל,
לְבָנוֹן וְשִׁרְיֹן כְּמוֹ בֹרְדָאִמַּיִם;
קוֹל יְהוָה חֲצֹב לְהַבֹּת אֵשׁ;
קוֹל יְהוָה יְחִיל מִדְּבָר, יְחִיל יְהוָה מִדְּבַר קֹדֶשׁ;
קוֹל יְהוָה יְחִיל אֵילֹת, וַיַּחֲשֹׁף יַעְרֹת,
וַבְּהִיכָלוֹ כָּלוּ אֲמֵר כְּבוֹד.
יְהוָה לְמַבּוּל יִשָּׁב,
וַיִּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.
יְהוָה עֹז לְעַמּוֹ יִתֵּן,
יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

תהלים כט

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 בְּנֵי אֱלִים. 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 לְמַבּוּל. 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 בְּשָׁלוֹם. 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.

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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'lukhah,
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 לְקִרְאָת כָּלָה, פָּנֵי שַׁבָּת נִקְבְּלָה.

שְׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד

הַשְּׁמִיעֵנוּ אֶל הַמִּיחָד.

יְהוָה אֶחָד וּשְׁמוֹ אֶחָד,

לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְיֶינָהּ.

לְכָה דוּדִי לְקִרְאָת כָּלָה, פָּנֵי שַׁבָּת נִקְבְּלָה.

לְקִרְאָת שַׁבָּת לָכֵן וְנִלְכָּה

כִּי הִיא מְקוֹר הַבְּרָכָה.

מֵרֶאשׁ מִקֵּדֶם נְסוּכָה

סוּף מַעֲשֵׂה בְּמַחֲשָׁבָה תִּהְיֶינָהּ.

לְכָה דוּדִי לְקִרְאָת כָּלָה, פָּנֵי שַׁבָּת נִקְבְּלָה.

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה,

קוּמִי צְאִי מִתּוֹךְ הַהֶפְכָּה.

רַב לָךְ שִׁבְת בְּעֵמֶק הַבָּכָא,

וְהוּא יִחְמוֹל עָלֶיךָ הַמְּלָהּ.

לְכָה דוּדִי לְקִרְאָת כָּלָה, פָּנֵי 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" 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 לְכָה דוּדִי. 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 מֶלֶךְ. 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 tishto'lahi u-mah tehem.
Bakh yehesu aniyei ami,
v'nivn'tah ir al tilah.

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

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הַתְנַעֲרִי, מֵעָפָר קוּמִי,
לְבָשִׁי בְגָדֵי תִפְאַרְתְּךָ עָמִי,
עַל יַד בְּנֵי־יִשָּׁי בֵּית הַלַּחְמִי.
קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה.

לְכָה דוּדִי לְקִרְאָת כְּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.

הַתְעוֹרְרִי הַתְעוֹרְרִי
כִּי כָּא אֲוֶרֶךְ קוּמִי אֲוֶרֶךְ,
עוֹרִי עוֹרִי שִׁיר דְּבָרִי,
כְּבוֹד יְהוָה עֲלֶיךָ נִגְלָה.

לְכָה דוּדִי לְקִרְאָת כְּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.

לֹא תִבְשִׁי וְלֹא תִכְלָמִי,
מָה תִשְׁתוֹחֲחִי וּמָה תִהְיֶמִי.
בָּךְ יִחַסּוּ עֵינַי עָמִי,
וּנְבִנְתָּה עִיר עַל תִּלָּה.

לְכָה דוּדִי לְקִרְאָת כְּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.

continued

AWAKE! Rise up from the dust! 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 BETHLEHEM'S TRIBE בְּרִישֵׁי בֵּית הַלַּחְמִי. The Messiah is said to be a descendant of David the son of Jesse, a citizen of Bethlehem.

YOUR LAMP IS LIT. 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! Rouse yourself. 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.

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-shishah 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'sim'hah 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.

וְהָיוּ לְמַשְׁטָה שְׂאִיִּךְ
וְרָחֲקוּ כָּל־מְבַלְעֶיהָ.
יֵשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ
בְּמַשׁוֹשׁ חֲתָן עַל כַּלָּה.

לְכָה דוּדִי לְקִרְאָת כַּלָּה, פְּנֵי שַׁבָּת נִקְבְּלָה.

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

לְכָה דוּדִי לְקִרְאָת כַּלָּה, פְּנֵי שַׁבָּת נִקְבְּלָה.

We rise and turn toward the entrance.

בּוֹאִי בְּשָׁלוֹם עֹטֶרֶת בְּעֵלָה,
גַּם בְּשִׂמְחָה וּבִצְדָּקָה,
תּוֹךְ אֲמוּנֵי עַם סֻגְלָה,
בּוֹאִי כַלָּה, בּוֹאִי כַלָּה.

לְכָה דוּדִי לְקִרְאָת כַּלָּה, פְּנֵי שַׁבָּת נִקְבְּלָה.

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

SCION OF PERETZ'S LINE
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."

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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,” *vayidom 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.

נִיחָוּם אֲבֵלִים

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.

