

Friday Night Kabbalat Shabbat Service
With
Nicole Barchilon Frank

13. Healing

(1) Acceptance

(by Zalman Schachter-Shalomi)

- י It is perfect.
- ה You are loved.
- י All is clear,
- ה and I am holy

(2) Petition

(Melody by Aryeh Hirschfield)

- | | | | |
|---|---------------------------|----------------|---------|
| ה | Heal our bodies | Inhale | Doing |
| י | Open our hearts | New air is in | Feeling |
| ה | Enlighten our minds | Exhale | Knowing |
| י | ADONAI, SHECHINAH, EHEYEH | Old air is out | Being |

(3) Ana ayl na

(Psalm 95, by Z. Schachter or A. Hirschfield)

From deep within the home of my soul, now let the healing, let the healing begin.

אָנָא אַל נָא רַפָּא נָא לָהּ

Ana ayl na r'fa na lah. O God, I beseech You, heal her

Heal our bodies, open our hearts, awaken our minds, (1) EHEYEH (2) SHECHINAH.

(4) Ana Adonai

(from Halayl)

אָנָא יְהוָה הוֹשִׁיעָה נָא

Ana Adonai hosheah na

Please, ADONAI, save us.

אָנָא יְהוָה הַצְלִיחָה נָא

Ana Adonai hatzlee-chah na

Please, ADONAI, grant us success.

For healing:

רְפָאֵנוּ. יי, וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנִשְׁעָה, כִּי תִהְיֶה לָנוּ אַתָּה, וְהַעֲלֵה רְפוּאָה שְׁלֵמָה
לְכֹל מַכּוֹתֵינוּ. כִּי אֵל מֶלֶךְ רוֹפֵא נְאֻמָּן וְרַחֲמָן אַתָּה.

Heal us, Compassionate One, and we shall be healed; save us and we will be saved; for you are our source of praise. Grant complete cure and healing to all our wounds; for you, Almighty One, are a faithful and merciful healer.

May it be Your will Eternal, Our God, and God of our ancestors, to send a complete healing, r'fu-a sh'layma, a healing of body, emotions, mind, and spirit to (name): _____, son/daughter of (mother's name): _____, among all those in Israel who are in need of healing.

בָּרוּךְ אַתָּה יי, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

Blessed are you, Eternal, who heal the sick of your people Israel and all peoples.

6. Good Shabbos!

Erev Shabbat

Shabbat at home follows a very simple order: blessing over the candles, blessing over the wine, and the blessing over the bread. Personal blessings to each other and spontaneous statements of thanks can be added to enhance the ruach (spirit) of the evening. You may also wish to select psalms, prayers, and songs from the "Songs & Hymns for Shabbos" (page 133) and/or the "Kaballat Shabbat" (page 141) sections to adorn your home ceremony. This simple and sacred ritual can take five minutes or thirty minutes depending on your circumstances. Additional and alternative blessings have been included here for you to select from each week.

(1) Lighting the Shabbat Candles

Traditionally just the women light the candles. In some families today everyone, including guests, lights a candle. Each person might even say what they want to thank God for this week as they light the candle.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,

Baruch Atah Adonai Elohaynu Melech ha-olam asher ki-d'shanu b'mitzmotav

Blessed are You, ADONAI our God, SOURCE of all creation, for making us holy with Your mitzvot

וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

v'tzeevanu l'hadlik nayr shel Shabbat.

and teaching us to kindle the Sabbath lights

or

בְּרוּכָה אַתְּ שְׁכִינָה אִם כָּל חַי אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ

Bruchah aht Shechinah em kol chai asher ki-dashtanu b'mitzvo-teh-ha

You abound in blessings, SHECHINAH, MOTHER OF ALL LIFE, for making us holy with Your mitzvot

וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

V'tzeevanu l'hadlik nayr shel Shabbat.

and teaching us to kindle the Sabbath lights.

or Hannah Tiferet Siegels version:

בְּרוּכָה אַתְּ שְׁכִינָה, אִם כָּל חַי, אֲשֶׁר קָרַבְתָּנוּ אֶל לְבָבְךָ,

Bruchah Aht Shecheenah, aym kol chai, asher kay-rav-tanu el l'va-vaych,

Blessed are YOU SHECHINAH, MOTHER OF ALL LIVING,

Who desires us to make blessings

וְהִזְמִינְתָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

v'heez-meenta-nu l'hadleek nayr shel Shabbat

And Who Desires us to kindle the candles for Shabbat

When Yom Tov and Shabbat are on the same evening
say the following at the end of the candle blessing:

...שֶׁל שַׁבָּת וְיוֹם טוֹב.
...Shel Shabbat v'yom tov



(2) Shalom Alaychem

Try singing to melody of Tumbalalaika as R. Yaa'cok Gabriel on "Eagle Wings"

Kavannah: Envision your home filling up with angels as you chant these words:

שְׁלוֹם עֲלֵיכֶם, מַלְאֲכֵי הַשָּׁרַת, מַלְאֲכֵי עֲלִיּוֹן,

Shalom alay-chem mal-achay hasha-rayt, mala-chay Elyon
Peace be with you, ministering angels, angels of the Most High

מִמְּלַךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בָּרוּךְ הוּא:

mee-melech mal'chay ha-m'la-cheem, hakadosh baruch hu.
from the KING, the KING of KINGS, the HOLY ONE Blessed Be He.

