## Shabbat and Festival Evening Service

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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, splendid 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 luminous 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 compassion for me as in days of old.

Y’did nefesh, ev ha-rahaman, m’shokh avdakh el r’zonakh, yarutz avdakh k’mo ayah, yishlahaveh mul hadarakh, ki ye’erav lo y’didutakh, mi-nofet zuf v’kol ta-am.

Hadur, na-eh, ziv ha-olam, nafshi holat ahavatkh, ana, El na, r’fa na lah, b’harot lah no-am zivakh, az tit-hahek v’titrapevi, v’haitat lakh shifhat olam.

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

Higaleih na, u-fros haviv alai, et sukkat sh’lomakh, ta-ir eretz mi-k’vodakh, nagilah v’nism’hah bakh, maher ahuv, ki va mo-ed, v’hoinei kimei olam.

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.

LIGHT OF THE WORLD
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.

Compassionate Father
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.

LETTER STAFFS
of Shabbat

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.
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 Baruh Ḥalfi

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

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

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

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.

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From the Song of Songs  

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.
Sing to Adonai a New Song

The Hasidic master Elimelekh of Lyzhensk 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.

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

13 drinking the darkness.

Tilt your neck and let dwindling.

like a released balloon for letting time go.

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

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

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 שיר חדש

The prophet Isaiah expresses a similar thought: “Sing to Adonai a new song, God’s praise from the ends of the earth—from those who go down to the sea and from all that is in the sea, the coastlands and their inhabitants. Let the desert and its towns cry aloud, the villages where Kedar dwells; let Selâ’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 41:10–12). The psalmist may have reworked the prophetic message to create this poem.

GODS . . . MAN-MADE IDOLS אלהים . . . אילים. The Hebrew word elîm 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 יד וה_RG. 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 continue the glorification of God alone.

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

Sing to Adonai

Shiru ladonai shir hadash,

Shiru ladonai kol ha-aretz,

Shiru ladonai mishp’hot amim,

Shiru ladonai kol ha-aretz.

Shiru ladonai b’khol ha-amim niflotav.

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,

more revered than other gods.

For Adonai fashioned the very heavens.

Grandeur and glory

strength and joy where God is found.

speak of God’s wonders among all peoples.

day after day, tell of God’s deliverance.

sing to Adonai a new song;

honor and strength.

honor due God’s name,

peoples of the world,

the crowded rooms.

the new song that will be

universal ethical vision is

establishment of justice

sing—a song that the poet

exuberantly expresses.

The psalmist may have reworked the prophetic message to create this poem.

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Psalm 96

From the Song of Songs

This holy place is renown 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.

Psalm 96

From the Song of Songs

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
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)

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 gladden 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

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.
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.

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 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

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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

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.

Shiru ladonai shir h|.|adash, 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.

continued

Shabbat · Kabbalat Shabbat

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.

Shiru ladonai shir h|.|adash, 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.

continued

Menaḥem 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.
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.

Let rivers clap hands 
and mountains sing in harmony, 
▶ greeting Adonai, who comes to judge the earth— 
judging the world with justice and the nations with truth.

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.

SONG OF SONGS 8:6–7

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

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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—Bringing with you rest and peace following 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.

—BEIT TEFILAH YISRAELI, Siddur Erev Shabbat
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.

The voice of my beloved! Behold he comes, leaping over mountains, bounding over hills. My beloved is like a gazelle bounding over hills, leaping over mountains. The voice of my beloved! Behold he comes, singing through the windows, gazing through the doors.

And Samuel among those who called upon the divine name. 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. An image borrowed from the revelation at Sinai, where God spoke to Israel the words of the Decalogue from amidst the cloud that descended on the mountain (Exodus 19:18).

Even as you punished them for their transgressions, God's administration of justice knows no favorites. When Moses and Aaron sinned, they were punished—Moses and Aaron died in the wilderness and did not enter the Land of Israel. Nevertheless, they and all the faithful are held close by God even as their sins may be punished, as justice demands. In an alternative understanding, the verb could be revocalized as נקם (v’nokem), 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. Literally, this refers to Zion, the Temple Mount, which is here identified with the sanctuary in the desert and the temporary sanctuary at the time of the judges. In the context of its placement here as part of the Friday night liturgy, the psalm suggests that our congregating together each Shabbat is a kind of sanctuary in time, when we too might experience a revelatory moment.

Song of Songs 2:8–13. The time for the lovers to be together is now near, they are temporarily, to go out to lie down in the field together. The lover calls for his beloved to join him with the phrase כיי לָךְ (v’kiy l’kha), “come away”—a phrase that resonates liturgically with the words of the chorus we are about to sing to greet Shabbat at the Kaddish. In the phrase כיי לָךְ, we may hear an echo of God’s call to Abraham, שֵׁם הַדּוֹדִי הִנֵּה זֶה בָּא (Genesis 12:8)—this time, formulated in the feminine. Similarly, the word “voice” (קְול) anticipates the seven-fold repetition of the same word in Psalm 29, which follows.
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, making the trees dance like calves, the mountains of Lebanon and Sirion like wild bulls.

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.

The voice of God opens the gates of compassion and feelings to the voices we may hear, in accord with the emmanations of the Divine:

The voice of God opens the gates of courage [G’murah].

The voice of God opens the gates of endurance and patience [Netszah].

The voice of God opens the gates of deep connection [Y’shur].

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

The voice of God opens the gates of deepest connection [Y’shad].

The voice of God opens the gates of presence [Malakhar].

—YAAKOV KOPPEL

LIPSZICH OF MEZIRICH

(adapted by Aubrey Glazer)

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A MEDITATION: ANA, B’KHOʾAH

If You would, may Your mighty right hand undo the knot that ties us up.

Accept the prayers of Your people;
You who are revered, raise us up, cleanse us.

Almighty, if You would, guard as the apple of Your eye those who seek Your unity.

Bless them, cleanse them, have compassion on them, always act justly toward them.

Mighty, Holy One, in Your abundant goodness, guide Your people.

 Alone exalted, turn to Your people who invoke Your holiness.

Listen to our pleas, hear our cries, knowing the hidden depths within us.

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

Ana, B’khoʾah is a prayer especially beloved by Jewish mystics. They believed its primary meaning to lie in the hints hidden within its structure, rather than in the literal sense of the words themselves. The prayer consists of seven lines of six words each. Although it makes no explicit mention of God’s name, the mystics suggest that the acrostic formed by the first letters of its 42 words hint at an unpronounceable 42-letter name of God. For this reason, the prayer is followed by the silent recitation of barukh shem k’vod malkhuto l’olam va-ed (“Praised be the name . . .”), which in the ancient Temple service served as the congregational response to the articulation of God’s name by the High Priest. (Today, it is likewise recited silently after the first verse of the Sh’ma.)

