

סדקטת טקטות  
קדוש, ערקת  
קדוקים תכאים  
טירי שקת

HINEIH MAH TOV

Hineih mah tov u'mah na-im  
shevet achim gam yachad.

הנה מה־טוב ומה־נעים  
שבת אחים גם־יחד.

How good and how pleasant it is that brothers and sisters dwell together.

(Psalm 133:1)

MAH YAFEH HAYOM

Mah yafeh hayom, Shabbat shalom.

מה יפה היום, שבת שלום.

How lovely today is, Shabbat Shalom.

Y'DID NEFESH

Y'did nefesh, av harachaman,  
m'shoch avd'cha el r'zonecha.  
Yarutz avd'cha k'mo ayal,  
yishtachaveh el mul hadarecha.

ידיד נפש, אב הרחמן,  
משוך עבדך אל רצונך.  
ירוץ עבדך כמו איל,  
ישתחווה אל מול הדרך.

Heart's delight, Source of mercy, draw Your servant into Your arms:

I leap like a deer to stand in awe before You.

SHABBAT HAMALKAH

Hachamah meirosh ha-ilanot nistalkah,  
bo-u v'neitzei likrat Shabbat hamalkah.  
Hinei hi yoredet, hak'doshah hab'ruchah.  
V'imah malachim, tz'va shalom um'nuchah.  
Bo-i bo-i hamalkah, bo-i bo-i hakalah.  
Shalom aleichem, malachei hashalom.

החמה מראש האילנות נסתלקה,  
באו ונצא לקראת שבת המלכה.  
הנה היא יורדת, הקדושה הברוכה.  
ועמה מלאכים, צבא שלום ומנוחה.  
באי באי המלכה, באי באי הכלה.  
שלום עליכם, מלאכי השלום.

The sun on the treetops no longer is seen;  
come, gather to welcome the Sabbath, our queen.  
Behold her descending, the holy, the blessed,  
and with her the angels of peace and of rest.

Draw near, draw near, and here abide,  
draw near, draw near, O Sabbath bride.

Peace also to you, you angels of peace.

הַדְּלֵקָה הַשְּׂרֵי

הַדְּוִשׁ, עֲרֵבִית

**קְרוּכִים הַבְּאִים**

שְׂרֵי שְׂבִית

**I BEGIN WITH A PRAYER** of gratitude  
for all that is holy in my life.  
God needs no words, no English or Hebrew,  
no semantics and no services.  
But I need them.  
Through prayer, I can sense my inner strength,  
my inner purpose,  
my inner joy, my capacity to love.  
As I reach upward in prayer,  
I sense these qualities in my Creator.  
To love God is to love each other,  
to work to make our lives better.  
To love God is to love the world God created  
and to work to perfect it.  
To love God is to love dreams of peace and joy  
that illumine all of us,  
and to bring that vision to life.

# קַבְּלַת פְּנִים

KABBALAT PANIM — WELCOMING

BLESSINGS FOR SHABBAT

*The candles are lit before the blessing is recited.*

**BARUCH** atah, Adonai  
Eloheinu, Melech haolam,  
asher kid'shanu b'mitzvotav,  
v'tzivanu l'hadlik  
ner shel Shabbat.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְהַדְלִיק  
נֵר שֶׁל שַׁבָּת.

**BLESSED ARE YOU**, Adonai our God, Sovereign of the universe,  
who hallows us with mitzvot,  
commanding us to kindle the light of Shabbat.

*For Kabbalat Shabbat, turn to page 130.*

*Shabbat Candle Blessing*— The mitzvah of kindling Shabbat lights in the home is an early rabbinic practice (*M. Shabbat 2:1ff.*) The Shabbat candle blessing is first recorded in the ninth-century prayerbook, *Seder Rav Amram*. Lighting Shabbat candles as part of the synagogue service is an innovation of Reform Judaism.

הַדְּלַקַת הַנְּרוֹת  
קְדוּשָׁה, עֲרֵכִית  
קְרוּכִים הַבָּיִת  
שִׁבְעֵי שַׁבָּת

SHALOM aleichem, malachei hashareit,  
malachei elyon,  
mimelech malchei ham'lachim,  
HaKadosh Baruch Hu.

Bo-achem l'shalom, malachei hashalom,  
malachei elyon,  
mimelech malchei ham'lachim,  
HaKadosh Baruch Hu.

Bar'chuni l'shalom, malachei hashalom,  
malachei elyon,  
mimelech malchei ham'lachim,  
HaKadosh Baruch Hu.

Tzeit'chem l'shalom, malachei hashalom,  
malachei elyon,  
mimelech malchei ham'lachim,  
HaKadosh Baruch Hu.

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת,  
מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶכֶךְ מַלְכֵי הַמַּלְאָכִים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶכֶךְ מַלְכֵי הַמַּלְאָכִים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

בְּרַכּוּנִי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶכֶךְ מַלְכֵי הַמַּלְאָכִים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶכֶךְ מַלְכֵי הַמַּלְאָכִים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

סוּסוּר צִדִּי-צִיט, כִּיט  
לְכָה דוּדִי  
סוּסוּר צִדִּי-צִיט  
שָׁלוֹם עֲלֵיכֶם

PEACE BE TO YOU, O ministering angels, messengers of the Most High,  
Majesty of majesties, Holy One of Blessing.

Enter in peace, O messengers of peace, angels of the Most High,  
Majesty of majesties, Holy One of Blessing.

Bless me with peace, O messengers of peace, angels of the Most High,  
Majesty of majesties, Holy One of Blessing.

Depart in peace, O messengers of peace, angels of the Most High,  
Majesty of majesties, Holy One of Blessing.

*For Shabbat Evening I, turn to pages 144–145.*

*For Shabbat Evening II, turn to page 263.*

שְׁלוֹם עֲלֵיכֶם *Shalom Aleichem* — A 17th-century Shabbat table-song (זְמִירָה *z'mirah*), probably composed under the influence of Lurianic Kabbalah, alludes to *Shabbat 119b*, which states that two angels accompany each person home from the synagogue as Shabbat begins.

PRAYERS FOR HEALING

*Kabbalat HaTorah*

*Hakafah*

*Birchos HaTorah*

***Mi Shebeirach***

***Hagbahah***

***Birkat HaGomeil***

*Birchos*

*HaHaftarah*

*Hachzanat*

*HaTorah*

**MI SHEBEIRACH** avoteinu v'imoteinu,  
Avraham, Yitzchak v'Yaakov, Sarah, Rivkah,  
Rachel v'Lei-ah, hu y'vareich et hacholim  
[names]. HaKadosh Baruch Hu yimalei  
rachamim aleihem, l'hachalimam ul'rapotam  
ul'hachazikam, v'yishlach lahem m'heirah  
r'fuah, r'fuah shleimah min hashamayim,  
r'fuat hanefesh ur'fuat haguf, hashta  
baagala uvizman kariv. V'nomar: Amen.

**מִי שֶׁבִּירַךְ** אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
אֲבָרָהִם, יִצְחָק וְיַעֲקֹב, שָׂרָה, רִבְקָה,  
רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת הַחֹלִים  
[names]. הַקְּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא  
רַחֲמִים עֲלֵיהֶם, לְהַחֲלִימָם וּלְרַפְּאֵתָם  
וּלְהַחֲזִיקָם, וְיִשְׁלַח לָהֶם מְהֵרָה  
רְפוּאָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,  
רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, הַשְׂתָּא  
בְּעֵגְלָא וּבְזִמַּן קָרִיב. וְנֹאמַר: אָמֵן.

**MAY THE ONE** who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless and heal those who are ill [names]. May the Blessed Holy One be filled with compassion for their health to be restored and their strength to be revived. May God swiftly send them a complete renewal of body and spirit, and let us say, Amen.

**MI SHEBEIRACH** avoteinu  
M'kor hab'rachah l'imoteinu.

**מִי שֶׁבִּירַךְ** אֲבוֹתֵינוּ  
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

May the Source of strength who blessed the ones before us  
help us find the courage to make our lives a blessing and let us say, Amen.

Mi shebeirach imoteinu  
M'kor hab'rachah laavoteinu.

**מִי שֶׁבִּירַךְ** אִמּוֹתֵינוּ  
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

Bless those in need of healing with *r'fuah shleimah*,  
the renewal of body, the renewal of spirit, and let us say, Amen.

BIRKAT HAGOMEIL — בְּרַכַּת הַגּוֹמֵל — THANKSGIVING BLESSING

*Individual recites:*

**BARUCH ATAH, ADONAI** Eloheinu  
Melech haolam, sheg'malanu kol tov.

**בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,**  
מֶלֶךְ הָעוֹלָם, שֶׁגָּמְלָנוּ כָּל טוֹב.

**BLESSED ARE YOU,** Adonai our God, Sovereign of the universe,  
who has bestowed every goodness upon us.

*Congregation responds:*

Amen. Mi sheg'malchem kol tov,  
Hu yigmolchem kol tov. Selah.

אָמֵן. מִי שֶׁגָּמְלָכֶם כָּל טוֹב,  
הוּא יְגַמְלָכֶם כָּל טוֹב סֵלָה.

Amen. May the One who has bestowed goodness upon us  
continue to bestow every goodness upon us forever.

*Shabbat Minchah T'filah is on pages 344–345.*

*Birkat HaGomeil* — בְּרַכַּת הַגּוֹמֵל — may be recited by one who has survived a life-challenging situation.

קַזְמוֹר צִיחַ-צִיט, כִּיט  
 לָכָה דוּדִי  
 קַזְמוֹר צִיב-צִיג  
 שְׁלוֹם אֲלֵיכֶם

L'CHAH DODI likrat kalah,  
 p'nei Shabbat n'kab'lah.

לָכָה דוּדִי לְקִרְאֵת כְּלָה,  
 פְּנֵי שַׁבָּת וְקַבְּלָהּ.