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֲלִיּוֹן,

Bo-achem l'shalom mala-chay hashalom, mal-achay Elyon
Come in peace, angels of peace, angels of the Most High

מִמְּלַךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בָּרוּךְ הוּא:

mee-melech mal'chay ha-m'la-cheem, hakadosh baruch hu.
from the KING, the KING of KINGS, the HOLY ONE Blessed Be He.

בְּרַכּוּנִי לְשָׁלוֹם, מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֲלִיּוֹן,

Bar-chu-nee l'shalom mala-chay hashalom, mal-achay Elyon
Bless me with peace, angels of peace, angels of the Most High

מִמְּלַךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בָּרוּךְ הוּא:

mee-melech ma-l'chay ha-m'la-cheem, hakadosh baruch hu.
from the KING, the KING of KINGS, the HOLY ONE Blessed Be He.

צֵאתְכֶם לְשָׁלוֹם, מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֲלִיּוֹן,

Tzay-t'chem l'shalom mala-chay hashalom, mal-achay Elyon ,
Go in peace, angels of peace, angels of the Most High

מִמְּלַךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בָּרוּךְ הוּא:

mee-melech ma-l'chay ha-m'la-cheem, hakadosh baruch hu.
from the KING, the KING of KINGS, the HOLY ONE Blessed Be He.

(3) Shalom Alaychem: A Hymn or Diadic Chant

Peace to you dear angels bright serving God with glee.

Angels of Shechinah, blessed be She.

Peace attend your coming in, peace your greeting be.

Angels of the King Supreme, holy and blessed is He.

Bless us with your gift of peace, peace your mission be.

Angels of Shechinah, blessed be She.

Peace attend your going out, peace your parting be.

Angels of the King Supreme, holy and blessed is He.

(4) Blessing our Sons

Learning: Why do we bless our sons to be like Ephraim and Menashah? Previously, all the pairs and groups of brothers in the Torah stories had trouble with each other. Ephraim and Menashah were the first two brothers to share blessings without rivalry for power. Baruch Hashem! May it be like that for us and our sons!

After the formal blessing a personal blessing can be whispered in the ear of each son.
Place hands on heads of boys and chant:

יְשִׁימָךְ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה

Y'seem-cha Eloheem k'Efra-yim v'chee Menashah

For sons: May God make you like Ephraim & Menashe

(5) Blessing our Daughters

After the formal blessing a personal blessing can be whispered in the ear of each daughter
Place hands on heads of girls and chant:

יְשִׁימָךְ אֱלֹהִים כְּשָׂרָה, רִיבְקָה, רָחֵל, וְלֵאָה

Y'see-maych Eloheem k'Sarah, Rivkah, Rachayl, v'Layah

For daughters: May God make you like Sarah, Rivkah, Rachel, & Leah

(6) Blessings for Everyone

(Numbers 6:24)

The family might join hands in a circle around the table and chant together

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.

Y'vare-ch'cha Adonai v'yeesh-m'recha.

May the HOLY ONE bless you and watch over you.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ.

Ya-ayr Adonai panav ayle-cha veechu-necha.

May the HOLY ONE surround you with light and be gracious to you.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

Yisa Adonai panav ayle-cha v'yasaym l'cha shalom

May the HOLY ONE fill you with light and grant you shalom.

or, blessing in the feminine:

יְבָרְכֶיךָ יְהוָה וַיִּשְׁמְרֶיךָ.

Y'var-chaych Adonai v'yish-m'raych

May the HOLY ONE bless you and watch over you.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּיךָ.

Ya'ayr Adonai panav ay-la-yich, vee-y'cha-naych

May the HOLY ONE surround you with light and be gracious to you.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

Yee-sa Adonai panav ay-la-yeech, v'ya-sem lach shalom.

May the HOLY ONE fill you with light and grant you shalom.

(7) Sabbath Prayer

(from "Fiddler on the Roof")

*May the Lord protect and defend you,
May He always shield you from shame,
May you come to be in Yisrael a shining name,
May you be like Ruth and like Esther,
May you be deserving of praise,
Strengthen them oh Lord, and keep them from the stranger's ways,
May God bless you and grant you long lives,
May the Lord fulfill our Sabbath prayers for you,
May God make you good husbands & wives,
May He send you loved ones who will care for you,
May the Lord protect and defend you,
May the Lord preserve you from pain,
Favor them O Lord with happiness and peace,
O hear our Sabbath prayer. Amen.*

(8) Shabbat Affirmations

(by Zalman Schachter-Shalomi)

You can add personal affirmations after reading these:

*I affirm that God affirmed and sanctified the Holy Shabbat
I raise all toil, suffering, and frustration of the past week
as my sacrifice to God and let go of it.
I affirm the model of our ancestor's rest, and sanctification of Shabbat.
I affirm the perfection of what is in the world and I surrender all the urgings
and all the strivings on the plane of action, and I offer my body to rest.
I affirm the union of my Nefesh with the Holy Queen and Bride.
I affirm the union of my Ruach with God,
the lover of the infinitesimal and the particular with God as the Z'AYR ANPISIN
I affirm the union of my Neshamah with the resting CREATOR, the Revealer of Sinai,
and the Redeemer of the days of Mashiach.
And I affirm the union of my additional soul,
my Neshamah Yetera with the ANCESTOR OF DAYS to whom eternity is ever present.
I affirm the blessings that come down for the coming week,
and my willingness to be mindful of the Holy Shabbat even in the midst of the week.*

L'kavod Shabbos,

Shabat Shalom Oo-m'vorach.

Shabbat Nefesh, Shabbat N'shamah, Shabbat Ruach.

Shabbat Shalom Ribbono Shel Olam, Shabbat Shalom.

Reb Zalman translates,
"God blessed Shabbat
and wedded Shabbat to holiness
In Shabbat God rested from all the crafting
which God had made - for our doing."

(14) L'Chah Dodi: Hymn

(adapted from Gates of Prayer)

לָכָה דוֹדֵי לְקַרְאֵת כְּלָהּ. פְּנֵי שַׁבַּת נִקְבְּלָהּ

L'chah dodee likrat kalah, p'nay Shabbat n'kalah

Come, O Sabbath day and bring peace and healing on Your wing.
And to every weary one let God's word of blessing come.

Welcome Sabbath, let depart every care in troubled heart.

Now the daily task is done, let Your promise of comfort come.

Wipe from every cheek the tear. Banish pain and silence fear.
Beloved, come, the bride to meet. The Sabbath Queen let us greet.

(15) Bo-ee V'Shalom

(Music by R. Shlomo Carelbach additional words by R. A. Hirschfield)

בּוֹאֵי בְּשָׁלוֹם עֲטֹרֶת בִּיעֲלָהּ. גַּם בְּשִׂמְחָה וּבְצִהָלָהּ.

Bo-ee v'shalom ateret ba'lah gam b'simchah oov-tzah--halah

Come in peace, Crown from on High. Come in joy and song.

תּוֹךְ אֱמוּנֵי עַם סִגְלָהּ. בּוֹאֵי כְלָהּ, בּוֹאֵי כְלָהּ:

Toch emunay ahm s'gulah bo-ee kalah bo-ee kalah.

To those of faith, a treasured folk. Come, O bride! Come, O bride!

Come in peace, O Holy Bride. Touch our hearts deep inside,
Guide us home to that radiant place in the warmth of Your embrace.
And surround us with Your love. Pour down blessings from above
To this world here below that we all may know
we are from a single PLACE beyond time, beyond space,
from the throne of the HOLY ONE.

(16) Welcoming the Bride

(Adapted from Debbie Friedman and A. Hirschfield)

לָכָה דוֹדֵי לְקַרְאֵת כְּלָהּ. פְּנֵי שַׁבַּת נִקְבְּלָהּ

L'chah dodee likrat kalah, p'nay Shabbat n'kalah

Oh, come my friend to greet the bride.
Make ready the chamber deep inside.
In your heart prepare a space
For the light, her radiant face.

No need to search far and wide.
Her love for you she will not hide.
Withdraw your mind from time & space.
She finds you waiting in your own place.

(17) Tov L'hodot: The Song of Shabbat

(Psalm 92:1. Music by Moshe Shur or Shlomo Carelbach)

טוֹב לְהַדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלֵיוֹן:

Tov l'hodot L'Adonai oo-l'zamer l'shim-cha elyon.

O give thanks to ADONAI and sing to the Name MOST HIGH.

לְהַגִּיד בְּבֹקֶר חֶסֶדְךָ וְאֱמוּנָתְךָ בַּלַּיְלוֹת...

L'hageed baboker chas-decha V'emuna-techa balaylote.

For lovingkindness in the morning and faithfulness at night



Yedid Nefesh

Yedid Nefesh av harachaman,
meshoch avdechah el retzonechah,
ya'arutz avdechah kmo ayal,
vishtachave el mul hadarecha,
ye-erav lo yedidotecha,
minofet tzuf v'chol ta-am.

Sweet friend of my soul, source of kindness
Draw us again into your gracious favor
Then will we rush to you, swift as the deer runs
Bowing before your radiant beauty
Your love is sweeter still than all sweet savors
Even the honeycomb, dripping with honey.

Hadur, Na'eh, Ziv Ha'olam
Nafshi cholat ahavatecha
Ana, Eil na, r'fa na lah
B'harot lah no'am zivecha
Az titchazeik v'titrapeh
V'haitah lah simchat olam.

Beauty and majesty, splendor of the universe
My soul is lovesick with longing for you.
O Eternal One, heal my soul now, I pray
Show her the loveliness of your radiant light
Then will she grow strong and be made whole again
And her joyfulness will be unending.

