

סדור עץ חיים

*Etz Chayim Siddur*

**Kabbalat Shabbat**

**“SULAM-Many Voices” Service**

Rosh Chodesh Iyar

Iyar 1, 5780

Friday, April 24, 2020

# On Being Distracted

by AvRam Aryeh

**Sometimes we are in the mood to read the service's words and follow along in song. Sometimes we are not.**

At those times, the act of studying the text of the *Siddur* (prayerbook) is the equivalent of piously saying it.

Wrestling with the words with which we agree or disagree is the equivalent of worshipping G0d.

Who knows?

The distractions that keep us from following the congregation might be meant especially for us to hear today.

**Distraction can be a form of revelation,**

for it can indicate those things about which we are most concerned.

And what better place to wrestle with them

than here in the assembly of our people engaged in seeking elevated thoughts?

## Centering Oneself To Focus On Prayer

Outside of the Land of Israel, those who pray should direct their hearts toward the Land of Israel, as it is said,

"...and they pray toward their Land..."

וְהִתְפַּלְלוּ דָרָךְ אֶרְצָם

*II Chronicles 6:38*

In the Land of Israel those who pray should direct their hearts toward Jerusalem, as it is said,

"...and they pray to Y0u in the direction of the city Y0u have chosen..."

וְהִתְפַּלְלוּ אֵלַיךְ דָּרָךְ הָעִיר הַזֹּאת אֲשֶׁר בְּחַרְתָּ בָּהּ

*II Chronicles 6:34*

In Jerusalem, those who pray should direct their hearts toward the Holy Temple, as it is said,

"...and they come to pray toward this House."

וּבָאוּ וְהִתְפַּלְלוּ אֶל־הַבַּיִת הַזֶּה:

*II Chronicles 6:32*

In the Holy Temple, those who pray should direct their hearts toward the Holy of Holies, as it is said,

"I hear the supplications which Y0ur servant and Y0ur people offer toward this place..."

וְשָׁמַעְתָּ אֶל־תַּחֲנֻת עַבְדְּךָ וְעַמֶּךָ יִשְׂרָאֵל אֲשֶׁר יִתְפַּלְלוּ אֶל־הַמָּקוֹם הַזֶּה

*I Kings 8:30*

Those in the north, face south; those in the south, face north; those in the east face west; and those in the west face east;

so that all Israel prays toward One place."

*Tosefta B'rachot 3:16*

*R'tzeh, Ad0nay Eloheynu,*

רְצֵה, יְהוָה אֱלֹהֵינוּ, Ad0nay our G0d, be pleased,

*b'amm'cha Yisra'El,*

בְּעַמְךָ יִשְׂרָאֵל, with Y0ur people, Israel,

*utfilatam.*

וּתְפִלָּתָם. and their prayer.

*Ut'hi l'ratzon tamid*

וּתְהִי לְרָצוֹן תָּמִיד May the service of Y0ur people,

*avodat Yisra'El amecha.*

עַבֹדַת יִשְׂרָאֵל עִמָּךְ. Israel, always please Y0u.

*Baruch Atah, Adonay,  
ElOheynu, Melech ha'Olam,  
asher kid'shanu b'mitzvotav,  
v'ztivanu l'hadlik ner*

בָּרוּךְ אַתָּה, יְהוָה,  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וַזְּמִנֵנוּ לְהַדְלִיק נֵר

Blessed Y0u, Ad0nay,  
our G0d, Ruler of the Universe,  
by Wh0se mitzvot we are hallowed,  
Wh0 commands us to kindle the flame

*shel Shabbat.*

שֶׁל שַׁבָּת.

of **Shabbat**.

**or**

*shel Yom Tov.*

שֶׁל יוֹם טוֹב.

of this **Festival**.

**or**

*shel Shabbat v'Yom Tov.*

שֶׁל שַׁבָּת וְיוֹם טוֹב.

of **Shabbat and of this Festival**.

## Welcoming Shabbat

We sit here newly gathered before the face of our G0d  
Joining together this evening to worship the H0ly One, to sanctify our existence.

How shall we begin the search to reach the sacred part of ourselves where rests the essence  
of all that is good?

By stopping.

Stopping our concern for those things that divert us all week long...  
At least for the brief moments of our Shabbat eve and opening ourselves to hear the message,  
O so silent, carried to us by the still, small voice of G0d.

*On Shabbat,*

either **go to the next page Y'did Nefesh**  
or **go to page <144>** for a few songs.

*On a festival that begins on Shabbat,*

**go to page <30>** and continue with **Psalm 92**, the Sabbath Psalm

*On a festival that does not fall on Shabbat,*

**go to page <32>** and continue with the **Bar'chu**.

# קַבָּלַת שַׁבָּת

## KABBALAT SHABBAT SERVICE OF GREETING SHABBAT

*See the commentary on page <133>*

*In the TaNaKh (Hebrew Bible), the traditional Psalms do not refer to Shabbat, but our ancestors chose them for Kabbalat Shabbat for other reasons. When sung in a Shabbat context, our mystical ancestors saw Shabbat, a feminine Hebrew word, as a feminine aspect of G0d. We translate these songs in that light. In effect, while saying one set of words, they "listened" to another set of words. That is one of the ways that mystics operate.*

**We may continue with the traditional Psalms beginning on page <20>  
or with one or more of these songs selected from the Kabbalat Shabbat Psalms:**

<i>L'CHU N'RANN'NAH</i>	לְכוּ נְרַנְנָה	PSALM 95:1-2
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<i>L'chu n'rann'nah (3x) lAd0nay (2x)!</i>	לְכוּ נְרַנְנָה לַיהוָה	Let's start singing to Ad0nay!
<i>Nari'ah (2x) l'Tzur yish'enu</i>	נְרִיעָה לְצוּר יִשְׁעֵנוּ:	Shout out to our Saving Rock.
<i>N'kad'mah fanav b'todah</i>	נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה	We approach G0d's Presence with thanks.
<i>Nari'ah (2x) l'Tzur yish'enu</i>	נְרִיעָה לְצוּר יִשְׁעֵנוּ	Shout out to our Saving Rock.
<i>Bizmirot nari'a lo.</i>	בְּזִמְרוֹת נְרִיעַ לּוֹ:	Shout out our songs!

*Sing another song below or go to the blessing at the bottom of the next page*

<i>SHIRU LAD0NAY</i>	שִׁירוּ לַיהוָה	PSALM 96:1-2
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<i>Shiru lAd0nay, (shiru) shir chadash,</i>	שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ <sup>1</sup>	<sup>1</sup> Sing to Ad0nay, (sing) a new song,
<i>Shiru lAd0nay, kol ha'aretz; (2x)</i>	שִׁירוּ לַיהוָה כָּל-הָאָרֶץ:	Sing to Ad0nay, all the Earth;
<i>Shiru lAd0nay, bar'chu Sh'm0,</i>	שִׁירוּ לַיהוָה בְּרַכּוּ שְׁמוֹ <sup>2</sup>	<sup>2</sup> Sing to Ad0nay, bless G0d's NAME,
<i>Bas'ru miyyom l'yom y'shu'ato. (2x)</i>	בְּשִׁרוֹ מִיּוֹם-לְיוֹם יְשׁוּעָתוֹ:	Tell the good news daily of G0d's victory.

*Sing another song on the next page, or go to the blessing at the bottom of the next page*

Yism'chu hashamayim, (x3)

יִשְׁמְחוּ הַשָּׁמַיִם<sup>N</sup><sup>11</sup> The Heavens are happy,

v'tagel ha'aretz! (x2)

וְתִגַּל הָאָרֶץ

the Earth exults!

yir'am hayyam (x2) umlo'o! (x2)

יָרַעַם הַיָּם וּמְלֹאוֹ:

The Ocean, in all its fullness, roars!

*Sing another song below or go to the blessing at the bottom of the page*

Or zaru'a laTzaddik;

אוֹר זָרַע לְצַדִּיק

Light is sown for the righteous;

ul'yishrey lev simchah.

וּלְיִשְׁרֵי לֵב שִׂמְחָה:

and for the true-hearted, joy.

*Some communities sing Psalm 100, the Psalm for a Thanksgiving Offering, on Shabbat:*

Ivdu et haShem b'simchah;

עֲבַדְוּ אֶת־יְהוָה בְּשִׂמְחָה

Serve haShem joyfully;

bo'u l'fanav birnanah.

בָּאוּ לְפָנָיו בְּרִנָּה:

come into G0d's presence singing.

(bo'u... birnanah)

(בָּאוּ ... בְּרִנָּה:)

**Optional blessing to end the Kabbalat Shabbat Psalms****from the Jewish Community of Rome**

Chaveray n'varech.

Leader: חֲבֵרֵי נְבָרְךָ:

My friends, let us bless.

Baruch Atah, Ad0nay,

בָּרוּךְ אַתָּה, יְיָ,

Blessed Y0u, Ad0nay,

asher natan m'nuchah

אֲשֶׁר נָתַן מְנוּחָה

Wh0 gave rest

l'ammo Yisra'El

לְעַמּוֹ יִשְׂרָאֵל

to Y0ur people, Yisra'El

b'yom Shabbat kodesh.

בְּיוֹם שַׁבַּת קֹדֶשׁ.

on the holy Sabbath day.

*Rise and go to page <25>*

## HAVU LADONAY

## הָבוּ לַיהוָה

## PSALM 29 FRIDAY

see commentary, page &lt;133&gt;

Mizmor l'David:

Havu lAdonay b'ney elim,  
havu lAdonay kavod va'oz.  
Havu lAdonay k'vod sh'mo,  
hishtachavu lAdonay  
b'hadrat kodesh.

Kol Adonay al hamayim,  
El hakavod hir'im,  
Adonay al mayim rabbim.

Kol Adonay bakoach,  
kol Adonay behadar.  
Kol Adonay shover arazim,  
vayshabber Adonay  
et arzey haL'vanon.

Vayarkidem k'mo egel,  
L'vanon v'Siryon k'mo ven r'emim.

Kol Adonay chotzev lahavot esh,  
Kol Adonay yachil midbar,  
yachil Adonay midbar Kadesh.  
Kol Adonay y'cholel ayalot,

vayechesof y'arot —  
uv'hechalo kulo omer, "kavod!"

Adonay lamabul yashav,  
vayeshav Adonay Melech l' Olam.  
Adonay oz l'ammo yitten.  
Adonay!  
Y'varech et ammo vashalom.

מִזְמוֹר לְדָוִד  
הָבוּ לַיהוָה בְּנֵי אֱלִים  
הָבוּ לַיהוָה כְּבוֹד וְעֹז:  
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ  
הִשְׁתַּחֲוּוּ לַיהוָה  
בְּהַדְרַת־קֹדֶשׁ:

קוֹל יְהוָה עַל־הַמַּיִם  
אֶל־הַכְּבוֹד הַרְעִים  
יְהוָה עַל־מַיִם רַבִּים:

קוֹל־יְהוָה בְּכַחַ  
קוֹל יְהוָה בְּהַדָּר:  
קוֹל יְהוָה שֹׁבֵר אֲרָזִים  
וַיִּשְׁבֵּר יוֹהוּוֹהוּ  
אֶת־אֲרָזֵי הַלְבָנוֹן:

וַיַּרְקִידֵם כְּמו־עֵגֶל  
לְבָנוֹן וְשִׁרְיֹן כְּמוֹ בְּוֶרְאֵמִים:

קוֹל־יְהוָה חֹצֵב לַחֲבֹת אֵשׁ:  
קוֹל יוֹהוּוֹהוּ יַחֲלֵל מִדְבָּר  
יַחֲלֵל יְהוָה מִדְבָּר קֹדֶשׁ:  
קוֹל יְהוָה | יַחֲלֵל אֵילוֹת

וַיַּחֲשֹׁף יַעֲרֹת  
וּבְהִיכְלוֹ כָּלוּ אֹמֵר כְּבוֹד:

יְהוָה לַמַּבּוּל יָשָׁב  
וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם:  
יְהוָה עֹז לְעַמּוֹ יִתֵּן  
יְהוָה |  
יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

<sup>1</sup> A song of David:

Credit Adonay\*, children of might,  
Credit Adonay with glory and strength.

<sup>2</sup> Credit Adonay with glory to the NAME,  
Bow low to Adonay  
with holy honor.

<sup>3</sup> Adonay resounds over the waters,  
The glorious G0d, thundering,  
Adonay, over boundless waters.

<sup>4</sup> Adonay resounds forcefully,  
Adonay resounds magnificently.

<sup>5</sup> Adonay resounds, smashing cedars,  
Adonay shatters  
the cedars of (Mount) Lebanon.

<sup>6</sup> So (G0d) made them prance like a calf,  
Lebanon and Sirion, like young oxen.

<sup>7</sup> Adonay's sound splits lightning bolts,  
<sup>8</sup> Adonay's sound whirls the wilderness,  
Adonay makes the Kadesh desert dance.

<sup>9</sup> Adonay's sound makes deer quake,

and strips forests bare —  
While in G0d's Hall all say, "Glory!"

<sup>10</sup> Adonay sat enthroned at the Flood,  
Adonay sits enthroned as Ruler forever.

<sup>11</sup> Adonay, Y0u grant Y0ur people strength.  
Adonay!

Blesses our people with peace.

\*For commentary on the spelling of G0d's name, see page &lt;5&gt;.

*If you are standing, please be seated.*

By ShLoMoH HaLeVY Alkabetz, 16th century Kabbalist (mystic). The 8 consonants of his name begin the first 8 stanzas.  
For a mystical and singable English paraphrase, go to page <160>

We sing either the whole song or a shorter version:

for example, א (ALEF) stanzas, ב (BET) stanzas.

We always sing the first and last pages of L'chah Dodi.

Singable English paraphrase of the chorus:

L'chah dodi likrat kallah,  
p'ney Shabbat n'kabb'lah.

לְכָה דוֹדִי לְקִרְאת כַּלָּה,  
פְּנֵי שַׁבָּת נִקְבְּלָה:

Let's go <sup>1</sup>, greet the bride my friend,  
Let's go meet Shabbat once again.

א ב

**Shamor v'zachor b'dibbur echad**  
Hishmi'anu El ham'yuchad.  
AdOnay echad ush'mo echad  
L'Shem ul'tiferet v'lit'hilah.

שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד  
הַשְּׁמִיעֵנוּ אֱלֹהֵי הַמְּיֻחָד.  
יְיָ אֶחָד וּשְׁמוֹ אֶחָד  
לְשֵׁם וּלְתִפְרֵת וּלְתִהִלָּה:

**Guard** <sup>2</sup> and **Remember** <sup>3</sup> in one word  
That G0d unique sounded for us.  
AdOnay is One; G0d's NAME is "One"  
In renown, in beauty, and in praise.

L'chah dodi likrat kallah,  
p'ney Shabbat n'kabb'lah.

לְכָה דוֹדִי לְקִרְאת כַּלָּה,  
פְּנֵי שַׁבָּת נִקְבְּלָה:

Let's go, greet the bride my friend,  
Let's go meet Shabbat once again.

א ב

**Likrat Shabbat l'chu v'nel'cha.**  
Ki hi m'kor hab'rachah.  
Merosh mikeddem n'suchah  
Sof ma'aseh,  
b'machshavah t'chilah.

לְקִרְאת שַׁבָּת לְכוּ וּנְלַכְהָ.  
כִּי הִיא מְקוֹר הַבְּרָכָה.  
מֵרֵאשׁ מִקְדָּם נְסוּכָה  
סוֹף מַעֲשֵׂה  
בְּמַחְשָׁבָה תִּחְלָה:

Let's get up and go to welcome Shabbat.  
For She is the source of blessing.  
Poured forth primeval, preceding all—  
Last created,  
conceived first.

L'chah dodi likrat kallah,  
p'ney Shabbat n'kabb'lah.

לְכָה דוֹדִי לְקִרְאת כַּלָּה,  
פְּנֵי שַׁבָּת נִקְבְּלָה:

Let's go, greet the bride my friend,  
Let's go meet Shabbat once again.

<sup>1</sup> Song of Songs 7:12; <sup>2</sup> Sabbath Commandment: Deuteronomy 5:12; <sup>3</sup> Sabbath Commandment: Exodus 20:8

א

<i>Mikdash Melech ir m'luchah —</i>	מְקֹדֵשׁ מְלֻכָּה עִיר מְלוּכָה	Royal sanctuary, majestic city —
<i>Kumi tz'i mitoch hahafechah!</i>	קוּמִי צְאִי מִתּוֹךְ הַהֶפְכָּה!	Get up, get out of the rubble!
<i>Rav lach shevet</i>	רַב־לָךְ שֵׁבֶת	Enough of you sitting <sup>4</sup>
<i>b'emek habachah!</i>	בְּעֵמֶק הַבְּכָא!	in the valley of tears! <sup>5</sup>
<i>V'hu yachamol alayich chemlah.</i>	וְהוּא יַחְמוֹל עָלֶיךָ חֶמְלָה:	God's heart melts for you.
<i>L'chah dodi likrat kallah,</i>	לְכֶה דוּדִי לְקִרְאֵת כַּלָּה,	Let's go, greet the bride my friend,
<i>p'ney Shabbat n'kabb'lah.</i>	פְּנֵי שַׁבָּת נִקְבְּלָה:	Let's go meet Shabbat once again.