In addition, Jewish mystics believed that the initial letters of the words of each sentence form a significant acrostic. For example, the second line is an acrostic for k’ra satan (“tear out the evil impulse”).

The mystics ascribed the authorship of Ana B’khoʾah to Nehunia ben Hakanan (2nd century, the Land of Israel). The prayer has no fixed place in the formal liturgy; some recite it each morning; some as part of the counting of the omer. Its seven sentences, each mentioning a different aspect of God, recommended it as a Friday evening prayer that celebrates God’s sovereignty on the seventh day of creation.

UNDO THE KNOT

The “knot” may refer to the exile, in both its physical and spiritual sense. As we enter Shabbat, we pray that all that has kept us physically and spiritually constrained give way; instead, we hope to begin experiencing the gentle expansiveness of Shabbat. This plea reflects the mystical view that the forces of judgment, constriction, and negativity (the sitra ahran) should not have power or authority on Shabbat.

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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, renown 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 . . .

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

Shamor v’zikhor b’dibur ehad, hisham-anu El ha-m’yuhad.
Adonai ehad u-shmo ehad, l’shem u-l’tiferet v’l’tihalah.

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

Lekhah dodi likrat kalah, ki hi m’kor ha-b’راك.
MeiSho mi-kedem n’zuikhah.
Sof ma∙aseh b’mahashava t’hilah.

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

Mikdash melekh ir m’lukhah,
kumi tzei mitokh ha-hafeikhah.
Rav lakh shevet b’emek ha-bakha,
v’hu yahamol alayikhem l’hemlah.

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

Shadr: 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, “Recall 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 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,” which was the start of the Friday evening service in many rites, before the introduction of Kabbalat Shabbat.

COME, MY BELOVED 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.” 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 presents two elements of the Sabbath: love and holy observance. 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 !

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 19a).

SHRINE OF OUR SOVEREIGN

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.
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.
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.

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;
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The poorest of your people, trust in this:
the city will be rebuilt as in ancient days.
Come, My Beloved

“Shabbat · Kabbalat Shabbat”

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 . . .

V’hayu lim∙shisah shosayikh, v’rahaku kol m’valayikh.
Yasis alayikh elohayikh, kimosos 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 parzi, v’hismi‘hat v’nigilah.

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

Boi v’shalom ateret balah, gam b’simah b’v’tzoholah,
tokh emunei am s’gulah, boi khalah, boi khalah.

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

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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 minyan, 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,” neyidom 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:

May the Divine comfort you, along with all the other mourners of Zion and Jerusalem. Hamakom y’nahem et-khem b’tokh she’ar aveilei tziyon virushalayim.

May you find comfort from heaven. Min ha-shamayim t’nuhamu.

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

May the One Who Dwells in This House Comfort You.

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 observing shivah do not 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 kneaded the form; in the ninth, God blew breath into him; in the tenth, God sinned; in the eleventh, he was brought to judgment; in the twelfth, he was driven out and condemned to death. Shabbat arrived and saved from destruction and every evildoer blossoms, but You, AD donai, are exalted for all time.

The arrogant do not understand, the fool does not comprehend this: the wicked flourish like grass and every evildoer blossoms, but You, AD donai, are exalted for all time.

How wonderful are Your works, AD donai, how subtle Your designs!

It is good to thank You, AD donai, every day by Shabbat's plea. 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 kneaded the form; in the ninth, God blew breath into him; in the tenth, God sinned; in the eleventh, he was brought to judgment; in the twelfth, he was driven out and condemned to death. Shabbat arrived and saved from destruction and every evildoer blossoms, but You, AD donai, are exalted for all time.

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The arrogant do not understand, the fool does not comprehend this: the wicked flourish like grass and every evildoer blossoms, but You, AD donai, are exalted for all time.
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,
annointed 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 hinei oyvekha Adonai,
ki hinei oyvekha yoveidu,
yiptardu kol po-alei aven.
Va-tarem kireim karni,
balot'i b'shemen ra'anan.
Va-tabeit eini b'bhurai,
bakamim alai m'reim tishmanah oznai.
▶ Tzadik katamar yifrah,
k'erez balvanon yisgeh.
Sh'tulim b'veit Adonai,
baloti b'shemen ra'anan.
Va-tarem kireim karni,
yitpardu kol po'alei aven.
ki hinei oyvekha Adonai,
ki hinei oyvekha yoveidu,
yiptardu kol po-alei aven.
Va-tarem kireim karni,
balot'i b'shemen ra'anan.
Va-tabeit eini b'bhurai,
bakamim alai m'reim tishmanah oznai.

Psalm 92

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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

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.

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 rise up their roar, the rivers rise up their waves.

Before 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 teivel ba∙timot. Nakhol kisakha mei∙az, mei∙olam atah. Nasu n’harot Adonai, nasu n’harot kolum, yisu n’harot dokh∙yam.

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

Your testimonies endure, Adonai, for all time.

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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: Ear] 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’meh raba, b’alma di v’ra, kiruteih, v’yanlikh malkuteih b’hayekhun u-v’yomeikhon u-v’hayei d’khol beit yisrael, ba-agala u-vizman kariv, v’imru amen.

Congregation and mourners:
Y‘hei sh’meh raba m’varakh l’am lalmei almaya.

Mourners:
Yitbarakh v’yishtabah v’yitpa-ar v’yitromam v’yitnasei v’yit-hadar v’yitaleh v’yit-halal sh’meh 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’nehomatata 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 teiveil], v’imru amen.

Arvit begins on page 39a or 39b.
Shabbat Study Texts

Since ancient times, study—especially of the laws relating to the preparation for Shabbat—has served as preparation for the Friday evening service, Arvit. One may study Torah in a variety of modes: as a guide for Jewish practice, as a source for opening our minds to wise teachings and our hearts to loving relationships, as spiritual inspiration, or as a meditative experience. We have included here a selection of texts appropriate to each of these modes, distinctly labeled with a letter of the Hebrew alphabet. The first includes texts taken from canonical Jewish codes: the Mishnah, Jacob ben Asher’s Arba∙ah Turim; and Jacob ben Asher’s Mishneh Torah, and the third is a contemplative introduction to Shabbat liturgy found in the Zohar, the canonical book of Jewish mysticism. They are designated as follows:

X Some Laws for Entering Shabbat

Before beginning Arvit, one may choose to study a paragraph or a section of teachings regarding Shabbat:

With what materials may one kindle the Shabbat lights, and which materials are impermissible?

First to mention that the shofar was sounded at the beginning of the afternoon. He based this on the Mishnah, which recommends that one not start new projects on Friday afternoon (Mishnah Shabbat, chapter 1).

In ancient Israel the shofar was blown six times before Shabbat; it was blown from a high place so that all could hear it.