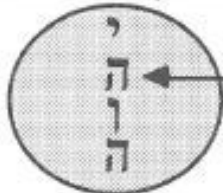
(attributed to R' Elazar ben Moshe Azkiri (1533-1600), melody and English by Steve Berman)



Bar'chu-Kriyat Shema

The World of Beriah/Creation
The Attribute of Mind. The Element of Air
The Sign of the Scholar. The Dimension of Declaration

Kavannah: In Pirke Avot (2:4) we read, "Fulfill God's will as you would your own will, so that the HOLY ONE may fulfill your will as though it were His/Her own will. Set aside your will because of God's will, so that the HOLY ONE may set aside the will of others before your will."



This is the dimension of mind

☆ Symbol before title indicates that the prayer is added to the Shabbat service and not davenned weekdays

(1) Bar'chu

Please stand as the reader chants:

בְּרַכּוּ אֶת יְהוָה הַמְּבָרָךְ:
(rise) (bow)

Bar'chu (bow) et (Adonai or Yah) (rise) ha-m'vorach
We bless the SOURCE OF BLESSING Who is to be blessed.

Congregation chants and reader repeats:

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד:
Baruch (Adonai or Yah) ha-m'vorach l'olam va-ed.

Blessed is the SOURCE OF BLESSING forever and ever.

or R. David Wolf Blank's version

בְּרַכּוּ אֶת יְהוָה הַמְּבָרָכֵךְ

Barchu et Yah ha-m'vo-rechet

Bless the Source of Being that is always blessing us!

בְּרוּכָה יְהוָה הַמְּבָרָכֵךְ לְעוֹלָם וָעֶד

B'ruchah Yah ha-m'vo-rechet l'olam va-ed

Blessed is the Source of Being that is always blessing us throughout all time and space!

We are opening up in sweet surrender
to the luminous love light of the One.
We are opening, we are opening...

• המַעְרִיב עֶרְבִים - Hama-areev Araveem •

You abound in blessings, Holy One,
בְּרוּךְ אַתָּה יי , מְקוֹר הַחַיִּים,
By Your word the evenings come.
אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עֶרְבִים,
Your wisdom opens heaven's gates,
בְּחִכְמָה פּוֹתַח שְׁעָרִים,
Your understanding changes seasons.
וּבַתְּבוּנָה מְשַׁנֶּה עֵתִים,
Setting stars by Your will
וּמְסַדֵּר אֶת הַכּוֹכָבִים,
In their places in the sky.
בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ.
Creating day and night,
בּוֹרֵא יוֹם וְלַיְלָה,
Rolling darkness away from light,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,
And light away from darkness,
וְחֹשֶׁךְ מִפְּנֵי אוֹר,
Separating day and night.
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה.
Yah Tz'va-ot is Your name!
יי צְבָאוֹת שְׁמוֹ.
Living and enduring G*d,
אֵל חַי וְקַיִם,
May we know Your presence always.
תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
You abound in blessings, Holy One,
בְּרוּךְ אַתָּה יי,
Bringer of the evenings.
הַמַּעְרִיב עֶרְבִים:

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהֲבַתְךָ

Ahavat olam bayt Yisrael amcha ahavta.

You have loved the House of Israel Your people with everlasting love

תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדַּתְךָ

Torah oo-mitzvot, chukeem, oo-mishpa-teem otanu leema-d'ta.

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

עַל כֵּן יְהוָה אֱלֹהֵינוּ, בְּשֹׁכְבֵנוּ וּבְקוּמֵנוּ נְשִׁיחַ בְּחֻקֶיךָ,

Therefore, ADONAI, our God, when we lie down and when we rise, we will speak of Your statutes

וְנִשְׂמַח בְּדְבָרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.

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

כִּי הֵם חַיֵּינוּ וְאֶרְךְ יָמֵינוּ,

Kee haym chayaynu v'orech yamaynu oo-vahem

For they are our life and the length of our days

וּבְהֵם נִהְגָה יוֹמָם וְלַיְלָה:

ne-h'geh yomam va-lylah.

and we will meditate upon them day and night.

וְאַהֲבַתְךָ אֵל תַּסִּיר מִמֶּנּוּ לְעוֹלָמִים.

V'ahava-techa ahl tasir meemenu l'olameem.

May Your love never depart from us.

בָּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל

Baruch Atah Adonai ohayv amo Yisrael.

Blessed are You, ADONAI, Who loves Your people Israel.

אַהֲבַת עוֹלָם

(11) Ayl Melech Ne-eman

(Chanted when praying alone or without a minyan)

אֵל מֶלֶךְ נֶאֱמַן

Ayl Melech Neh-eman
GOD, RULER, FAITHFUL (AMAYN!)

(12) Shema

(Deuteronomy 6:4) Weekday morning; Erev Shabbat; Shabbat morning

Spiritual Practice: (1) Cover your eyes when chanting the Shema. Reb Shlomo reminds us that we are so close to God at this moment that it is beyond physical seeing. When two people kiss the eyes shut. The moment of the Shema is a spiritual kiss between each of us and the Beloved, the Holy One Blessed Be S/He; (2) Each time you say the Shema, envision a different place, moment, being, or object as God's dwelling.