BELOVED, COME to meet the bride; beloved come to greet Shabbat.

Shamor v'zachor b'dibur echad,  
 hishmianu El ham'yuchad,  
 Adonai echad ush'mo echad,  
 l'shem ul'tiferet v'lit'hilah.

(1) שְׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד,  
 הַשְּׁמִיעֵנוּ אֵל הַמְיֻחָד,  
 יְיָ אֶחָד וּשְׁמוֹ אֶחָד,  
 לְשֵׁם וּלְתִפְרָאֵרֶת וּלְתִהִלָּה.

"Keep" and "remember": a single command the Only God caused us to hear;  
 the Eternal is One, God's Name is One; glory and praise are God's.

Likrat Shabbat l'chu v'neilcha,  
 ki hi m'kor hab'rachah,  
 meirosh mikedem n'suchah,  
 sof maaseh b'machashava t'chilah.

(2) לְקִרְאֵת שַׁבָּת לָכוּ וְנִלְכָה,  
 כִּי הִיא מְקוֹר הַבְּרָכָה,  
 מֵרֵאשִׁי מִקֶּדֶם נְסוּכָה,  
 סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה וְתַחֲלָה.

Come with me to meet Shabbat, forever a fountain of blessing.  
 Still it flows, as from the start: the last of days, for which the first was made.

Mikdash Melech, ir m'luchah,  
 kumi tz'i mitoch hahafeichah,  
 rav lach shevet b'emek habacha,  
 v'hu yachamol alayich chemlah.

(3) מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה,  
 קוּמִי צְאִי מִתּוֹךְ הַהִפְכָּה,  
 רַב לָךְ שַׁבָּת בְּעֵמֶק הַבְּכָא,  
 וְהוּא יַחְמוֹל עָלֶיךָ חֶמְלָה.

Royal shrine, city of kings, rise up and leave your ravaged state.  
 You have dwelt long enough in the valley of tears; now God will shower mercy on you.

Hitnaari, mei-afar kumi,  
 livshi bigdei tifarteich ami,  
 al yad ben Yishai Beit haLachmi,  
 korvah el nafshi g'alah.

(4) הִתְנַעֲרִי, מֵעָפָר קוּמִי,  
 לְבָשִׁי בְּגָדֵי תִפְאָרְתֶךָ, עָמִי,  
 עַל יַד בֶּן יִשָּׂי בֵּית הַלַּחְמִי,  
 קִרְבָּה אֶל נַפְשִׁי גְאֻלָּהּ.

Lift yourself up! Shake off the dust! Array yourself in beauty, O my people!  
 At hand is Bethlehem's David, Jesse's son, bringing deliverance into my life.

This poem was composed by Shlomo Halevi Alkabetz, 16th-century Safed kabbalist. The first eight verses are arranged acrostically according to the author's name (שְׁלֹמֹה הַלֵּוִי).

Psalms 95-99, 29

**L'chab Dodi**

Psalms 92-93

Shalom Aleichem

Hitor'ri, hitor'ri,	הִתְעוֹרְרִי, הִתְעוֹרְרִי,	(5)
ki va oreich, kumi ori,	כִּי בָּא אֲרִיבְךָ, קוּמִי אֲוִרִי,	
uri uri shir dabeiri,	עוּרִי עוּרִי, שִׁיר דַּבְּרִי,	
k'vod Adonai alayich niglah.	כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.	

Awake, awake, your light has come! Arise, shine, awake and sing;  
the Eternal's glory dawns upon you.

Lo teivoshi v'lo tikalmi,	לֹא תִבּוֹשִׁי וְלֹא תִקַּלְמִי,	(6)
mah tishtochachi umah tehem,	מַה תִּשְׁתַּחֲחִי וּמַה תִּהְיֶהֱמִי,	
bach yechesu aniyei ami,	בַּד יַחֲסוּ עֲנֵי עַמִּי,	
v'nivn'tah ir al tilah.	וְנִבְנְתָה עִיר עַל תִּלָּהּ.	

An end to shame and degradation; forget your sorrow; quiet your groans. The afflicted of my people find respite in you, the city renewed upon its ancient ruins.

V'hayu lim'shisah shosayich,	וְהָיוּ לִמְשָׁסָה שְׁשׂוּאֵיךָ,	(7)
v'rachaku kol m'valayich,	וְרָחְקוּ כָּל מְבַלְעֵיךָ,	
yasis alayich Elohayich,	יִשֵּׁשׂ עָלֶיךָ אֱלֹהֵיךָ,	
kimsos chatan al kalah.	כִּמְשׂוֹשׁ חַתָּן עַל כְּלָהּ.	

The scavengers are scattered, your devourers have fled;  
as a bridegroom rejoices in his bride, your God takes joy in you.

Yamin usmol tifrotzi,	יְמִין וּשְׂמֹאל תִּפְרֹצִי,	(8)
v'et Adonai taaritz,	וְאֶת־יְיָ תַעֲרִיצִי,	
al yad ish ben partzi,	עַל יַד אִישׁ בֶּן פִּרְצִי,	
v'nism'chah v'nagilah.	וְנִשְׁמַחָה וְנִגִּילָהּ.	

Your space will be broad, your worship free: await the promised one;  
we will exult, we will sing for joy!

Bo-i v'shalom ateret ba'lah,	בּוֹאִי בְּשָׁלוֹם עֲטֹרַת בַּעֲלָהּ,	(9)
gam b'simchah uv'tzoholah,	גַּם בְּשִׂמְחָה וּבִצְהֻלָּהּ,	
toch emunci am s'gulah,	תּוֹךְ אֲמוּנֵי עַם סְגֻלָּהּ,	
bo-i chalah, bo-i chalah.	בּוֹאִי כְּלָהּ, בּוֹאִי כְּלָהּ.	

Enter in peace, O crown of your husband; enter in gladness, enter in joy.  
Come to the people that keeps its faith. Enter, O bride! Enter, O bride!

For those who choose: When the congregation reaches the last verse, beginning **בּוֹאִי בְּשָׁלוֹם** *Bo-i v'shalom*, *Enter in peace*, all rise and turn toward the entrance of the sanctuary, as if to greet the Presence of Shabbat.

*Chetzi Kaddish*

**LAMDEINI**, Elohai, bareich v'hitpaleil

al sod aleh kameil,  
al nogah p'ri basheil,  
al hacheirut hazot;  
Lirof, lachush, linshom,  
ladaat, layacheil, l'hikasheil.

Lameid et siftotai  
b'rachah v'shir hallel,  
b'hit'chadeish z'mancha  
im boker v'im leil,  
l'val yih'yeh yomi hayom  
kitmol shilshom,  
l'val yih'yeh alai yomi hergeil.

**לְמַדְנִי**, אֱלֹהֵי, בְּרַךְ וְהִתְפַּלֵּל

עַל סוּד אֶלֶה קָמֵל,  
עַל נֹגַח פְּרֵי בָשֵׁי,ל  
עַל הַחֲרוּת הַזֹּאת:  
לְרֹאֹת, לְחוּשׁ, לְנִשְׁמָה,  
לְדַעַת, לְיַחַל, לְהִקְשֵׁל.

לְמַד אֶת שְׁפִתוֹתַי  
בְּרַכָּה וְשִׁיר הַלֵּל,  
בְּהִתְחַדֵּשׁ זְמַנְךָ  
עִם בְּקָר וְעִם לַיִל,  
לְבַל יִהְיֶה יוֹמֵי הַיּוֹם  
כְּתִמּוֹל שְׁלִשּׁוֹם,  
לְבַל יִהְיֶה עָלַי יוֹמֵי הֶרְגֵל.

**TEACH ME**, O God, a blessing, a prayer  
on the mystery of a withered leaf,  
on ripened fruit so fair,  
on the freedom to see, to sense,  
to breathe, to know, to hope, to despair.

Teach my lips a blessing, a hymn of praise,  
as each morning and night  
You renew Your days,  
lest my day be today as the one before;  
lest routine set my ways.

**ENTRANCES** to holiness are everywhere.  
The possibility of ascent is all the time,  
even at unlikely times and through unlikely places.  
There is no place on earth without the Presence.



# עֲרֵבִית לְשַׁבָּת א'

AR'VIT L'SHABBAT I — SHABBAT EVENING I

**YITGADAL** v'yitkdash sh'meih raba

b'alma di vra chiruteih,

v'yamlich malchuteih

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uvizman kariv,

v'imru: Amen.

Y'hei sh'meih raba m'varach

l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

v'yit'hadar v'yitaleh v'yit'halal

sh'meih d'kudsha b'rich hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma, v'imru: Amen.

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא

בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,

וַיַּמְלִיךְ מַלְכוּתֵיהּ

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב,

וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֵלְמֵי וּלְעֵלְמֵי עֵלְמַיָּא.

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר

וַיִּתְרַומַם וַיִּתְנַשֵּׂא,

וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל

שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,

לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,

תְּשַׁבְּחָתָא וְנַחֲמָתָא,

דְאָמִירוּ בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

**EXALTED** and hallowed be God's great name,  
in the world which God created, according to plan.

May God's majesty be revealed in the days of our lifetime

and the life of all Israel —

speedily, imminently.

To which we say: Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted,

extolled, glorified, adored, and lauded

be the name of the Holy Blessed One,

beyond all earthly words and songs of blessing, praise, and comfort.

To which we say: Amen.

The קדיש *Kaddish* is marked by long strings of synonyms of praise. The rhythmic repetition of these words is meant to aid one in achieving a higher meditational state. *Judith Z. Abrams*

קָרָא

סְעִיב אַנְדִּים

אַהֲבַת שְׁלָם

שְׂמִינֵךְ

וְהִסְדֵּךְ

לְעַשׂוּ הַזְּכוּי

אַהֲבַת נְאֻמוֹתֶיךָ

סִירְכַסְכֶּךָ

הַשְׂדִּיקֶיךָ

וְשִׁמְרֵךְ

# שְׁמַע וּבְרַכּוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

**BAR'CHU** et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed!

בְּרַכּוּ אֶת יי הַמְבָרָךְ!