ב

<i>Hitna'ari, me'afar kumi!</i>	הִתְנַעֲרִי מֵעָפָר קוּמִי!	Shake yourself! Get the dust off!
<i>Livshi bigdey tif'artech ammi!</i>	לְבִשְׂי בְּגָדֵי תִפְאַרְתְּךָ עַמִּי!	Wear your fine clothes, My people!
<i>Al yad ben Yishay Bet-haLachmi</i>	עַל יַד בֶּן יִשְׂי בֵּית־הַלַּחְמִי	By power of Jesse's son, of Bethlehem <sup>7</sup>
<i>Korvah el nafshi; g'alah.</i>	קְרְבָה אֶל נַפְשִׁי; גְּאַלָּה:	Be near my soul; redeem it.
<i>L'chah dodi likrat kallah,</i>	לְכֶה דוּדִי לְקִרְאֵת כַּלָּה,	Let's go, greet the bride my friend,
<i>p'ney Shabbat n'kabb'lah.</i>	פְּנֵי שַׁבָּת נִקְבְּלָה:	Let's go meet Shabbat once again.

א

<i>Hit'or'ri! Hit'or'ri!</i>	הִתְעוֹרְרִי! הִתְעוֹרְרִי!	Wake up! Wake up! <sup>8</sup>
<i>Ki va orech: kumi ori!</i>	כִּי־בָא אֹרֶךְ: קוּמִי אֹרִי!	See — here's your light: start shining! <sup>9</sup>
<i>Uri? Uri?</i>	עוֹרִי? עוֹרִי?	Can you feel it? Can you feel it? <sup>10</sup>
<i>Shir dabberi!</i>	שִׁיר דַּבְּרִי!	Say so, sing out! <sup>11</sup>
<i>K'vod AdOnay alayich niglah!</i>	כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה!	God's glory is revealed through you! <sup>9</sup>
<i>L'chah dodi likrat kallah,</i>	לְכֶה דוּדִי לְקִרְאֵת כַּלָּה,	Let's go, greet the bride my friend,
<i>p'ney Shabbat n'kabb'lah.</i>	פְּנֵי שַׁבָּת נִקְבְּלָה:	Let's go meet Shabbat once again.

<sup>4</sup> Deuteronomy 1:6; <sup>5</sup> Psalm 84:7; <sup>6</sup> Isaiah 52:2; <sup>7</sup> 1 Samuel 16:1, <sup>8</sup> Isaiah 51:17; <sup>9</sup> Isaiah 60:1; <sup>10</sup> Isaiah 52:1 & Judges 5:12; <sup>11</sup> Judges 5:12



ב

<i>Lo tevoshi. V'lo tikalmi!</i>	לֹא תִבוֹשִׁי וְלֹא תִכַּלְמִי!	<i>Don't be ashamed, and don't be shy!</i> <sup>12</sup>
<i>Mah tishtochachi umah tehemi?</i>	מַה תִּשְׁתַּוְּחָחִי וּמַה תִּתְּהַמֶּי.	<i>Why hide it, and why keep silent?</i> <sup>13</sup>
<i>Bach yechesu aniyey ammi,</i>	בָּךְ יִחְסוּ עַנְיֵי עַמִּי,	<i>My people's poor find shelter in You,</i> <sup>14</sup>
<i>V'nivn'tah ir al tilah.</i>	וּנְבִנְתָה עִיר עַל־תִּלָּה:	<i>And a city will be built on its ruin.</i> <sup>15</sup>
<i>L'chah dodi likrat kallah,</i>	לָכֵה דוֹדִי לְקִרְאֵת בְּלָה,	Let's go, greet the bride my friend,
<i>p'ney Shabbat n'kabb'lah.</i>	פְּנֵי שַׁבַּת נִקְבְּלָה:	Let's go meet Shabbat once again.

א

<i>V'hayu lim'shisah shosayich;</i>	וְהָיוּ לִמְשֻׁחָה שְׂאֵסִיךְ;	<i>Those who rip you up will be ripped,</i> <sup>16</sup>
<i>v'rachaku kol m'val'ayich.</i>	וְרָחְקוּ כָּל מִבְּלַעֲיֶיךָ.	<i>All who swallowed you will be far away.</i> <sup>17</sup>
<i>Yasis alayich El0hayich</i>	יֵשִׁישׁ עִלְיֶיךָ אֱלֹהֶיךָ	<i>Your G0d rejoices with you</i>
<i>Kimsos chatan al kallah.</i>	כִּמְשׁוֹשׁ חַתָּן עַל־כְּלָה:	<i>As a groom rejoices with a bride.</i> <sup>18</sup>
<i>L'chah dodi likrat kallah,</i>	לָכֵה דוֹדִי לְקִרְאֵת בְּלָה,	Let's go, greet the bride my friend,
<i>p'ney Shabbat n'kabb'lah.</i>	פְּנֵי שַׁבַּת נִקְבְּלָה:	Let's go meet Shabbat once again.

ב

<i>Yamin us'mol tifrotzi!</i>	יָמִין וּשְׂמֹאל תִּפְרָצִי!	<i>Burst out right and left!</i> <sup>19</sup>
<i>V'et Ad0nay ta'aritz.</i>	וְאֵת יְיָ תַעֲרִיצִי.	<i>Revere</i> <sup>20</sup> <i>Ad0nay.</i>
<i>Al yad ish benPartzi</i>	עַל יַד אִישׁ בֶּן פְּרָצִי	By power of Peretz's ("Burster's") son
<i>V'nism'chah v'nagilah!</i>	וְנִשְׂמַחָה וְנִגִּילָה!	<i>We'll be so happy!</i> <sup>21</sup>
<i>L'chah dodi likrat kallah,</i>	לָכֵה דוֹדִי לְקִרְאֵת בְּלָה,	Let's go, greet the bride my friend,
<i>p'ney Shabbat n'kabb'lah.</i>	פְּנֵי שַׁבַּת נִקְבְּלָה:	Let's go meet Shabbat once again.

<sup>12</sup> Isaiah 54:4, <sup>13</sup> Psalm 42:12; <sup>14</sup> Isaiah 14:32; <sup>15</sup> Jeremiah 30:18; <sup>16</sup> Jeremiah 30:16; <sup>17</sup> Isaiah 49:19; <sup>18</sup> Isaiah 62:5;

<sup>19</sup> Isaiah 54:3 (alluding to Genesis 28:14); <sup>20</sup> Isaiah 8:11; <sup>21</sup> Isaiah 25:9

*All who are able, rise and face west  
towards where the sunset ushers in Shabbat.*

## א ב

<i>Bo'i v'shalom,</i>	בּוֹאִי בְּשָׁלוֹם,	Come in peace,
<i>ateret ba'lah,</i>	עֲטֶרֶת בַּעֲלָהּ,	"Crown of her Husband," <sup>22</sup>
<i>Gam b'simchah uv'tzoholah,</i>	גַּם בְּשִׂמְחָה וּבְצִהּלוֹה,	in happiness and joy; <sup>23</sup>
<i>Toch emuney am s'gulah;</i>	הַיּוֹד אֱמוּנֵי עַם סְגוּלָה;	into the faithful of the "Treasured Folk"; <sup>24</sup>

*We ↓bow as we say:*

↓ <i>Bo'i</i> ↑ <i>challah!</i> *	↓בּוֹאִי ↑כַּלָּה!	↓ <i>Come in,</i> ↑ <i>Bride!</i>
↓ <i>Bo'i</i> ↑ <i>challah!</i>	↓בּוֹאִי ↑כַּלָּה!	↓ <i>Come in,</i> ↑ <i>Bride!</i> <sup>25</sup>

<i>L'chah dodi likrat kallah,</i>	לְכֶה דּוֹדִי לְקִרְאֵת כַּלָּה,	Let's go, greet the bride my friend,
<i>p'ney Shabbat n'kabb'lah.</i>	פְּנֵי שַׁבָּת נְקַבְּלָה:	Let's go meet Shabbat once again.

*We are seated.*

<sup>22</sup> Proverbs 12:4; <sup>23</sup> Jeremiah 31:6; <sup>24</sup> Deuteronomy 7:6,14:2, & 26:18;

<sup>25</sup> Babylonian Talmud: Shabbat 119a & Baba Kamma 32b.

\* Grammatical Note: כַּלָּה/*challah* in this quote is not the traditional Sabbath bread חַלָּה/*challah*, but a grammatical form of כַּלָּה/*kallah*, meaning "bride." Why? The Even-Shoshan Hebrew Dictionary indicates that the letters ב,ג,ד,כ,פ,ת are normally written with a *dagesh* (dot in the center indicating the "hard" sound of the consonant) when they appear at the beginning of a word. The *dagesh* is omitted when the word is hyphenated or when the previous word ends with one of the *imot ha'kriah* "vowel" letters א,ה,ו,י. In this case, בּוֹאִי ends with a י and that is the reason for the absence of the *dagesh* in the following word כַּלָּה/*challah*.

*On Festivals that begin on Shabbat, begin here:*

**MIZMOR SHIR, MAH GAD'LU,  
TZADDIK KATAMAR**

**מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת**

**PSALM 92  
THE SABBATH PSALM**

*Mizmor shir*

**מִזְמוֹר שִׁיר**<sup>א</sup>

<sup>1</sup> A song, poetry

*l'Yom haShabbat:*

**לְיוֹם הַשַּׁבָּת:**

for the Sabbath day:

*Tov l'hodot l'AdOnay,*

**טוֹב לְהִדּוֹת לַיהוָה**<sup>ב</sup>

<sup>2</sup> It is good to praise and thank AdOnay,

*ul'zammer l'Shimcha, Elyon.*

**וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ:**

to make music to YOur NAME, Supreme.

*L'hagid baboker chasdecha,*

**לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ**<sup>ג</sup>

<sup>3</sup> To tell, each morning, of YOur love,

*ve'emumat'cha baleylot.*

**וְאֶמּוֹנַתְךָ בַּלַּיְלוֹת:**

of YOur faithfulness each night,

*Aley asor va'aley navel,*

**עַל־עֶשׂוֹר וְעַל־נֶבֶל**<sup>ד</sup>

<sup>4</sup> on a "10-string" (harp) and on a lute,

*aley higayon b'chinor.*

**עַל־הַגֵּינוֹן בְּכִנּוֹר:**

with meditative music on the lyre.

*Ki simachtani AdOnay b'fo'olecha,*

**כִּי שִׂמַחְתַּנִּי יְהוָה בְּפִעֲלֶךָ**<sup>ה</sup>

<sup>5</sup> YYou elate me, AdOnay, with YOur deeds,

*b'ma'asey yadecha arannen.*

**בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן:**

because of YOur handiwork I sing for joy.

*Mah gad'lu ma'asecha AdOnay/Yah,*

**מַה־גָּדֹלוֹ מַעֲשֵׂיךָ יְהוָה**<sup>ו</sup>

<sup>6</sup> How great are YOur creations, AdOnay,

*m'od am'ku machsh'votecha!*

**מֵאֵד עֲמָקוֹ מַחְשַׁבְתֶּיךָ:**

so very profound are YOur designs!

*Psalm 92 continues with the pleasure awaiting the righteous: a Sabbath free from strife.*

*Ish ba'ar lo yeda,*

**אִישׁ בְּעַר לֹא יָדַע**<sup>ז</sup>

<sup>7</sup> A brutish person will not know,

*uch'sil lo yavin et zot.*

**וְכִסִּיל לֹא־יָבִין אֶת־זֹאת:**

nor the foolish discern this:

*Bifroach r'sha'im k'mo esev,*

**בַּפֶּרֶחַ רְשָׁעִים | כְּמוֹ עֵשֶׂב**<sup>ח</sup>

<sup>8</sup> When evil flourishes like grass,

*vayatzitzu kol po'aley aven,*

**וַיִּצְיָצוּ כָּל־פְּעֵלֵי אָוֶן**

and criminals bloom like wildflowers,

*l'hisham'dam adey ad.*

**לְהַשְׁמַדֵם עַד־עַד:**

they will be everlastingly erased.

*V'atah marom l' Olam AdOnay.*

**וְאַתָּה מְרוֹם לְעֵלְמָם יְהוָה:**<sup>ט</sup>

<sup>9</sup> Yet YYou are ever exalted, AdOnay.

*Ki hinneh oyvecha, AdOnay,*

**כִּי הִנֵּה אֹיְבֶיךָ יְהוָה**<sup>י</sup>

<sup>10</sup> Look: here are YOur enemies, AdOnay,

*ki hinneh oyvecha yovedu!*

**כִּי־הִנֵּה אֹיְבֶיךָ יֹאבְדוּ**

here are YOur enemies: they perish!

*yitpar'du kol po'aley aven!*

**יִתְפָּרְדּוּ כָּל־פְּעֵלֵי אָוֶן:**

All criminals scatter!

*Vatarem kir'eym karni.*

**וַתָּרַם כְּרָאִים קַרְנֵי**<sup>יא</sup>

<sup>11</sup> YYou raise, like an ox, my horn (victory).

*baloti b'shemen ra'anan.*

**בְּלוֹתֵי בְשֶׁמֶן רֵעָנוּ:**

I enjoy luxuriant anointings.

*Vatabet eyni b'shurai,*

**וַתִּבֶּט עֵינֵי בְשׂוּרַי**<sup>יב</sup>

<sup>12</sup> As my eye sees those who have eyed me,

*bakkamim alay m're'im —*

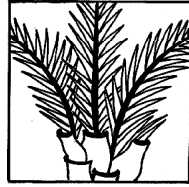
**בְּקַמִּים עָלַי מְרַעִים**

those who have foully beset me —

*tishma'nah oznay.*

**תִּשְׁמַעְנָה אָזְנֵי:**

my ear hears their downfall.



*Tzaddik katamar yifrach,  
k'erez baL'vanon yisgeh.  
sh'tulim b'veyt AdOnay,  
b'chatzrot Eloheyenu yafrichu.  
Od y'nuvun b'seyvah,  
d'shenim v'ra'ananim yih'yu.  
l'hagid ki yashar AdOnay,  
tzuri v'lo avlatah bo.*

**צָדִיק כַּתָּמַר יִפְרַח<sup>יג</sup>  
כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה:  
שְׁתוּלִים בְּבַיִת יְהוָה<sup>יד</sup>  
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:  
עוֹד יִנּוּבּוֹן בְּשִׂיבָה<sup>טו</sup>  
דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:  
לְהַגִּיד כִּי יָשָׁר יְהוָה<sup>טז</sup>  
צוּרִי וְלֹא-עוֹלָתָהּ בּוֹ:** <sup>13</sup> The righteous flourish as a date-palm,  
thrive like a cedar in Lebanon.  
<sup>14</sup> Planted in AdOnay's House,  
flowering in the courts of our G0d.  
<sup>15</sup> Still fruitful in hoary old age,  
they drip with sap, they are ever green.  
<sup>16</sup> Attesting that AdOnay is upright,  
my Rock, in Wh0m there is no injustice.

**PSALM 93**  
*A Sabbath from Chaos; Creation Completed*

*AdOnay malach, ge'ut lavesh.  
lavesh AdOnay oz hit'azar,  
Aftikon tevel bal timmot.  
Nachon kis'acha me'az,  
me' Olam Ahtah.  
Nas'u n'harot AdOnay,  
nas'u n'harot kolam,  
yis'u n'harot dochyam.*

**יְהוָה מְלֹךְ גֵּאוּת לְבִשׁ<sup>א</sup>  
לְבִשׁ יְהוָה עֵז הַתְּאֵזָר  
אֶף-תִּכּוֹן תִּבְל בְּלִתְמוֹט:  
נִכּוֹן כִּסְאֶךָ מֵאֶז<sup>ב</sup>  
מֵעוֹלָם אָתָּה:  
נְשָׂאוּ נְהָרוֹת | יְהוָה<sup>ג</sup>  
נְשָׂאוּ נְהָרוֹת קוֹלָם  
יִשָּׂאוּ נְהָרוֹת דְּכִיָּם:** <sup>1</sup> AdOnay reigns, majestically attired.  
AdOnay is attired, strapped with strength,  
founding the world securely.  
<sup>2</sup> Y0ur throne was set before the beginning,  
Y0u have existed always.  
<sup>3</sup> The torrents raise, AdOnay,  
the torrents raise their voice,  
the torrents raise their pounding voice.

*Mikolot mayim rabbim,  
adirim, mishb'rey yam,  
adir bamarom, AdOnay.  
Edotecha ne'emnu m'od;  
l'veyt'cha na'avah kodesh,  
AdOnay, l'orech yamim.*

**מִקּוֹלוֹת | מֵיִם רַבִּים<sup>ד</sup>  
אֲדִירִים מִשְׁבְּרֵי-יָם  
אֲדִיר בְּמָרוֹם יְהוָה:  
עֲדוֹתֶיךָ | נֶאֱמְנוּ מְאֹד<sup>ה</sup>  
לְבֵיתֶךָ נְאוּהָ קֹדֶשׁ  
יְהוָה לְאֶרֶץ יָמִים:** <sup>4</sup> Yet above the din of boundless waters,  
the mighty, sea-splitting breakers,  
are Y0u, mighty, on high, AdOnay.  
<sup>5</sup> Y0ur assurances are truly believable;  
Y0ur House is lovely in holiness,  
AdOnay, Y0u exist for all time.

*Continue on the next page*  
*Or to add a traditional Kaddish Yatom (Mourner's Kaddish) here, go to page <120>*



# מַעֲרִיב MA'ARIV

## EVENING SERVICE

### THE SH'MA AND ITS (FOUR) BLESSINGS

קְרִיאַת שְׁמַע וּבְרֻכּוֹתֶיהָ KRI'AT SH'MA UVIRCHOTEHA

#### Meditation

Sometimes we are in the mood to read the service's words and follow along in song. Sometimes we are not. At those times, the act of studying the text of the *Siddur*, the prayerbook, is the equivalent of piously saying it, and wrestling with the words with which we agree and disagree is the equivalent of worshipping G0d.

Who knows? The distractions that keep us from following the congregation might be meant especially for us to hear today. Distraction can be a form of revelation, for it indicates those things about which we are most concerned. And what better place to wrestle with them than here in the assembly of our people engaged in seeking elevated thoughts?