Learning: Marcia Falk writes, "Hear, O Israel, The Divine abounds everywhere and dwells in everything; the many are One."

שְׁמַע יִשְׂרָאֵל-לְאֱלֹהִים אֶלֹּפִי פְּנִים מְלֵא עוֹלָם
שְׂכִינְתָהּ רַבּוּי פְּנוּיָהּ אֶחָד

שְׁמַע יִשְׂרָאֵל,
יְהוָה אֱלֹהֵינוּ,
יְהוָה אֶחָד

Shema Yisrael Adonai (or Yah) Elohaynu Adonai (or Yah) Echad

Hear O' Israel, the LORD is our GOD, The LORD, is ONE

or

**Listen Godwrestlers, the Unity Beyond Names is our God,
the UNITY BEYOND NAMES IS ALL ONE.**

or Reb Zalman's translation:

Listen you Yisrael person, YAH who is, is our GOD, YAH who is, is ONE,
Unique, All there is.

(13) Baruch Shem

Weekday morning; Erev Shabbat; Shabbat morning

Kavannah: be like the angels and chant in a whisper

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod mal-chuto l'olam va-ed

Blessed is the Name of Goo's glorious kingdom forever and ever.

or Reb Zalman's translation:

Through time and space Your glory shines MAJESTIC ONE

(14) V'ahavta

(First paragraph of Shema. Deuteronomy 6:5)

Weekday morning; Erev Shabbat; Shabbat morning

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל-לְבָבְךָ, וּבְכָל-נַפְשְׁךָ,

V'ahavta et Adonai Elohecha b'chol l'va-v'cha oo-v'chol naf-sh'cha

You shall love Adonai, Your God, with all your heart, with all your soul,

וּבְכָל-מְאֹדְךָ.

Oo-v'chol m'oh-decha.

and with all your might .

וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנִי-מְצַוְךָ הַיּוֹם, עַל-לְבָבְךָ;

V'hayu ha-d'vareem ha-ayleh asher anochee m'tza-v'cha ha-yome ahl l'va-vecha

And these words which I command you today shall be upon your heart.

וְשִׁנַּנְתָּם לְבָנֶיךָ, וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ,

V'shee-nantam l'banecha v'deebarta bom b'shiv-t'cha b'vaytecha

And teach them diligently to your children

and you shall discuss them when you sit at home

וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ, וּבְקוּמְךָ.

Oo-v'lech-t'cha va-derech Oo-v'shach-b'cha oo-v'kumecha.

And when you travel on the road, and when you lie down and when you rise.

וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ,

Oo-k'shartam l'ote ahl ya-decha v'ha-yoo l'tota-fote bayn ay-necha.

And you shall tie them as a sign upon your hand

and they shall be t'fillin between your eyes.

וּכְתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ;

Oo-ch'tavtam ahl mizuzote baytecha oo-veesh-arecha.

And you shall write them in mezuzzot on the doorposts of your house and on your gateways.

or Reb Zalman's translation

Love YAH, who is your God,
in what your heart is, in what you aspire to, in what you have made your own.
May these values which I connect with your life be implanted in your feelings
May they become the norm for your children addressing them
in the privacy of your home, on the errands you run
May they help you relax and activate you to be productive
Display them visibly on your arm, let them focus your attention
see them at all transitions at home and in your environment.

or R. Burt Jacobson's translation

Let these words by which I join myself to you this day enter your heart.
Pattern your days on them so that your children may discover Torah within you.
Make your life into a voice of God both in your stillness and in your movement.
Renew these words each evening and each morning in devotion.
Bind them as a hand signal and as t'fillin between your eyes
as symbols of acts and thoughts consecrated to Me.
Write them in mezuzot at the entrance of your home as a sign
that all people may discover Me as they enter your home and your life.

(15) V'ha-yah

(Second paragraph of Shema. Deut. 11:13-21)

Weekday morning; Erev Shabbat; Shabbat morning

וְהָיָה אִם-שָׁמַעַתְּמָעוּ אֶל-מִצְוֹתַי, אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם,

V'hayah eem shamoat teesh-m'oo el mitzvotie asher Anochi m'tzaveh etchem hayom.

And it will be if you will fully heed the mitzvot which I enjoin upon you this day,

לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם, וּלְעַבְדוֹ בְּכָל-לְבַבְכֶם וּבְכָל נַפְשְׁכֶם.