בְּרוּךְ יי הַמְבָרָךְ

לְעוֹלָם נְעַד!

**PRAISE ADONAI** to whom praise is due forever!

Praised be Adonai to whom praise is due,  
now and forever!

The *Shma* is one of the prayers one may recite in any language. *M. Sotah 7:1*

For those who choose: The prayer leader at the word בְּרַכּוּ *Bar'chu* (the call to worship) bends the knees and bows from the waist, and at יי *Adonai* stands straight. יי בְּרוּךְ *Baruch Adonai* is the communal response, whereupon the community repeats the choreography of the first line.

**BARUCH** atah, Adonai  
 Eloheinu, Melech haolam,  
 asher bidvaro maariv aravim,  
 b'chochmah potei-ach sh'arim,  
 uvitvunah m'shaneh itim  
 umachalif et haz'manim,  
 um'sadeir et hakoachavim  
 b'mishm'roteihem barakia kirtzono.  
 Borei yom valailah,  
 goleil or mipnei choshech,  
 v'choshech mipnei or.  
 Umaavir yom umeivi lailah,  
 umavdil bein yom uvein lailah,  
 Adonai Tz'vaot sh'mo.  
 El chai v'kayam,  
 tamid yimloch aleinu l'olam va-ed.  
 Baruch atah, Adonai, hamaariv aravim.

**בָּרוּךְ** אַתָּה, יי  
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
 אֲשֶׁר בְּדָבָרוֹ מַעְרִיב עֲרָבִים,  
 בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים,  
 וּבְתוּבָנָה מְשַׁנֶּה עֵתִים  
 וּמַחְלִיף אֶת הַזְּמָנִים,  
 וּמְסַדֵּר אֶת הַכּוֹכָבִים  
 בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרָצוֹנוֹ.  
 בּוֹרֵא יוֹם וְלַיְלָה,  
 גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ  
 וְחֹשֶׁךְ מִפְּנֵי אוֹר,  
 וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה,  
 וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,  
 יי צְבָאוֹת שְׁמוֹ.  
 אֵל חַי וְקַיָּם,  
 תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
 בָּרוּךְ אַתָּה, יי, הַמַּעְרִיב עֲרָבִים.

קִרְטוֹ  
 סְעָרִיב עֲרָבִים  
 אֲחֵכַת שִׁלְמִים  
 שְׁטוּעַ  
 וְאֲחֵכַת  
 לְמַעַן הַזְּמָנִים  
 אֲחֵכַת הַכּוֹכָבִים  
 סִי־כִמְתָּה  
 סִי־כִמְתָּה  
 וְשִׁקְרוֹ

**BLESSED** are You, Adonai our God, Ruler of the universe,  
 who speaks the evening into being,  
 skillfully opens the gates,  
 thoughtfully alters the time and changes the seasons,  
 and arranges the stars in their heavenly courses according to plan.  
 You are Creator of day and night,  
 rolling light away from darkness and darkness from light,  
 transforming day into night and distinguishing one from the other.  
*Adonai Tz'vaot* is Your Name.  
 Ever-living God, may You reign continually over us into eternity.  
 Blessed are You, Adonai, who brings on evening.

**בָּרוּךְ** אַתָּה, יי, הַמַּעְרִיב עֲרָבִים.  
 Baruch atah, Adonai, hamaariv aravim.

**צְבָאוֹת** יי *Adonai Tz'vaot*: this is one of many names that help elucidate God's attributes. God designs, creates and arranges the universe with order and purpose.

The darkness of the first day differed from the darkness that preceded creation. The root of **מַעְרִיב** *maariv* can also mean "mix," suggesting God mixed light into the primordial darkness. The tiniest spark of light can transform darkness.

## AHAVAT OLAM

beit Yisrael amcha ahavta,  
 Torah umitzvot,  
 chukim umishpatim, otanu limad'ta.  
 Al kein, Adonai Eloheinu,  
 b'shochbeinu uv'kumeinu  
 nasiach b'chukecha,  
 v'nismach b'divrei Torat'cha  
 uv'mitzvotcha l'olam va-ed.  
 Ki heim chayeinu v'orech yameinu  
 uvahem neh'geh yomam valailah.  
 V'ahavat'cha  
 al tasir mimenu l'olamim.  
 Baruch atah, Adonai,  
 ohev amo Yisrael.

אַהַבַּת עוֹלָם  
 בֵּית יִשְׂרָאֵל עִמָּךְ אַהַבְתָּ,  
 תּוֹרָה וּמִצְוֹת,  
 חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ.  
 עַל כֵּן, יְיָ אֱלֹהֵינוּ,  
 בְּשׁוֹכְבֵנוּ וּבְקוּמֵנו  
 נִשְׁיַח בְּחֻקֶיךָ,  
 וְנִשְׂמַח בְּדִבְרֵי תוֹרַתְךָ  
 וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.  
 כִּי הֵם חַיֵּינוּ וְאֶרֶךְ יָמֵינוּ  
 וּבָהֶם נִהְגֶה יוֹמָם וּלְיָלַיָה.  
 וְאַהַבְתְּךָ  
 אֶל תְּסִיר מִמֵּנוּ לְעוֹלָמִים.  
 בְּרוּךְ אַתָּה, יְיָ,  
 אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

קִרְבו  
 סַעֲרִיב צְרִיכִים  
 אַהַבַּת עוֹלָם  
 שִׁסְע  
 וְאַהַבְתָּ  
 לְמַעַן תִּזְכְּרוּ  
 אֶתֶּת הַמִּצְוֹת  
 סִיִּקְסִיכֶם  
 סִיִּקְסִיכֶם  
 וְשִׁמְרוּ

**EVERLASTING LOVE** You offered Your people Israel  
 by teaching us Torah and mitzvot, laws and precepts.  
 Therefore, Adonai our God,  
 when we lie down and when we rise up,  
 we will meditate on Your laws and Your commandments.  
 We will rejoice in Your Torah forever.  
 Day and night we will reflect on them  
 for they are our life and doing them lengthens our days.  
 Never remove Your love from us.  
 Praise to You, Adonai, who loves Your people Israel.

בְּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.  
 Baruch atah, Adonai, ohev amo Yisrael.

Bar'chu

Maariv Aravim

**Ahavat Olam**

Sloma

V'ahavta

Linaan tzik'ru

Emet Ve-Emunah

Mi Chamochah

Hashkiveinu

V'hamru

## AS YOU TAUGHT TORAH

to those whose names I bear,  
teach me Torah, too.  
Its mystery beckons,  
yet I struggle with its truth.  
You meant Torah for me:  
did You mean the struggle for me, too?  
Don't let me struggle alone;  
help me  
to understand,  
to be wise, to listen, to know . . .  
Lead me into the mystery.

בְּרוּךְ אַתָּה, יי, אֱהֵב עִמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.

## WISDOM AND WONDER,

passion and instruction,  
story and symbol.

All these things,  
Your Torah gives to us.

And the more we devote ourselves to it,  
the more it grows and gives.

What could be a truer token  
of Your abiding love

than this holiest of Your works,  
and the living language  
that gives it form?

בְּרוּךְ אַתָּה, יי, אֱהֵב עִמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.

---

Torah is what God has revealed to us, and what we discern of God: ideas and ideals, laws and mitzvot, our religious heritage. It unfolds our memories of Abraham and Sarah, of Moses and Miriam and the Prophets. It is legislation and explanation, allowing questions that challenge, answers that inspire: all a quest for meaning. It is our way of life, a path for our souls, and the design for a better world. *John Rayner*

שִׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

שִׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

Hear, O Israel, Adonai is our God, Adonai is One!

---

שִׁמַע יִשְׂרָאֵל *Sh'ma Yisrael* . . . *Hear, O Israel* . . . Deuteronomy 6:4

**V'AHAVTA** et Adonai Elohecha,  
 b'chol l'av'cha uv'chol nafsh'cha uv'chol  
 m'odecha. V'hayu had'varim ha-eileh  
 asher anochi m'tzav'cha hayom al  
 l'avvecha. V'shinantam l'vanecha v'dibarta  
 bam b'shiv'cha b'veitecha uv'lecht'cha  
 vaderech uv'shochb'cha uv'kumecha.  
 Uk'shartam l'ot al yadecha v'hayu  
 l'totafot bein einecha. Uch'tavtam  
 al m'uzot beitecha uvisharecha.

L'maan tizk'ru, vaasitem et  
 kol mitzvotai vih'yitem k'doshim  
 l'Eloheichem. Ani Adonai Eloheichem,  
 asher hotzeiti et-chem mei-cretz  
 Mitzrayim lih'yot lachem l'Elohim  
 ani Adonai Eloheichem.

**YOU SHALL LOVE** Adonai your God with all your heart,  
 with all your soul, and with all your might.  
 Take to heart these instructions with which I charge you this day.  
 Impress them upon your children.  
 Recite them when you stay at home and when you are away,  
 when you lie down and when you get up.  
 Bind them as a sign on your hand and let them serve as a symbol on your forehead;  
 inscribe them on the doorposts of your house and on your gates.

Thus you shall remember to observe all My commandments  
 and to be holy to your God.  
 I am Adonai, your God, who brought you out of the land of Egypt to be your God:  
 I am Adonai your God.

**יְיָ אֱלֹהֵיכֶם אֱמֶת.**  
 Adonai Eloheichem EMET.

For those who choose: At the end of the **שמע** *Shema*, after the words **יְיָ אֱלֹהֵיכֶם Adonai Eloheichem**, the word **אֱמֶת** *emet* ("true") is added as an immediate affirmation of its truth.