*All who are able, please rise.*



בְּרֻכּוֹ BAR'CHU

**BLESS** (the reading of Torah, i.e., the *Sh'ma*)  
The Shaliach Tzibbur (prayer leader) faces the Ark.  
See commentary, page <135>

We ↓bow, bending the knee, at the words ↓בְּרֻכּוֹ Bar'chu and ↓בְּרוּךְ Baruch.

We ↑rise at ↑Ad0nay, the Name of God.

↓בְּרֻכּוֹ אֶת אֲדֹנָי הַמְּבֹרָךְ:

↓Bar'chu et ↑Ad0nay ham'vorach

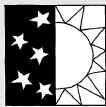
↓Bless ↑Ad0nay, the Blessed.

↓בְּרוּךְ אֲדֹנָי הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

↓Baruch ↑Ad0nay ham'vorach l' Olam va'ed.

↓Blessed be ↑Ad0nay, the Blessed, infinitely and for ever.

*If standing, please be seated.*



Alternative Creation 3

**ELI, ELI אֱלֹהֵי אֱלֹהֵי MY GOD, MY GOD**

Hebrew by Hannah Senesh; Music by David Zehavi

Eli Eli,	אֱלֹהֵי אֱלֹהֵי	(Oh) G0d, My G0d,
Shelo yiggamer l' Olam	שְׁלֹא יִגְמַר לְעוֹלָם	(I pray) that these things never end
Hachol v'hayam	הַחֹל וְהַיָּם	The sand and the sea
Rishrush shel hammayim	רִשְׁרוּשׁ שֶׁל הַמַּיִם	The rush of the waters
B'rak hashamayim	בְּרַק הַשָּׁמַיִם	The crash of the heavens
T'filat ha'adam.	תְּפִילַת הָאָדָם.	The prayers of All. (Human prayer)
Baruch Atah, AdOnay,	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, Ad0nay,
hama'ariv aravim.	הַמַּעְרִיב עֶרְבִים:	Wh0 blends day into dusk.

**Go to page <41> and continue with the Revelation prayers.**



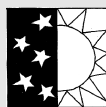
Alternative Creation 4

**YISM'CHU HASHAMAYIM יִשְׂמְחוּ הַשָּׁמַיִם THE SKIES ARE HAPPY**

Psalm 96:11

Yism'chu hashamayim! (x3)	יִשְׂמְחוּ הַשָּׁמַיִם	The skies are happy!
V'tagel ha'aretz (x2)!	וְתַגֵּל הָאָרֶץ	Earth exults!
Yir'am hayam (x3) umlo'o! (x2)	יָרַעַם הַיָּם וּמְלֵאוֹ:	The ocean roars, and all that fills it!
Baruch Atah, AdOnay,	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, Ad0nay,
hama'ariv aravim.	הַמַּעְרִיב עֶרְבִים:	Wh0 blends day into dusk.

**Go to page <41> and continue with the Revelation prayers.**



Alternative Creation 5

**OR ZARUA אֹר זָרַע LIGHT IS SOWN**

Psalm 97:11

Or zarua laTzaddik;	אֹר זָרַע לְצַדִּיק	Light is sown for the righteous;
ul'yishrey lev simchah.	וּלְיִשְׂרֵי לֵב שִׂמְחָה:	and for the true-hearted, joy.

*Those who believe there will be light at the end of the week will find joy "sprouting" from the Sabbath.*

Baruch Atah, AdOnay,	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, Ad0nay,
hama'ariv aravim.	הַמַּעְרִיב עֶרְבִים:	Wh0 blends day into dusk.

**Go to page <41> and continue with the Revelation prayers.**

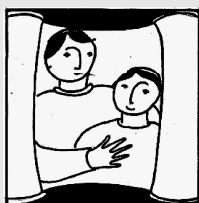
## Kavannah/Intention

Revelation is a form of G0d's Parental Love.

The W0rld wants to be known, as any Parent does.

Our ancestors followed the 0ness of G0d through the Middle East and bey0nd.

Their teachings, their "torah" (small "t"), have shaped Our Centuries ever since.



Traditional 2nd Blessing of the *Sh'ma* Service

Revelation/Enlightenment

*AHAVAT OLAM* אַהַבַּת עוֹלָם LOVE ETERNAL

*Ahavat Olam*

*Beyt Yisra'El amcha ahavta.*

*Torah umitzvot,*

*chukkim umishpatim*

*otanu limmad'ta.*

*Al ken, Ad0nay El0heynu,*

*b'shochvenu uvkumenu,*

*nasiach b'chukkecha*

*v'nismach b'divrey Toratecha*

*uvmitzvotecha l' Olam va'ed.*

***Ki hem chayyeynu v'orech yameynu,***

*uvahem neh'geh yomam valaylah.*

*V'ahavat'cha al tasir*

*mimmenu l' Olamim.*

*Baruch Atah, Ad0nay,*

*0hev ammo, Yisra'El.*

אַהַבַּת עוֹלָם

בֵּית יִשְׂרָאֵל עִמָּךְ אַהַבְתָּ.

תּוֹרָה וּמִצְוֹת,

חֻקִּים וּמִשְׁפָּטִים,

אוֹתָנוּ לְמַדְתָּ.

עַל בֶּן יְהוּדָה אֱלֹהֵינוּ,

בְּשׁוֹכְבֵינוּ וּבְקוֹמֵנוּ,

נִשְׁיַח בְּחֻקֶיךָ

וְנִשְׂמַח בְּדְבָרֵי תוֹרַתְךָ

וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.

כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ,

וּבָהֶם נִהְיֶה יוֹמָם וּלְיַלְדָּה.

וְאַהַבְתָּךְ אֶל תַּסִּיר

מִמֵּנוּ לְעוֹלָמִים.

בְּרוּךְ אַתָּה, יְהוּדָה,

אוֹהֵב עַמּוֹ, יִשְׂרָאֵל:

With eternal love Y0u

loved the House of Israel, Y0ur people.

Torah and *mitzvot*,

laws and judgments

Y0u taught us.

So, Ad0nay our G0d,

when we lie down (to sleep) or rise,

we meditate on Y0ur laws

and celebrate Y0ur Torah's words

and Y0ur *mitzvot* forevermore.

See! by them we survive and live long,

so we ponder them by day, by night.

Never withdraw Y0ur love

from us, ever.

Blessed Y0u, Ad0nay,

L0ver of Y0ur people, Israel.

***Go to page <48> and continue with the Sh'ma.***



**SH'MA שְׁמַע HEAR!**

*You may remain in position or stand as is your custom.*

*See commentary, page <136>*

**שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:**

*Sh'ma Yisra'El: AdOnay ElOheyenu, AdOnay Echad!*

Hear, Israel: AdOnay, Our G0d, AdOnay is One!

*Deuteronomy 6:4*

**בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד**

*Baruch Shem k'vod malchuto l'Olam va'ed.*

Blessed is the NAME of YOur glorious realm, for ever and ever.

*If you are standing, please be seated.*



**V'AHAVTA וְאַהֲבַתָּ לֹוֶה אֲדֹנָי**

*Deuteronomy 6:5-9*

*An alternative v'Ahavta is at the bottom of the next page*

*V'ahavta et AdOnay ElOhecha  
b'chol l'vav'cha uvchol nafsh'cha,  
uvchol me'odecha,  
v'hayu had'varim ha'ellêh  
asher Anochi m'tzav'cha hayyom  
al l'vavecha.  
V'shinnantam l'vanêcha.  
V'dibbartam —  
b'shivt'cha b'veytêcha  
uvlecht'cha vaderech,  
uvshochb'cha ukumecha.  
Ukshartam l'ot al yadecha,  
v'hayu l'totafot  
beyn eynêcha.  
Uchtavtam al m'zuzot beytecha  
uvish'arecha.*

**וְאַהֲבַתָּ אֶת יְהוָה אֱלֹהֶיךָ** You will come to love AdOnay your G0d  
**בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ** with all your mind, with all your being,  
**וּבְכָל-מְאֹדֶךָ:** and with all your intensity,  
**וְהָיוּ הַדְּבָרִים הָאֵלֶּה** and let these words  
**אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם** which I command you this day  
**עַל-לִבְבְּךָ:** pervade your mind.  
**וְשִׁנַּנְתֶּם לְבָנֵיךָ** Repeat them to your children.  
**וְדַבַּרְתֶּם בָּם** Speak, cite them —  
**בְּשִׁבְתְּךָ בְּבֵיתְךָ** whether sitting at home  
**וּבְלַכְתְּךָ בַדֶּרֶךְ** or walking on your way,  
**וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:** when lying down to sleep or arising.  
**וְקָשַׁרְתֶּם לְאוֹת עַל-יָדְךָ** So bind them as a sign on your hand,  
**וְהָיוּ לְטוֹטְפוֹת** so that they will be reminders  
**בֵּין עֵינֶיךָ:** before your eyes.  
**וְכָתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ** Write them on the doorposts of your home  
**וּבְשַׁעְרֶיךָ:** and on your gates.

*Continue on the next page with L'ma'an tizk'ru  
or with the traditional verses beginning on page <50>.*





## L'MA'AN TIZK'RU לְמַעַן תִּזְכְּרוּ THUS YOU WILL REMEMBER

*The end of the Sh'ma Verses*

L'ma'an tizk'ru  
 va'asitem et kol mitzvotay  
 vih'yitem k'doshim  
 IEI0heychem.  
 Ani Ad0nay EI0heychem,  
 ash'er hotzeti etchem  
 me'erezt Mitzrayim  
 lihyot lachem IElohim.  
 Ani Ad0nay EI0heychem.  
 \*(Emet)

לְמַעַן תִּזְכְּרוּ "So that you remember  
 וְעַשִׂיתֶם אֶת־כָּל־מִצְוֹתַי and do all My mitzvot  
 וְהִיִּיתֶם קְדוֹשִׁים and be holy  
 לַיהוָה אֱלֹהֵיכֶם: to your G0d.  
 אֲנִי יְהוָה אֱלֹהֵיכֶם I, Ad0nay, am your G0d  
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם Wh0 brought you out of the  
 מִמִּצְרַיִם land of Egypt  
 לִהְיוֹת לְכֶם לַיהוָה to be your G0d.  
 אֲנִי יְהוָה אֱלֹהֵיכֶם: I, Ad0nay, am your G0d." Num. 15:40-41  
 (אֱמֶת) (Truth) Jeremiah 10:10

**Go to page <52> and continue with the Redemption Prayers.**

\*According to Mishnah B'rachot 2:2 (Talmud: B'rachot 14a), if we connect the last phrase of the Sh'ma section (יהוה אלהיכם Ad0nay EI0heychem "Ad0nay your G0d") to the first word of the Redemption blessing (אמת emet "truth"), it forms the quote from Jeremiah 10:10 – יהוה אלהיכם אמת Ad0nay EI0heychem Emet "Ad0nay, Your G0d, is Truth."



### Alternative v'Ahavta / L'ma'an Tizk'ru AND YOU WILL LOVE by Debbie Friedman, contemporary American



**And you will love** haShem, your G0d with all your heart  
 with all your soul, and with all your might.  
 And these words which I command you on this day  
 will be in your heart, will be in your heart.  
 And you should teach them *diligently* to your children  
 And you will speak of them, when you're sitting in your house  
 when you're walking by the way, and when you lie down  
 and when you rise, and when you rise.  
 And you should bind them as a sign upon your hand  
 And they will be reminders between your eyes  
 And you will write them on the doorposts of your house  
 and on your gates, and on your gates.  
 That you may remember and do all My commandments  
 And be holy, holy to your G0d, holy to your G0d, holy to your G0d!

**Go to page <52> and continue with the Redemption Prayers.**

The text has been updated to modern usage (eliminating shall, unto and upon). **Feel free to sing any older version familiar to you.**  
**Reminders** has been substituted for the archaic "frontlets," based on the parallel text in Exodus 13:9.



Alternative G'ulah / Redemption 2

**LO YISA GOY לֹא יִשָּׂא גּוֹי נַעֲמָה NATION WILL NOT RAISE (SWORD)**

Isaiah 2:4b, (like Micah 4:3); Music by Shalom Altman

*Lo yissa goy el goy cherev,*

לֹא יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב

Nation will not raise sword against nation,

*Lo yilm'du od milchamah.*

וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה:

\*neither will they learn war anymore. *Isaiah 2:4*

And everyone 'neath their vine and fig tree,  
Will live in peace and unafraid,

And into plowshares beat their swords,  
Nation will learn war no more.

*(English additions from similar verses in Micah 4:3-4)*

\* Though both Micah and Isaiah precede the word lo-yilm'du with the letter vav/"and," which we translate as "neither," most people sing it without the syllable v'.

**Go to page <59> and continue with *Mi Chamocha*.**



Alternative G'ulah / Redemption 3

**LO YARE'U V'LO YASHCHITU לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ**

**THEY WILL NOT HARM NOR DESTROY**

Text from *Isaiah*; Music by William Sharlin

*Lo yare'u v'lo yashchitu...(x4)*

לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ...

They will not harm nor destroy... *Isaiah. 11:9*

*v'chit'tu charvotam l'ittim*

וְכִתְּתוּ חַרְבוֹתָם לְאֵתִים

they will beat their swords into plows

*v'chanitoteyhem l'mazmerot,(x2)*

וְחִנִּיתוּתֵיהֶם לְמִזְמֵרוֹת

and their spears into pitchforks,

*Lo yissa goy el goy cherev,*

לֹא יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב

Nation will not raise sword against nation,

*Lo yilm'du od milchamah.(x2)*

וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה

nor will they learn war anymore. *Isaiah 2:4b*

**Go to page <59> and continue with *Mi Chamocha*.**



Alternative Hashkivenu 2

UFROS ALEYNU וּפְרוֹשׁ עָלֵינוּ SPREAD OVER US

Ufros aleynu sukkat sh'lomecha. וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ. Spread YOur peaceful Sukkah over us.

Baruch Atah, AdOnay, בְּרוּךְ אַתָּה, יְהוָה, Blessed Y0u, Ad0nay,  
haPores sukkat shalom aleynu, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ, Wh0 spreads a peaceful Sukkah over us,  
v'al kol ammo Yisra'El, וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, over all Y0ur people Israel,  
v'al Y'rushalayim. וְעַל יְרוּשָׁלַיִם. and over Jerusalem.

Go to page <67> and continue with v'Sham'ru (on Shabbat) or Vaydaber Mosheh (on Festivals).



Alternative Hashkivenu 3

GESHER TZAR M'OD גֶּשֶׁר צָר מְאֹד A NARROW BRIDGE

Text by Rabbi Nachman of Bratslav (1770-1811)

Kol ha'Olam kulo כָּל הָעוֹלָם כָּלוֹ, Though the entire W0rld  
gesher tzar m'od, גֶּשֶׁר צָר מְאֹד, is a narrow bridge,  
V'ha'ikar (2x) וְהַעִיקָר, the main thing  
lo l'fached k'lal. לֹא לִפְחַד כָּלֵל: is not to fear at all.

Singable translation

by Rabbi David Zeller

All the W0rld  
is just a narrow bridge,  
but above all,  
is not to fear at all.

Baruch Atah, AdOnay, בְּרוּךְ אַתָּה, יְהוָה, Blessed Y0u, Ad0nay,  
haPores sukkat shalom aleynu, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ, Wh0 spreads a peaceful Sukkah over us,  
v'al kol ammo Yisra'El, וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, over all Y0ur people Israel,  
v'al Y'rushalayim. וְעַל יְרוּשָׁלַיִם. and over Jerusalem.

Go to page <67> and continue with v'Sham'ru (on Shabbat) or Vaydaber Mosheh (on Festivals).

## Transitioning To The *Amidah* (To Personal Prayer)

*On Shabbat continue here*

**V'SHAM'RU**

**וְשָׁמְרוּ**

**THEY'LL KEEP SHABBAT**

*V'Sham'ru v'ney Yisra'El  
et haShabbat,  
la'asot et haShabbat  
l'dorotam b'rit Olam.*

**וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל  
אֶת־הַשַּׁבָּת  
לַעֲשׂוֹת אֶת־הַשַּׁבָּת  
לְדֹרוֹתֵם בְּרִית עוֹלָם:** "Israel's children will keep  
the Shabbat,  
making Shabbat  
an eternal covenant for all generations.

*Beyni uveyn b'ney Yisra'El,  
ot hi l'Olam*

**בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל  
אוֹת הוּא לְעֹלָם** Between Me and Israel's children,  
it will always be a symbol

*Ki sheshet yamim  
asah Ad0nay  
et hashamayim v'et ha'aretz*

**כִּי־שֵׁשֶׁת יָמִים  
עָשָׂה יְהוָה  
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ** that in six days  
Ad0nay made  
heaven and earth

*uvayom hash'vi'i,  
shavat vayinnafash.*

**וּבַיּוֹם הַשְּׁבִיעִי  
שָׁבַת וַיִּנְפַשׁ:** and on day seven,  
ceased, and "sighed in relief."

*Exodus 31:16-17*

*On Festivals continue here*

**Vaydabber Mosheh**  
*et mo'adey Ad0nay  
el b'ney Yisra'El.*

**וַיְדַבֵּר מֹשֶׁה  
אֶת־מְעַדֵי יְהוָה  
אֶל־בְּנֵי יִשְׂרָאֵל:** And Moses declared  
the appointed festivals of Ad0nay  
to the Israelites. *Leviticus 23:44*

*Feel free to linger here,  
or to go on to the **Hatzi Kaddish** on the **next page**,  
or to read the **meditations after the Amidah** that begin on **page <91>**.*

### Optional Reading

by Yisra'El ben EliEzer, the "Ba'al Shem Tov" (haRiVaSh)  
(Tzava'at haRiVaSh #40), Translated by Or Rose

When you are on a low spiritual level, pray out of a prayer book;  
looking at the letters will allow you to pray with *kavannah* (focus, intent).