The First Blast

With the sound of the first blast, those who were in the distant fields stopped work, since those who were closest to town did not enter until those who were distant joined them, that all might enter together; at this time, the stores were still open; and their shutters were untouched. Once the second blast was trumpeted, the stores would be locked and shuttered, though hot dishes would still be cooking in the oven. When the third blast was sounded, the hot dishes that needed to be removed were taken off the stove and those that would be left in the oven for Shabbat were enclosed; lamps were lit. A slight amount of time was allowed to pass, enough for a small fish to fry or a flatbread to bake—and then a t’kiah, t’ruah, t’kiah (a long note, a series of staccato notes, and a final long note) were sounded and all work stopped.

Maimonides of blessed memory writes that the first blast was sounded at the beginning of the afternoon and the third as the sun set.

Mishnah Shabbat 2:1

Before beginning Arvit, one may choose to study a paragraph or a section of teachings regarding Shabbat:

Some Laws for Entering Shabbat

With what materials may one kindle the Shabbat lights, and which materials are impermissible?

One should not use a wick made of the moss growing on cedars, uncarded flax, or raw silk, nor a wick made of woody fibers or wilderness grass, or water weeds; one should not use pitch, liquid wax, castor oil, or consecrated oil that has become defiled and has therefore been set apart to be burned, nor the fat from the tails of sheep, nor tallow. Nahum the Mede declares, however, that the lamp may be used, whether boiled or not boiled.

Some Laws Concerning the Shabbat Evening Service

Before beginning Arvit, one may choose to study a paragraph or a section of teachings regarding Shabbat:

Welcome Shabbat with joy and reverence. The texts from other halakhic sources that follow similarly focus on preparing for Shabbat.

Sounding the Shofar.

This elegant literary portrayal of the onset of Shabbat in ancient Israel is taken from Jacob ben Asher’s Arba∙ah Turim (literally “the Four Columns,” and sometimes simply called “the Tur”). Dating to early 14th-century Spain, the Tur is one of the three great halakhic compendiums of the Middle Ages. This description of how the ancients signaled the onset of Shabbat is based on a passage found in the Babylonian Talmud (Shabbat 10b), dealing with the laws of lighting the lamps for Shabbat, was considered an especially appropriate introduction to the Shabbat evening service. We have included the opening mishnah of that chapter, which is concerned that the lights in one’s home be appropriate for Shabbat. Materials that may give off a bad smell, that are derived from objects considered objectionable, or that emit an unsteady light (and are therefore likely to be adjusted if one momentarily forgets that it is Shabbat) may not be used. In a larger sense, the atmosphere we create for Shabbat in our homes and places of prayer is essential, so that we can welcome Shabbat with joy and reverence. The texts from other halakhic sources that follow similarly focus on preparing for Shabbat.

With what materials may one kindle the Shabbat lights, and which materials are impermissible?

Some Laws Concerning the Shabbat Evening Service

Before beginning Arvit, one may choose to study a paragraph or a section of teachings regarding Shabbat:
There are four elements of Shabbat: two of them are mentioned in the Torah and two of them are teachings of the sages first formulated by the prophets. “To remember Shabbat” and “to observe Shabbat” are from the Torah; “to honor Shabbat” and “to delight in Shabbat” were articulated by the prophets, as it is said, “Call Shabbat a delight, and honor ADONAI’s holy day” (Isaiah 58:13).

What constitutes the “honoring” of Shabbat? The fulfillment of this aspect is what the rabbis intended when they said: On the eve of Shabbat, it is a mitzvah for each person to wash his or her face and hands and feet with warm water to honor Shabbat. One enwraps oneself with tzitzit and sits quietly, in awe, waiting to receive Shabbat as if one were about to greet a sovereign. The ancient rabbis would gather their students on the eve of Shabbat; they would put on their tallitot and prepare one’s house before the onset of Shabbat, to honor Shabbat even if one intends to eat only a small amount—so that Shabbat attire should not be like that of the weekday. . . .

Honoring Shabbat also includes putting on clean clothing. One’s Shabbat attire should not be like that of the weekday. The rabbis referred to wearing clean clothing as being like “a king and sometimes as a queen.”

One sets the dining table before the onset of Shabbat, even if one intends to eat only a tiny amount. Similarly, one sets the table after Shabbat, even if one intends to eat only a small amount—so that Shabbat is honored in both its entry and exit. One should clean and prepare one’s house before the onset of Shabbat, to honor the day. A lamp should be lit, the table set for eating, and the bed made—for all these are ways to honor Shabbat.

Maimonides, Mishneh Torah, Hilhhot Shabbat 30:1–3, 5

A TINY AMOUNT: Literally “an olive’s worth,” which is the minimum amount of food requiring a blessing.

ONE SETS THE TABLE AFTER SHABBAT: Literally “accompanying the queen”—a joyful period after Shabbat, celebrated with refreshments and singing. Celebrations were organized both for greeting royalty and for their departure. Setting the table after Shabbat can also be seen as a way of sanctifying the week. Note how the metaphoric persona of Shabbat changes gender in these texts: Shabbat is sometimes referred to as a king and sometimes as a queen.
What constitutes “delight” on Shabbat? This is what the rabbis meant when they said that one should prepare an especially hearty dish and have fragrant wine on Shabbat, in accord with what one can afford. And all who increase their expenditure for Shabbat and the preparation of multiple delicious dishes are to be praised. If one cannot afford anything except a boiled egg or something like that, then that is that person’s joy of Shabbat. One need not trouble oneself and bother to ask others for help in order to have additional food for Shabbat. As our ancient rabbis taught, “Make your Shabbat meal like that of an everyday one, rather than becoming dependent on others.”

If one is wealthy and lives a pampered life, so that all of one’s days are like Shabbat, one must vary what is eaten on Shabbat from what is eaten every day. But if that is not possible, one should change the time one eats: if one is used to eating early, one should eat late; and if one is used to eating late, one should eat early.

It is not permitted to fast, to treat, or to plead asking mercy from heaven on Shabbat. Even at those terrible times when a city is besieged by a foreign force or endangered by a flood, or if a boat is threatened with capsizing at sea, then an exception is made and the shofar blown, one does not fast or blow the shofar on Shabbat or on holidays. If a city is besieged by a foreign force or endangered by a flood, or if a boat is threatened with capsizing at sea, then an exception is made and one sounds the alarm in order to help those who are in danger, and one prays and asks for mercy for them.

אחת טעמו ע”י מאמרים חכמים: שעריך חסיד מבשל שמע
בידור פksesש מהמשה לישראל: כל פי מומנו על אחר.
כל הפרשה וTPLגאת השבח ומקהל מאמרים רימי וเครดิตוים.
למר זה המשנה.لام איזו ממועת.אמה אל נשעך אלא
עליך י㧐 או ממשה ב개발 השבח – עיר הזגב שחת (אצני
וה לברע על Negro לאומרי כדי לברע מאמך
בשפתן.אמירים חכמים הראשנים: בשעה שבת יאל
הטרך לקייו.