**וְאָהַבְתָּ** *V'ahavta* . . . *You shall love* . . . Deuteronomy 6:5-9

**לִמְעַן תִּזְכְּרוּ** *L'maan tizk'ru* . . . *Thus you shall remember* . . . Numbers 15:40-41

**וְאָהַבְתָּ** אֶת יְיָ אֱלֹהֶיךָ  
 בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-  
 מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה  
 אֲשֶׁר אֶנְכִי מְצַוֶּה הַיּוֹם עֲלֶי-  
 לְבָבְךָ: וּשְׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ  
 בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ  
 בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:  
 וְקִשַּׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ  
 לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם  
 עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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

קָרָא  
 טָעַמְנוּ עֲרֻבִים  
 אֶהְבֵּת עוֹלָם  
 שְׁמַע  
 וְאֶהְבֵּת  
 לְשׁוֹן תִּזְכְּרוּ  
 אֶת הַנְּסִיחָה  
 מִיִּצְרָאֵל  
 מִשְׁפָּטֵינוּ  
 וְשִׁמְרֵנוּ

*Bar'chu*

*Maariv Aravim*

*Abavat Olam*

*Shina*

***V'ahava***

***L'maan tich'ru***

*Emet Ve-Emunah*

*Mi Chamochab*

*Hashkiveinu*

*V'hamru*

LOVE your God with every heartbeat,  
with every breath,  
with every conscious act.  
Keep in mind the words I command you today.  
Teach them to your children,  
talk about them at work:  
whether you are tired or you are rested.  
Let them guide the work of your hands;  
keep them in the forefront of your vision.  
Do not leave them at the doorway of your house,  
or outside your gate.  
They are reminders to do all of My mitzvot,  
so that you can be holy for God.  
I am Adonai your God.  
I led you out of Egypt to become your God,  
I am Adonai your God!

---

Judaism is a doing which can be grasped only by the heart. *Julius Lester*

When people come to you for help, do not turn them off with pious words, saying: "Have faith and take your troubles to God!" Act instead as if there were no God, as though there were only one person in all the world who could help — only yourself. *Martin Buber*

Abaye said: Spread the love of God through your actions. If you yourself study and help others to do so, if your business activities are decent and trustworthy, what will people say? "Have you seen the behavior of one who studies Torah? How beautiful! What a fine person!" Thus Isaiah (49:3) taught, "You are My servant Israel. I will be glorified through you." *based on Yoma 86a*



**EMET** ve-emunah kol zot,  
 v'kayam aleinu, ki hu Adonai Eloheinu  
 v'ein zulato, vaanachnu Yisrael amo.  
 Hapodeinu miyad m'lachim, Malkeinu  
 hago-aleinu mikaf kol he-aritzim,  
 haoseh g'dolot ad ein cheiker  
 v'niflaot ad ein mispar, hasam  
 nafsheinu bachayim, v'lo natan lamot  
 ragleinu, haoseh lanu nisim  
 b'Faroh, otot umoftim  
 b'admat b'nei Cham. Vayotzei et  
 amo Yisrael mitocham l'cheirut  
 olam. V'ra-u vanav g'vurato, shib'chu  
 v'hodu lishmo. Umalchuto b'ratzon  
 kiblu aleihem. Moshe uMiryam  
 uv'nei Yisrael l'cha anu shirah  
 b'simchah rabah, v'amru chulam:

**אֱמֶת** וְאֵמוּנָה כָּל־זֹאת  
 וְקַיָּם עֲלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ  
 וְאֵין זולָתוֹ, וְאֵנַחְנוּ יִשְׂרָאֵל עַמּוֹ.  
 הַפּוֹדֵנוּ מִיַּד מְלָכִים, מְלַכְנוּ  
 הַגּוֹאֲלֵנוּ מִכַּף כּוֹל־הָעֲרִיצִים,  
 הַעוֹשֶׂה גְדוּלוֹת עַד אֵין חֵקֶר  
 וְנִפְלְאוֹת עַד אֵין מִסְפָּר, הַשֵּׁם  
 נִפְשָׁנוּ בַחַיִּים, וְלֹא נָתַן לַמוֹט  
 רַגְלֵנוּ, הַעֹשֶׂה לָנוּ נִסִּים  
 בְּפָרֹעַ, אוֹתוֹת וּמוֹפְתִים  
 בְּאֶדְמַת בְּנֵי חָם. וַיּוֹצֵא אֶת־  
 עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת  
 עוֹלָם. וַרְאוּ בָנָיו גְּבוּרָתוֹ, שִׁבְחוּ  
 וְהוֹדוּ לְשִׁמּוֹ. וּמַלְכוּתוֹ בְּרָצוֹן  
 קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וּמִרְיָם  
 וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה  
 בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָל־סֵם:

קָרְבו  
 סַעְרֵיב עֲרָבִים  
 אֶהְבֵּת שֵׁלֶם  
 שִׁמְע  
 וְאֶסְבֵּת  
 לְמַעַן תִּזְכְּרוּ  
 אֶסֶת וְאֶמוּנָה  
 מִיִּמְכֻנָּה  
 מִשְׁכִּיבֵנו  
 וְשִׁקְרוּ

**ALL THIS WE HOLD** to be true and trustworthy for us.  
 You alone are our God, and we are Israel Your people.  
 You are our Sovereign and Savior,  
 who delivers us from oppressors' hands  
 and saves us from tyrants' fists.  
 You work wonders without number, marvels beyond count.  
 You give us life and steady our footsteps.  
 You performed miracles for us before Pharaoh,  
 signs and wonders in the land of the Egyptians;  
 You led Your people Israel out from their midst to freedom for all time.  
 When Your children witnessed Your dominance  
 they praised Your Name in gratitude.  
 And they accepted Your sovereignty —  
 Moses, Miriam and all Israel sang to You together,  
 lifting their voices joyously:

הַעֹשֶׂה גְדוּלוֹת *Haoseh g'dolot . . . You work wonders . . .* Job 9:10

הַשֵּׁם נִפְשָׁנוּ בַחַיִּים *Hasam nafsheinu bachayim . . . You give us life . . .* Psalm 66:9

*Bar'chu*

*Maariv Aravim*

*Abavat Olam*

*Shma*

*V'ahava*

*Linaan tizk'ru*

***Emet Ve-Emunah***

*Mi Chamochah*

*Hashkiveinu*

*V'hamru*

**STANDING** on the parted shores of history  
we still believe what we were taught  
before ever we stood at Sinai's foot;

that wherever we go, it is eternally Egypt  
that there is a better place, a promised land;  
that the winding way to that promise  
passes through the wilderness.

That there is no way to get from here to there  
except by joining hands, marching  
together.

**IN A WORLD** torn by violence and pain,  
a world far from wholeness and peace,  
give us the courage to say, Adonai:  
There is one God in heaven and earth.

The high heavens declare Your glory;  
may earth reveal Your justice and love.

From bondage in Egypt, we were delivered;  
at Sinai, we bound ourselves to Your way.

Inspired by prophets and instructed by sages,  
time and again, we overcame oppressive forces.

Though our failings are many and our faults are great,  
it has been our glory to bear witness to our God,  
keeping alive in dark ages  
Your vision of a world redeemed.

Let us continue to work for the day  
when the nations will be one and at peace.  
Then shall we rejoice as Israel did,  
singing on the shores of the Sea:

**Mi Chamochah** ba-cilim, Adonai!

Mi kamochoh nedar bakodesh,  
nora t'hilot, oseh fele!

Malchut'cha ra-u vanecha,  
bokei-a yam lifnei Moshe uMiryam.

Zeh Eli, anu v'amru,

Adonai yimloch l'olam va-ed!

V'ne-emar: ki fadah Adonai et Yaakov,

ug'alo miyad chazak mimenu.

Baruch atah, Adonai, gaal Yisrael.

**מִי־כַמּוֹכָה** בָּאֱלֹמִים, יְיָ!

מִי כַמּוֹכָה נִאֲדָר בְּקֹדֶשׁ,  
נוֹרָא תְהִלַּת, עֹשֶׂה פֶלֶא!

מַלְכוּתְךָ רָאוּ בְנֵיךָ,

בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם.

זֶה אֱלֹהֵינוּ וְאִמְרוּ,

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!

וְנֹאמַר: כִּי פָדָה יְיָ אֶת־יַעֲקֹב,

וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ.

בְּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.

קָרָב  
סַעֲרֵיב אֲרָבִים  
אַהֲבַת שָׁלוֹם  
פְּסִיעַ  
וְהִסְבִּיחַ  
לְמַעַן הַזְכִּיר  
אַהֲבַת וְאַמִּינוּת  
סִי־כַמּוֹכָה  
הַשְׂקִיבֵנוּ  
וְשִׁמְרוּ

**WHO IS LIKE YOU, O God,**  
among the gods that are worshipped?  
Who is like You, majestic in holiness,  
awesome in splendor, working wonders?

Your children witnessed Your sovereignty,  
the sea splitting before Moses and Miriam.  
"This is our God!" they cried.  
"Adonai will reign forever and ever!"

Thus it is said,  
"Adonai redeemed Jacob,  
from a hand stronger  
than his own."  
Praised are You, Adonai, for redeeming Israel.

**בְּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.**  
Baruch atah, Adonai, gaal Yisrael.

מִי־כַמּוֹכָה *Mi chamochah* . . . *Who is like You* . . . Exodus 15:11

זֶה אֱלֹהֵינוּ *Zeh Eli* . . . *This is our God* . . . Exodus 15:2

יְיָ יִמְלֹךְ *Adonai yimloch* . . . *Adonai will reign* . . . Exodus 15:18

כִּי פָדָה יְיָ *Ki fadah Adonai* . . . *Adonai redeemed* . . . Jeremiah 31:10

**H**ASHKIVEINU, Adonai Eloheinu,  
 l'shalom, v'haamideinu shomreinu l'chayim,  
 ufros aleinu sukat sh'lomecha,  
 v'takneinu b'eitzah tovah milfanecha,  
 v'hoshi-einu l'maan sh'mecha.  
 V'hagein baadeinu,  
 v'haser mei-aleinu oyeiv, dever,  
 v'cherev, v'raav, v'yagon,  
 v'harcheik mimenu avon vafesha.  
 Uv'tzeil k'nafecha tastireinu,  
 ki El shomreinu umatzileinu atah,  
 ki El chanun v'rachum atah.  
 Ushmor tzeiteinu uvo-einu  
 l'chayim ul'shalom,  
 mei-atah v'ad olam.  
 Baruch atah, Adonai,  
 haporeis sukat shalom aleinu  
 v'al kol amo Yisrael v'al Yerushalayim.

**הַשְּׁכִיבֵנוּ**, יי אֱלֹהֵינוּ,  
 לְשָׁלוֹם, וְהַעֲמִידֵנוּ שׁוֹמְרֵינוּ לְחַיִּים,  
 וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,  
 וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,  
 וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ.  
 וְהִגֵּן בְּעַדֵּנוּ,  
 וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר,  
 וְחָרֵב, וְרָעַב, וְיָגוֹן,  
 וְהִרְחַק מִמֶּנּוּ עוֹן וּפְשָׁע.  
 וּבְצֵל כְּנַפֶּיךָ תִּסְתִּירֵנוּ,  
 כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,  
 כִּי אֵל חַנוּן וְרַחוּם אַתָּה.  
 וְשָׁמֹר צִאתֵנוּ וּבֹאֵנוּ  
 לְחַיִּים וּלְשָׁלוֹם  
 מֵעַתָּה וְעַד עוֹלָם.  
 בְּרוּךְ אַתָּה, יי,  
 הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ  
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

בְּרַחוּם  
 טַעֲרִיב עֲרֵבִים  
 אֶהְבֵּת שָׁלוֹם  
 שְׁמֶךָ  
 וְהִסֵּגֵת  
 לְטַעַן תּוֹכְרִי  
 אֶסֶת נְאֻמֶיךָ  
 מִיִּרְמִיָּה  
 טַעֲרִיבֵנוּ  
 וְשָׁמֹר

**GRANT, O GOD**, that we lie down in peace,  
 and raise us up, our Guardian, to life renewed.  
 Spread over us the shelter of Your peace.  
 Guide us with Your good counsel; for Your Name's sake, be our help.  
 Shield and shelter us beneath the shadow of Your wings.  
 Defend us against enemies, illness, war, famine and sorrow.  
 Distance us from wrongdoing.  
 For You, God, watch over us and deliver us. For You, God, are gracious and merciful.  
 Guard our going and coming, to life and to peace, evermore.

Blessed are You, Adonai, Guardian of Israel, whose shelter of peace is spread over us,  
 over all Your people Israel, and over Jerusalem.

בְּרוּךְ אַתָּה, יי, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ  
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.  
 Baruch atah, Adonai, haporeis sukat shalom aleinu  
 v'al kol amo Yisrael v'al Yerushalayim.

*Grant, O God, that we lie down in peace . . .* Following a reading from *Seder Rav Amram*, our first known comprehensive prayerbook, circa 860 C.E.

Select either *V'shamru* or *Yism'chu*

## V'SHAMRU V'NEI YISRAEL

et HaShabbat,  
laasot et HaShabbat l'dorotam  
b'rit olam.  
Beini u'vein b'nei Yisrael  
or hi l'olam,  
ki sheishet yamim asah Adonai  
et hashamayim v'et haaretz,  
u'vayom hashvi-i shavat vayinafash.

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל  
אֶת־הַשַּׁבָּת,  
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם  
בְּרִית עוֹלָם.  
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל  
אוֹת הִיא לְעֹלָם,  
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי  
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ.

קָרָב  
סְעִיב צְרִיבִים  
אֶהְבֵּת עוֹלָם  
שְׁמֵע  
וְאִהְבֵּת  
לְמַעַן הַיּוֹם  
אֶמֶת נֶאֱמִינָה  
סִי־קִמְרָה  
סִי־קִיבָת  
וְשָׁמְרוּ

**THE PEOPLE OF ISRAEL** shall keep Shabbat,  
observing Shabbat throughout the ages as a covenant for all time.  
It is a sign for all time between Me and the people of Israel.  
For in six days Adonai made heaven and earth,  
and on the seventh day God ceased from work and was refreshed.

**YISM'CHU** v'malchut'cha  
shomrei Shabbat v'korei oneg.  
Am m'kad'shei shvi-i,  
kulam yisb'u v'yitangu mituvecha.  
V'hashvi-i ratzita bo v'kidash'to,  
chemdat yamim oto karata,  
zeicher l'maaseh v'reishit.

יְשַׁמְחוּ בְּמַלְכוּתְךָ  
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֵג.  
עִם מְקַדְּשֵׁי שְׁבִיעִי,  
כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ.  
וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתָּו,  
חֶמְדַּת יָמִים אוֹתוֹ קָרַאתָ,  
זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

**THOSE WHO KEEP SHABBAT** by calling it a delight  
will rejoice in Your realm.  
The people that hallow Shabbat will delight in Your goodness.  
For, being pleased with the Seventh Day, You hallowed it  
as the most precious of days, drawing our attention to the work of Creation.

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל *V'shamru v'nei Yisrael* . . . *The people of Israel shall keep* . . . Exodus 31:16-17

וְשַׁמְחוּ *Yism'chu* contains twenty-four Hebrew words said to correspond to the twenty-four hours of Shabbat.

אבות ואמהות  
נבואות  
קדושה  
קדושת סידים  
צבונה  
הודאה  
שלום  
תפלת סגב

# תַּפְּלָה

T'FILAH

**ADONAI**, s'fatai tiftach,  
ufi yagid t'hilatecha.

אֲדֹנָי, שְׁפִתַי תִּפְתָּח,  
וּפִי יַגִּיד תְּהִלָּתְךָ.

**ADONAI**, open up my lips,  
that my mouth may declare Your praise.

For those who choose: Before reciting תַּפְּלָה *T'filah*, one takes three steps forward.

אֲדֹנָי, שְׁפִתַי תִּפְתָּח *Adonai, s'fatai tiftach* . . . *Adonai, open up my lips* . . . Psalm 51:17

**BARUCH** atah, Adonai Eloheinu  
 v'Elohei avoteinu v'imoteinu, Elohei  
 Avraham, Elohei Yitzchak v'Elohei Yaakov,  
 Elohei Sarah, Elohei Rivkah, Elohei  
 Rachel v'Elohei Leah. Ha-El hagadol  
 hagibor v'hanora, El elyon, gomeil  
 chasadim tovim, v'koneih hakol, v'zocheir  
 chasdei avot v'imahot, umcivi g'ulah  
 livnei v'neihem l'maan sh'mo b'ahavah.

\*SHABBAT SHUVAH — Zochreinu l'chayim,  
 Melech chafeitz bachayim,  
 v'chorveinu b'sefer hachayim,  
 l'maancha Elohim chayim.

Melech ozeir umoshia umagen.  
 Baruch atah, Adonai,  
 magein Avraham v'ezrat Sarah.

**בָּרוּךְ** אַתָּה, יי אֱלֹהֵינוּ  
 ואלהי אבותינו ואמותינו, אלהי  
 אברהם, אלהי יצחק ואלהי יעקב,  
 אלהי שרה, אלהי רבקה, אלהי  
 רחל ואלהי לאה. האל הגדול  
 הגבור והנורא, אל עליון, גומל  
 חסדים טובים וקונה הכל, וזוכר  
 חסדי אבות ואמהות, ומביא גאולה  
 לבני בניהם למען שמו באהבה.

SHABBAT SHUVAH — זָכְרֵנוּ לְחַיִּים,  
 מֶלֶךְ חַפֵּץ בַּחַיִּים,  
 וְקֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,  
 לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
 בָּרוּךְ אַתָּה, יי,  
 מֶגֶן אַבְרָהָם וְעֵזְרַת שָׂרָה.

אבות ואמהות  
 גבורות  
 קדושה  
 קדושת הים  
 צניעות  
 הודעה  
 שלום  
 הקולת הטב

**BLESSED ARE YOU**, Adonai our God, God of our fathers and mothers,  
 God of Abraham, God of Isaac, and God of Jacob,  
 God of Sarah, God of Rebecca, God of Rachel, and God of Leah,  
 the great, mighty and awesome God, transcendent God  
 who bestows loving kindness, creates everything out of love,  
 remembers the love of our fathers and mothers,  
 and brings redemption to their children's children for the sake of the Divine Name.

\*SHABBAT SHUVAH — Remember us for life, O Sovereign who delights in life,  
 and inscribe us in the Book of Life, for Your sake, Living God.

Sovereign, Deliverer, Helper and Shield,  
 Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.

**בָּרוּךְ** אַתָּה, יי, מֶגֶן אַבְרָהָם וְעֵזְרַת שָׂרָה.  
 Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

\*SHABBAT SHUVAH: The Shabbat between Rosh HaShanah and Yom Kippur.

For those who choose: At the beginning and end of the blessing, one bends the knees and bows from the waist at the word **בָּרוּךְ** *Baruch* and stands straight at the word **יי** *Adonai*.

**אבות ואמהות** *Avot v'imahot* . . . As God has been gracious to our forebears, so may we receive divine favor.

**ATAH** gibor l'olam, Adonai,  
m'chayeh hakol (meitim) atah,  
rav l'hoshia.

\*WINTER — Mashiv haruach  
umorid hagashem.

\*SUMMER — Morid hatal.