When you are attached to the upper world, however, it is better to close your eyes,  
so that your sight does not distract you from connecting to G0d.



## HATZI KADDISH חֲצִי קַדִּישׁ "READER'S" KADDISH

(Literally, "Half" Kaddish)

This Kaddish ends the Sh'ma Service

*Yitgaddal v'yitkaddash*

*sh'meh raba, (Congregation: Amen)*

*b'alma di v'ra chir'uteh.*

*V'yamlich malchuteh*

*b'chayeychon uvyomeychon,*

*uvchayyey d'chol beyt Yisra'El,*

*ba'agala uviz'man kariv.*

*V'imru: Amen.*

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא, (אָמֵן)

בְּעֵלְמָא דִּי בְרָא כְרְעוּתָהּ:

וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן,

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵנְזָלָא וּבְזְמַן קָרִיב:

וְאָמְרוּ אָמֵן:

**Magnified** and consecrated

be The Great NAME, (Congregation: **Amen**)

in the world created as The NAME willed.

May the NAME be SOvereign

in your own day and your own lives,

and the life of all Israel,

speedily and soon.

And let us say: Amen.

*Congregation and Reader:*

*Y'heh sh'meh raba m'vorach*

*l'alam ul'almey almay.*

*Yitbarach v'yishtabbach,*

*v'yitpa'ar v'yitromam v'yitnasseh,*

*v'yit'hadar v'yit'aleh v'yit'hallel*

*sh'meh d'kudsha,*

*b'rich hu*

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֵלְמָא וּלְעֵלְמֵי עֵלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח,

וְיִתְפָּאֵר וְיִתְרומֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלֵּל

שְׁמֵהּ דְקֻדְשָׁא

בְּרִיךְ הוּא

Let The Great NAME be blessed

throughout all time and space.

Blessed, lauded,

beautified, exalted, uplifted,

glorified, raised high, and praised

be the NAME of the HOly,

may it be a blessing,

*On regular Shabbatot:*

*l'ella min kol*

לְעֵלְמָא מִן כּוֹל

though it be above

*On Shabbat Shuvah (between Rosh haShanah and Yom Kippur):*

*l'ella ul'ella mikol*

לְעֵלְמָא וּלְעֵלְמָא מִכּוֹל

though it be far above

*birchata v'shirata,*

*tushb'chata v'nechemata*

*da'amiran b'alma.*

*v'imru: Amen.*

בְּרִכְתָּא וְשִׁירָתָא,

תְּשׁוּבָתָא וְנֶחֱמָתָא

דְּאִמְרִין בְּעֵלְמָא:

וְאָמְרוּ אָמֵן:

all blessings, songs,

praises, and consolations

that can be uttered in this world.

And let us say: Amen.

**For regular Shabbatot and Shabbatot in the middle of Passover or Sukkot, continue below**  
**The Festival Amidah is found on page <81>.**

# לְשַׁבָּת SHABBAT




# עֲמִידָה AMIDAH

*All those who are able, please rise. The Shaliach Tzibbur (prayer leader) faces the Ark.*  
*See commentary, page <135>*

*G0d's 4-letter Name will appear with various vowels in the Amidah prayers, based on Sephardi/Mizrachi Kabbalistic prayer books.*  
*As we sing Ad0nay s'fatay tiftach, there is a custom of taking 3 steps forward, starting with the right (eager) foot, as if coming into the presence of royalty, and, at the end of the Amidah, of leaving, by taking 3 steps backward, starting with the left (reluctant) foot.*

*Ad0nay, s'fatay tiftach,  
 ufi yagid t'hilatecha.*

אֲדֹנָי שְׁפָתַי תִּפְתָּח      Ad0nay, open my lips  
 וּפִי יַגִּיד תְּהִלָּתְךָ      and my mouth will praise Y0u.      Ps. 51:17



1

**אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ**  
**AVOTEYNU V'IMOTEYNU**  
**G0D OF OUR ANCESTORS**  
*"Our job is to be good ancestors." Jonas Salk*  
*See commentary, page <132>*

**↓BOWING:** We ↓bow, bending the knee, at the word בָּרוּךְ ↓Baruch, We ↑rise at ↑Ad0nay, the NAME of God.

*Some also bow from the waist at the word El0hey preceding each patriarch and matriarch, to recognize their individual relationships with G0d.*

↓Baruch Atah, ↑Ad0nay, El0heynu, vEl0hey avoteynu v'imoteynu: El0hey Avraham, El0hey Yitzchak, vEl0hey Ya'akov; El0hey Sarah, El0hey Rivkah, El0hey Rachel, vEl0hey Le'ah. Ha'El hagadol, hagibor v'hanora, El elyon, gomel chasadim tovim, v'koneh hakol,	↓ בָּרוּךְ אַתָּה, יְיָ הוֹת, אֱלֹהֵינוּ, וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה: הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכּוֹל,	↓Blessed Y0u, ↑Ad0nay, our G0d, *G0d of our fathers and mothers: G0d of Avraham, G0d of Yitzchak, G0d of Ya'akov, <i>Exodus 3:15</i> G0d of Sarah, G0d of Rivkah, G0d of Rachel, G0d of Leah. G0d great, mighty and awesome, <i>Dev. 10:17</i> G0d supreme. <i>Genesis 14:18</i> Wh0 repays acts of faithkeeping, Owner of all,
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\*For commentary on the spelling of G0d's name, see page <5>.

v'zocher chasdey	וְזוֹכֵר חַסְדֵי	Y0u remember the faithfulness
avot v'imahot,	אָבוֹת וְאִמּוֹת,	of our ancestors,
umevi g'ulah	וּמְבִיא גְאֻלָּה	bringing redemption
livney v'neyhem,	לְבָנֵי בְנֵיהֶם,	to their children's children,
l'ma'an sh'mo, b'ahavah.	לְמַעַן שְׁמוֹ, בְּאַהֲבָה:	for Y0ur NAME, lovingly.

**On Shabbat Shuvah (between Rosh haShanah and Yom Kippur) add:**

Zochrenu l'chayim,	זְכַרְנוּנוּ לְחַיִּים,	Remember us for life,
Melech chafetz ba'chayim,	מֶלֶךְ חָפֵץ בַּחַיִּים,	Ruler Wh0 desires life,
v'chotvenu b'sefer ha'chayim,	וְכָתַבְנוּנוּ בְּסֵפֶר הַחַיִּים,	inscribe us in the Book of Life
l'ma'ancha El0him chayim.	לְמַעַנְךָ אֱלֹהִים חַיִּים.	For Y0ur sake, G0d of Life.

**Always conclude:**

Melech ozer umoshia umagen:	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּין:	Ruler, Help, and Savior and Shield:
(*ufoked)	(* וּפּוֹקֵד *)	(*and Rememberer).
↓Baruch Atah, ↑Ad0nay,	↓בָּרוּךְ אַתָּה, ↑אֲדֹנָי,	↓Blessed Y0u, ↑Ad0nay,

**Reform ending**

magen Avraham v'ezrat Sarah.	מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה:	Avraham's <i>shield</i> (Gen. 15:1) and Sarah's <b>help</b> .
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**\*Conservative ending**

magen Avraham <b>ufoked</b> Sarah.	מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה:	Avraham's <i>shield</i> (Gen. 15:1) <i>Wh0 remembers</i> (Gen. 21:1) Sarah.
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**G'VUROT גְּבוּרוֹת GOD'S POWERS**

Atah gibor l'0lam, Ad0nay,	אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,	Y0u are boundlessly powerful, Ad0nay,
m'chayyeh metim,	מַחְיֶה מֵתִים,	enlivening the dead,
Atah rav l'hoshia.	אַתָּה רַב לְהוֹשִׁיעַ:	Y0u greatly save (us). <span style="float: right;">Isaiah 63:1</span>

**From Pesach morning to Erev Simchat Torah add**

*Morid hattal.*

מוריד הטל: Dropping the (summer) dew.

**From Simchat Torah morning to Erev Pesach add**

*Mashiv haru'ach  
umorid haggashem.*

משיב הרוח  
ומוריד הגשם: Blowing the (winter) wind  
and drops the rain.

*M'chalkel chayyim b'chesed,*

מכלכל חיים בחסד, providing the living with food,

*m'chayyeh metim*

מחיה מתים enlivening the dead

*b'rachamim rabbim,*

ברחמים רבים, so compassionately;

*Somech noflim,*

סומך...הנפלים, supporting the falling, *Psalms 145:15*

*v'rofeh cholim,*

ורופא חולים, healing the sick,

*umatir asurim,*

ומתיר אסורים, freeing the fettered, *Psalms 146:7*

*umkayyem emunato*

ומקים אמונתו keeping faith

*lisheney afar.*

לישני עפר: with those asleep in the dust. *Daniel 12:2*

*Mi chamocha, ba'al g'vurot?*

מי כמוך בעל גבורות? Wh0 is as Y0u, All-Powers?

*umi domeh lach,*

ומי דומה לך, And who compares to Y0u,

*Melech memit umchayyeh,*

מלך ממת ומחיה, Ruler of life and death, *1 Samuel 2:6*

*umatzmi'ach y'shu'ah?*

ומצמיח ישועה? Sprouting victory?

**On Shabbat Shuvah (between Rosh haShanah and Yom Kippur) add:**

*Mi chamocha av harachamim,*

מי כמוך אב הרחמים, Wh0 is like Y0u, merciful G0d,

*zocher y'tzurav l'chayyim*

זוכר יצוריו לחיים Wh0 sustains life

*b'rachamim?*

ברחמים? in compassion?

**Always conclude:**

*V'ne'eman Atah*

ונאמן אתה Y0u are faithful

*l'hachayyot metim.*

להחיות מתים. in bringing life to the lifeless.

*Baruch Atah, Ad0nay,*

ברוך אתה, יהוה, Blessed Y0u, Ad0nay,

*m'chayyeh hammetim.*

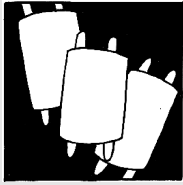
מחיה המתים. Wh0 enlivens the dead.

**Please continue silently through page <80>**

**or feel free to skip to the Private Meditations which begin on page <91>.**

**Pray at your own speed. Please be seated when you are finished.**





3

**K'DUSHAT HASHEM קְדוּשַׁת הַשֵּׁם GOD'S HOLINESS**

*Atah kadosh v'Shimcha kadosh,  
ukdoshim b'chol yom  
yehal'lucha, selah.  
Baruch Atah, AdOnay,*

**אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, Y0u are holy and Y0ur NAME is holy,  
וְקָדוֹשִׁים בְּכָל יוֹם and every day holy ones  
יְהַלְלוּךָ, סֵלָה. praise Y0u.  
בְּרוּךְ אַתָּה, יְהוָה, Blessed Y0u, Ad0nay,**

**On regular Shabbatot:**

*ha'El hakadosh*

**הַאֵל הַקָּדוֹשׁ. Holy G0d.**

**On Shabbat Shuvah, (between Rosh haShanah and Yom Kippur):**

*haMelech hakadosh.*

**הַמֶּלֶךְ הַקָּדוֹשׁ. Holy Ruler.**



4

**K'DUSHAT HAYOM קְדוּשַׁת הַיּוֹם THE HOLY DAY**

*Atah kiddashta  
et yom hash'vi'i lishmecha,  
tachlit ma'aseh  
shamayim va'aretz,  
uverachto mikol hayamim,  
v'kiddashto mikol haz'manim,  
v'chen katuv b'Toratecha:*

**אַתָּה קִדְּשַׁתָּ Y0u hallowed  
אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ, the seventh day with Y0ur NAME,  
תְּכַלִּית מַעֲשֵׂה as the culmination of the work  
שָׁמַיִם וָאָרֶץ, of heavens and earth,  
וּבֵרַכְתּוֹ מִכָּל הַיָּמִים, and Y0u blessed it above all days,  
וְקִדְּשַׁתּוֹ מִכָּל הַזְּמַנִּים, as holier than all other occasions,  
וְכֵן כָּתוּב בְּתוֹרַתְךָ: for, as it is written in Y0ur Torah:**

"Vay'chulu hashamayim v'ha'aretz  
v'chol tz'va'am.  
Vay'chal El0him bayom hash'vi'i  
m'lachto asher asah.  
Vayishboht bayom hash'vi'i  
mikol m'lachto asher asah.  
Vay'varech El0him et yom  
hash'vi'i vaykaddesh oto,  
Ki vo shavat mikol m'lachto  
asher bara El0him  
la'asot."

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל-צְבָאָם:  
וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי  
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי  
מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:  
וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם  
הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ  
כִּי בּוֹ נִשְׁבַּת מְכָל-מְלַאכְתּוֹ  
אֲשֶׁר-בָּרָא אֱלֹהִים  
לַעֲשׂוֹת:

"Heaven and earth being finished  
with all their finishing touches.  
G0d had finished on the seventh day  
the creation G0d had done.  
G0d ceased on the seventh day  
from all the creation G0d had done.  
G0d blessed  
the seventh day, sanctifying it,  
For on it G0d ceased all creation  
which G0d designed  
to do." Genesis 2:1-3

El0heynu vEl0hey  
avoteynu v'imoteynu,  
r'tzeh vimnuchatenu.  
Kadd'shenu b'mitzvotcha,  
v'ten chelkenu b'Toratecha,  
sab'enu mituvecha,  
v'sam'chenu bishu'atecha.

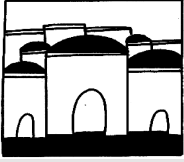
אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
רִצֵּה בְּמִנוּחַתֵּנוּ  
קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ,  
וְתֵן חֶלְקֵנוּ בְּתוֹרַתֶךָ,  
שִׂבְעֵנוּ מִטוֹבֶיךָ,  
וְשִׂמְחֵנוּ בִישׁוּעָתֶךָ.

Our G0d, G0d of our  
fathers and mothers,  
be pleased with our [Shabbat] resting.  
Consecrate us with YOur commandments,  
shape our destiny with YOur Torah,  
satisfy us with YOur goodness,  
and gladden us with YOur deliverance.

V'taher libenu  
l'ovd'cha be'emet.  
V'hanchilenu, Ad0nay El0heynu,  
b'ahavah uv'ratzon,  
Shabbat kodshecha,  
v'yanuchu vah Yisra'El,  
m'kadd'shey Sh'mecha.  
Baruch Atah, Ad0nay,  
m'kadesh haShabbat.

וְטַהַר לִבֵּנוּ  
לְעִבְדֶּךָ בְּאֵמֶת.  
וְהַנְּחִילֵנוּ, יְהוָה אֱלֹהֵינוּ,  
בְּאַהֲבָה וּבְרַצוֹן,  
שַׁבַּת קִדְּשֶׁךָ,  
וַיָּנוּחוּ בָּהּ יִשְׂרָאֵל,  
מִקִּדְּשֵׁי שְׁמֶיךָ.  
בָּרוּךְ אַתָּה, יְהוָה,  
מְקַדֵּשׁ הַשַּׁבָּת:

Refine our minds  
to worship Y0u in truth.  
Endow us, Ad0nay our G0d,  
lovingly, willingly,  
with the inheritance of YOur holy Shabbat,  
that Israel rest on it  
as they hallow YOur NAME.  
Blessed Y0u, Ad0nay,  
Wh0 sanctifies Shabbat.



TziOn/ציון/ZiOn

**R'TZEH רצה MAY OUR WORSHIP BE PLEASING**

*R'tzeh, AdOnay ElOheyneu,  
b'am'cha Yisra'El,  
ut'filatam b'ahavah.  
T'kabbel b'ratzon  
ut'hi l'ratzon tamid  
avodat Yisra'El amecha.*

**רצה, יהוה אלהינו,  
בעמך ישראל,  
ותפלתם באהבה  
תקבל ברצון,  
ותהי לרצון תמיד  
עבודת ישראל עמך.**

AdOnay, our G0d, be pleased with  
Y0ur people, Israel,  
and willingly accept their prayer.  
May the worship service  
of Y0ur people,  
Israel, always please Y0u.