COMFORTING THE MOURNERS נִיחָוּם 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'hishamdam adei ad.

V'atah marom l'olam Adonai.

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מִזְמוֹר תְּהִלִּים

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת

טוֹב לְהוֹדוֹת לַיהוָה,

וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ,

לְהַגִּיד בַּבֹּקֶר חֲסִדְךָ,

וְאֵמוּנָתְךָ בַּלַּיְלוֹת.

עָלֵי עֶשׂוֹר וְעָלֵי נָבֶל,

עָלֵי הַגִּיטוֹן כְּכִנּוֹר.

כִּי שִׁמְחָתָנִי יְהוָה בְּפַעֲלֶךָ,

בְּמַעֲשֵׂי יָדֶיךָ אֲרָנוֹ.

מִה גָדְלוֹ מַעֲשֵׂיךָ יְהוָה,

מֵאֵד עֲמָקוֹ מַחֲשַׁבְתֶּיךָ.

אִישׁ בְּעֵר לֹא יָדַע,

וּבָסִיל לֹא יָבִין אֶת־זֹאת.

בְּכֹרֶחַ רְשָׁעִים כְּמוֹ עֵשֶׂב,

וַיִּצְיָצוּ כָל־פְּעָלֵי אָנוֹ,

לְהַשְׁמָדָם עַד־עַד,

וְאֵתָהּ מְרוֹם לְעֹלָם יְהוָה.

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 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 עָלֵי הַגִּיטוֹן וְעָלֵי נָבֶל, עָלֵי הַכִּנּוֹר. 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 אישׁ בְּעֵר. 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 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.

Psalm 92

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כִּי הִנֵּה אֵיבֶיךָ יְהוָה,
כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ,
יִתְפָּרְדוּ כָּל־פְּעָלֵי אָנֹן.
וְתָרֵם כְּרָאִים קַרְנִי,
בְּלֹתִי בְשֶׁמֶן רֵעֵנִי.
וְתִבֹּט עֵינֵי בְּשׂוֹרִי,
בְּקָמִים עָלַי מְרַעִים תִּשְׁמַעֲנָה אָזְנִי,
צַדִּיק בְּתִמְרָה יִפְרֹחַ,
כְּאַרְזֵ בְּלִבְנוֹן יִשְׁגֶּה,
שְׂתוּלִים בְּבֵית יְהוָה,
בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.
עוֹד יִנּוּבֹן בְּשִׁיבָה,
דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ,
לְהַגִּיד כִּי יָשָׁר יְהוָה,
צוּרִי, וְלֹא עוֹלָתָהּ בּוֹ.

תהלים צב

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

WILD BULL כְּרָאִים. 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 בְּלֹתִי בְשֶׁמֶן רֵעֵנִי. 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 בְּשׂוֹרִי. 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 כְּאַרְזֵ בְּלִבְנוֹן. 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 כל תמוט.
נכון כסאך מאז, מעולם אָתָה.
נשאו נהרות יהוה,
נשאו נהרות קולם,
ישאו נהרות דבִּיָּם.
◀ מקלות מים רבים,
אֲדִירִים מִשְׁבְּרֵי יָם,
אֲדִיר בְּמָרוֹם יְהוָה.
עֲדֹתֶיךָ נֶאֱמְנוּ מֵאֲדָם
לְבֵיתְךָ נֶאֱוָה קֹדֶשׁ יְהוָה,
לְאָרֶץ 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
אף תכון תבל. In biblical po-
etry, God's supremacy over
the elements of creation,
especially the primal waters
that preceded the forma-
tion of land, is an expres-
sion of God's ultimate rule.

עֲדֹתֶיךָ נֶאֱמְנוּ.
The reference is ambiguous.
It may refer to the works of
creation mentioned previ-
ously 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 testi-
mony," *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.

תפילה במקום קדיש
Prayer in Place of
Mourner's Kaddish
When a Minyan Is Not Present

Mourners and those observing
Yahrzeit recite aloud:

רבנו של עולם,
אלהי הרוחות לכל־בשר

Ribono shel olam,
elohei ha-ruhot l'khol basar —

Master of the world, God
of the spirit of all flesh, it is
revealed and known before
You that it is my fervent desire
to praise Your name, and to
remember and honor my
beloved:

father/mother/son/daughter/
husband/wife/partner/
brother/sister/_____

[the name and relation of the
person may be inserted]

by reciting the Mourner's
Kaddish in the company of a
minyan. May my presence here
today with my community
find favor in Your eyes, and be
accepted and received before
You as if I had prayed the Kad-
dish. May Your name, Adonai,
be elevated and sanctified
everywhere on earth and may
peace reign everywhere.

All who are present respond:

ברוך שם כבוד מלכותו
לעולם ועד.

Barukh shem k'vod malkhuto
l'olam va-ed.

Praised be the name of the one
whose glorious sovereignty is
forever and ever.

Together:

עשה שלום במרומי
הוא יעשה שלום עלינו
ועל כל־ישראל [ועל כל־
ישרי תבל], ואמרו אמן.

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

Mourner's Kaddish

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 abun-
dant 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.

Arvit begins on page 39a or 39b.