M'chalkeil chayim b'chesed,  
m'chayeh hakol (meitim)  
b'rachamim rabim, someich noflim,  
v'rofei cholim, umatir asurim,  
um'kayem emunato lisheinei afar.  
Mi chamochah baal g'vurot  
umi domeh lach, melech meimit  
um'chayeh umatzmiach y'shuah.

SHABBAT SHUVAH —

Mi chamochah Av harachamim,  
zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot hakol (meitim).

Baruch atah, Adonai, m'chayeh hakol (hameitim).

**אַתָּה** גִּבּוֹר לְעוֹלָם, אֲדֹנָי,  
מְחַיֶּה הַכֹּל (מֵתִים) אֶתָּה,  
רַב לְהוֹשִׁיעַ.

\*WINTER — מְשִׁיב הַרוּחַ  
וּמוֹרִיד הַגֶּשֶׁם.

\*SUMMER — מוֹרִיד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,  
מְחַיֶּה הַכֹּל (מֵתִים)  
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,  
וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,  
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.  
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת,  
וּמִי דוֹמֵה לָךְ, מְלֶכֶךְ מֵמִית  
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

— SHABBAT SHUVAH

מִי כְמוֹךָ אֵב הַרַחֲמִים,  
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אֶתָּה לְהַחְיֹת הַכֹּל (מֵתִים).

בְּרוּךְ אַתָּה, יי, מְחַיֶּה הַכֹּל (הַמֵּתִים).

אֲבוֹת וְאִמּוֹת

גְּבוּרוֹת

קִנְיָה

קִנְיָה חַיִּים

עֲבוּדָה

רוֹדְפָה

שְׁלום

תְּשׁוּבָה חַיִּים

**YOU ARE FOREVER MIGHTY**, Adonai; You give life to all (revive the dead).

WINTER — You cause the wind to shift and rain to fall.

SUMMER — You rain dew upon us.

You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)?

SHABBAT SHUVAH — Who is like You, Compassionate God,  
who mercifully remembers Your creatures for life?

Blessed are You, Adonai, who gives life to all (who revives the dead).

בְּרוּךְ אַתָּה, יי, מְחַיֶּה הַכֹּל (הַמֵּתִים).

Baruch atah, Adonai, m'chayeh hakol (hameitim).

מְשִׁיב הַרוּחַ / מוֹרִיד הַטַּל *Mashiv haruach / Morid hatal* — with these words, we join our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel.

מוֹרִיד הַטַּל *Morid hatal* . . . *You rain dew upon us* . . . A seasonal insertion into the *G'vurot* acknowledges God as the Source of the power of nature. The variations in climate like growth and decay, birth and death, are part of the fixed pattern of the universe created by God. In his prayerbook, *Minhag America*, Isaac Mayer Wise used the prayer for dew and rain as a permanent part of this benediction.

\*WINTER: *Shmini Atzeret / Simchat Torah to Pesach*.

SUMMER: *Pesach to Shmini Atzeret / Simchat Torah*.



**ATAH** kadosh v'shimcha kadosh  
 uk'doshim b'chol yom  
 y'hal'lucha, selah.\*  
 Baruch atah Adonai, Ha-El hakadosh.  
 \*SHABBAT SHUVAH — Baruch atah,  
 Adonai, HaMelech hakadosh.

**אַתָּה** קדוש ושְׁמִיךָ קדוש  
 וקדושים בְּכָל יוֹם  
 יִהְיֶה לְךָ שְׁלָמָה.\*  
 בָּרוּךְ אַתָּה, יְיָ הָאֵל הַקְּדוֹשׁ.  
 \*SHABBAT SHUVAH — בָּרוּךְ אַתָּה,  
 יְיָ הַמֶּלֶךְ הַקְּדוֹשׁ.

אבות ואמהות  
 גבורות  
 קדושה  
 קדושת היום  
 צבונה  
 חודנה  
 שלום  
 תפלת הלב

**YOU ARE HOLY**, Your Name is holy,  
 and those who are holy praise You every day.\*  
 Blessed are You, Adonai, the Holy God.  
**בָּרוּךְ אַתָּה, יְיָ הָאֵל הַקְּדוֹשׁ.**  
 Baruch atah, Adonai, Ha-El hakadosh.

\*SHABBAT SHUVAH —  
 Praised are You, Adonai, Holy Sovereign.  
**בָּרוּךְ אַתָּה, יְיָ הַמֶּלֶךְ הַקְּדוֹשׁ.**  
 Baruch atah, Adonai, HaMelech hakadosh.

This third blessing of praise in the עֲמִידָה *Amidah* emphasizes God's holy nature. Even God's name is holy.

**ATAH** kidashta et yom hashvi-i lishmecha,  
tachlit maaseih shamayim vaaretz.

Uveirachto mikol hayamim,  
v'kidashto mikol haz'manim,  
v'chein katuv b'Toratecha:

**VAY'CHULU** hashamayim v'haaretz  
v'chol tz'vaam. Vay'chal Elohim bayom  
hashvi-i m'lachto asher asah,  
vayishbot bayom hashvi-i mikol  
m'lachto asher asah. Vay'varech  
Elohim et yom hashvi-i vay'kadeish oto,  
ki vo shavat mikol m'lachto  
asher bara Elohim laasot.

**אַתָּה** קִדְּשַׁתְּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ,  
תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ,  
וּבִרְכָתוֹ מִכָּל הַיָּמִים,  
וּקְדִשְׁתּוֹ מִכָּל הַזְּמַנִּים,  
וְכֹן כָּתוּב בַּתּוֹרָתְךָ:  
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם  
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־  
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ  
אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ  
כִּי בּוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ  
אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

אבות ואמהות  
גבורות  
קדושה  
קדושת היום  
צבונה  
יוצאה  
שילום  
תקנת הקב

**YOU SET ASIDE** the seventh day for Your Name, the pinnacle of Creation; and You blessed it above all other days, more sacred than all Festival times. So it is written in Your Torah: The heaven and the earth were finished and all their array. On the seventh day, God had completed the work that had been done, ceasing then on the seventh day from all the work that [God] had done. Then God blessed the seventh day and made it holy, and ceased from all the creative work that God [had chosen] to do.

Eloheinu v'Elohei avoteinu v'imoteinu,  
r'tzeih vim'nuchateinu. Kad'sheinu b'mitzvotekha  
v'tein chelkeinu b'Toratecha.  
Sabeinu mituvecha, v'samcheinu biy'shuatecha,  
v'taheir libeinu l'ovd'cha be-emet,  
v'hanchileinu Adonai Eloheinu  
b'ahavah uv'ratzon Shabbat kodshecha,  
v'yanuchu vah Yisrael m'kadshei sh'mecha.  
Baruch atah, Adonai, m'kadeish HaShabbat.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
רְצֵה בְּמִנוּחֹתֵינוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ  
וְתֵן חֶלְקֵנוּ בַּתּוֹרָתְךָ,  
שְׂבַעְנוּ מִטוּבֶךָ וּשְׂמַחְנוּ בִישׁוּעֶתְךָ,  
וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת,  
וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,  
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשְׁךָ  
וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל, מִקְדָּשֵׁי שִׁמְךָ.  
בְּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשַּׁבָּת.

Our God and God of our ancestors, be pleased with our rest. Sanctify us with Your mitzvot, and grant us a share in Your Torah. Satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. In Your gracious love, Adonai our God, grant as our heritage Your Holy Shabbat, that Israel who sanctifies Your Name may rest on it. Praise to You, Adonai, who sanctifies Shabbat.

בְּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.

R'TZEI, Adonai Eloheinu, b'amcha Yisrael,  
 ut'filatam b'ahavah t'kabeil,  
 ut'hi l'ratzon tamid  
 avodat Yisrael amecha.  
 El karov l'chol korav,  
 p'nei el avadecha v'choneinu,  
 sh'foch ruchacha aleinu.

רְצֵה, יי אֱלֹהֵינוּ, בְּעֶמְדָּךָ יִשְׂרָאֵל,  
 וּתְפַלְתֵּם בְּאַהֲבָה תִּקְבַּל,  
 וְתִהְיֶה לְרִצּוֹן תָּמִיד  
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךָ.  
 אֵל קָרוֹב לְכֹל קוֹרְאָיו,  
 פְּנֵה אֵל עַבְדֶּיךָ וְחֲנֹנֵנוּ,  
 שִׁפּוֹךְ רוּחְךָ עָלֵינוּ.

אבות ואמהות  
 גבורות  
 קדושה  
 קדושת הים  
 עבודה  
 חוננות  
 שלום  
 תפלת הלב

**FIND FAVOR**, Adonai, our God, with Your people Israel  
 and accept their prayer in love.  
 May the worship of Your people Israel always be acceptable.  
 God who is near to all who call, turn lovingly to Your servants.  
 Pour out Your spirit upon us.

ROSH CHODESH, PESACH, AND SUKKOT

Eloheinu v'Elohei avoteinu v'imoteinu,  
 yaaleh v'yavo, v'yizacheir zichroneinu  
 v'zichron kol amcha beit Yisrael l'fanecha,  
 l'tovah, l'chein ul'chesed ul'rachamim,  
 l'chayim ul'shalom, b'Yom  
 Rosh HaChodesh hazeh.  
 Chag HaMatzot hazeh.  
 Chag HaSukkot hazeh.  
 Zochreinu, Adonai Eloheinu, bo l'tovah. Amen.  
 Ufokdeinu vo liv'rachah. Amen.  
 V'hoshi-einu vo l'chayim. Amen.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 יַעֲלֶה וְיָבֹא וְיִזְכֹּר וְיִזְכְּרֵנוּ  
 וְיִזְכְּרוּן כָּל עֲמֻדָּה בֵּית יִשְׂרָאֵל לְפָנֶיךָ,  
 לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים,  
 לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם  
 ראש החודש הזה.  
 חג המצות הזה.  
 חג הסוכות הזה.  
 זְכוֹרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.  
 וּפְקֹדֵנוּ בּוֹ לְבִרְכָּה. אָמֵן.  
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

Our God and God of our fathers and mothers, on this  
 (first day of the new month) — (day of Pesach) — (day of Sukkot)  
 be mindful of us and all Your people Israel,  
 for good, for love, for compassion, life and peace.  
 Remember us for wellbeing. Amen.  
 Visit us with blessing. Amen. Help us to a fuller life. Amen.