L'ahavah et Adonai Elohay-chem ool-avdo b'chol l'avchem oo-v'chol naf-sh'chem;

loving the ETERNAL your God and serving God with your entire hearts and with your entire souls;

וְנָתַתִּי מָטָר-אֲרֻצְכֶם בְּעֵתוֹ, יוֹרֵה וּמִלְקוֹשׁ, וְאֶסְפַּת דְּגַנְךָ

V'nataatee m'tar artz-chem b'eeto yoreh oo-mal-koshe v'a-safta d'ganecha

I will grant the rain of your land in season, the early rain and the late. You will gather

וְתִירֹשֶׁךָ וַיִּצְהַרְךָ. וְנָתַתִּי עֵשֶׂב בְּשִׂדְךָ לְבַהֲמֹתֶךָ,

v'teero-shecha v'yitza-recha. V'nataatee aysev b'sadecha leev-hemtecha.

in your new grain and wine and oil. I will also provide grass in the fields for your cattle,

וְאָכַלְתָּ וְשָׂבַעְתָּ. הִשְׁמְרוּ לְכֶם פֶּן-יִפְתֶּה לְבַבְכֶם, וְסָרְתֶם

V'achalta v'sava-ta. Heeshamru lachem pen yeef-teh l'vevechem v'sartem

and you will eat and be satisfied. Take care lest your hearts be lured away

וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם.

va-ah-vad-tem Eloheem achay-reem v'heeshta-chaveetem lahem.

and you turn astray and you worship [aspects of creation as] gods and bow to them.

וְחָרָה אַף-יְהוָה בְּכֶם, וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יְהִי מָטָר,

V'charah af Adonai bachem v'atzar et ha-shamayim v'lo y'hi-yeh matar

And Adonai's fury will blaze among you, and He will shut up the skies and there will be no rain

וְהָאֲדָמָה לֹא תֵתֵן אֶת-יְבוּלָהּ וְאֲבֹדְתֶם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה

V'ha-adamah lo teetayn et y'voolah va-avadtem m'harah mayal ha-aretz hatovah

and the ground will not yield its produce; and you will soon perish from the good land

אֲשֶׁר יְהוָה נָתַן לְכֶם: וְשַׁמְתֶם אֶת דְּבָרֵי אֱלֹהֵי-עַל-לְבַבְכֶם וְעַל-

asher Adonai notayn lachem. V'samtem et d'va-rye ayleh ahl l'av-chem v'ahl

that the ETERNAL gives you. Place these words of Mine upon your hearts and upon

נִפְשְׁכֶם וּקְשָׁרְתֶם אֹתָם לְאוֹת עַל-יְדְכֶם,

וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם:

naf-shechem oo-k'sharterem otom l'ote ahl yed-chem v'hayoo l'totafote bayn aynaychem
your soul. Bind them as a sign on your hand and let them serve as t'fillin between your eyes.

וְלַמְדֹתֶם אֹתָם אֶת-בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,

V'lee-modtem otom et b'naychem, l'dabayr bom b'sheev-t'cha, b'vaytecha,
And teach them to your children, reciting them when you stay at home,

וּבְלִכְתְּךָ בַדֶּרֶךְ, וּבְשִׁכְבְּךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל-מְזוּזוֹת

oo-velech-techa vaderech. Oo-v'shach-b'cha oo-v'koomecha.

Ooch-tavtam ahl mezuzot

and when you travel on the road. And inscribe them in mezuzzot on the doorposts

בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיַמֵּי בְנֵיכֶם

baytecha oo-veesha-recha. L'ma-an yeerboo y'maychem veemay v'naychem

of your house & on your gates. So that your days be prolonged & the days of your children

עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבוֹתֵיכֶם לָתֵת לָהֶם, כִּימֵי

ahl ha-adamah asher neesh-ba Adonai la-avotay-chem la-tate lahem keemay

upon the land that the ETERNAL SWORE to your ancestors to give them, as long as there is

הַשָּׁמַיִם עַל-הָאָרֶץ:

ha-shamayim ahl ha-aretz.

a heaven over the earth.

or Reb Zalman's translation

How good it will be when you really listen and hear my directions
which I give to you today

for loving YAH who is your GOD and to act godly with feeling and inspiration

Your earthly needs will be met at the right time appropriate to the season

you will reap what you planted for your delight and health

Also your animals will have ample feed all of you will eat and be content

Be careful - watch out! Don't let your cravings delude you, don't become alienated,

don't let your cravings become your gods, don't debase yourself to them

because the GOD sense within you will become distorted.

Heaven will be shut to you grace will not descend. Earth will not produce.

Your rushing will destroy you!

And Earth will not be able to recover her good balance in which God's gifts manifest.

May these values of Mine reside in your feelings and aspirations

marking what you produce guiding what you perceive.

Teach them to your children so that they be addressed by them in making their homes,

how they deal with traffic when you are depressed, when you are elated

Mark your entrances and exits with them so you be more aware.

Then you and your children will live out on earth

that divine promise given to your ancestors

to live heavenly days right here on this earth.

וְהָיָה אִם-שָׁמַע

Transliteration on page 65

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
 בְּעֶלְמָא דִּי בְרָא כְרְעוּתָהּ, וַיְמַלִּיךְ מַלְכוּתָהּ
 בְּתַיִיכוֹן וּבְיוֹמֵיכוֹן וּבְתַיִי דְכָל בֵּית יִשְׂרָאֵל.
 בְּעֶגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
 יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא
 לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
 תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאָמִירֵן בְּעֶלְמָא, וְאָמְרוּ אָמֵן:

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(27) Half-Kaddish

Weekday morning; Erev Shabbat; Shabbat morning

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרְעוּתֵיהּ,

Yit-ga-dal v'yit-ka-dash sh-may rabba, b'alma dee vera chir-ootay

Magnified and sanctified be God's great Name in the world created according to Divine Will.