קדיש יתום

Mourners and those observing Yahrzeit:

יתגדל ויתקדש שמה רבא,
בעלמא די ברא, ברעיותה,
וימליך מלכותה בתיכון וביומיו
ובחיי דכל־בית ישראל,
בעגלא ובזמן קריב,
ואמרו אמן.

Congregation and mourners:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Mourners:

יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתגדר ויתעלה ויתהלל שמה דקדשא, בריך הוא,
לעלא מן כל־ [לעלא לעלא מכל־
[on Shabbat Shuvah we substitute: ברכתא ושירתא תשבחתא ונחמתא דאמירן בעלמא,
ואמרו אמן.

יהא שלמא רבא מן שמיא וחיים
עלינו ועל כל־ישראל,
ואמרו אמן.

עשה שלום במרומי הוא יעשה שלום
עלינו ועל כל־ישראל [ועל כל־ישרי תבל],
ואמרו אמן.

Arvit begins on page 39a or 39b.

KADDISH קדיש. Each sec-
tion of the service is con-
cluded by the recitation of
a Kaddish. Kabbalat Shab-
bat has come to an end and
so the community is called
upon to recite God's praise,
"May God's great name be
exalted...."

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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 בָּרְכוּ ("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:

בָּרְכוּ אֱתֵיְהוה הַמְבָרֵךְ.

Congregation, then the leader repeats:

† בָּרוּךְ יְהוה הַמְבָרֵךְ לְעוֹלָם וָעֶד.

We are seated.

בָּרוּךְ אַתָּה יְהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּדָרְךָ מַעְרִיב עֶרְבִים,
בְּחִכְמָה פּוֹתֵחַ שְׁעֵרִים,
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,
וּמַחְלִיף אֶת־הַיּוֹמִינִים,
וּמַסְדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרֻצּוֹ.
בוֹרֵא יוֹם וְלַיְלָה,
גּוֹלֵל אוֹר מִפְּנֵי הַשֶּׁשׁ, וְהַשֶּׁשׁ מִפְּנֵי אוֹר.
◀ וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְהוה צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם, תְּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יְהוה, הַמַּעְרִיב עֶרְבִים.

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 שְׁעֵרִים. 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 קריאת שמע וברכותיה. 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 בָּרְכוּ. 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

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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 בָּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

We are seated.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר כָּלָה מַעֲשָׂיו בַּיּוֹם הַשְּׁבִיעִי
וַיִּקְרָאָהוּ שַׁבַּת קֹדֶשׁ מְעֻרָּב וְעַד עָרֵב,
וּנְתַנּוּ מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.
בּוֹרֵא יוֹם וָלַיְלָה,
גּוֹלֵל אוֹר מִפְּנֵי הַחֹשֶׁךְ, וְהַחֹשֶׁךְ מִפְּנֵי אוֹר.
◀ וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְהוָה צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם, תִּמְדִּד יְמֶלְךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יְהוָה, הַמַּעֲרִיב עֲרֵבִים.

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.

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 Saadiah 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

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

Ki hem hayeinu 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 אֶהְבֶּתָּ,

תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים

אוֹתָנוּ לְמַדְתָּ.

עַל כֵּן יְהוָה אֱלֹהֵינוּ,

בְּשִׁכְבְּנוּ וּבְקוּמָנוּ

נִשְׂחַת בְּחֻקֶּיךָ,

וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ

לְעוֹלָם וָעֶד.

כִּי הֵם חַיֵּינוּ

וְאַרְךְ יָמֵינוּ,

וּבָהֶם נִהְגֶּה יוֹמָם וּלְיָלָה,

◀ וְאַהֲבַתְךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים.

בָּרוּךְ 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. 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 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'vav'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'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha
u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein
einekha. U-kh'tavtam al mezuzot beitekha u-visharekha.

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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.

ברוך שם כבוד מלכותו לעולם ועד.

Recited quietly:

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך
ובכל מאדך: והיו הדברים האלה אשר אנכי מצוך
היום על לבבך: ושונתם לבניך ודברת בם בשבתך
בביתך ובלכתך 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.

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.

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).

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.

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 מצוות (*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—

וְהָיָה אִם־שָׁמַעַתְּ אֶת־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לֵאמֹר אֶת־יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם וּבְכָל־מְטַר־אַרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנְךָ וְתִירְשֶׁךָ וְיִצְהָרְךָ וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבִהְמֹתֶיךָ וְאָכַלְתָּ וְשָׂבַעְתָּ: הַשְׁמֵרְךָ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהִאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתָּ אֶת־דְּבָרֵי אֱלֹהִים עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לְאַבְרָהָם לֵאמֹר לָהֶם כִּי־יִהְיֶה עִמִּי הָאָרֶץ:

דברים יא:יג-כא

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל־צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו:לו-מא

אמת

When there is a minyan, the leader adds:

◀ יהוה אלהיכם – אמת –

וְהָיָה אִם־שָׁמַעַתְּ אֶת־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לֵאמֹר אֶת־יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם וּבְכָל־מְטַר־אַרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנְךָ וְתִירְשֶׁךָ וְיִצְהָרְךָ וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבִהְמֹתֶיךָ וְאָכַלְתָּ וְשָׂבַעְתָּ: הַשְׁמֵרְךָ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהִאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתָּ אֶת־דְּבָרֵי אֱלֹהִים עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לְאַבְרָהָם לֵאמֹר לָהֶם כִּי־יִהְיֶה עִמִּי הָאָרֶץ:

IF YOU WILL HEAR אִם־שָׁמַעַתְּ. This description of reward and punishment has been a source of theological struggle for every Jewish generation, including those of the biblical era itself, and many Reform and some Reconstructionist congregations omit this paragraph. While our life experience often belies a belief in direct and immediate reward and punishment, in reciting this passage we may open ourselves to the suggestion that the consequences of our moral and immoral behavior resound in the world—though in ways that we may not grasp and that are beyond our comprehension. Jews, who have seen empires come and go, are witnesses to the inner decay wrought by corruption, injustice, and unbounded power.

ADONAI SAID TO MOSES וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר. 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 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.

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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.

וְאִמּוּנָה כָּל־זֹאת, וְקִים עֲלֵינוּ,
כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זֹולָתוֹ,
וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ.
הַפּוֹדֵנוּ מִיַּד מְלָכִים,
מִלִּבְנוֹ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעֲרִיצִים.
הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ,
וְהַמְשַׁלֵּם נִמּוּל לְכָל־אוֹיְבֵי נַפְשָׁנוּ,
הַעֲשֶׂה גְדוּלוֹת עַד אֵין חֶקֶר,
וְנִפְלְאוֹת עַד אֵין מִסְפָּר.
הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים,
וְלֹא נֶתַן לְמוֹט רִגְלָנוּ.
הַמְדִּירֵכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ,
וַיָּרֶם קִרְנָנוּ עַל כָּל־שׁוֹנְאֵינוּ.
הַעֲשֶׂה לָנוּ נְסִים וּנְקָמָה בְּפָרְעֹה,
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם.
[הַמְכָּה בְּעֶבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרַיִם, [some omit on Shabbat:
וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְהַרוֹת עוֹלָם.
הַמַּעֲבִיר בְּנָיו בֵּין גִּזְרֵי יָם סוּף,
אֶת־רֹדְפֵיהֶם וְאֶת־שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טָבַע.
וְרָאוּ בְּנֵיו גְּבוּרָתוֹ,
שָׁבְחוּ וְהוֹדוּ לִשְׁמוֹ,

We continue on page 44.

THIS IS OUR ENDURING AFFIRMATION וְאִמּוּנָה. 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 הַמְכָּה. 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.

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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 conceived 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 nah'ta
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

וְאִמּוּנָה בְּשִׁבְעֵי קִיּוּמָהּ
בְּזֶרֶת דְּבִרַת הַקְּשָׁבָנוּ וְשִׁמְעָנוּ,
זְכוֹר חֲמִדָּת טְהוֹרִים יִירָשׁוּהָ
בְּתוֹכָהּ הִיא לְרֹאשׁ אֲרֻפָּעָה.
מֵעַתָּה נִתְּנָה שְׁמִיחָ בָּהּ
לֵב יִשְׁוּרוֹן
עֲדָה פְּדִיתָ,
צִדְקָה קִנִּיתָ,
רוֹמְמָת שַׁבַּת תִּמְדִּיד
בֵּינָךְ וּבֵינֵינוּ אוֹת הִיא לְעוֹלָם
כִּי שֵׁשֶׁת יָמִים
עוֹלָמְךָ תִּקְרָתָ וּבְשִׁבְעֵי נִחַתָּ
לְמַעַן שְׁתַּנִּיחַ לְעַמְּךָ יִשְׂרָאֵל,
וְלִכְבוֹד 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. וְאִמּוּנָה בְּשִׁבְעֵי קִיּוּמָהּ. 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. יִשְׁוּרוֹן. 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 כָלֵם:

מִי כְמוֹכָה בָּאֱלֹם יְהוָה,

מִי כְמוֹכָה נֶאֱדָר בְּקֹדֶשׁ,

נוֹרָא תְהִלָּת, עֹשֶׂה פִלָּא.

מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקַע יָם לִפְנֵי מֹשֶׁה,

זֶה אֱלֹהֵינוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

◀ וְנֹאמַר: כִּי פָדָה יְהוָה אֶת־יַעֲקֹב,

וּגְאָלוֹ מִיַּד חֲזָק 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 כְמוֹכָה. Exodus 15:11.

ADONAI WILL REIGN יְהוָה יִמְלֹךְ. Exodus 15:18.

ADONAI HAS RESCUED יְהוָה פָּדָה. 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.

הַשְׂכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מִלְּפָנָיו לַחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,
וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ.
וְהִגֵּן בְּעֲדָנוּ,

Some omit on Shabbat:

וְהַסֵּר מֵעָלֵינוּ אוֹיֵב, דֶּבֶר, וְחֶרֶב, וְרָעַב, וְיָגוֹן,
וְהַסֵּר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,

וּבְצֵל כַּנְפֶיךָ תַּסְתִּירֵנוּ,
כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה,
כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה,
◀ וְשׁוֹמֵר צִאתָנוּ וּבּוֹאָנוּ, לַחַיִּים וְלְשָׁלוֹם,
מֵעַתָּה וְעַד עוֹלָם.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְהוָה, הַפּוֹרֵשׁ סִכַּת 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.

וְהַסֵּר 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 שָׂטָן. 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 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 HABAHR

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 שִׁשַּׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

On Festivals:

וַיְדַבֵּר מֹשֶׁה אֶת־מוֹעֲדֵי יְהוָה, אֶל בְּנֵי יִשְׂרָאֵל.

חֲצִי קָדִישׁ

Leader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעֻלְמָא דִּי בְּרָא, בְּרַעוּתֵהּ,
וְיִמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהָא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעָלְמָא מִן כָּל־ [לְעָלְמָא לְעָלְמָא מְכָל־
[on Shabbat Shuvah we substitute: בְּרִיךְ הוּא,]
בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחַמְתָּא דְּאִמְרִין בְּעֻלְמָא,
וְאָמְרוּ 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
וַיְדַבֵּר מֹשֶׁה
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.

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 יְיָ הוֹה,
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 הַכֹּל,
זוֹכֵר חֲסִדֵי אֲבוֹת, וּמֵבִיא
[וְאִמָּהוֹת], וּמֵבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

With Patriarchs:

† בְּרוּךְ אַתָּה יְיָ הוֹה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסִדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל,
זוֹכֵר חֲסִדֵי אֲבוֹת, וּמֵבִיא
גּוֹאֵל לְבָנֵי 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

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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.

† Barukh atah ADONAI,
Shield of Abraham.

With Patriarchs and Matriarchs:

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

† Barukh atah ADONAI,
Shield of Abraham and Guardian of Sarah.

Second B'rakhah: God's Saving Care

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

From Sh'mini Atzeret until Pesah:

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

[From Pesah until Sh'mini Atzeret, some add:
You cause the dew to fall,]

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

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 חַפְצֵי חַיִּים,
וְנִתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

With Patriarchs and Matriarchs:

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

With Patriarchs:

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

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

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

GUARDIAN OF SARAH פֹּקֵד 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 סוּמָךְ נוֹפְלִים. This paragraph, called G'vurat (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

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

מְכַלְכֵּל חַיִּים בַּחֲסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים,
סוּמָךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמַקְיֵם אַמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ,
מֶלֶךְ מַמְיִת וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵב הֶרְחָמִים, זֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
וְנִאֲמָן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מַחְיֶה 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 מַחְיֶה 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.

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,
וְקִדְּוִשִׁים בְּכָל־יּוֹם יִהְיֶה לְךָ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה קִדְּשַׁת אֶת־יּוֹם הַשַּׁבָּת לְשִׁמְךָ,
תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ,
וּבִרְכָתוֹ מִכָּל־הַיָּמִים,
וְקִדְּשָׁתוֹ מִכָּל־הַזְּמַנִּים,
וְכֵן כְּתוּב בְּתוֹרָתְךָ:

וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאם.
וַיְכַל אֱלֹהִים בְּיוֹם הַשַּׁבָּת מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בְּיוֹם הַשַּׁבָּת, מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת־יּוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ אֵת,
כִּי בּוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ,
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
רַצָּה בְּמִנוּחֵתֵנוּ,
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שְׂבַעֲנוּ מִטּוֹבֶךָ,
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,
וְטִהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת,
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצּוֹן
שַׁבַּת קִדְּשָׁה,
וְנִנּוּחוֹ כִּהְיֶה יִשְׂרָאֵל מְקַדְּשֵׁי שִׁמְךָ.
בְּרוּךְ אַתָּה יְהוָה, מְקַדְּשֵׁי הַשַּׁבָּת.

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

PURIFY OUR HEARTS לְבָנוּ וְטִהַר. 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'ei).

SANCTIFYING IT BEYOND OTHER TIMES וְקִדְּשָׁתוֹ מִכָּל־הַזְּמַנִּים. 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 וַיְכַל 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 שְׂבַעֲנוּ וְשִׂמְחָנוּ. 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

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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.

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.

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 diffi-
culties and am troubled.
May no physical ailment
or spiritual despair cause
me to forget the bless-
ings You have granted
me in life. May Your love
and Your compassion
ever be before me.