V'techezenah eincinu b'shuv'cha  
 l'Tzion b'rachamim.

וּתְחַזְּיֵנָּה עֵינֵינוּ בְּשׁוּבְךָ  
 לְצִיּוֹן בְּרַחֲמִים.

LET OUR EYES BEHOLD Your loving return to Zion.  
 Blessed are You, Adonai, whose Presence returns to Zion.

Baruch atah, Adonai,  
 hamachazir Shechinato l'Tzion.

בָּרוּךְ אַתָּה, יי,  
 הַמַּחְזִיר שְׁכִינְתּוֹ לְצִיּוֹן.

**MODIM** anachnu lach, shaatah hu

Adonai Eloheinu v'Elohei avoteinu v'imoteinu  
l'olam va-ed. Tzur chayeinu, magen yisheinu,  
atah hu l'dor vador.

Nodeh l'cha un'sapeir t'hilatecha. Al chayeinu  
ham'surim b'yadecha, v'al nishmoteinu  
hap'kudot lach, v'al nisecha sheb'chol yom  
imanu, v'al niflotecha v'tovotecha  
sheb'chol eit, crev vavoker v'tzohorayim.

Hatov ki lo chalu rachamecha, v'ham'racheim  
ki lo tamu chasadecha, mei-olam kivinu lach.

**מוֹדִים** אַנְחֵנוּ לְךָ, שְׂאֵתָהּ הוּא  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,  
אַתָּה הוּא לְדוֹר וָדוֹר.

נוֹדֶה לְךָ וְנִסְפֵר תְּהִלָּתְךָ עַל חַיֵּינוּ  
הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ  
הַפְּקוּדוֹת לְךָ, וְעַל נִסֵּיךָ שֶׁבְּכָל יוֹם  
עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שֶׁבְּכָל עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם.

הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם  
כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם קִוִּינוּ לְךָ.

**WE ACKNOWLEDGE** with thanks that You are Adonai, our God and the God of our ancestors forever. You are the Rock of our lives, and the Shield of our salvation in every generation. Let us thank You and praise You — for our lives which are in Your hand, for our souls which are in Your care, for Your miracles that we experience every day and for Your wondrous deeds and favors at every time of day: evening, morning and noon. O Good One, whose mercies never end, O Compassionate One, whose kindness never fails, we forever put our hope in You.

*On Chanukah, continue on page 556.*

V'al kulam yitbarach v'yitromam shimcha,  
Malkeinu, tamid l'olam va-ed.

SHABBAT SHUVAH — Uch'tov l'chayim  
tovim kol b'nei v'ritecha.

V'chol hachayim yoducha selah,  
viy'hal'lu et shimcha be-emet,  
Ha-El y'shuateinu v'ezrateinu selah.  
Baruch atah, Adonai,  
hatov shimcha ul'cha na-eh l'hodot.

וְעַל כָּל־ם יִתְבָּרַךְ וְיִתְרומַם שְׁמֶךָ,  
מַלְכֵנוּ, תָּמִיד לְעוֹלָם וָעֶד.

SHABBAT SHUVAH — וּכְתוֹב לְחַיִּים  
טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,  
וַיְהִלּוּ אֶת שְׁמֶךָ בְּאֵמֶת,  
הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.  
בָּרוּךְ אַתָּה, יְיָ,  
הַטוֹב שְׁמֶךָ וְלֶךָ נֶאֱהָ לְהוֹדוֹת.

For all these things, O Sovereign, let Your Name be forever praised and blessed.

SHABBAT SHUVAH — Inscribe all the children of Your covenant for a good life.

O God, our Redeemer and Helper, let all who live affirm You and praise Your Name in truth. Blessed are You, Adonai, Your Name is Goodness, and You are worthy of thanksgiving.

בָּרוּךְ אַתָּה, יְיָ, הַטוֹב שְׁמֶךָ וְלֶךָ נֶאֱהָ לְהוֹדוֹת.

Baruch atah, Adonai, hatov shimcha ul'cha na-eh l'hodot.

אבות ואמהות  
גבורות  
קדושה  
קדושת הים  
צדקה  
חודאה  
שלום  
תפלת הלב

מבואות ומקורות  
 גבורות  
 קדושה  
 קדושת חיים  
 צבודה  
 חודעה  
 שלום  
 תפלה סגב

**SHALOM RAV** al Yisrael amcha  
 tasim l'olam,  
 ki atah hu Melech Adon  
 l'chol hashalom.  
 V'tov b'einecha l'vareich  
 et amcha Yisrael  
 b'chol eit uv'chol shaah bishlomecha.

SHABBAT SHUVAH — B'sefer chayim,  
 b'rachah, v'shalom, ufarnasah tovah,  
 nizacheir v'nikateiv l'fanecha,  
 anachnu v'chol amcha beit Yisrael,  
 l'chayim tovim ul'shalom.  
 Baruch atah, Adonai, oseih hashalom.

Baruch atah, Adonai,  
 ham'vareich et amo Yisrael bashalom.

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

SHABBAT SHUVAH — בספר חיים,  
 ברכה ושלום ופרנסה טובה,  
 נזכר ונכתב לפניך,  
 אנחנו וכל עמך בית ישראל,  
 לחיים טובים ולשלום.  
 ברוך אתה, יי, עושה ה'לום.

ברוך אתה, יי,  
 המברך את עמו ישראל בשלום.

**GRANT ABUNDANT PEACE** to Israel Your people forever,  
 for You are the Sovereign God of all peace.  
 May it be pleasing to You to bless Your people Israel  
 in every season and moment with Your peace.

SHABBAT SHUVAH —  
 In the book of life, blessing, peace and prosperity,  
 may we be remembered and inscribed by You,  
 we and all Your people Israel for a good life and for peace.  
 Blessed are You, Adonai, who makes peace.

ברוך אתה, יי, עושה השלום.  
 Baruch atah, Adonai, oseih hashalom.

Blessed are You, Adonai, who blesses Your people Israel with peace.

ברוך אתה, יי, המברך את עמו ישראל בשלום.  
 Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

"Seek peace and pursue it." (Psalm 34:15) . . . The midrash observes, we must "seek" peace *in our own place*, and "pursue it" *in every other place*. *Numbers Rabbah, Chukat 19:27*

**ELOHAI**, n'tzor l'shoni meira us'fatai  
 midabeir mirmah, v'limkal'lai nafshi  
 tidom, v'nafshi ke-afar lakol tih'yeh.  
 P'tach libi b'Toratecha, uv'mitzvotcha  
 tirdof nafshi. V'chol hachoshvim  
 alai raah, m'heirah hafeir atzatom  
 v'kalkeil machashavtam. Aseih l'maan  
 sh'mecha, aseih l'maan y'minecha, aseih  
 l'maan k'dushatecha, aseih l'maan  
 Toratecha. L'maan yeichaltzun y'didecha,  
 hoshiah y'mincha vaaneini.

**אֱלֹהֵי**, נָצַר לְשׁוֹנֵי מֵרָע וּשְׁפָתַי  
 מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי  
 תִּדּוֹם, וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.  
 פְּתַח לִבִּי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ  
 תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחֹשְׁבִים  
 עָלַי רָעָה, מְהִרָה הִפֵּר עֲצָתָם  
 וְקִלְקַל מִחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן  
 שְׁמֹךְ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה  
 לְמַעַן קְדֻשַׁתְךָ, עֲשֵׂה לְמַעַן  
 תּוֹרַתְךָ. לְמַעַן יִחַלְצוּ יְדִידֶיךָ,  
 הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.

אבות ומקורות  
 נבחרות  
 קדושה  
 קדושת הים  
 צבונה  
 הודנה  
 שלום  
 תפלת סלב

**MY GOD**, guard my speech from evil and my lips from deception.  
 Before those who slander me, I will hold my tongue; I will practice humility.  
 Open my heart to Your Torah, that I may pursue Your mitzvot.  
 As for all who think evil of me, cancel their designs and frustrate their schemes.  
 Act for Your own sake, for the sake of Your Power,  
 for the sake of Your Holiness, for the sake of Your Torah;  
 so that Your loved ones may be rescued, save with Your power. And answer me.

Yih'yu l'ratzon imrei fi v'hegyon libi  
 l'fanecha, Adonai tzuri v'go-ali. **יְהִי לְרָצוֹן אֱמֹרֵי פִי וְהִגְיוֹן לִבִּי  
 לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי.**

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

Oseh shalom bimromav, **עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו,**  
 hu yaaseh shalom aleinu, **הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ**  
 v'al kol Yisrael, v'al kol yoshvei teiveil, **וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל,**  
 v'imru: Amen. **וְאָמְרוּ: אָמֵן.**

May the One who makes peace in the high heavens  
 make peace for us, for all Israel and all who inhabit the earth. Amen.

*For those who count the Omer, every evening between Pesach and Shavuot, turn to page 570.  
 Reading of the Torah is on page 362. Aleinu and Kaddish are on pages 586–587.*

**אֱלֹהֵי**, נָצַר לְשׁוֹנֵי מֵרָע *Elohai, n'tzor l'shoni meira . . . My God, guard my speech from evil . . .*  
*based on Psalm 34:14*

לְמַעַן יִחַלְצוּ *L'maan yeichaltzun . . . so that Your loved ones . . . Psalm 60:7*

יְהִי לְרָצוֹן *Yih'yu l'ratzon . . . May the words of my mouth . . . Psalm 19:15*

# עֲלֵינוּ

## ALEINU

Select one of the four passages on this or the facing page.