**On Rosh Chodesh, or on the Shabbat in the middle days of Passover or Sukkot, add Ya'aleh v'yavo:**

*ElOheyneu v'ElOhey avoteynu  
v'imoteynu,  
Ya'aleh v'yavo, v'yagia,  
v'yera'eh, v'yeratzeh, v'yishama,  
v'yippaked, v'yizzacher:  
zichronenu ufik'donenu;  
v'zichron avoteynu v'imoteynu;  
v'zichron mashiach  
ben David avdecha,  
v'zichron Yerushalayim,  
ir kodshecha,  
v'zichron kol amm'cha,  
Beyt Yisra'El l'fanecha,  
lifleytah, l'tovah,  
l'chen, ul'chesed, ul'rachamim,  
l'chayim ul'shalom, b'yom*

**אלהינו ואלהי אבותינו  
ואמותינו,  
יעלה ויבא, ויגיע,  
ויראה, וירצה, וישמע,  
ויפקד, ויזכר:  
וזכרוננו ופקדוננו;  
וזכרון אבותינו ואמותינו;  
וזכרון משיח  
בן דוד עבדך,  
וזכרון ירושלים,  
עיר קדשך,  
וזכרון כל עמך,  
בית ישראל לפניך,  
לפליטה, למובה  
לחן ולחסד ולרחמים,  
לחיים ולשלום, ביום**

Our G0d and G0d of our fathers  
and mothers,  
**May this rise and come**, arrive,  
be seen, be accepted, heard,  
considered and remembered:  
our remembrances and considerations;  
the memory of our ancestors;  
the memory of the anointed  
scion of David,\* Y0ur servant,  
the memory of Jerusalem,  
Y0ur holy city,  
the memory of all Y0ur people,  
the house of Israel before Y0u,  
for deliverance, for good,  
for grace, kindness, and mercy,  
for life and peace, on this day of

\* See commentary on the concept of a Messiah, page <140>

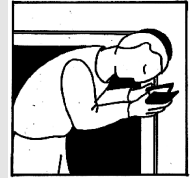
<b>on Rosh Chodesh:</b>	<b>לראש חודש:</b>	<b>on the 1st day(s) of the New Month:</b>
<i>Rosh haChodesh hazzeh.</i>	ראש החודש הזה.	this New Moon.
<b>on Passover:</b>	<b>לפסח:</b>	<b>on Passover:</b>
<i>Chag haMatzot hazzeh.</i>	חג המצות הזה.	this Festival of <i>Matzot</i> .
<b>on Sukkot:</b>	<b>לסוכות:</b>	<b>on Sukkot:</b>
<i>Chag haSukkot hazzeh.</i>	חג הסוכות הזה.	this Festival of <i>Sukkot</i> .
<i>Zochrenu, AdOnay ElOheyenu bo l'tovah; ufokdenu vo livrachah; v'hoshi'enu vo l'chayyim; uvid'var y'shu'ah v'rachamim, chus v'chonenu, v'rachemaleyenu v'hoshi'enu, ki elecha eyeynu, ki El Melech, chanun v'rachum Ahtah.</i>	זְכוּרֵנוּ, יְהוָה אֱלֹהֵינוּ בוֹ לְטוֹבָה; וּפְקֹדֵנוּ בוֹ לְבִרְכָה; וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים; וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חֶסֶד וְחַנּוּן, וְרַחֲמֵי עֵינֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֵי עֵינֵינוּ, כִּי אֱלֹהֵי מֶלֶךְ, חַנּוּן וְרַחוּם אַתָּה:	Remember us, AdOnay our G0d on this day for good; consider us on this day for blessing; save us today, alive; and concerning salvation and mercy, pity and be gracious to us, have mercy on us and save us, for our eyes (look) to Y0u, "For G0d," Ruler, <i>Nehemiah 9:31</i> "gracious and merciful are Y0u." <i>ibid</i>

*Always conclude:*

<i>V'tehezeyna eyeynu b'shuv'cha l'TziOn b'rachamim. Baruch Atah, AdOnay, hamachazir Sh'chinato l'TziOn.</i>	וְתִהְיוּנָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה, יְהוָה, הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.	And let our eyes see Y0ur compassionate return to Zi0n. Blessed Y0u, Ad0nay, Returning Y0ur Presence to Zi0n.
--	--	--



**MODIM מודים WE THANK/ACKNOWLEDGE YOU**



(We ↓bow at the words מודים↓ "modim" and at the words יהוה אתה, ברוך אתה, ↓"Baruch Atah, AdOnay" that end this blessing.)

↓Modim anachnu ↑lach,  
she'Atah hu AdOnay ElOheyenu  
v'ElOhey avoteynu v'imoteynu,  
l'Olam va'ed.

Tzur chayeynu, magen yish'enu,  
Atah hu l'dor vador.

Nodeh l'cha...u'nsapper t'hilatecha  
al chayyeynu ham'surim

b'yadecha, v'al nishmoteynu,  
hap'kudot lach,

v'al nissecha,  
sheb'chol yom immanu,

v'al nifl'otecha v'tovotecha  
sheb'chol et:

erev vavoker, v'tzohorayim.

↓מודים אנחנו ↑לך,  
שאתה הוא יהוה אלהינו  
ואלהי אבותינו ואמותינו,  
לעולם ועד.

צור חיינו, מגן ישענו,  
אתה הוא לדור ודור.

נודה לך...ונספר תהלתך:  
על חיינו המסורים בידך,

ועל נשמותינו,  
הפקודות לך,

ועל נסידך,  
שבכל יום עמנו,

ועל נפלאותיך וטובותיך  
שבכל עת:

ערב ובקר וצהרים.

↓We thank/acknowledge ↑Y0u,  
for Y0u are Ad0nay our G0d  
G0d of our fathers and mothers,  
for ever and ever.

Rock of our lives, shield of our safety,  
Y0u transcend generations. "We thank

Y0u...and recount Y0ur praise," Ps. 79:13  
for our lives, given over

to Y0ur protection, for our souls,  
entrusted to Y0u,

for Y0ur phenomenal deeds,  
each day with us,

for Y0ur astounding goodness  
at any time:

evening, morning, and noon.

**HaTov**

ki lo chalu rachamecha.  
v'ham'rachem

ki lo tamu chasadecha;  
me' Olam kivinu lach.

**הטוב**

כי לא־כלו רחמיך:

והמרחם

כי לא תמו חסדיך;

מעולם קנינו לך.

The Good One

"of never-exhausted mercy." Lamentations 3:22

The Merciful One

of never-depleted kindness;

we have always placed our hope in Y0u.

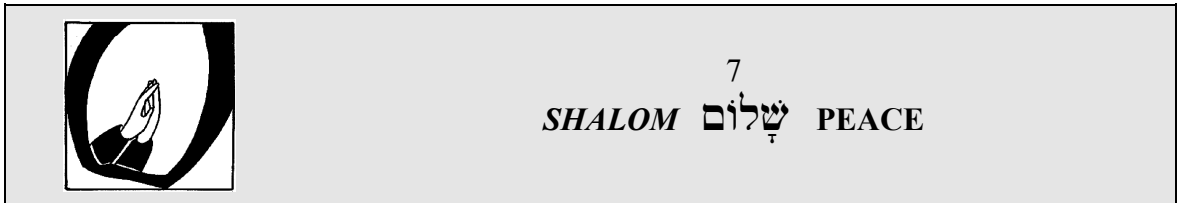
<i>Ul'cha asita shem gadol</i>	וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל	So Y0u made a reputation great
<i>v'kadosh b'0lamecha.</i>	וְקָדוֹשׁ בְּעוֹלָמְךָ.	and holy in Y0ur world.
<i>Ul'am'cha Yisra'El</i>	וְלְעַמְּךָ יִשְׂרָאֵל	And for Y0ur people Israel
<i>asita t'shu'ah g'dolah,</i>	עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה,	Y0u made a great victory,
<i>ufurkan k'hayom hazzeh.</i>	וּפָרַקְנָן בְּהַיּוֹם הַזֶּה.	a deliverance (lasting to) this very day.
<i>V'achar kach ba'u vanecha</i>	וְאַחַר כֵּן בָּאוּ בְנֵיךָ	Afterwards Y0ur children came
<i>liD'vir Beytecha,</i>	לְדָבִיר בֵּיתְךָ,	into the Core of Y0ur House,
<i>ufinu et Heychalecha,</i>	וּפָנּוּ אֶת הַיְכָלְךָ,	and cleansed the Hall,
<i>v'tiharu et Mikdashecha,</i>	וּטְהָרוּ אֶת מִקְדָּשְׁךָ,	purified the Sanctuary,
<i>v'hidliku nerot</i>	וְהִדְלִיקוּ נֵרוֹת	and lit flames
<i>b'chatzrot kodshecha.</i>	בְּחֻצְרוֹת קֹדֶשְׁךָ.	in Y0ur holy Court.
<i>V'kav'u shmonat y'mey</i>	וְקָבְעוּ שְׁמוֹנַת יָמֵי	They then established these eight days
<i>Chanukah elu,</i>	חֻנּוּכָה אֱלֹו,	Of Chanukah, of Rededication,
<i>l'hodot ul'hallel</i>	לְהוֹדוֹת וּלְהַלֵּל	to thank and praise
<i>l'shim'cha hagadol.</i>	לְשִׁמְךָ הַגָּדוֹל.	Y0ur great NAME.

*Always continue:*

<i>V'al kulam</i>	וְעַל כֻּלָּם	For all this, may
<i>yitbarach v'yitromem Shimcha,</i>	יִתְבָּרַךְ וְיִתְרוֹמֵם שִׁמְךָ,	Y0ur NAME be blessed and exalted,
<i>Malkenu, tamid l'0lam va'ed.</i>	מְלַכְנוּ, תָּמִיד לְעוֹלָם וָעֶד.	our Monarch, continually, for ever.

**On Shabbat Shuvah (between Rosh haShanah and Yom Kippur) add:**

<i>Uch'tov l'chayyim tovim kol b'ney v'ritecha.</i>	וְכַתּוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.	Write for a good life all the children of YOur covenant.
<i>V'chol hachayyim yoducha selah! Vihal'lu et Shimcha be'emet: HaEl y'shu'atenu v'ezratenu selah! ↓Baruch Atah, ↑AdOnay, haTov Shimcha; ul'cha na'eh l'hodot.</i>	וְכָל הַחַיִּים יוֹדוּךָ סֵלָה! וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֱמֶת: הָאֵל יְשׁוּעָתֵנוּ וְעִזְרָתֵנוּ סֵלָה! ↓בָּרוּךְ אַתָּה, ↑יְהוָה, הַטּוֹב שְׁמֶךָ; וְלָךְ נָאֵה לְהוֹדוֹת.	All alive thank Y0u! With truth they sing praise to YOur NAME: "G0d — our Safety, our Help!" ↓Blessed Y0u, ↑Ad0nay, Wh0se NAME is Good; and Wh0m it is pleasant to thank.



<b>Shalom rav</b> <i>al Yisra'El amm'cha</i> (ul'chol yoshvey tevel) <i>tasim l'Olam.</i> <i>Ki Atah hu</i> <i>Melech Ad0n</i> <i>l'chol hashalom.</i> <i>V'tov b'eyneycha l'varech</i> <i>et amm'cha Yisra'El</i> <i>b'chol et uv'chol sha'ah</i> <i>bishlomecha.</i>	שְׁלוֹם רַב, עַל יִשְׂרָאֵל עַמְּךָ (וְלִכְל יוֹשְׁבֵי תֵבֵל) תְּשִׁים לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵצָת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.	Abundant peace, for Y0ur people Yisra'El (and the whole world's inhabitants) grant for ever. for Y0u are S0vereign Supreme of all peace. For it pleases Y0u to bless Y0ur people Yisra'El each moment and every hour with Y0ur peace.
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**On Shabbat Shuvah (between Rosh haShanah and Yom Kippur) add:**

<i>B'sefer chayyim,</i>	בְּסֵפֶר חַיִּים,	In the book of life,
<i>b'rachah, v'shalom,</i>	בְּרַכָּה, וְשָׁלוֹם,	blessing and peace
<i>u'farnasah tovah,</i>	וּפְרִנְסָה טוֹבָה,	and good livelihood,
<i>nizzacher v'nikatev l'fanecha,</i>	נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,	may we be remembered and inscribed,
<i>anachnu v'chol amm'cha</i>	אֲנַחְנוּ וְכָל עַמְּךָ	we and the entire
<i>beyt Yisra'El,</i>	בֵּית יִשְׂרָאֵל,	House of Israel,
<i>l'chayyim tovim ul'shalom.</i>	לְחַיִּים טוֹבִים וְלְשָׁלוֹם.	for a good life and for Peace.

**Always end:**

<i>Baruch Atah, AdOnay,</i>	בָּרוּךְ אַתָּה, יְיָהוָה,	Blessed Y0u, Ad0nay,
<i>oseh hashalom.</i>	עוֹשֵׂה הַשָּׁלוֹם:	Wh0 makes peace.

*If you took three steps forward at the beginning of the Amidah (see page <67>),  
take three steps back now, beginning with the left foot.*

*Please **be seated** when finished.*

*As we wait for all to finish the Amidah,  
we may continue with the additional meditations on page <91>  
or with our own private prayers.*

**The service continues on Page <103>**



# MEDITATIONS TO FOLLOW OR REPLACE THE AMIDAH

*Psalms, readings and commentary can also be found at the beginning and end of this Siddur, pages <3 and 132>.*

**ELOHAY, N'TZOR L'SHONI**

**אֱלֹהֵי, נִצּוֹר לְשׁוֹנִי**

**G0D, GUARD MY TONGUE**

By Mar ben Ravina, Talmud, *B'rachot* 17a.

*Elohay, n'tzor l'shoni mera*

**אֱלֹהֵי, נִצּוֹר לְשׁוֹנִי מֵרָע**

My G0d, guard my tongue from evil

*us'atay midabber mirmah.*

**וּשְׁפָתַי מִדְּבַר מְרָמָה:**

and my lips from speaking lies.

*V'limkal'ley nafshi tidom —*

**וְלִמְקַלְלֵי נַפְשִׁי תִדָּם,**

To those cursing me let my soul be silent —

*v'nafshi ke'afar*

**וְנַפְשִׁי כְּעָפָר**

let my soul be as dust

*lakol tihyeh.*

**לְכָל תְּהִיָּה.**

to everyone.

*P'tach libi b'Toratecha,*

**פְּתַח לְבָבִי בְּתוֹרַתְךָ,**

Open my mind with YOur Torah,

*uv'mitzvotecha tirdof nafshi.*

**וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.**

that I may pursue YOur commandments.

## A Personal Amidah

Our G0d, and G0d of our forebears, we come before Y0u on this Shabbat bringing with us the joys and burdens of the week that has just passed, and our prayers and hopes for the days ahead.

Some of us have experienced darkness this week – fear, pain, loneliness, illness, anguish, depression, anger. We approach Y0u seeking a deeper knowledge of ourselves, that we may learn how to accept what we cannot change. But we also reach toward the divine spark within us, searching for the courage and fortitude and endurance we need to enable us to take responsibility for that which we can change. We look for guidance from Y0u, so that we may learn how to transform our lives in vessels mirroring Y0ur light.

Some of us have been touched by the wondrous sense of Y0ur Presence this past week – by the marvels of nature, by the love of family and friends, by satisfying work, by insights into life and its possibilities, by the work of healing we have engaged in. We draw near Y0u to contemplate Y0ur gifts and blessings, and offer our gratitude to Y0u.

Y0u are the S0urce of both darkness and light.

Y0u give us the week with its challenges and struggles, and Y0u give us Shabbat, with its serenity and joy.

From *Or Chadash* draft, 1989



Alternate *Avoteynu V'imoteynu* אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ  
**OUR ANCESTORS/OUR GENESIS**

By AvRam Aryeh

I bless the goodness in my ancestry  
 in my mother and father, and in their mothers and fathers,  
 those good souls from Yisra'El  
 and from YOur other peoples  
 Wh0, joined together, birthed me.

And before them, and before then,  
 back to Saray, even back before AvRam found Y0u,  
 back before our minds could speak in words  
 back before our thumbs could oppose  
 even before we could rise up on two legs.

Even before we were multiple cells,  
 with waters outside and waters inside,  
 Even before our twisted strands of acid wove us together  
 from the molecules of this planet,  
 Even before this planet breathed and bathed in the icy comet rains,  
 Even before then, as our dusty disk swirled around  
 this collapsing, condensing, incandescing star  
 which had been hurled here from eons away,

Even before them all, was Y0u,  
 My Mother, my Father, my Self.

↓*Baruch Atah*, ↑*Ad0nay*,

↓ בְּרוּךְ אַתָּה, יְיָ הוֹהוּ, ↑ ↓Blessed Y0u, ↑Ad0nay,

*Reform ending*

*magen Avraham v'ezrat Sarah.*

מִגֵּן אֲבֹרָהִם וְעִזְרַת שָׂרָה: Avraham's *shield* (Gen 15:1)  
 and Sarah's *help*.

*\*Conservative ending*

*magen Avraham ufoked Sarah.*

מִגֵּן אֲבֹרָהִם וּפְוֹקֵד שָׂרָה: Avraham's *shield* (Gen 15:1)  
 Wh0 *remembers* (Gen 21:1) Sarah.

## **The Essence of the Seven *Amidah* Blessings A Personal Awareness**

### ***Avot v'Imahot/Ancestors***

I am a child of Avraham and Sarah, and I carry our people one generation forward. I am a link in a three and a half millennia chain.

### ***G'vurot/G0d's Powers***

All the powers in the universe are one – to use for good or ill. Inasmuch as I embody the powers to help, to raise the falling, free the imprisoned, and heal ailing spirits, I am a part of that power.

### ***K'dushat haShem/Utter Holiness***

There is a reality before and beyond my existence which I can never know or describe.

### ***K'dushat haYom/This Holy Day***

My ancestors' prophets spoke out about the heavenly gift of one day in seven devoted to the enjoyment and appreciation of the labors of creation. Thank G0d for this Shabbat/Festival day! May I enjoy its goodness fully.

### ***R'tzeh/Acceptable Thoughts***

I pray that my thoughts, hopes, and prayers are the kind which will lead to a better me, and that our community's prayers will lead to the fulfillment of the highest expectations for our world.

### ***Modim/Acknowledging, Thanking***

My heartfelt thanks to the One, the products of whose universe I have used, and the angels of whose universe have endowed me with life, luck, and lucid thought. I acknowledge the First Cause who brought me forth, and the daily miracles of living.

### ***Shalom/Peace***

I feel that if everyone prayed like this, the world would be a better and more peaceful place.

Did you study Torah today?  
Did you do a mitzvah?  
Did you dance?

*Rabbi Nachman of Bratzlav*

## Reviewing My Week

As I enter Shabbat, let me retrace my journey this week.  
Where did my body and soul lead me these past seven days?  
What and who came into my life?  
What were the highs, the lows, the missteps, the successes?  
To what do I attribute my achievements, my errors?  
What moments did I cherish?  
What satisfactions allowed me to breathe deeply and just be?  
What and whom did I forget to thank for the blessings that came to me?  
What *mitzvot* did I do that made the world better?  
What *mitzvot* and *g'milot chassasim* (unexpected kindnesses) did others do for me that made my life better?

### Blessings for:

#### Achievement/Good News

*Baruch Atah, AdOnay,*  
*ElOheynu, Melech ha'Olam,*  
*haTov v'hametiv.*

בָּרוּךְ אַתָּה, יְהוָה,  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
הַטוֹב וְהַמְטִיב. Blessed Y0u, BeingItSelf,  
our G0d, Ruler of Space&Time,  
the Good Wh0 does good.