Mi שבת כתוב גב גיה קל’ilימיות פשבת – זך לשבת
מקהל שצת ממקהל חודה.אמ娅 אחשפר לעותה.משנה
ומ איזאמה: אלה רבי יהל מהים.המאמה.אמה היה שרז
לאבאל מקים.

הם להנותון כלונה ולהנותון לקבוש רחמים בשימת.
אמייך בכרה מה getcharות ש🍑בהויה מתננני ומתרני
על זה – את מתננני ולתריני עבשה אלו כים
(ix).ธรי מימי תשכחו מימי זכרו ואחר תָא(cells
ומאמדות בק“.שמרירתיעל בפשוע יתונות יתונות
ומבוקשין עלינו רחמים.

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AN ESPECIALLY HEARTY SHABBAT
Maimonides replaces the word "shamen" (mentioned in the Babylonian Talmud, Shabbat 118a), which means "garlic"—mentioned in the Babylonian Talmud, Shabbat 118a— with the word "shamen" (mentioned in the Babylonian Talmud, Shabbat 118a), which means "fatty"—i.e., oily or "hearty." He may have had a different manuscript version of the Talmud unknown to us, or he may be taking literary license and mentioning dishes that were considered hearty in his own cultural context, while the Talmud thought that a Shabbat meal was special if well spiced.

A BOILED EGG
The Hebrew term may refer to anything boiled, even a vegetable—as opposed to grilled meat or fish, or a hearty stew.

"MAKE YOUR SHABBAT MEAL LIKE THAT OF AN EVERYDAY ONE . . ."
A saying of Rabbi Akiva reported in the Babylonian Talmud, Shabbat 118a.

IT IS NOT PERMITTED . . . TO PLEAD ASKING MERCY
The Shabbat Amidah omits the thirteen middle blessings that are recited on weekdays as prayers of personal and national request (see pages 271–276); instead, we recite a prayer celebrating the holiness of Shabbat (see page 49).

IF A CITY IS BESIEGED
Threats to life override observance of Shabbat. During the Maccabean revolt, priests refused to fight on Shabbat and were repeatedly defeated by the Greeks. But the Maccabees themselves fought in self-defense on Shabbat and were ultimately victorious.
It is a positive command of the Torah to sanctify Shabbat with words, as it is written: “Remember Shabbat to keep it holy” (Exodus 20:8)—this refers to the enunciation of its praise and its sanctification. It should be remembered as it enters and as it leaves: when it enters, by making Kiddush and sanctifying the day; and when it leaves, by reciting Havdalah.

Maimonides, Mishneh Torah, Hilkhot Shabbat 1:5

This is the fundamental principle: Anyone who does work on Shabbat, and the result of the work is enduring—that person is culpable.

Mishnah Shabbat 12:1

If, while doing that which is permitted on Shabbat, one does something that constitutes work on Shabbat, but without intending that the work be done—it is permitted.

For instance, one may open a portable bed or move a chair or stool; and if one dug a groove in the floor while moving it, one need not worry, since the effect was unintentional.

Similarly, one may walk on grass on Shabbat without any concern, so long as one did not consciously intend to pull out the grass; and if some grass was pulled up, there is nothing to be concerned about . . .

Maimonides, Mishneh Torah, Hilkhot Shabbat 1:5

“Six days shall you work and complete all that you must do” (Exodus 20:8). Is it possible for a person to complete all one’s work in six days? Rather, it must mean: rest as though your work is completed. Another possible interpretation: rest—even from any thought of work. As the prophet says, “If you stop in your tracks, and refrain from pursuing your business affairs on My holy day; if you call Shabbat ‘a delight,’ then which is holy to Adonai ‘honorable,’ and honor it, not going about your daily business, nor speaking of it—then you shall rejoice with Adonai!” (Isaiah 58:13–14).

Mishnah. As noted above, the category of “work” quickly moves to a subjective definition, with some arguing that on Shabbat we should strive not to even think about weekday work.
The Extra Soul on Shabbat

Rabbi Shimon ben Lakish said: The Holy One places in us an additional soulfulness at the beginning of Shabbat and takes it away at the conclusion of Shabbat, as the Torah teaches: “On the seventh day God ceased from work and was refreshed, vayinafash” (Exodus 31:17). [Do not read the last word as referring to Shabbat but to its aftermath] “On the seventh day God ceased from work” and when it concluded, God declared, “Vai, andah nefesh—Woe, the soul is now lost!”

Babylonian Talmud, Beitzah 6a

At all times and in all seasons every soul is capable of deriving new Torah insights from the old ones. But it is especially true on the holy Shabbat when the additional soul comes to each one of the people Israel; surely she brings with her new insights into Torah that need to be revealed by this particular person, in this particular time, in this particular age, in accord with the needs of the souls of a particular generation, as the divine wisdom gauged and determined at creation.

from Zvi Elimelekh of Dynow, Sefer B’nei Yisakhar

Something happens to a person on the Sabbath day. On the eve of the Shabbat, the Lord gives one a n’shamah y’teirah, and at the conclusion of the Shabbat God takes it away, says Rabbi Shimon ben Lakish.

*N’shamah y’teirah* means additional spirit. It is usually translated “additional soul.” But what is the strict significance of the term?

Some thinkers took the term *n’shamah y’teirah* as a figurative expression for increased spirituality or ease and comfort. Others believed that an actual spiritual entity, a second soul, becomes embodied in human beings on the seventh day. “Humanity is given on this day an additional, a supernal soul, a soul which is all perfection, according to the pattern of the world to come.” It is “the holy spirit that rests upon people and adorns them with a crown like the crown of angels,” and is given to every individual according to their attainments.

It is for a spiritual purpose, the Zohar implies, that supernal souls leave their heavenly sphere to enter for a day the lives of mortals. At every conclusion of the Sabbath day, when the supernal souls return to their sphere, they all assemble before the presence of the Holy King. The Holy One then asks all the souls: What new insight into the wisdom of the Torah have ye attained while present in the lower world? Happy is the soul that is able to relate in the presence of God an insight attained by a human being during the seventh day. Indeed, how embarrassed must be the soul which appearing before the presence of God remains mute, having nothing to relate.

Abraham Joshua Heschel, The Sabbath (adapted)
A Mystical Vision of Shabbat

Just as the aspects of God unite on high,
so too Shabbat unites below in the mystery of oneness,
that she may be with Him on high,
each ready to receive the other in holy oneness.

God is one.

God does not sit on the holy throne on high till she too, like Him,
is encompassed by the mystery of oneness,
that they might be united.

In that way the mystery of “God is one and God’s name is one”
is fulfilled.

The secret of Shabbat is that it creates a unity
on which the mystery of oneness settles.