—based on a prayer of
NAHMAN OF BRATZLAV

רָצָה, יהוה אֱלֹהֵינוּ, בְּעֶמְקְ יִשְׂרָאֵל וּבִתְפִלָּתָם,
וְהָשִׁב אֶת־הַעֲבוּדָה לְדָבִיר בֵּיתְךָ,
וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן,
וְתִהְיֶה לְרָצוֹן תַּמִּיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה,
וְיִרְצֶה וְיִשְׁמַע, וְיַפְקֵד וְיִזְכֹּר וְיִכְרֹג וְיַפְקֹדֵנוּ, וְיִזְכְּרוֹן
אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], וְיִזְכְּרוֹן מְשִׁיחַ בֶּן־דָּוִד עֲבָדְךָ, וְיִזְכְּרוֹן
יְרוּשָׁלַיִם עִיר קְדֻשָּׁה, וְיִזְכְּרוֹן כָּל־עֶמְקְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפָלִיטָה, לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot: חַג הַסֻּכּוֹת *On Pesah:* חַג הַמַּצּוֹת *On Rosh Hodesh:* רֵאשִׁית הַחֹדֶשׁ

הַזֶּה. וְכִרְגֵנוּ, יהוה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְכִרְכָּה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹכֵךְ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יהוה, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

† מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יהוה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ] לְעוֹלָם וָעֶד.
צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר הַנְּהַלְתֶּךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נְסִיךְ שְׂבָכ־לַיּוֹם עִמָּנוּ,
וְעַל נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכ־לַעֲת,
עָרֵב וְבָקָר וְצִהָרִים.
הַטוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסְדֶיךָ,
מֵעוֹלָם קָוִינוּ לָךְ.

On Hanukkah we add Al Hanissim on page 430.

RESTORE WORSHIP TO YOUR
SANCTUARY אֶת־הַעֲבוּדָה לְדָבִיר בֵּיתְךָ
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
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן In the
Land of Israel in the 1st
millennium, this bless-
ing ended with the words
שְׂאוֹתָךְ לְבִירָאָה נִעֲבַד
"You alone shall we wor-
ship in awe."

FOR YOUR MIRACLES וְעַל
נִסֶּיךָ 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'einekh 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.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מְלִכְנוּ תָמִיד לְעוֹלָם וָעֶד.

On Shabbat Shuvah we add:

וְכָתוּב לַחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיְהִלְלוּ אֶת־שְׁמֶךָ בְּאֵמֶת,

הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.

† בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֹךְ נֶאֱחָה לַהֲדוּת.

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

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

בְּסֻפֵּר חַיִּים, בְּרָכָה, וְשְׁלוֹם, וּפְרָגְסָה טוֹבָה,

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל,

לַחַיִּים טוֹבִים וְשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

MAY YOUR NAME BE
PRAISED AND EXALTED
וְיִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ. 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
הַמְּבָרֵךְ יִשְׂרָאֵל בְּשְׁלוֹם. 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:

א

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.

ב

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:

א

אֱלֹהֵי, נִצּוֹר לְשׁוֹנִי מִרַע, וּשְׁפָתִי מִדִּבֵּר מִרְמָה, וְלִמְקַלְלִי
נִפְשֵׁי תִדָּם, וְנִפְשֵׁי בִעָפָר לִבֵּל תִּהְיֶה. פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה,
מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ,
עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתָּךְ, עֲשֵׂה לִמְעַן
תּוֹרָתְךָ. לִמְעַן יִחְלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

יְהִי לְרָצוֹן אֲמָרִי פִּי וְהִגִּיוֹן 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 בְּמִרְוֹמָי, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֶל], וְאָמְרוּ אָמֵן.

MY GOD אֱלֹהֵי. 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 מִיְּמִינְךָ. 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).

וּבְנִי לְשִׁמְחָה וְחֵירוֹת שֶׁל שַׁבָּת, לְטַעַם טַעַם עֹנֵג שַׁבָּת
בְּאַמְתָּ. וּבְנִי שְׂלֵא יַעֲלֶה עַל לִבִּי עֲצָבוֹת בְּיוֹם שַׁבָּת
קִדְשׁ. שִׁמַּח נִפְשׁ מִשְׁרָתְךָ, כִּי אֵלֶיךָ אֲדִנִּי נִפְשִׁי אֲשָׂא.
עֲזָרְנִי לְהִרְבוֹת בְּתַעֲנוּגֵי שַׁבָּת, וְלַהֲמִשִּׁיךְ הַשְׁמַחָה שֶׁל
שַׁבָּת לְשִׁשֶּׁת יְמֵי הַחֹל. תּוֹדִיעֵנִי אַרְחַ חַיִּים, שְׁבַע
שְׂמֻחוֹת אֶת־פְּנִיךָ, נְעִימוֹת בְּיְמִינְךָ נִצַּח.

יְהִי לְרָצוֹן אֲמָרִי פִּי וְהִגִּיוֹן 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 בְּמִרְוֹמָי, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֶל], וְאָמְרוּ אָמֵן.

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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.... Hisda 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:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם.
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ,
כִּי בּו שְׁבַת מְכַל-מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

The following passages are recited only with a minyan.

With Patriarchs and Matriarchs:

בְּרוּךְ אַתָּה יְיָהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שְׂרָה, אֱלֹהֵי רַבְקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, קוֹנֵה שָׁמַיִם
וָאָרֶץ.