#### Disappointment/Bad News

*Baruch Atah, AdOnay,*  
*ElOheynu, Melech ha'Olam,*  
*Dayyan haEmet.*

בָּרוּךְ אַתָּה, יְהוָה,  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
דַּיָּן הָאֱמֶת. Blessed Y0u, BeingItSelf,  
our G0d, Ruler of Space&Time,  
the True Judge.

#### Guidance

*Baruch Atah, AdOnay,*  
*ElOheynu, Melech ha'Olam,*  
*haMadricheni b'darki.*

בָּרוּךְ אַתָּה, יְהוָה,  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
הַמְדַרְכֵּנִי בְּדַרְכֵי. Blessed Y0u, BeingItSelf,  
our G0d, Ruler of Space&Time,  
Wh0 guides me on my way.

## Slow Me Down, Adonay

adapted from Wilferd Arlan Peterson, contemporary American  
*see commentary on page <141>*

Slow me down, Adonay.  
Ease the pounding of my heart  
by the quieting of my mind.  
Steady my hurried pace  
with a vision of the eternal reach of time.  
Give me, amidst the confusion of my day,  
the calmness of the everlasting hills.

Break the tension of my nerves  
with the soothing music of the singing streams  
that live in my memory.  
Help me to know  
the magical restoring power of sleep.

Teach me the art of taking minute vacations:  
of slowing down  
to look at a flower,  
to chat with an old friend or make a new one,  
to pat a stray dog,  
to watch a spider build a web,  
to smile at a child,  
or to read a few lines from a good book.

Remind me each day  
that the race is not always to the swift;  
that there is more to life than increasing its speed.  
Let me look upward  
into the branches of the towering oak  
and know that it grew great and strong  
because it grew slowly and well.

Slow me down, Adonay;  
and inspire me to send my roots deep  
into the soil of life's enduring values  
that I may grow toward the stars  
of my greater destiny.

## Prayer For *Parnasah* / פְּרִנְסָה / Support (Livelihood)

Y0u, Ad0nay, our G0d,  
nourish, sustain, and support every living creature.

Please grant me the ability  
to nourish, sustain, and support myself (and my family),  
and may all Y0ur children who wish employment  
be able to find and keep it.

May we be supported, supporting ourselves  
in contentment, and not in pain;  
in a permissible, not a forbidden manner;  
in honor and not in disgrace;  
for life and for peace.

May we be supported, supporting ourselves  
from the flow of blessing and success;  
pouring forth from Y0ur Heavenly wellspring;  
so that I and all Y0ur creatures may be able do Y0ur will  
and come to know the true meaning of this Psalm (145:16):

*Pote'ach et yadecha*

*umasbi'a l'chol chay ratzon.*

פּוֹתַח אֶת־יָדְךָ

וּמְשַׁבֵּיעַ לְכָל־חַי רָצוֹן:

Y0u open Y0ur hand

and satisfy every living thing's desire.

Please grant me the patience and tolerance necessary  
to calm my spirit,  
and help me to remember  
that everything is under Y0ur control,  
so that despite my many trials and setbacks,  
I face each day with confidence and hope,  
and go forth presenting a positive spirit,  
my best foot forward,  
my future in my own hands.

*Baruch Atah, Ad0nay,*

*chonen parnasah liv'ri'otecha.*

בָּרוּךְ אַתָּה, יְהוָה,

הוֹנֵן פְּרִנְסָה לְבְרִיאוֹתֶיךָ.

Blessed Y0u, Ad0nay,

Who graces Y0ur creatures with support.

# READINGS ABOUT SHABBAT

## **Meditations on *K'dushat haShabbat*: Holiness of Shabbat**

Shabbat is said to be a taste of the world-to-come.

How can I spend my time on Shabbat so as to create a world-to-come on earth?

What can I let go of – cease – this Shabbat?

What would I like to do on this Shabbat, or, if not this Shabbat, *next* Shabbat?

What can I do during the coming week to ensure that I will have a better Shabbat *next* week?

Shabbat Holiness means I wish that other chores and concerns not intrude on my special day.

How might I keep my Shabbat "holy"?

***Blessed You, SOURCE OF EXISTENCE, Who set Shabbat apart as holy.***

## **The Pause Between The Notes**

Rabbi Sidney Greenberg

*Likrat Shabbat*, p. 99

A great pianist was once asked by an ardent admirer: "How do you handle the notes as well as you do?" The artist answered: "The notes I handle no better than many pianists, but the pauses between the notes – ah! that is where the art resides."

In great living, as in great music, the art may be in the pauses. Surely one of the enduring contributions which Judaism made to the art of living was the Shabbat, "the pause between the notes." And it is to the Shabbat that we must look if we are to restore to our lives the sense of serenity and sanctity which Shabbat offers in such joyous abundance.

## Beyond Civilization

by Rabbi Abraham Joshua Heschel, American (1907-1972)

Is our civilization a way to disaster, as many of us are prone to believe? Is civilization essentially evil, to be rejected and condemned? The faith of the Jew is not a way out of this world, but a way of being within and above this world; not to reject but to surpass civilization. The Sabbath is the day on which we learn the art of surpassing civilization.

To set apart one day a week for freedom, a day on which we would not use the instruments which have been so easily turned into weapons of destruction, a day for being with ourselves, a day of detachment from the vulgar, of independence of external obligations, a day on which we stop worshipping the idols of technical civilization, a day on which we use no money, a day of armistice in the economic struggle with our fellow human beings and the forces of nature — is there any institution that holds out a greater hope for our human progress than the Sabbath?

The solution of humankind's most vexing problem will not be found in renouncing technical civilization, but in attaining some degree of independence of it.

What are the kinds of labour not to be done on the Sabbath? They are, according to the ancient rabbis, all those acts which were necessary for the construction and furnishing of the Sanctuary in the desert. The Sabbath itself is a sanctuary which we build, a sanctuary in time.

Civilization is on trial.

Its future will depend upon how much of the Sabbath will penetrate its spirit.

## Eternity Utters A Day

adapted from *The Sabbath* by Rabbi Abraham Joshua Heschel

Sabbath arrives in the world, scattering a song in the silence of the night: eternity utters a day.

*Six days a week we live under the tyranny of things of space; on Shabbat we try to become attuned to the holiness in time.*

Technical civilization is our conquest of space. It is a triumph frequently achieved by sacrificing an essential ingredient of existence, namely, time. In technical civilization, we expend time to gain space. To enhance our power in the world of space is our main objective.

*Yet to have more does not mean to be more. There is a realm of time where the goal is not to have but to be, not to own but to give, not to control but to share, not to subdue but to be in accord.*

Life goes wrong when the control of space, the acquisition of things of space, becomes our whole concern.

*The beginning of Shabbat is like a palace in time. It is not a date but an atmosphere. The meaning of this moment is to evaluate time rather than space, to judge, not to acquire.*

It is a day on which we are called upon to share in what is eternal in time.

*To turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world.*



## The Shabbat

adapted from E. Grindell

This is the great warmth, the great at-homeness;  
This is the knowledge of belonging;  
The liveness merging into a strong oneness.  
One lost drop of water finding its way into the sea.

The Torah gleams white and silver, and we stand  
Singing and praying,  
Our hearts warm with peace,  
Our spirits quiet in the quietness of Shabbat.

This is the end of the week and its beginning.  
This is the moment of pause,  
The refilling of the empty vessel,  
The renewing of the spirit.

This is the remembering;  
The shared memory of over three thousand years  
And the shared embarking upon millions more.

This is the hearth, the gathering together;  
The pain and the joy,  
The tears and the gentle laughter.

This is the benign wisdom in an old man's eyes  
And the hope in a boy's fresh voice,  
The roots into the past  
And the arms stretched forward into the future.

## Live Aware

by Avram Aryeh

There are no High Priests any longer.  
Only us, ordinary Jews.  
All of us are conduits of Divine awareness and action.  
Let us strive to live aware of it.

## The Shabbat Has Kept Us Alive

by "Achad Ha-Am" (Asher Tzvi Hirsch Ginsberg), 19th-20th Century Russia

A Jew who feels a real tie with the life of his people throughout the generations will find it utterly impossible to think of the existence of the Jew without the Shabbat. One can say without exaggeration that more than the Jew has kept the Shabbat, the Shabbat has kept the Jew.

## Rambam's (Moses Maimonides') Ladder of Tzedakah

*Mishneh Torah* (12<sup>th</sup> Century), Laws of Gifts to the Poor 10:7-14

Maimonides made a ladder out of *tzedakah*,

from the best to worst, for both the giver and the one who receives.

There are eight levels of *tzedakah*. The highest level is where we take someone by the hand, giving them a gift or loan, or becoming their partner, or finding them a job, in order to strengthen them until they no longer need to ask anyone for help.

Below this is when we give *tzedakah* to the poor, not knowing to whom we give, while the poor do not know from whom they take.

Below this, the giver knows to whom they give, yet the poor do not know from whom they take.

Below this, the poor know from who they take, but the giver does not know.

Below this, one puts into another's hand before (the latter) asks.

Below this, one gives to another after (the latter) asks.

Below this, one gives another less than is appropriate, but in a pleasant manner.

Below this, one gives grudgingly.

The greatest *tzedakah*, said Maimonides, is to give in such a way that we make the needy self-sufficient.

This is the Torah's mitzvah: "*Strengthen your people, and those who live among you, so they may live with you.*"

*(Leviticus 25:35)*

**We sing one of these songs to follow the Amidah:**

*Yih'yu L'ratzon this page R'tzeh viMnuchatenu this page Magen Avot next page  
Shalom Rav page <90> Yism'chu page <105> haTov page <157>*

**YIH'YU L'RATZON**

**יְהִי לְרָצוֹן**

**MAY THE WORDS Psalm 19:15**

*This thematically appropriate last verse of Psalm 19 was chosen symbolically to end the 19 blessings of the weekday Amidah.*

*Yih'yu l'ratzon imrey fi  
v'hegyon libi l'fanecha  
AdOnay tzuri v'go'ali.*

**יְהִי לְרָצוֹן | אִמְרֵי-פִי** May the words of my mouth  
**וְהִגְיוֹן לִבִּי לְפָנֶיךָ** and the meditation of my heart be  
**יְהִי צוּרִי וְגֹאֲלִי** acceptable, AdOnay my Rock and Redeemer.

*Go to page <108> and continue with the Healing Prayer*

**R'TZEH VIMNUCHATENU**

**רְצֵה בְּמִנוּחַתֵּנוּ**

**BE PLEASED WITH OUR REST**

*This, the last paragraph of the k'dushat hayom / sanctification of the day for Shabbat, is repeated here in traditional congregations.*

*Eloheynu vElohey  
avoteynu v'imoteynu,  
r'tzeh vimnuchatenu.*

**אֱלֹהֵינוּ וְאֱלֹהֵי** Our G0d, G0d of our  
**אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,** fathers and mothers,  
**רְצֵה בְּמִנוּחַתֵּנוּ.** be pleased with our [Shabbat] resting.

*kadd'shenu b'mitzvoteycha,  
v'ten chelkenu b'Toratecha,  
sab'enu mituvecha,  
v'sam'chenu bishu'atecha.*

**קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,** Consecrate us with YOur commandments,  
**וְתֵן חֵלְקֵנוּ בְּתוֹרַתֶךָ,** shape our destiny with YOur Torah,  
**שִׂבְּעֵנוּ מִטּוֹבֶיךָ,** satisfy us with YOur goodness,  
**וְשִׂמְחֵנוּ בִּישׁוּעָתֶךָ.** and gladden us with YOur deliverance.

*V'taher libenu  
l'ovd'cha be'emet.*

**וְטַהַר לִבֵּנוּ** Refine our minds  
**לְעִבְדֶּךָ בְּאֵמֶת.** to worship Y0u in truth.

*V'hanchilenu, AdOnay Eloheynu,  
b'ahavah uvratzon,  
Shabbat kodshecha,  
v'yanuchu vah Yisra'El,  
m'kad'shey sh'mecha.  
Baruch Atah, AdOnay,  
m'kaddesh haShabbat.*

**וְהִנְחִילֵנוּ, יְהוָה אֱלֹהֵינוּ,** Endow us, AdOnay our G0d,  
**בְּאַהֲבָה וּבְרָצוֹן,** lovingly, willingly,  
**שַׁבַּת קִדְּשֶׁךָ,** with the inheritance of YOur holy Shabbat,  
**וַיְנוּחוּ בָּהּ יִשְׂרָאֵל,** that Israel rest on it,  
**מִקְדָּשֵׁי שְׁמֶךָ.** as they hallow YOur NAME.  
**בָּרוּךְ אַתָּה, יְהוָה,** Blessed Y0u, AdOnay,  
**מְקַדֵּשׁ הַשַּׁבָּת:** Wh0 sanctifies Shabbat.

*Go to page <108> and continue with the Healing Prayer*

Choose one of the following healing prayers



**BIRKAT HAR'FU'AH** בְּרִכּוֹת הַרְפוּאָה  
PRAYER FOR HEALING 1

*El na, r'fa na lah.* Numbers 12:13

אֵל נָא רַפֵּא נָא לָהּ: G0d, please heal her.

Numbers 12:13



**BIRKAT HAR'FU'AH** בְּרִכּוֹת הַרְפוּאָה  
PRAYER FOR HEALING 2

May the One Wh0 was a S0urce of blessing for our ancestors  
bring the blessing of healing upon those whose names we have mentioned  
and those whom we name in our hearts—  
a healing of the body and a healing of the spirit.

May those in whose care they are entrusted be gifted with wisdom and skill in their care.  
May family and friends who surround them be gifted with love and openness,  
strength and trust in their care.

בָּרוּךְ אַתָּה, יְהוָה, רוֹפֵא הוֹלִים.

*Baruch Atah, Ad0nay, rofeh cholim.*

Blessed Y0u, Ad0nay, S0urce of Healing.



**BIRKAT HAR'FU'AH** בְּרִכּוֹת הַרְפוּאָה  
PRAYER FOR HEALING 3

MI SHEBERACH by Debbie Friedman and Drora Setel

*Mi sheberach avoteynu*

מִי שִׁבְּרַךְ אֲבוֹתֵינוּ

*M'kor hab'rachah l'imoteynu*

מִקּוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

May the source of strength  
Wh0 blessed the ones before us  
Help us find the courage  
To make our lives a blessing  
And let us say, Amen.

*Mi sheberach imoteynu*

מִי שִׁבְּרַךְ אִמּוֹתֵינוּ

*M'kor hab'rachah\* l'avoteynu*

מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Bless those in need of healing  
With *r'fu'ah shlemah* (full healing)  
The renewal of body,  
The renewal of spirit,  
And let us say, Amen.

\* *m'kor hab'rachah* is a phrase from the second paragraph of *L'chah Dodi* <page 26>.



# KADDISH SHALEM קַדִּישׁ שְׁלֵם "FULL" KADDISH

*This Kaddish ends the Amidah*

*There are times  
when human language is inadequate, when emotions choke the mind,  
when the **magnitude** of events cannot properly be conveyed  
by the same syllables we use to navigate everyday life.*

Carolyn Porco, Contemporary American

*Yitgaddal v'yitkaddash*

*sh'meh raba, (Congregation: Amen)*

*b'alma di v'ra chiruteh.*

*v'yamlich malchuteh*

*b'chayeychon uvyomeychon,*

*uvchayyey d'chol beyt Yisra'El,*

*ba'agala uviz'man kariv.*

*V'imru: Amen.*

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא, (אָמֵן)

בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ:

וְיִמְלִיךְ מַלְכוּתֵיהּ

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן,

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב:

וְאָמְרוּ אָמֵן:

**Magnified** and consecrated

be The Great NAME, (Congregation: *Amen*)

in the world created as The NAME willed.

May the NAME be SOvereign

in your own day and your own lives,

and the life of all Israel,

speedily and soon.

And let us say: Amen.

*Congregation and Reader:*

*Y'heh sh'meh raba m'vorach*

*l'alam ul'alme almaya.*

*Yitbarach v'yishtabbach,*

*v'yitpa'ar v'yitromam v'yitnasseh,*

*v'yit'hadar v'yit'aleh v'yit'hallel*

*sh'meh d'kudsha,*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֵלָם וּלְעֵלְמֵי עֵלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח,

וְיִתְפָּאֵר וְיִתְרֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלֵּל

שְׁמֵהּ דְקֻדְשָׁא,

Let The Great NAME be blessed

throughout all time and space.

Blessed, lauded,

beautified, exalted, uplifted,

glorified, raised high, and praised

be the NAME of the HOly,

*Congregation responds*

*b'rich hu*

בְּרִיךְ הוּא

may it be a blessing,

*On regular Shabbatot:*

*l'ella min kol*

לְעֵלָא מִן כָּל though it be above

*On Shabbat Shuvah (between Rosh haShanah and Yom Kippur):*

*l'ella ul'ella mikol*

לְעֵלָא וּלְעֵלָא מִכָּל though it be far above

*birchata v'shirata,*

בִּרְכָתָא וְשִׁירָתָא, all blessings, songs,

*tushb'chata v'nechemat*

תְּשׁוּבָתָא וְנֶחֱמָתָא praises, and consolations

*da'amiran b'alma.*

דְּאִמְרִין בְּעֵלְמָא: that can be uttered in this world.

*V'imru: Amen.*

וְאִמְרוּ אָמֵן: And let us say: Amen.

*Titkabbel tzlot'hon*

תִּתְקַבֵּל צְלוֹתְהוֹן May the prayer

*uva'ut'hon*

וּבְעוֹתְהוֹן and petition

*d'chol beyt Yisra'El*

דְּכָל בֵּית יִשְׂרָאֵל of the whole house of Israel be accepted

*kodam avuhon, imehon,*

קֹדָם אַבוּהוֹן, אִמְהוֹן, by their Father, their Mother,

*di vishmaya, v'imru: Amen.*

דִּי בְּשָׁמַיָא, וְאִמְרוּ אָמֵן: in heaven, and let us say, Amen.