Through the prayers offered on the eve of Shabbat, the holy throne
of glory becomes fit for the Holy One. As Shabbat enters, she
becomes separated from all forces of evil and harsh judgment, and
of glory becomes fit for the Holy One. As Shabbat enters, she
receives on Shabbat (see page 35).

In that way the mystery of “God is one and God’s name is one”
that she may be with Him on high,

Kagavna d’imun mityahadim leila be’ahad, of hakhi ihi ityahadat l’tata b’raza
dehad, l’meevei imhon leila had k’ovet had, kudsha b’rikh hu ebah, leila
la yavir al kursya’ya dikarei, ad d’itavidat ihi b’raza d’ehad, kagavna dilehi
l’meevei ethad b’ahd. Yha ukimna raza d’hadonai ethad u-sh’lo ethad.
Raza d’shabata ihi shabata d’ishad b’raza d’ehad l’mishrei alah raza d’ehad.
Tz’lota d’m’akhle shabata, d’ha itahadat kursya’ya yakira kadisha b’raza d’ehad,
v’itakanin l’mishrei alah malaka kadisha ila-ah. Kad ayeil shabata ihi ityahadat
v’itaparat mishira ahrah v’khlo dinin mitabrin minah, v’hih ish’arat b’yihuda
dinhiru kadisha v’itarat b’khama itirin l’gabei malaka kadisha. V’khlo shultanei
rugzin u-marai d’ina k’ovet arkin v’itaburu minah, v’leit shultana ahr b’khulhu
almi, v’anpana n’hirin binhiru ila-ah v’itarat l’tata b’ama kadisha, v’khulhu
mitabrin b’nishmatin hadin k’dein sheiruta dziitola lvarkha lah b’bedhah
binhiru d’apin.

Zohar II:35a-b

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Peace

The following is the last passage in the Mishnah, which thus concludes with the word shalom, “peace.”

Rabbi Shimon ben Halafta said: The blessed Holy One found no vessel that could contain blessing for Israel except that of peace, as it is written: “Adonai will grant strength to God’s people; Adonai will bless them with peace” (Psalms 29:11).

—MISHNAH

CONCLUDING STUDY

All study concludes with one of the following passages:

One should not go out with a sword, bow, shield, lance, or spear [on Shabbat]. One who goes out with any of these is liable to bring a purification offering. Rabbi Eliezer says that they are worn as ornaments, but the sages maintain that they are disgraceful, as the prophet said: “They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore” (Isaiah 2:4).

Lo yisa goy el goy herem, v’lo yilm’du od milhamah.

Mishnah Shabbat 6:4

Rabbi Eleazar said in the name of Rabbi Hanina: Students of Torah increase peace in the world, as the prophet Isaiah said: “All your children shall be taught by Adonai, and your children shall increase peace.” Do not read the word as banayikh, “your children,” but rather as bonayikh, “your builders.”

May those who love your Torah find great peace; may they not stumble.

May there be peace within your walls, tranquility in your citadels.

Y’hi shalom b’helekh, shalvah b’arm’notayikh.

▶ For the sake of my brothers and friends, I pray for peace in your midst.
L’m’a-an abai v’rei-ai, adabrah na shalom bakh.

For the sake of the house of Adonai our God, I seek your welfare.
L’m’a-an beit Adonai eloheinu, avakshah tov lakh.

May God grant strength to God’s people; may God grant God’s people peace.
Adonai oz l’amo yiten, Adonai y’varekh et amo va-shalom.

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

Grant abundant peace to our people and their leaders, to our teachers and their disciples, and to all who engage in the study of Torah in this land and in all other lands. May you and they be blessed by our creator in heaven with great peace, grace and compassion, peace and love, and long life, abundance, and deliverance. 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.

Grant abundant peace to our people and their leaders, to our teachers and their disciples, and all who study Torah in this land and in all other lands. May you and they be blessed by our creator in heaven with great peace, grace and compassion, peace and love, and long life, abundance, and deliverance. And we say: Amen.

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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.
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 stars pass away and stars spin in their orbits.

You 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 brakhah may be found on the following page.

Leader:

Praise Adonai, to whom all praise is directed.

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 makes day pass into night, who distinguishes day from night; Adonai Tz’vat 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.

We rise as we are called by the leader’s words of invitation to prayer. The leader bows when saying the word אדונai (Adonai) and stands up straight when pronouncing יהוה (Yahweh). Similarly, the congregation bows at the word ברוך (Barukh) and straightens to full height at יהוה (Yahweh).

An alternate version of this בְּרָכָה (brakhah) may be found on the following page.

Leader:

ברוך אתה יהוה וברכשו על כל העולמים.

We are seated.

We continue with the Second בְּרָכָה (b’rakhah) on page 40.

We are seated.

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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 makes day pass into night, who distinguishes day from night; Adonai Tz’vat 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.

We rise as we are called by the leader’s words of invitation to prayer. The leader bows when saying the word אדונai (Adonai) and stands up straight when pronouncing יהוה (Yahweh). Similarly, the congregation bows at the word ברוך (Barukh) and straightens to full height at יהוה (Yahweh).

An alternate version of this בְּרָכָה (brakhah) may be found on the following page.

Leader:

ברוך אתה יהוה וברכשו על כל העולמים.

We are seated.

We continue with the Second בְּרָכָה (b’rakhah) on page 40.

We are seated.
**Bar’khhu: 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’khhu” (“praise”) and stands up straight when pronouncing “Adonai.” Similarly, the congregation bows at the word “Bar’khhu” (“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 Te’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.

---

**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 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 Ashkenazi authorities worried that worshipers might confuse the Shabbat and weekday liturgies, and therefore they instituted the recitation of the weekday version of the prayer even on Shabbat.

**Leader:**

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 Te’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**

The word borei, “creates” (translated by some as “divides”), is used as a verb in the Bible only when the subject is God, preserving the sense of the mystery of God’s activity in the biblical creation narrative.
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 humility and thus distorts the eye's view. Prayer, however, pleads for enlightenment and thereby, without over-looking the neighbor, sees beyond the neighbor, sees the whole world . . .

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 over-looking 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 am'kha avhat,
torah u-mitzvot, hukim u-mishpatim
nasi'ah b'vukhekha,
v'nismah b'divre toratekha u-v'mitzvotekha l'olam va-ed.
Ki hem hayeinu v'orekh yameinu,
va-hem negeh yomam va-la'ilah.
▶ V'ahavat'kha al tasir mimenu l'olamim.
Barukh atah ADONAI, ohev amo yisrael.

For they are our life through the day.

They are our life filled with meaning.

We elevate our days from mere existence to a life in accord with divine teaching (Torah), that empha-
ses 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

To humanity. By living a life in accord with divine teaching (Torah), we elevate our days from mere existence to a life filled with meaning.

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.