With Patriarchs:

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

מִגֵּן אֲבוֹת בְּדָבָרוֹ, מַחִיָּה מֵתִים בְּמֵאֲמָרוֹ,

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

*שָׂאִין בְּמֹהוֹ, הַמְּנִיחַ לַעֲמֹ בַּיּוֹם שְׁבַת קָדְשׁוֹ,
כִּי בָם רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בִּירְאָה וּפְחָד,
וְנוֹדָה לְשִׁמּוֹ בְּכָל-יוֹם תָּמִיד. מַעֲוֵן הַבְּרִכּוֹת,
אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשְּׁבַת וּמְבָרֵךְ
שְׁבִיעִי, וּמְנִיחַ בְּקִדְשָׁהּ לַעֲם מְדֻשָּׁנִי עָנֵךְ,
זִכְרֵ לְמַעֲשֵׂה בְּרָאשִׁית.]*

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 *b'rakha*, which we chant or sing aloud after the conclusion of the silent Amidah.

THE HEAVENS AND THE EARTH וַיְכַלּוּ 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.

Siddur Lev Shalem for Shabbat and Festivals
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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 helkein u 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 almaya.

Leader:

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

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 [וְאֲמֹתֵינוּ], רְצֵה בְּמִנוּחָתָנוּ.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ. וְתֵן חֵלְקֵנוּ כְּתוּרָתְךָ.
שְׂבַעְנוּ מִטוֹבְךָ, וְשִׁמְחֵנוּ בִּישׁוּעָתְךָ.
וְטָהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת.
וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְּשָׁךְ.
וְיִגְדְּלוּ בְּךָ יִשְׂרָאֵל מְקִדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְהוָה, מְקִדֵּשׁ הַשְּׁבֶת.

קדיש שלם

Leader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֶךָ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ.
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל־בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֶךָ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֶךָ דְּקִדְּשָׁא, בְּרִיךְ הוּא,
לְעָלְמָא מִן כָּל־ [לְעָלְמָא לְעָלְמָא מְכָל־] [on *Shabbat Shuvah* we substitute:
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחְמָתָא דְּאָמְרִין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבַּל צְלוּתָהּ וּבְרַעוּתָהּ דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בְּשַׁמְיָא, וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרְוֵמֵי הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יִשְׂרָאֵל תְּבַל], וְאָמְרוּ 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.

קדיש שלם 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 כְּלִי־וֹשְׁבֵי תְּבַל. 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
אשיות
זה יום מנוחי זה דודי
ירעי.

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'vii
shalom l'kha shalom yom
ha-sh'vii
mah na-amah li eit bein
ha-sh'mashot
lirot p'nei shabbat panim
hadashot
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 melek 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 melek 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 קדש באהבה וברצון הנחילנו

זכרון למעשה בראשית,

כי הוא יום תחלה למקראי קדש,

זכר ליציאת מצרים,

כי בנו בחרת ואותנו קדשת מפל'העמים,

ושבת קדש באהבה וברצון הנחילתנו.

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. תחלה 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.

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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 helkeinu kahem,
v'goraleinu k'khol 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.

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 ככל-המונים.
† 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 מלכנו אפס זולתו,
כפיתוב בתורתו:
יודעת היום והשבת אל לבבך, כי יהוה הוא האלהים
בשמים ממעל, ועל הארץ מתחת, אין עוד.

NOR FORMED US AS ALL
EARTHLY FAMILIES
שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאָדָמָה.
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 הַיּוֹם יוֹדַעַת הַיּוֹם. Deuteronomy
4:39. from Moses' speech enunciating the
meaning of God's revelation at Sinai.

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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.

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עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ,
לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
וְהָאֱלִילִים כָּרוֹת וּפְרִתוֹן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי,
וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אֶרֶץ.
יִפְּירוּ וַיִּדְעוּ כָּל־יוֹשְׁבֵי תְּבֵל,
כִּי לָךְ תִּכְרַע כָּל־בָּרָה,
תִּשָּׁבַע כָּל־לֶשׁוֹן.
לִפְנֵיךָ יְהוָה אֱלֹהֵינוּ יִכָּרְעוּ וַיִּפְּלוּ,
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶנּוּ,
וְיִקְבְּלוּ כָלֶם אֶת־עַל מַלְכוּתְךָ.
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
וּלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.
◀ בְּכַתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
וְנִאֶמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה 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 Israel to be "a light unto the nations." In this vein, the phrase *I'takken olam* was understood to mean "to repair the world," to be partners 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 FOREVER AND EVER
יְהוָה יִמְלֹךְ עַד וָעֶד. From the Song at the Sea, Exodus 15:18.

ON THAT DAY ADONAI
SHALL BE ONE
בַּיּוֹם הַהוּא אֶחָד יִהְיֶה 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 oneness 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 almaya.

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 teveil], 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:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעֻלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמְנ קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעָלָא מִן כָּל- [לְעָלָא לְעָלָא מְכָל- [on Shabbat Shuvah we substitute:
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְּאָמִירָן בְּעֻלְמָא,
וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרְוֵמֵינוּ הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יֹשְׁבֵי תֵבֵל],
וְאָמְרוּ אָמֵן.

KADDISH קדיש. 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.

Siddur Lev Shalem for Shabbat and Festivals
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*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'kadmato.
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.