*Y'heh sh'lama rabba*

יְהֵא שְׁלָמָא רַבָּא May there be abundant peace

*min sh'maya,*

מִן שְׁמַיָא, from Heaven,

*v'chayyim aleynu*

וְחַיִּים עָלֵינוּ and life for us

*v'al kol Yisra'El,*

וְעַל כָּל יִשְׂרָאֵל, and for all Israel,

*v'imru: Amen.*

וְאִמְרוּ אָמֵן: and let us say: Amen.

*Oseh shalom bimromav,*

עֹשֶׂה שְׁלוֹם בְּמִרְמֵיּוֹ May the One Who makes peace

*hu ya'aseh shalom,*

הוּא יַעֲשֶׂה שְׁלוֹם, in the heavens,

*aleynu v'al kol Yisra'El*

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל make peace descend on us

*v'imru: Amen!*

וְאִמְרוּ אָמֵן! and on all Israel, and let us say: Amen!

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*The D'var Torah is given here*

*Except on Simchat Torah, when the Torah Service begins here*

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*After the D'var Torah, go to page <112> for the Aleynu*

*Except between Passover and Shavu'ot, go to page <111> for the Counting of the Omer*



Between Passover and Shavu'ot we add:  
**S' FIRAT HA'OMER. סְפִירַת הָעוֹמֵר.  
COUNTING\* (THE DAYS OF) THE OMER.**

*Commandment to count our days*

<i>uS'fartem lachem</i>	וּסְפַרְתֶּם לָכֶם	"Count for yourselves
<i>mimochorat haShabbat</i>	מִמּוֹחֲרַת הַשַּׁבָּת	from the morning after the holy day
<i>miyom havi'achem etomer...</i>	מִיּוֹם הַבִּיאָכֶם אֶת־עוֹמֵר...	from the day you bring the "omer"...
<i>sheva Shabbatot t'mimot...</i>	שִׁבְעַת שַׁבָּתוֹת תְּמִימוֹת...	seven complete Sabbaths (weeks)...
<i>Tis'p'ru chamishim yom...</i>	תִּסְפְּרוּ חֲמִשִּׁים יוֹם...	Count fifty days..." <i>Leviticus 23:15-16</i>

*Blessing for counting the Omer*

<i>Baruch Atah, AdOnay,</i>	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, Ad0nay,
<i>Eloheynu, Melech ha'Olam,</i>	אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,	our G0d, Ruler of the universe,
<i>asher kidd'shanu b'mitzvotav,</i>	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,	by Wh0se mitzvot we are hallowed,
<i>v'tzivanu al s'firat ha'omer.</i>	וְצִוָּנוּ עַל סְפִירַת הָעוֹמֵר.	Wh0 commands us to count the "Omer."

*Formula for counting*

"Today is the \_\_\_ day, which is \_\_\_ weeks and \_\_\_ days to the Omer."

*Hayom \_\_\_ yom shehem \_\_\_ Shavu'ot v' \_\_\_ yamim la'omer.*

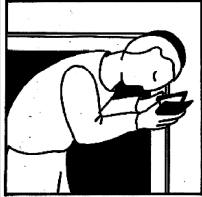
*Continue together*

לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע יְנַבֵּא לִבְבַּ חֲכָמָה:

*Limnot yameynu ken hoda'v'navi l'vav chochmah.*

"Show us how to make each day count; that is the heart of wisdom." Psalm 90:12

\*Since counting the Omer is a *mitzvot*/commandment, the practice is to say the blessing and then do the counting only in the evening, after nightfall. The traditional custom is that if you forget to count one evening, then you have effectively failed to perform the mitzvah to count the entire 49 days. The rabbis determined that if you forget to count in the evening, you can perform the counting the next day, but since it is no longer the fulfillment of the mitzvot, you don't say a blessing first.



Traditional *ALEYNU* Part One:  
**עֲלֵינוּ ADORATION**  
*Alternative Aleynu begins on page <115>*



*Those who are able, please rise.  
 The Shaliach Tzibbur (prayer leader) faces the Ark.*

We ↓ bow at וַאֲנַחֲנוּ "Va'anachnu" and ↑ rise up again at לִפְנֵי מֶלֶךְ "Lifney Melech."

<p><i>Aleynu l'shabe'ach la'AdOn hakol,          latet g'dulah          l'yotzer b'reshit,          shelo asanu          k'goyyey ha'aratzot,          v'lo samanu          k'mishp'chot ha'adamah,          shelo sam chelkenu kahem,          v'goralenu k'chol hamonam.</i></p>	<p>עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,          לְתֵת גְּדֻלָּה          לְיוֹצֵר בְּרֵאשִׁית,          שְׁלֹא עָשָׂנוּ          כְּגוֹיֵי הָאֲרָצוֹת,          וְלֹא שָׁמָנוּ          כְּמִשְׁפְּחוֹת הָאָדָמָה,          שְׁלֹא שָׂם חֶלְקֵנוּ בְּהֵם,          וְגִרְלָנוּ כְּכֹל הַמּוֹנִם.</p>	<p>It is our destiny to laud the All-Supreme,          to recognize the          Creat0r's greatness,          Wh0 did not make us as          other nations,          nor assign us          as other families of the earth,          Wh0 did not assign our lot as theirs,          nor our fate as that of their multitudes.</p>
<p>↓ <i>Va'anachnu kor'im,          umishtachavim, umodim          ↑ lifney Melech          malchey ham'lachim,          haKadosh Baruch Hu,</i></p>	<p>וַאֲנַחֲנוּ כּוֹרְעִים,          וּמִשְׁתַּחֲוִים, וּמוֹדִים          ↑ לִפְנֵי מֶלֶךְ          מְלֻכֵי הַמְּלָכִים,          הַקָּדוֹשׁ בָּרוּךְ הוּא,</p>	<p>↓ For we bow,          prostrate ourselves, and thank          ↑ the "S0verign          of the sovereign of sovereigns,"          the Holy One of blessing,</p>
<p><i>SheHu noteh shamayim          v'yosed aretz,          umoshav y'karo          bashamayim mimma'al          ush'chinat uzo          b'govhey m'romim.          Hu El0heynu, eyn od!</i></p>	<p>שֶׁהוּא נוֹטֵה שָׁמַיִם          וְיֹסֵד אֶרֶץ,          וּמוֹשֵׁב יְקָרוֹ          בַּשָּׁמַיִם מִמַּעַל          וּשְׁכִינַת עֵזוֹ          בְּגִבְהֵי מְרוֹמִים:          הוּא אֱלֹהֵינוּ אֵין עוֹד!</p>	<p>Wh0 "unfurled heaven and          coalesced earth," <i>Isaiah 51:13</i>          Wh0se glory permeates          heaven's expanse          with powerful presence          to its utter heights.          That One is our G0d! None other!</p>



Emet Malkenu, efes zulato!  
 Kakatuv b'Torato:  
 V'yada'ta hayom,  
 vahashevota el l'vavecha,  
 ki Adonay hu haElOhim  
 bashamayim mima'al,  
 v'al ha'aretz mitacha!  
 eyn od!

אמת מלכנו, אפס זולתו!  
 ככתוב בתורתו:  
 וידעת היום  
 והשבת אל לבבך  
 כי יהוה הוא האלהים  
 בשמים ממעל  
 ועל הארץ מתחת!  
 אין עוד!

Our true M0narch, incomparable!  
 As it is written in YOur Torah:  
 "Know today,  
 bring it to your awareness,  
 that Adonay is G0d  
 out to the ends of Space and Time,  
 and here on earth!  
 None other!"

Deuteronomy 4:39

Alternatives to the 2nd half of the Aleynu begin on page <116>.

The traditional version continues here. We remain standing.



Traditional ALEYNU Part Two:

AL KEN N'KAVEH L'CHA על כן נקווה לך SO WE AWAIT YOU

See Commentary on page <138>

Al ken n'kavveh l'cha,

Adonay ElOheyenu,

lir'ot m'herah

b'tif'eret uzzecha

l'ha'avir gillulim min ha'aretz,

v'ha'elilim karot yikaretun;

**l'takken Olam**

b'malchut Shadday.

v'chol b'ney vasar

yikr'u vish'mecha;

l'hafnot elecha

kol rish'ey aretz.

Yakiru v'yed'u

kol yosh'vey tevel

ki l'cha tichra kol berech,

tishava kol lashon.

על כן נקווה לך,

יהוה אלהינו,

לראות מהרה

בתפארת עזך

להעביר גלולים מן הארץ,

והאלילים כרות יפרתון,

לתקן עולם

במלכות שדי:

וכל בני בשר

יקראו בשמך

להפנות אליך

כל רשעי ארץ.

יבירו וידעו

כל יושבי תבל

כי לך תכרע כל ברך,

תשבע כל לשון:

So we await Y0u,

Adonay our G0d,

soon to see

Y0ur beautiful strength

as Y0u evolve the world beyond idolatry,

when godlings are utterly eradicated,

*repairing the world*

with Y0ur direct rule.

Then all flesh-born

will call out Y0ur NAME

and turn all the world's

wicked ones to Y0u.

All the world's inhabitants

will know

that [only] to Y0u should each knee bend,

each tongue vow.

L'fanecha, Ad0nay El0heynu,  
yichr'u v'yippolu,  
v'lichvod Shimcha y'kar yitenu.  
Vikabb'lu chulam  
et ol malchutecha,  
v'timloch aleyhem  
m'herah, l'0lam va'ed.  
Ki hamalchut shelcha hi,  
ul'olmey ad,  
timloch b'chavod.  
Kakativ b'Toratecha:  
Ad0nay yimloch l'0lam va'ed!  
V'ne'emar: v'hayah Ad0nay  
l'Melech al kol ha'aretz.  
Bayom hahu  
yihyeh Ad0nay echad  
ush'mo echad!

לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ,  
יִכְרְעוּ וַיִּפְּלוּ,  
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ.  
וּיְקַבְּלוּ כָלֵם  
אֶת עוֹל מַלְכוּתְךָ,  
וְתִמְלֹךְ עֲלֵיהֶם  
מְהֵרָה לְעוֹלָם וָעֶד.  
כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא,  
וְלְעוֹלָמֵי עֵד,  
תִּמְלֹךְ בְּכָבוֹד:  
כַּכָּתוּב בְּתוֹרַתְךָ:  
יְהוָה יִמְלֹךְ לְעַלְמִים וָעֶד!  
וְנֵאמַר: וְהָיָה יְהוָה  
לְמֶלֶךְ עַל-כָּל-הָאָרֶץ:  
בַּיּוֹם הַהוּא  
יְהִי־הוּא יְהוָה אֶחָד  
וְשִׁמוֹ אֶחָד!  
Before Y0u, Ad0nay our G0d,  
they will bow, they will fall prostrate,  
to credit Y0ur NAME'S glory.  
All will accept  
Y0ur sovereign yoke, \*  
and Y0u will reign over them  
soon, for ever.  
For legitimate authority is Y0urs,  
and Y0u will reign,  
gloriously, for ever.  
As it is written in Y0ur Torah:  
"Ad0nay will reign for ever!" Exod 15:18 \*\*  
And it is said: "Ad0nay will be  
Universal M0narch.  
On that day  
Ad0nay will be One; and  
G0d's NAME will be One!" Zechariah 14:9

*If you are standing, please be seated.*

**Go to page <120> and continue with *Kaddish*.**



\* See commentary on accepting the yoke as an aspect of the *Sh'ma* on page <138>.

\*\* This quote from Exodus is the final triumphant shout of the Israelites singing about the crossing of the Reed Sea.

*If you are standing, please be seated.*



*ALEYNU* Part Two על בין *AL KEN* Alternative #3  
by Rabbi Rami M. Shapiro, Contemporary American

It is up to us  
to hallow Creation  
to respond to Life  
with the fullness of our lives.  
It is up to us  
to meet the World,  
to embrace the Whole  
even as we wrestle  
with its parts.  
It is up to us  
to repair the World  
and to bind our lives to Truth.

Therefore we bend the knee  
and shake off the stiffness that keeps us  
from the subtle  
graces of Life  
and the supple  
gestures of Love.  
With reverence  
and thanksgiving  
we accept our destiny and set for ourselves  
the task of redemption.

*V'ne'emar: v'hayah AdOnay*

*l'Melech al kol ha'aretz.*

*Bayom hahu*

*yihyeh AdOnay echad;*

*ush'mo echad!*

וְנֵאמָר, וְהָיָה יְהוָה  
לְמֶלֶךְ עַל-כָּל-הָאָרֶץ

בַּיּוֹם הַהוּא

יְהוָה יְהוָה אֶחָד

וּשְׁמוֹ אֶחָד!"

*Zechariah 14:9*

\*"Israel" in this prayer is a synonym for all the people, "Israel", and not just those of the Jews of the State of Israel.

***Go to page <120> and continue with Kaddish.***

**Mourners**, those observing the anniversary of a death, and all those who wish to, **please rise**.

*Please hold the book open, as the prayer continues on the next page.*



**KADDISH YATOM קדיש יתום MOURNER'S KADDISH**  
(Literally "Orphan's" Kaddish)

<i>Yitgaddal v'yitkaddash</i>	יִתְגַּדֵּל וְיִתְקַדֵּשׁ	<b>Magnified</b> and consecrated
<i>sh'meh raba, (Congregation: amen)</i>	שְׁמֵהּ רַבָּא, (אָמֵן)	be The Great NAME, (Congregation: <b>amen</b> )
<i>b'alma di v'ra chiruteh!</i>	בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ!	in the world created as The NAME willed!
<i>V'yamlich malchuteh</i>	וְיַמְלִיךְ מַלְכוּתֵיהּ	May the NAME be S0vereign
<i>b'chayeychon uvyomeychon,</i>	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן,	in your own day and your own lives,
<i>uvchayyey d'chol beyt Yisra'El,</i>	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	and the life of all Israel,
<i>ba'agala uviz'man kariv.</i>	בְּעֵגְלָא וּבְזְמַן קָרִיב:	speedily and soon.
<i>v'imru: Amen.</i>	וְאָמְרוּ אָמֵן:	And let us say: Amen.

*Congregation and mourners:*

<i>Y'heh sh'meh raba m'vorach</i>	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	<b>Let The Great NAME be blessed</b>
<i>l'alam ul'almey almaya.</i>	לְעֵלָם וּלְעֵלְמֵי עֵלְמַיָּא.	<b>throughout all time and space.</b>

<i>Yitbarach v'yishtabbach, v'yitpa'ar</i>	יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר	Blessed, lauded, beautified,
<i>v'yitromam v'yitnasseh</i>	וְיִתְרוֹמַם וְיִתְנַשֵּׂא	exalted, uplifted,
<i>v'yit'hadar v'yit'aleh v'yit'hallel</i>	וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלֵּל	glorified, raised high, and praised
<i>sh'meh d'kudsha,</i>	שְׁמֵהּ דְקֻדְשָׁא,	be the HOly NAME,

*Congregation responds:*

<i>b'rich hu</i>	בְּרִיךְ הוּא	<b>may it be a blessing,</b>
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*On regular Shabbatot:*

<i>l'ella min kol</i>	לְעֵלָא מִן כָּל	though it be above
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*On Shabbat Shuvah, (between Rosh haShanah and Yom Kippur):*

<i>l'ella ul'ella mikol</i>	לְעֵלָא וּלְעֵלְמָא מִכָּל	though it be far above
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<i>birchata v'shirata,</i>	בְּרַכְתָּא וְשִׁירָתָא,	any blessing, song,
<i>tushb'chata v'nechemata</i>	הַשְׁבַּחְתָּא וְנַחֲמָתָא	praise or consolation
<i>da'amiran b'alma.</i>	דְּאִמְרִין בְּעֵלְמָא:	that can be uttered in this world.
<i>V'imru: Amen.</i>	וְאִמְרוּ אָמֵן:	And let us say: Amen.

<i>Y'heh sh'lama rabba</i>	יְהֵא שְׁלָמָא רַבָּא	May there be abundant peace
<i>min sh'maya,</i>	מִן שָׁמַיָא,	from Heaven,
<i>v'chayyim aleynu</i>	וְחַיִּים עָלֵינוּ	and life for us
<i>v'al kol Yisra'El,</i>	וְעַל כָּל יִשְׂרָאֵל,	and for all Israel,
<i>v'imru: Amen.</i>	וְאִמְרוּ אָמֵן:	and let us say: Amen.

<i>Oseh shalom bimromav</i>	עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו	May the One Who makes peace
<i>hu ya'aseh shalom,</i>	הוּא יַעֲשֶׂה שְׁלוֹם,	in the heavens,
<i>aleynu v'al kol Yisra'El</i>	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	make peace descend on us
<i>v'imru: Amen!</i>	וְאִמְרוּ אָמֵן:	and on all Israel, and let us say: Amen.



Were the skies all made of parchment, and every blade of grass a pen;  
 Were all the seas full of ink, and every inhabitant of earth a writer —  
 There still would not be sufficient words ...

From the *Akdamut* (chanted on *Shavu'ot*), by Rabbi Me'ir ben Yitzhak Nehorai, 1096 CE, Worms, Germany.

**ANNOUNCEMENTS AND  
SPECIAL RECOGNITIONS**

# BIRCHOT HAMISHPACHAH בְּרִכּוֹת הַמִּשְׁפָּחָה PARENTS BLESS THEIR CHILDREN

*This can be done at home on Shabbat and Festival evenings  
after candlelighting or kiddush.*

## For Our Sons

*Y'simcha El0him*

יְשַׁמְךָ אֱלֹהִים May G0d make you

*k'Efrayim v'chiMenasheh.*

כְּאֶפְרַיִם וְכִמְנַשֶּׁה. Like Efrayim and Menasheh. *Genesis 48:10*

*Y'varech'cha Ad0nay v'yishm'recha.*

יְבָרְכֶךָ יְהוָה וַיְשַׁמְרֶךָ. May G0d bless you and keep you.