For they are our life filled with meaning.

We elevate our days from mere existence to a life filled with meaning.

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.

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For they are our life filled with meaning.

We elevate our days from mere existence to a life filled with meaning.
Recitation of the Sh’má

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. Adonai’s name is Sh’má, 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


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.

Sh’má yisrael, Adonai eloheinu, Adonai eh|.|ad.

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

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


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—which 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

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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 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 t'fillit on the corners of their garments, placing a thread of blue on the t'fillit, the fringe of each corner. That shall be your t'fillit; 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—
- Adonai Alavchem
- Emah

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For restricted use only: March-April 2020.
Do not copy, sell, or distribute
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
that we may find joy and peace
and the weak will no longer
hastening the day when the
strong will be just
asunder,
be master and no one a slave.
Help us to break every shackle
that we may find joy and peace
and the weak will no longer
hastening the day when the
strong will be just
asunder,
be master and no one a slave.
You have given us Shabbat to
commemorate that freedom,
and the rest that the day af-
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,
and the rest that the day af-
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
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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,

We continue on page 44.

We continue on page 44.

AN 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 sidur of Saadiah Gaon and
reflects the practice of the
Land of Israel in the 1st mil-
lennium (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 af-
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,

We continue on page 44.

We continue on page 44.

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,

We continue on page 44.

We continue on page 44.
joyfully 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’simhah rabah v’amru khulam:

“Who is like You, Adonai, among the mighty!

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

Miriam.

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.

Exodus 15:11.

ADONAI will reign forever and ever.

Exodus 15:18.

ADONAI has rescued Jacob and redeemed him from the hand of those more powerful than he.”

Barukh atah Adonai, who redeemed the people Israel.

Barukh atah Adonai, who redeemed the people Israel.

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.”

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.

The verb is in the past tense, unlike all the other brakhot of the Sh’ma, which are in the present tense. It is as if a community that truly is able to recite the Sh’mah together must already have been redeemed. (based on Franz Rosenzweig)
Shelter Me in a Leaf
Shelter me in a leaf,
I erry 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.
Your Canopy of peace
shelter us in the shadow of Your wings,
For You, God, are sovereign, merciful, and compassionate.
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.
The days, filled with pain...
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.

Shelter us in the shadow of Your wings,
enshadowed with Your peace.
Shelter us in the shadow of Your wings,
enshadowed with Your peace.

Second B’rakhah after the Sh’mah: 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.
Remove from us enemies, pestilence, sword, starvation,
and sorrow; remove the evil forces that surround us.

Barukh atah AD
Shield us.

Shelter us.

Some omit on Shabbat:
Remove from us enemies, pestilence, sword, starvation,
and sorrow; remove the evil forces that surround us.
Remove from us enemies, pestilence, sword, starvation,
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Remove from us enemies, pestilence, sword, starvation,
and sorrow; remove the evil forces that surround us.
Remove from us enemies, pestilence, sword, starvation,
and sorrow; remove the evil forces that surround us.

Shelter us in the shadow of Your wings,
Shelter us.

Some omit on Shabbat:
Remove from us enemies, pestilence, sword, starvation,
and sorrow; remove the evil forces that surround us.
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Some omit on Shabbat:
Remove from us enemies, pestilence, sword, starvation,
and sorrow; remove the evil forces that surround us.
Remove from us enemies, pestilence, sword, starvation,
and sorrow; remove the evil forces that surround us.

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.

Hashkiveinu Adonai elohainu Ishalom,
v'ha'amideinu malkeinu l'hajim.
U-fros aleinu sukkat sh'lomekha,
v'takneinu b'eitzah tovah milfanekha,
v'hagein ba-adeneinu,
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-hareinu,
u-v'tzeil k'nafekha tastireinu,
kil El shomeru u-matzileinu atah,
kil El melakh hanun v'rahum atah,
► u-sh'mor tzeiteinu u-vo-ienu l'hajim 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.

Some omits on Shabbat:
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.

Some omits on Shabbat:
U-fros aleinu sukkat sh'lomekha,
v'takneinu b'eitzah tovah milfanekha,
v'hagein ba-adeneinu.
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-hareinu,
u-v'tzeil k'nafekha tastireinu,
kil El shomeru u-matzileinu atah,
kil El melakh hanun v'rahum atah,
► u-sh'mor tzeiteinu u-vo-ienu l'hajim 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.

Some omits on Shabbat:
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.

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U-fros aleinu sukkat sh'lomekha,
v'takneinu b'eitzah tovah milfanekha,
v'hagein ba-adeneinu.
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-hareinu,
u-v'tzeil k'nafekha tastireinu,
kil El shomeru u-matzileinu atah,
kil El melakh hanun v'rahum atah,
► u-sh'mor tzeiteinu u-vo-ienu l'hajim 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.

Some omits on Shabbat:
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.

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 5:25, where the prophet sees the rebuilding of the fallen sukkah 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.

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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 six days Adonai made the heavens and the earth, and on the seventh day, ceased from work and rested. V’shamru v’nei israel et ha-shabbat, la-asot et ha-shabbat l’dorotam b’brit olam.

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 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’he sh’meh raba m’varakh l’alam u-falmei 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: Ear] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

We recite the following biblical passages while standing.

On Shabbat:
voor to be acknowledged, or to express gratitude or consolation ever spoken in the world.

On Festivals, we continue with the Amidah page 106.
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’rakah: 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 Matriarchs:
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.

middle b’rakah 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. The Amidah begins with a personal prayer taken from Psalm 51:7, 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’rakah, as well as to the beginning and end of the next-to-last b’rakah, 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 13a).

RUNG ON THE GOD OF OUR ANCESTORS [AMIDAH]. Most blessings refer to God as melakh ha-adam, “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,” although 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—sacred, caring, and close—so will God be for us. (Michelle Dardashti)
Second B’rakhah: God’s Saving Care

You are all 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.

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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 home, 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 Br’akhah: 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 Br’akhah: 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 mizvot 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.

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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 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 difficulties and am troubled. May no physical ailments or spiritual despair cause me to forget the blessings You have granted me in life. May Your love and Your compassion ever be before me.

—based on a prayer of Nahman of Bratzlav

Sixth B’rakhah: Gratitude for Life and Its Blessings
f 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.

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Pursuing Peace
Hezekiah taught: Great is peace, for all other mitzvot of the Torah are conditional: “If you see...” (Exodus 23:4), “If you meet...” (Exodus 23:5), “If you happen upon...” (Deuteronomy 22:6). If the circumstance comes your way then you must perform the mitzrah, but if not, there is no obligation to fulfill it.

But regarding peace it is written, "Seek peace and pursue it" (Psalm 34:14). Seek peace wherever you find yourself, and pursue it in other places as well.

—TRACTATE DEREREH ERETZ

Shalom Rav
Spread Your peace over us like a vast quilt crafted by strong and patient hands.