**ALEINU** l'shabei-ach laadon hakol,  
lateit g'dulah l'yotzeir b'reishit,  
shehu noteh shamayim v'yoseid aretz,  
umoshav y'karo bashamayim mimaal,  
ush'chinat uzo b'govhei m'romim,  
hu Eloheinu ein od.

Vaanachnu kor'im  
umishtachavim umodim,  
lifnei Melech mal'chei hamlachim  
HaKadosh Baruch Hu.

**LET US NOW PRAISE** the Sovereign of the universe, and proclaim the greatness of the Creator who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. You are our God; there is none else. Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

Continue on page 589.

**ALEINU** l'shabei-ach laadon hakol,  
lateit g'dulah l'yotzeir b'reishit,  
shelo asanu k'goyei ha'aratzot,  
v'lo samanu k'mishp'choth haadamah.  
Shelo sam chelkeinu kahem,  
v'goraleinu k'chol hamonam.

Vaanachnu kor'im  
umishtachavim umodim,  
lifnei Melech malchei ham'lachim  
HaKadosh Baruch Hu.

**LET US NOW PRAISE** the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing.

Continue on page 588 or 589.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,  
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,  
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,  
וְשׁוֹכֵנֵת עֵז בְּגִבְהֵי מְרוֹמִים,  
הוּא אֱלֹהֵינוּ אֵין עוֹד.  
וְאֲנַחְנוּ כּוֹרְעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים,  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,  
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,  
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה.  
שֶׁלֹא שָׂם חֵלְקֵנוּ כִּהֵם,  
וְגִרְלָנוּ כְּכָל־הַמּוֹנִם.  
וְאֲנַחְנוּ כּוֹרְעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים,  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

For those who choose: At the word כּוֹרְעִים *kor'im*, one bends the knees; at מִשְׁתַּחֲוִים *umishtachavim*, one bows at the waist; and at לְפָנֵי מֶלֶךְ *lifnei Melech*, one stands straight.

**Aleinu**

MAY WE GAIN WISDOM in our lives,  
overflowing like a river with understanding.  
Loved, each of us, for the peace we bring to others.  
May our deeds exceed our speech,  
and may we never lift up our hand  
but to conquer fear and doubt and despair.

Rise up like the sun, O God, over all humanity.  
Cause light to go forth over all the lands between the seas.  
And light up the universe with the joy  
of wholeness, of freedom, and of peace.

V'ne-emar, v'hayah Adonai  
l'Melech al kol haaretz.  
Bayom hahu yih'yeh Adonai echad  
ush'mo echad.

וְנֵאמָר, וְהָיָה יי  
לְמֶלֶךְ עַל כָּל הָאָרֶץ.  
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד  
וּשְׁמוֹ אֶחָד.

Thus it has been said, Adonai will be Sovereign over all the earth.  
On that day, Adonai will be one, and God's Name will be one.

*Kaddish readings begin on page 592. Kaddish is on page 598.*

תְּקוּן עוֹלָם *Tikkun olam* (literally, "repairing the world") originally (second-third century) referred to rabbinic legislation to remedy specific social ills or legal injustices. In the *עֲלֵינוּ Aleinu*, composed about the same time, it represents acts by God to replace this imperfect world with the legal and moral perfection of divine rule. Sixteenth-century kabbalistic thought applied the term to human action, shifting the responsibility for perfecting the world onto us.

The oneness of God is declared in the *שְׁמַיָּה Sh'ma*. Yet that oneness is not apparent in the world. Human action can bring oneness and peace to all. *Elyse D. Frishman*

The Jewish idea of redemption compels us to imagine a perfect world, a world that has reached its full potential. Poetry asks the same of its language; poetry at its best imagines a perfect language, which can impart all the nuances, meanings, and music that it never quite achieves in our everyday speech. When understood well, poetry and redemption can help us remake our world: a brilliant line of poetry can place a new link in the chain of our thought and language; and the idea of redemption helps us to look beyond our lives towards a world of possibility. *Adam Sol*



## MOURNER'S KADDISH

קדיש יתום

**YITGADAL** v'yitkadash sh'mei raba.

B'alma di v'ra chirutei,

v'yamlich malchutei,

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uvizman kariv. V'im'ru: Amen.

Y'hei sh'mei raba m'varach

l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

v'yit'hadar v'yitaleh v'yit'halal

sh'mei d'kudsha b'rich Hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma. V'imru: Amen.

Y'hei sh'lama raba min sh'maya,

v'chayim aleinu v'al kol Yisrael.

V'imru: Amen.

Oseh shalom bimromav,

Hu yaaseh shalom aleinu,

v'al kol Yisrael. V'imru: Amen.

**יִתְגַּדַּל** וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.  
 בְּעֵלְמָא דִּי בְרָא כְרַעוּתְהָ,  
 וְיִמְלִיךְ מַלְכוּתְהָ,  
 בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן  
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
 בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
 לְעֵלְמָא וּלְעֵלְמֵי עֵלְמַיָּא.  
 וְיִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר  
 וְיִתְרֹמֵם וְיִתְנַשֵּׂא,  
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,  
 לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,  
 תְּשׁוּבַתָּא וְנִחְמָתָא,  
 דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.  
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,  
 וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל.  
 וְאָמְרוּ: אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,  
 הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,  
 וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

**EXALTED** and hallowed be God's great name  
 in the world which God created, according to plan.

May God's majesty be revealed in the days of our lifetime  
 and the life of all Israel — speedily, imminently, to which we say Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded  
 be the name of the Holy Blessed One, beyond all earthly words and songs of blessing,  
 praise, and comfort. To which we say Amen.

May there be abundant peace from heaven, and life, for us and all Israel.  
 to which we say Amen.

May the One who creates harmony on high, bring peace to us and to all Israel.  
 To which we say Amen.

## KIDDUSH FOR EVENING OF SHABBAT

*Fill a Kiddush cup with wine or grape juice.  
Raise it and recite:*

**VAY'HI EREV** vay'hi voker  
yom hashishi.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר  
יוֹם הַשִּׁשִּׁי.

**AND THERE WAS EVENING** and there was morning,  
the sixth day.

**VAY'CHULU** hashamayim v'haaretz  
v'chol tz'vaam,  
Vay'chal Elohim bayom hashvi-i  
m'lachto asher asah.  
Vayishbot bayom hashvi-i  
mikol m'lachto asher asah.  
Vay'varech Elohim et yom hashvi-i  
vay'kadeish oto ki vo shavat mikol  
m'lachto asher bara Elohim laasot.

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל-צְבָאָם.  
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי  
מַלְאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי  
מִכָּל-מַלְאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי  
וַיְקַדְּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מְקַל-  
מַלְאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

**THE HEAVEN AND THE EARTH** were finished, and all their array.  
On the seventh day God finished the work that God had been doing,  
and God ceased on the seventh day from all the work that God had done.  
And God blessed the seventh day and declared it holy,  
because on it God ceased from all the work of creation that God had done.

*Shabbat Kiddush* — The beginning of Shabbat is marked by reciting a benediction sanctifying the day (*Kiddush HaYom* or *K'dushat HaYom*, "Sanctification of the Day"; *M. Brachot* 8:1 and *P'sachim* 10:2). The benediction praises God for the gift of Shabbat that marks Israel as unique. Since Kiddush is recited over a cup of wine, symbolizing joy, it is preceded by the wine benediction, *borei p'ri hagafen*, "Creator of the fruit of the vine."

וַיְהִי עֶרֶב *Vay'hi erev . . . And there was evening . . .* Genesis 1:31

וַיִּכְלּוּ *Vay'chulu . . . The heaven and the earth . . .* Genesis 2:1-3

הַתְּלַמֵּד הַיּוֹם  
קוֹדֵשׁ, עֶרְבִית  
בְּרוּכִים הַמָּאִים  
שִׁבְעֵי שָׁבַת

Candle Blessing

**Kiddush, Evening**

Welcome

Shabbat Songs

**BARUCH** atah, Adonai

Eloheinu, Melech haolam,

borei p'ri hagafen.

Baruch atah, Adonai

Eloheinu, Melech haolam,

asher kid'shanu b'mitzvotav v'ratzah vanu,

v'Shabbat kodsho

b'ahavah uv'ratzon hinchilanu,

zikaron l'maaseih v'reishit.

Ki hu yom t'chilah l'mikra-ei kodesh,

zecher litziat Mitzrayim.

Ki vanu vacharta, v'otanu kidashta,

mikol haamim.

V'Shabbat kodsh'cha

b'ahavah uv'ratzon hinchaltanu.

Baruch atah, Adonai, m'kadeish HaShabbat.

**בָּרוּךְ** אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְּרִי הַגֶּפֶן.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצַח בְּנוֹ,  
וְשַׁבַּת קֹדֶשׁוֹ  
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,  
זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית.  
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ,  
זְכוֹר לִיציאת מִצְרַיִם.  
כִּי בָנוּ בְּחַרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ  
מִכָּל הָעַמִּים.  
וְשַׁבַּת קֹדֶשְׁךָ  
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.  
בָּרוּךְ אַתָּה, יי, מִקְדֵּשׁ הַשַּׁבָּת.

**PRAISE TO YOU**, Adonai our God, Sovereign of the universe,  
Creator of the fruit of the vine.

Praise to You, Adonai our God, Sovereign of the universe  
who finding favor with us, sanctified us with mitzvot.  
In love and favor, You made the holy Shabbat our heritage  
as a reminder of the work of Creation.  
As first among our sacred days, it recalls the Exodus from Egypt.  
You chose us and set us apart from the peoples.  
In love and favor You have given us Your holy Shabbat as an inheritance.

Praise to You, Adonai, who sanctifies Shabbat.

**בָּרוּךְ** אַתָּה, יי, מִקְדֵּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.