*Ya'er Ad0nay panav elecha*

יָאֵר יְהוָה | פְּנֵי אֱלֹהֶיךָ May G0d's face shine graciously

*vichunecha.*

וַיַּחַנְדֶּךָ: upon you.

*Yisa Ad0nay panav elecha*

יִשָּׂא יְהוָה | פְּנֵי אֱלֹהֶיךָ May G0d pay attention to you

*v'yasem l'cha shalom.*

וַיִּשֶׂם לְךָ שְׁלוֹם. and give you peace. *Numbers 6:24-26*

## For Our Daughters

*Y'simech El0him*

יְשַׁמְךָ אֱלֹהִים May G0d make you

*k'Sarah, Rivkah,*

כְּשָׂרָה רִבְקָה, Like Sarah, Rebecca,

*Rachel, v'Leah*

רָחֵל, וְלֵאָה. Rachel, and Leah.

*Y'var'chech Ad0nay v'yishm'rech.*

יְבָרְכֶךָ יְיָ וַיְשַׁמְרֶךָ. May G0d bless you and keep you.

*Ya'er Ad0nay panav*

יָאֵר יְיָ פְּנֵי May G0d's face

*elayich vichunayich.*

אֱלֹהֶיךָ וַיַּחַנְדֶּךָ. shine graciously upon you.

*Yisa Ad0nay panav elayich*

יִשָּׂא יְיָ פְּנֵי אֱלֹהֶיךָ May G0d pay attention to you

*v'yasem lach shalom.*

וַיִּשֶׂם לְךָ שְׁלוֹם. and give you peace.

*adapted from Numbers 6:24-26*

## Blessing For Our Entire Congregation

*haRachaman,*

הַרְחֵמֵנוּ, May the Merciful One

*hu y'varech otanu*

הוּא יְבָרְךָ אֹתָנוּ bless all of us

*kulanu yachad,*

בְּלִנּוּ יַחַד, together,

*b'virvat shalom.*

בְּבִרְבַּת שְׁלוֹם. with the blessing of peace.

## Inclusive Blessing of the Children

יְשִׁימְכֵל אֱלֹהִים כְּסָרָה, רַבֵּקָה, רַחֵל, לֵאָה, אֶפְרַיִם וּמְנַשֶּׁה

יְבָרְכֵךְ יי' וְיִשְׁמְרֵכֶךָ

יָאֵר יי' פְּנֵי אֵלֶיךָ וְיַחַנְכֵךְ

יִשָּׂא יי' פְּנֵי אֵלֶיךָ וְיִשָּׂם לְכֹל שְׁלוֹם

Y'sim-**khol** Elohim k'Sarah, Rivkah, Rakhel, Leah, Ephraim u'Menasheh.

Yi-var-**khol** Adonay v'yish-mer-**khol**.

Ya'er Adonay panav elekhol vi-khu-**ne-khol**

Yisa Adonay panav e-le-khol va-ya-**sem** l'**khol** shalom

May God make you like Sarah, Rebecca, Rachel, Leah, Ephraim and Menashe.

May the Holy One bless you and keep you.

May the Holy One shine light upon you and be gracious to you.

May the Holy One turn towards you and give you peace.

Baruch Atah, AdOnay, ElOheynu,  
Melech ha'Olam,  
shehecheyanu v'kiyy'manu,  
v'higi'anu laz'man hazzeh.

בָּרוּךְ אַתָּה, אֱלֹהֵינוּ,  
מֶלֶךְ הָעוֹלָם,  
שְׁהַחֵינוּ וְקִיַּמְנוּ  
וְהִגִּיעַנוּ לְזֶמַן הַזֶּה.

Blessed Y0u, Ad0nay, Our G0d,  
Ruler of Space and Time,  
Wh0 gave us life, kept us alive,  
and brought us to this time.

## ADON OLAM

## אֲדוֹן עוֹלָם

## THE UNIVERSE'S OWNER

AdOn Olam asher malach,  
b'terem kol y'tzir nivra.  
L'et na'asah v'cheftzo kol,  
azay Melech sh'mo nikra.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,  
בְּטֶרֶם כָּל יְצִיר נִבְרָא.  
לְעֵת נַעֲשָׂה בְּחַפְצוֹ כָּל,  
אֲזַי מָלַךְ שְׁמוֹ נִקְרָא.

The Universe's Owner, who reigned  
before the formation of any living thing.  
Once all was made, as G0d ordained,  
G0d was invoked as "S0vereign."

V'acharey kichlot hakol,  
l'vado yimloch nora.  
V'hu hayah v'hu hoveh,  
v'hu yih'yeh b'tif'arah.

וְאַחֲרַי בְּכֹלוֹת הַכֹּל,  
לְבַדּוֹ יִמְלֹךְ נוֹרָא.  
וְהוּא הָיָה, וְהוּא הוֹהֵב,  
וְהוּא יִהְיֶה, בְּתִפְאָרָה.

When all is ended,  
G0d alone will reign in awesome majesty.  
G0d was, is,  
and will be, beautifully.

V'hu echad v'eyn sheni,  
l'hamshil lo l'hachbirah.  
B'li reshit b'li tachlit,  
v'lo ha'oz v'hamisrah.

וְהוּא אֶחָד וְאֵין שֵׁנִי,  
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.  
בְּלִי רֵאשִׁית בְּלִי תַּחְלִית,  
וְלוֹ הָעֹז וְהַמְשָׁרָה.

G0d is One, there isn't a second  
to compare or place next to G0d.  
Beginningless and endless,  
G0d's is the power and dominion.

V'hu Eli v'chay go'ali,  
v'tzur chevli b'et tzarah.  
V'hu nisi umanos li,  
m'nat kosi b'yom ekra.

וְהוּא אֵלַי וְחַי גְּאֵלַי,  
וְצֹר חֲבָלַי בְּעֵת צָרָה.  
וְהוּא נָסִי וּמָנוֹס לִי,  
מִנַּת כּוֹסֵי בַיּוֹם אֶקְרָא.

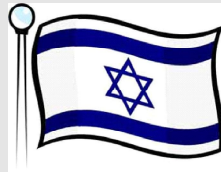
My G0d, my life's redeemer,  
Y0u are my refuge in distress.  
My banner guiding, my refuge,  
ever my cupful when I call out.

B'yado afkid ruchy,  
b'et ishan v'a'irah.  
V'im ruchy g'viyati.  
AdOnay li v'lo ira.

בְּיָדוֹ אֶפְקִיד רוּחִי,  
בְּעֵת אִישָׁן וְאֶעִירָה.  
וְעִם רוּחִי גְּוִיָּתִי.  
יְהוָה לִי וְלֹא אִירָא.

Into Y0ur "hand" I entrust my spirit,  
while I sleep, as while I am awake.  
And along with my spirit, my body.  
G0d is with me; I will not fear.





For *Yom haAtzma'ut* and other Occasions in the the Life of the State of Israel

<i>Kol od balevav p'nimah,</i>	כָּל עוֹד בְּלֵבָב פְּנִימָה,	As long as a
<i>nefesh yehudi homiyah,</i>	נֶפֶשׁ יְהוּדִי הוֹמִיָּה,	Jewish heart beats,
<i>ul'fa'atey mizrach kadimah</i>	וְלִפְאֵתֵי מִזְרַח קְדִימָה	and as long as
<i>ayin l'TziOn tzofiyah,</i>	עֵינַי לְצִיּוֹן צוֹפִיָּה,	Jewish eyes look eastward,
<i>od lo av'dah tikvatenu,</i>	עוֹד לֹא אָבְדָה תִּקְוַתֵּנוּ,	Then we have not "lost our hope,"* <i>Ezekiel 37:11</i>
<i>haTikvah bat sh'not alpayim</i>	הַתִּקְוָה בַּת שְׁנֹת אַלְפַיִם	our two thousand year old hope
<i>lih'yot am chofshi b'artzenu:</i>	לְהִיּוֹת עַם חֶפְשִׁי בְּאַרְצֵנוּ:	to be a free nation in our land:
<i>eretz TziOn, viYrushalayim.</i>	אֶרֶץ צִיּוֹן, וִירוּשָׁלַיִם.	the land of ZiOn, and Jerusalem.

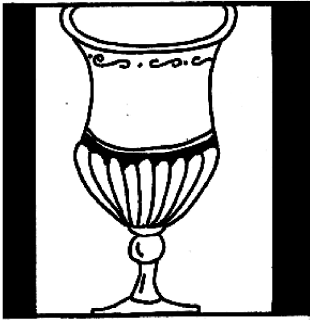
\* "Lost Our Hope" is a phrase from the prophet Ezekiel's vision of a Valley of Dry Bones that come to life (Ezekiel 3:15). It is a parable of national resurrection of the Jewish people on our land. Ezekiel was writing in Tel Aviv ("Ruin Hill of Springtime"), Babylon, during the Exile, in the early sixth century BCE. In his vision, G0d says that though the Jews have said, "We have lost our hope!" nonetheless, G0d will bring them back to Israel. Naphtali Imber used this as the title of his ZiOnist National Anthem, to refute, as in Ezekiel, those who say our hope is lost. As in Biblical days, Israel was rebuilt. The Hope/*haTikvah*, was rewarded.

As further irony, the word *Independence/Atzma'ut*, derives from the word for bone (*etzem*), for it is bones that hold the body up to stand, independently, on its own. Tel Aviv, considered the first Hebrew City, became the symbol of the new Israel, risen from the sand.

### Blowing The *Shofar*

During the month of *Elul*, the month preceding *Rosh haShanah*, we blow the *Shofar*.

<i>T'ki'ah</i>	תְּקִיעָה
<i>Sh'varim</i>	שְׁבָרִים
<i>T'ru'ah</i>	תְּרוּעָה
<i>T'ki'ah</i>	תְּקִיעָה



# קידוש

## KIDDUSH

### FOR SHABBAT AND FESTIVAL EVENINGS

*On Festivals that begin on weekdays, go to page <128> Festival Kiddush.*

*On Festivals that begin on Shabbat, begin here, then go to page <128> Festival Kiddush.*

*On Shabbat, and on Shabbatot in the middle of Festivals, begin here, and continue with the Shabbat Kiddush.*

**SHALOM ALEYCHEM,**

*mal'achey hasharet,*

*mal'achey ElyOn,*

*miMelech malchey ham'lachim,*

*haKad0sh Baruch Hu.*

שְׁלוֹם עֲלֵיכֶם, Peace to you,

מַלְאָכֵי הַשָּׁרֵת, ministering angels,

מַלְאָכֵי עֲלִיוֹן, angels of the Most High,

מִמְלַךְ מַלְכֵי הַמְּלָכִים, of the Ruler of rulers of rulers,

הַקָּדוֹשׁ בְּרוּךְ הוּא: the H0ly Blessed ONE.

*Bo'achem l'shalom,*

*mal'achey hashalom,*

*mal'achey ElyOn,*

*miMelech malchey ham'lachim,*

*haKad0sh Baruch Hu.*

בּוֹאֲכֶם לְשָׁלוֹם, Come in peace ("Welcome"),

מַלְאָכֵי הַשָּׁלוֹם, angels of peace,

מַלְאָכֵי עֲלִיוֹן, angels of the Most High,

מִמְלַךְ מַלְכֵי הַמְּלָכִים, of the Ruler of rulers of rulers,

הַקָּדוֹשׁ בְּרוּךְ הוּא: the H0ly Blessed ONE.

*Barchuni l'shalom,*

*mal'achey hashalom,*

*mal'achey ElyOn,*

*miMelech malchey ham'lachim,*

*haKad0sh Baruch Hu.*

בְּרַכּוּנִי לְשָׁלוֹם, Bless me with peace,

מַלְאָכֵי הַשָּׁלוֹם, angels of peace,

מַלְאָכֵי עֲלִיוֹן, angels of the Most High,

מִמְלַךְ מַלְכֵי הַמְּלָכִים, of the Ruler of rulers of rulers,

הַקָּדוֹשׁ בְּרוּךְ הוּא: the H0ly Blessed ONE.

*Tzet'chem l'shalom,*

*mal'achey hashalom,*

*mal'achey ElyOn,*

*miMelech malchey ham'lachim,*

*haKad0sh Baruch Hu*

צֵאתְכֶם לְשָׁלוֹם, Go in peace,

מַלְאָכֵי הַשָּׁלוֹם, angels of peace,

מַלְאָכֵי עֲלִיוֹן, angels of the Most High,

מִמְלַךְ מַלְכֵי הַמְּלָכִים, of the Ruler of rulers of rulers,

הַקָּדוֹשׁ בְּרוּךְ הוּא: the H0ly Blessed ONE.

Vay'hi erev, vay'hi voker,

yom haShishi:

Va'yachulu hashamayim v'ha'aretz

v'chol tz'va'am.

Vay'chal El0him

bayom hash'vi'i

m'lachto asher asah.

Vayishbot bayom hash'vi'i

mikol m'lachto asher asah.

Vay'varech El0him

et yom hash'vi'i

vay'kaddesh oto,

ki vo shavat mikol m'lachto

asher bara El0him la'asot.

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר

יוֹם הַשִּׁשִּׁי:

וַיִּכְלֹו הַשָּׁמַיִם וְהָאָרֶץ

וְכָל־צְבָאָם:

וַיִּכְלֶה אֱלֹהִים

בַּיּוֹם הַשְּׁבִיעִי

מִלַּאֲכֹתוֹ אֲשֶׁר עָשָׂה.

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

מִכָּל־מַלְאֲכֹתוֹ אֲשֶׁר עָשָׂה:

וַיְבָרֶךְ אֱלֹהִים

אֶת־יוֹם הַשְּׁבִיעִי

וַיְקַדְּשׁ אֹתוֹ

כִּי בּוֹ שָׁבַת מִכָּל־מַלְאֲכֹתוֹ

אֲשֶׁר־בָּרָא אֱלֹהִים

לַעֲשׂוֹת.

And evening was, then morning,

the sixth day.

And heaven and earth were all finished

and all their hosts.

And G0d finished

on the seventh day

the work which G0d had done.

G0d ceased, on the seventh day

from all the work which G0d had done.

G0d blessed

the seventh day

and hallowed it,

for on it G0d ceased all the work

which G0d created and did.

Chaveray n'varech.

L'chayim!

Baruch Atah, Ad0nay, El0heynu,

Melech ha'0lam,

boreh p'ri hagafen.

Baruch Atah, Ad0nay,

El0heynu, Melech ha'0lam,

asher kid'shanu b'mitzvotav

v'ratzah vanu,

v'Shabbat kodsho,

b'ahavah uv'ratzon hinchilanu,

zikaron l'ma'aseh v'reshit.

Leader: חֲבֵרֵי נְבָרֶךְ:

Congregation: לְחַיִּים!

בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ,

מֶלֶךְ הָעוֹלָם,

בוֹרֵא פְרֵי הַגָּפֶן:

בָּרוּךְ אַתָּה, יְהוָה,

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

וְרָצָה בָּנוּ,

וּשְׁבַת קֹדֶשׁוֹ,

בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,

זְכוֹר לְמַעֲשֵׂה בְרֵאשִׁית.

My friends, let us bless.

To life!

Blessed Y0u, Ad0nay, our G0d,

Ruler of Space and Time,

Wh0 creates the fruit of the vine.

Blessed Y0u, Ad0nay,

our G0d, Ruler of the Universe,

Wh0 consecrated us with commandments

and desired us,

Wh0se Holy Shabbat,

lovingly, willingly, Y0u endowed us,

a memorial to Creation.

<i>Ki hu yom t'chilah</i>	כִּי הוּא יוֹם תְּחִלָּה	For it is the first
<i>l'mikra'ey kodesh,</i>	לְמִקְרָאֵי קֹדֶשׁ,	among our holy convocations,
<i>zecher litzi'at Mitzrayim.</i>	זִכָּר לְיִצְיַאת מִצְרַיִם.	a memorial to the Exodus from Egypt.
<i>Ki vanu vacharta,</i>	כִּי בָּנוּ בְּחַרְתָּ,	For Y0u chose us,
<i>v'otanu kiddashta,</i>	וְאוֹתָנוּ קִדְּשָׁתָּ,	hallowed us,
<i>mikol ha'ammim.</i>	מִכָּל הָעַמִּים.	from among all peoples.
<i>V'Shabbat kodsh'cha</i>	וְשַׁבַּת קֹדֶשְׁךָ	Y0ur Holy Shabbat,
<i>b'ahavah uv'ratzon hinchaltanu.</i>	בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.	lovingly, willingly, Y0u endowed us.
<i>Baruch Atah, Ad0nay,</i>	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, Ad0nay,
<i>m'kadesh haShabbat.</i>	מְקַדֵּשׁ הַשַּׁבָּת.	Wh0 hallows the Shabbat.

**On Sukkot, in the Sukkah: לְסֻכּוֹת אוֹמְרִים בְּסֻכָּה**

<i>Baruch Atah, Ad0nay, El0heynu,</i>	בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ,	Blessed Y0u, Ad0nay our G0d,
<i>Melech ha'Olam,</i>	מֶלֶךְ הָעוֹלָם,	Ruler of the Universe, Wh0 has
<i>asher kidd'shanu b'mitzvotav</i>	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	sanctified us with commandments
<i>v'tzivanu leyshev baSukkah.</i>	וְצִוָּנוּ לֵישֵׁב בְּסֻכָּה:	and commanded us to dwell in the <i>Sukkah</i> .

The blessing for bread is on page <131>.