Plant it deep within us like the steady breath of the body;

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

My God, keep my tongue from evil, my lips from deceit. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; nullify their schemes. Act for the sake of Your name; act for the sake of Your triumph; act for the sake of Your holiness; act for the sake of Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my rock and my redeemer. May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: Amen.

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

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

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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-shvilu m'lakhto, asher bara Elohim la-asot. Va-yishbot bayom ha-sh'vi'i vayishbot bayom ha-sh'vi'i vay-shevet sh'lo-nai, asher bara Elohim la-asot.

The following passages are recited only with a minyan.

With Patriarchs and Matriarchs:
Barukh atah Adonai, Eloheinu v'elohai avoteinu, me'on ha-barokhot, el ha-hoda'ot, adon ha-shalom, m'kadesh shel yom ha-shabbat v'm'varekh sh'vi'i, u-meini∙ah|.| bikdushah l'am m'dushnei bayom ha-sh'vi∙i m'lakhto asher asah, vayishbot bayom ha-sh'vi∙i vay-shevet sh'lo-nai, asher bara Elohim la-asot.

With Patriarchs:
Va-y'akhlu ha-shamayim v'ha-aretz v'khol tz'va'an. Va-y'khal Elohim bayom ha-shvilu m'lakhto, asher bara Elohim la-asot. Va-yishbot bayom ha-sh'vi'i vayishbot bayom ha-sh'vi'i vay-shevet sh'lo-nai, asher bara Elohim la-asot.

The heavens and the earth, and all they contain, were completed as though they were still in their beginning. The source of blessings, the master of peace, God, to whom all thanks are due, sanctifies the eighth day, providing sacred rest to a people filled with joy, celebrating it as a symbol of the work of creation.

Magen avot bidvaro, m'hayeh meitim b'ma-amaro, ha-El [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'hayeh meitim b'ma-amaro, ha-El [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.

With Patriarchs:
Barukh atah Adonai, Eloheinu v'elohai avoteinu, me'on ha-barokhot, el ha-hoda'ot, adon ha-shalom, m'kadesh shel yom ha-shabbat v'm'varekh sh'vi'i, u-meini∙ah|.| bikdushah l'am m'dushnei bayom ha-sh'vi∙i m'lakhto asher asah, vayishbot bayom ha-sh'vi∙i vay-shevet sh'lo-nai, asher bara Elohim la-asot.

With Patriarchs and Matriarchs:
Barukh atah Adonai, Eloheinu v'elohai avoteinu, me'on ha-barokhot, el ha-hoda'ot, adon ha-shalom, m'kadesh shel yom ha-shabbat v'm'varekh sh'vi'i, u-meini∙ah|.| bikdushah l'am m'dushnei bayom ha-sh'vi∙i m'lakhto asher asah, vayishbot bayom ha-sh'vi∙i vay-shevet sh'lo-nai, asher bara Elohim la-asot.

The heavens and the earth, and all they contain, were completed as though they were still in their beginning. The source of blessings, the master of peace, God, to whom all thanks are due, sanctifies the eighth day, providing sacred rest to a people filled with joy, celebrating it as a symbol of the work of creation.

Magen avot bidvaro, m'hayeh meitim b'ma-amaro, ha-El [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'hayeh meitim b'ma-amaro, ha-El [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'hayeh meitim b'ma-amaro, ha-El [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'hayeh meitim b'ma-amaro, ha-El [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'hayeh meitim b'ma-amaro, ha-El [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.
The wishes, the need
The cities of this music
At every clear waking you
For now the song is given
You remember even falling
You will begin then to
Visions of children and the
On your journey you will
in all the world.

A vision of universal peace,
derives from prayer—
The second kind of peace
sense of awe and humility.
self, which arises out of a
first is peace within one's

distinguished between
Naḥman of Bratzlav
The Ḥasidic master
Two Kinds of Peace
The Ḥasidic master

—Muriel Rukeyser

Leader:
May God's great name be acknowledged forever and ever!
Yhe'ı sh'mye raba m'varakh l'amı l'amalı amalya.

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'rīkh 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.

On Festivals, Kiddush is recited, page 79.

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Kaddish Shalem
Leader:

Shabbat holy.

In our prayers, we may move among various under-
this day, some rites con-
follow were appended; to
the songs and prayers that
considered fitting and so
ending to the service was
marked the conclusion of
Leader:

Amen.

Leader:

Amen.

Leader:

Amen.

Leader:

Amen.

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Leader:

Amen.

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Leaders follow the liturgical
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Leaders follow the liturgical
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Leaders follow the liturgical
Amen.
I Lift My Cup

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

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 a symbol of the Exodus from Egypt. The liturgy combines both thoughts. (Deuteronomy 5:12), Shabbat is said to symbolize the exodus from Egypt.
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." 

Concluding Prayers

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

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, 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 yiye Adonai ehad, u-sh’mo ehad.
We are seated.

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ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY

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 l’taken 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, Hilkhot Melakhim 12:2).

ADONAI WILL REIGN FOREVER AND EVER

וכּוֹל־לָשׁוֹן.

From the Song at the Sea, Exodus 15:18.

On that day ADONAI shall be one, and the name of God, one.
Zechariah 14:9. When the Sh’mah 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)

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**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.

---CHAIM STERN

**The Blessing of Memory**

It is hard to sing of one-ness 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, passing leaves behind.

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.

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

May the name of the Holy One be acknowledged forever and ever! We do best to say Kaddish until the completion of Psalm 27 (on page 59).

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**Mourners’ Kaddish**

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

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**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.

May heaven bestow on us, and on all Israel, life and abundant 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.

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**Mourners and those observing Yahrzeit:**

May God, who is blessed, extolled and acclaimed—though God, who is blessed, is never called upon—is made known and acknowledged in your lifetime and in your days, and in the days of all the house of Israel. And we say: Amen.

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**Mourners and those observing Yahrzeit:**

May God’s great name be acknowledged forever and ever! We do best to say Kaddish until the completion of Psalm 27 (on page 59).

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**Mourners and those observing Yahrzeit:**

May God’s great name be acknowledged forever and ever! We do best to say Kaddish until the completion of Psalm 27 (on page 59).

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**Mourners:**

May God’s name 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.

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**Mourners:**

May God’s great name be acknowledged forever and ever! We do best to say Kaddish until the completion of Psalm 27 (on page 59).

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**Mourners:**

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

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**Mourners:**

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.

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**Mourners:**

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

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**Mourners:**

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.

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**Mourners:**

May God’s name be acknowledged forever and ever! We do best to say Kaddish until the completion of Psalm 27 (on page 59).