Siddur Lev Shalem for Shabbat and Festivals
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ג

יגדל

יגדל אֱלֹהִים חַי וְיִשְׁתַּבַּח,
נִמְצָא וְאֵין עֵת אֶל מְצִיאֹתוֹ.
אֶחָד וְאֵין יְחִיד בְּיְחֻדּוֹ,
נֶעֱלָם, וְגַם אֵין סוֹף לְאַחֲדוֹתָו.

אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף,
לֹא נַעֲרֹף אֵלָיו קִדְשָׁתוֹ.
קִדְמוֹן לְכָל-דָּבָר אֲשֶׁר נִבְרָא,
רִאשׁוֹן וְאֵין רִאשִׁית לְרִאשִׁיתוֹ.

הֵנוּ אֲדוֹן עוֹלָם וְכָל-נִוְצָר
יִוְרֶה גְדֻלָּתוֹ וּמַלְכוּתוֹ.
שִׁפְעַת נְבוֹאָתוֹ נִתְּנָה
אֶל אַנְשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ.

לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד
נִבְיָא וּמַבִּיט אֶת-תְּמוּנָתוֹ.
תּוֹרַת אֱמֶת נִתְּנָה לְעַמּוֹ אֵל,
עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.

לֹא יַחֲלִיף הָאֵל וְלֹא יִמֵּר דָּתוֹ
לְעוֹלָמִים לְדוֹלָתוֹ.
צוּפֶה וְיֹדֵעַ סִתְרֵינוּ,
מַבִּיט לְסוֹף דָּבָר בְּקִדְמָתוֹ.

גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ,
נוֹתֵן לְרָשָׁע רָע בְּרִשְׁעָתוֹ.
יִשְׁלַח לְקֶץ יָמֵין מְשִׁיחֵנוּ,
לְפָדוֹת מַחְפֵּי קֶץ יִשְׁוּעָתוֹ.

מֵתִים יַחֲיֶה אֵל בְּרוֹב חֶסְדּוֹ,
בְּרוֹף עַדִּי עַד שֵׁם תְּהִלָּתוֹ.

יגדל. 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)

In a sukkah we add:

ברוך אתה יהוה אלהינו מלך העולם,
אשר קדשנו במצותיו וצונו לישב בסוכה.

Barukh atah ADONAI, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to dwell in the sukkah.

*Barukh atah Adonai eloheinu melek ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu leisheiv ba-sukkah.*

נטילת ידים Hand Washing

It is customary to pour water over each hand two or three times. Many people maintain silence between this b'rakhah and Hamotzi (which follows), highlighting the interconnection between this act of cleansing and the meal. Some have the custom of raising up the hands after washing them, and reciting the following line in addition to the b'rakhah:

שאו ידכם קדש וברכו את־יהוה.

Lift your hands toward the holy, and bless ADONAI.

Se'u y'deikhem kodesh u-var'khu et Adonai.

Psaln 134:2

ברוך אתה יהוה אלהינו מלך העולם,
אשר קדשנו במצותיו, וצונו על נטילת ידים.

Barukh atah ADONAI, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to wash our hands.

*Barukh atah Adonai, eloheinu melek ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.*

המוציא Hamotzi: Breaking Bread

It is customary to recite a b'rakhah over two whole loaves on Shabbat, commemorating the double portion of manna that fell on Fridays in the wilderness.

ברוך אתה יהוה אלהינו מלך העולם,
המוציא לחם מן הארץ.

Barukh atah ADONAI, our God, sovereign of time and space, who brings forth bread from the earth.

*Barukh atah Adonai, eloheinu melek ha-olam,
ha-motzi lehem min ha-aretz.*

Kiddush for the Festival Midday Meal קידושא רבא ליום טוב

On Shabbat, we add the following two paragraphs:

ושמרו בני ישראל את־השבת,
לעשות את־השבת לדורתם ברית עולם.
ביני ובין בני ישראל אות היא לעולם,
כי ששית ימים עשה יהוה את־השמים ואת־הארץ,
וביום השביעי שבת וינפש.

The people Israel shall observe Shabbat, to maintain 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 va-yinafash.*

Exodus 31:16-17

על כן ברך יהוה את־יום השבת ויקדשהו.

Therefore ADONAI blessed the seventh day and made it holy.

Al ken berakh Adonai et yom ha-shabbat va-y'kadsheihu.

Exodus 20:11

On weekdays, we begin here:

וידיבר משה את־מעדי יהוה אל בני ישראל.

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

Va-y'dabeir moshe et mo-adei Adonai el b'nei yisrael.

Leviticus 23:44

On Rosh Hashanah, substitute the following:

תקעו בחדש שופר, בכסה ליום חגנו.
כי חק לישראל הוא, משפט לאלהי יעקב.

Sound the shofar on our feast day, on the new moon, when it is hidden.

For it is Israel's law, a decree of the God of Jacob.

Tiku va-hodesh shofar, ba-keseh l'yom hageinu.

Ki hok l'yisrael hu, mishpat leilohei ya-akov.

Psaln 81:4-5

סברי חברי חבורתי:

ברוך אתה יהוה אלהינו מלך העולם, בורא פרי הגפן.

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 melek ha-olam, borei pri ha-gafen.