וַיְמַלִּיךְ מַלְכוּתֵיהּ בְּתַיִיכוֹן וּבְיוֹמֵיכוֹן

V'yam-leech mal-chu-tay, b'cha-yay-chone oo-v'yomay-chone

And may the HOLY ONE rule the Kingdom in your lifetime and in your days

וּבְתַיִי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

Oo-v'cha-yay d'chol bayt Yisra-el ba-agala oo-viz-man kareev v'eem-ru, Amayn.

And in the lifetime of the entire house of Israel, speedily & in the near future, & let us say Amen.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Y'hay sh-may rabba miva-rach l'olam ool-al-may al-maya.

May God's great Name be blessed forever and for all eternity.

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל

Yitba-rach v'yishta-bach v'yitpa-ar v'yitro-mom v'yitna-say, v'yit-hadar v'yit-aleh v'yitha-lall

Blessed and praised, glorified, exalted, and uplifted, honored, elevated, and extolled

שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא. לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא

Sh-may deku-d'sha b'reech-hu. Le-ayla meen kol beer-chata v'shee-rata

be the Name of the blessed HOLY ONE. Above all the blessings, hymns,

תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאָמִירֵן בְּעֶלְמָא, וְאָמְרוּ אָמֵן:

Toosh-b'cha-ta vneh-che-mata da-ameeron b'alma v'eem-ru, Amayn.

praises, and consolations which we utter in the world. And let us say Amen.



Amidah 1: Shabbat

The World of Atzeelut: Emanation
The Attribute of Spirit. The Element of Fire
The Sign of the King & Queen The Dimension of Petition

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Kavannah: Rebbe Nachman teaches, "You are like a warrior who is prepared to breach a mighty wall...The main thing is speech. Use it and you will win every spiritual battle. You might find it difficult to speak to God. But this difficulty is mere foolishness. It indicates sluggishness, and a lack of virtuous boldness. You are about to use your speech to overcome the great battle against the evil within you. You are on the verge of victory, and are about to break down the walls with your words. The gates are ready to fly open. Will you then not speak because of mere bashfulness? Will you hold back because of a minor barrier like this?"

Learning: There is a midrash that gives a reason why we have eighteen petitions or benedictions in the Amidah. It states, "Moses was asked, 'How do we know how many prayers to offer?' Moses answered, 'See how many times the Ineffable Name occurs in Psalm 29. Eighteen times, therefore we offer eighteen petitions.'" Eighteen also represents life, and Tefillah gives life!



Entering God's Presence

Please stand

Kavannah: We are mindful that we prepare ourselves to stand before the Shechinah, the Presence of God. We try to remove all distracting thoughts and give kavannah (concentration & intention) to as many of our words as possible. On a deeper level it is almost as if we are asking Hashem to "pray through us," so that it is God who opens our lips and speaks through us.

Rebbe Nachman's Prayer

Oh God, as I stand before You I ask for strength and courage.
As I take time to look at myself may I open my lips in prayer.
And God, as I stand alone I pray my heart will sing out to You.
So many thoughts and fears that I have. May I open my lips in prayer.

As we enter The Holy Presence we take three steps back to prepare ourselves, then three steps forward to enter. While we take these six steps we chant Adonai, s'fatai tif-tach oo-fee yageed t'hilatecha.

אֲדֹנָי שִׁפְתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Adonai, s'fatai tif-tach oo-fee yageed t'hilatecha

ADONAI, open my lips and my mouth will declare Your praise.

Amidah: On our feet we speak to you

We rise to speak
a web of bodies aligned like notes of music

1. Bless what brought us through
the sea and the fire; we are caught
in history like whales in polar ice.

Yet you have taught us to push against the
walls, to reach out and pull each other
along, to strive to find the way through
if there is no way around to go on.
To utter ourselves with every breath

against the constriction of fear,
to know ourselves as the body born from
Abraham and Sarah, born out of rock and
desert. We reach back through two
hundred arches of hips

long dust, carrying their memories inside
us to live again in our life, Isaac and
Rebecca, Rachel, Jacob, Leah. We say
words shaped by ancient use like steps
worn into rock.

2. Bless the quiet of sleep easing over the
ravaged body, who quiets the troubled
waters of the mind to a pool in which
shines the placid broad face of the moon.

Bless the teaching of how to open
in love so all the doors and windows of the
body swing wide on their rusty hinges
and we give ourselves with both hands.

Bless what stirs in us compassion
for the hunger of the chickadee in the
storm starving for seeds we can carry out,
the wounded cat wailing in the alley,
what shows us our face in a stranger,
who teaches us what we clutch shrivels
but what we give goes off in the world
carrying bread to people not yet born.

Bless the gift of memory that breaks
unbidden, released from a flower or a cup
of tea so the dead move like rain through
the room.

Bless what forces us to invent goodness
every morning and what never frees
us from the cost of knowledge, which is
to act on what we know again and again.