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A Psalm for the Season of Repentance: Psalm 27

A PSALM OF DAVID
ADONAI is my light and my help. Whom shall I fear?
ADONAI is the stronghold of my life. Whom shall I dread?
When evil people assail me to devour my flesh, my enemies and those who besiege me, it is they who stumble and fall.
Should an armed camp be arrayed against me, my heart would show no fear;
if they were to go to war against me, of this I would be sure.
One thing I ask of ADONAI—this is what I seek:
to dwell in the House of God all the days of my life,
to behold God's peacefulness and to pray in God's sanctuary.

Aha! shal-iti mei-et Adonai, otah avakesh:
shiviti b'veit Adonai, kol y'mei hayai,
lahazot b'no'am Adonai u-libakeir b'heikhalo.
In a time of calamity, You would hide me in Your Sukkah,
enfold me in the secret recesses of Your tent,
and You raise me up to a stronghold.

Ah! at sha·alti mei-et Adonai, otah avakesh:
shiviti b'veit Adonai, kol y'mei hayai,
lahazot b'no'am Adonai u-libakeir b'heikhalo.
In a time of calamity, You would hide me in Your Sukkah,
enfold me in the secret recesses of Your tent,
and You raise me up to a stronghold.

When my father and mother abandon me,
and I come with offerings, amidst trumpet blasts, to God's tent,
Now my head is raised high above my enemies round about,
and You raise me up to a stronghold.

Be strong and take courage and place your hope in ADONAI.

In the psalm that has no parallel. It is as if the speaker's voice
... turning away results in the supplicant's being left unprotected.
This is the only verse in the psalm that has no parallel. It is as if the speaker's voice
... turning away results in the supplicant's being left unprotected.
Concluding Songs

Congregations may choose to end the Friday evening service with one of the following songs.

SHABBAT, OUR QUEEN

The sun on the treetops no longer is seen, come out to welcome Shabbat, our Queen. Now she descends, the holy, the blessed, and with her the angels of peace and of rest. Come, oh come, our Queen, our pride. Come, oh come, dearest bride.

Peace be unto you, you angels of peace.

With song-filled prayer we bade Shabbat welcome and with joy in our hearts we head back home, there the table is set, the candles burn bright, every corner of the house glows in their light.

May you be blessed with shabbat shalom; may you be blessed with shabbat shalom. Shalom to you, O you angels of peace.

Ha-هامה mei-rosh ha-ilanot nistalkah, bo-u v’ne’itzei likrat shabbat ha-malkah.
Hineh hi yoredet ha-k’doshah, ha-b’rukhah, v’imah malakhim tz’va shalom u-m’nuhah.
Bo-i, boi, ha-malkah. Boi, boi, ha-kallah.
Shalom aleikhem malakhei ha-shalom.

Kibalnu p’nei shabbat birnanah u-t’filah, ha-baitah nashuvah b’leiv malei gilah, sham arukh ha-shulhan ha-neirot ya’iru, kol pinot ha-bayit yizrahu yazhiru.
Shabbat shalom u-m’vorakh, shabbat shalom u-m’vorakh.
Bo-akhem l’shalom malakhei ha-shalom.

The sun on the treetops no longer is seen, come out to welcome Shabbat, our Queen. Now she descends, the holy, the blessed, and with her the angels of peace and of rest. Come, oh come, our Queen, our pride. Come, oh come, dearest bride.

Peace be unto you, you angels of peace.

With song-filled prayer we bade Shabbat welcome and with joy in our hearts we head back home, there the table is set, the candles burn bright, every corner of the house glows in their light.

May you be blessed with shabbat shalom; may you be blessed with shabbat shalom. Shalom to you, O you angels of peace.

This poem was written by the modern Hebrew poet Hayyim Nahman Bialik (1873–1934), who along with his epic poems also wrote children’s lullabies. It references both the mystical images of Shabbat as a bride and a queen, as well as the midrashic tale of angels who bless the homes that have been prepared for Shabbat.
Ki Eshm’raḥ Shabbat

As I keep Shabbat, God keeps watch over me. It is a sign forever, between God and me.

It is forbidden to do business or travel long distances on Shabbat. One should not talk about one’s commercial needs, business matters, or governmental transactions. Rather, it is a day for studying God’s teaching in order to achieve a measure of wisdom.

On Shabbat, I can find rest for my soul. The Holy One provided nourishment provided for me be similarly doubled every Friday. It is a day that is honored with a delightful feast of bread, fish, meat, and good wine. Mourners return to their previous state, since it is a day of rejoicing. May it bring me joy.

Anyone who begins work on this day deserves to be cut off. So, I shall purify my heart as if washed clean and offer to God evening and morning prayers, an additional service, and the afternoon one, that God may respond to me.

Rasham b’dat ha-El hak el s’ganav, bo la-aronk lehem panim l’fanav. Gam bo l’hianot al pi n’vonav asur, l’vad miymom kippur avoni. Hu yom m’khudab, hu yom ta-anugim, lehem v’yayin tov, basar vdagim. Ha-mitalbim bo ahor n’sogim, ki yom s’mahot hu t’samhein. Meibol m’lakah bo sofo l’hadkrit, al ken akhabbes bo libbi k’vorit. Etafellah el el aravit v’shaharit, musaf v’gam minhah hu yaanein.

Shabbat morning

Ki Eshm’raḥ Shabbat was composed by Abraham ibn Ezra (1089–1164). It contains instruction on the laws of Shabbat in verse form. The first letters of each stanza comprise an acrostic, spelling out the author’s first name—a conventional way of “signing” one’s work.

It is a sign forever, between God and me. The poem’s refrain draws on Exodus 31:16–17, in which Israel is commanded to keep (v’shamur) Shabbat, and Shabbat is described as an eternal sign (or) between God and Israel. The entire biblical passage is recited on Friday night after the Sh’ma and Its Blessings (page 46) and again each Shabbat morning as part of the Amidah (page 162).

One should not talk about one’s commercial needs on Shabbat. Since even discussion of business and other daily matters constitutes a violation of Shabbat, the poet wants to ensure that no such thoughts cross one’s mind.

Showbread da’at haba’ah shel em ha-shem heh. One should not talk about one’s commercial needs on Shabbat. Since even discussion of business and other daily matters constitutes a violation of Shabbat, the poet wants to ensure that no such thoughts cross one’s mind.

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Ka kevah shel em ha-shem heh, on Shabbat, and again each Shabbat morning as part of the Amidah (page 162).

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Showbread da’at haba’ah shel em ha-shem heh. One should not talk about one’s commercial needs on Shabbat. Since even discussion of business and other daily matters constitutes a violation of Shabbat, the poet wants to ensure that no such thoughts cross one’s mind.
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;

and punishes evildoers in accord with their transgressions.

The Divine will send us our Messiah at the end of days,

to house on the 7th day of Adar, the legendary an-

iversary of the birth and death of Moses, and would

proceed from house to house on the 7th day of Adar, the legendary an-

iversary 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)