3. All living are one and holy, let us
remember as we eat, as we work, as we
walk and drive. All living are one and holy,
we must make ourselves worthy.

We must act out justice and mercy and
healing as the sun rises and as the sun sets,
as the moon rises and the stars wheel above
us, we must repair goodness.

We must praise the power of the one that
joins us. Whether we plunge in or thrust
ourselves far out finally we reach the face
of glory too bright for our eyes and yet we
burn and we give light.

We will try to be holy, we will try to
repair the world given us to hand on.
Precious is this treasure of words and
knowledge and deeds that moves inside us.
Holy is the hand that works for peace and
justice, holy is the mouth that speaks for
goodness, holy is the foot that walks
towards mercy.

Let us lift each other on our shoulders and
carry each other along. Let holiness move
in us. Let us pay attention to its small
voice. Let us see the light in others and
honor that light.

Remember the dead who paid our way
here dearly, dearly and remember the
unborn for whom we build our houses.
Praise the light that shines before us,
through us, after us, Amen

(6) Merger: A Vision of the Future

(by Judy Chicago)

And then all that has divided us will merge
And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind
And then both men and women will be gentle
And then both women and men will be strong
And then no person will be subject to another's will
And then all will be rich and free and varied
And then the greed of some will give way to the needs of many
And then all will share equally in the earth's abundance
And then all will care for the sick and the weak and the old
And then all will nourish the young
And then all will cherish life's creatures
And then all will live in harmony with each other and the earth
And then everywhere will be called Eden once again.

27. Mourner's Kaddish

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ,

Yit-ga-dal ve-yit-ka-dash sh'may rabba, b'alma dee vera chir-ootay

Magnified and sanctified be God's great Name in the world created according to Divine Will.

וַיְמַלִּיךָ מַלְכוּתָהּ בְּתַיִּיכוֹן וּבְיוֹמֵיכוֹן

V'yam-leech mal-chu-tay, b'cha-yay-chone oo-v'yomay-chone

And may the HOLY ONE rule the Kingdom in your lifetime and in your days

וּבְתַיִּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן

Oo-v'cha-yay de-chol bayt Yisrael ba-agala oo-viz-man kareev v'eem-roo, Amayn.

And in the lifetime of the entire house of Israel, speedily and in the near future,
and let us say Amen.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עַלְמַיָּא

Y'hay sh'may rabba miva-rach l'olam ool-al-may al-maya.

May God's great Name be blessed forever and for all eternity.

תְּבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

Yitba-rach v'yishta-bach v'yitpa-ar v'yitro-mom v'yitna-say, v'yit-hadar v'yit-aleh v'yitha-lall

Blessed and praised, glorified, exalted, and uplifted, honored, elevated, and extolled

שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא

Sh'may dek-oo-d'sha b'reech-hu.

be the Name of the blessed HOLY ONE

לְעֵלְא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא

Le-ayla meen kol beer-chata v'shee-rata toosh-b'chata

Above all the blessings, hymns, praises

וְנַחֲמָתָא, דְאָמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן

V'neh-che-mata da-amee-ron b'alma ve-eemru, Amayn.

and consolations which we utter in the world. And let us say Amen.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן

Y'hay sh'lama rabba meen sh'maya v'cha-yeem alaynu v'al kol Yisrael v'eem-roo, Amayn.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל,

Oseh shalom beemro-mav hoo ya-aseh shalom alaynu v'al kol Yisrael

May the ONE who makes peace in the heavens make peace for all of us, and for all of Israel,

וְעַל כּוֹל יוֹשְׁבֵי תֵבֶל, וְאָמְרוּ אָמֵן

v'ahl kol yoshvey tevel, v'eem-roo, Amayn.

and for the whole world, and let us say Amen.

KIDDUSH FOR EVENING OF SHABBAT

Fill a Kiddush cup with wine or grape juice (both are 'fruit of the vine').

Raise it and recite:

Vay'hi erev vay'hi voker

Yom hashishi.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר

יוֹם הַשְּׁשִׁי.

And there was evening and there was morning,
the sixth day

VAY'CHULU hashamayim v'ha-aretz

v'chol tz'vaam.

Vay'chal Elohim bayom hash'vi-i

m'lachto asher asah.

Vayishbot bayom hash'vi-i

mikol m'lachto asher asah.

Vay'varech Elohim et yom hash'vi-i

vay'kadeish oto ki vo shavat mikol m'lachto

asher bara Elohim laasot.

וַיֵּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ

וְכָל-צְבָאָם.

וַיֵּכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי

מִלְאֲכָתּוֹ אֲשֶׁר עָשָׂה.

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

מִכָּל-מְלַאֲכָתּוֹ אֲשֶׁר עָשָׂה.

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי

וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאֲכָתּוֹ

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.

Blessings continue on the following page.

BARUCH Atah Adonai

Eloheinu melech ha'olam

borei p'ri ha-gafen.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן.

Baruch Atah Adonai

Eloheinu melech ha'olam,

asher kid'shanu b'mitz'votav v'ratza vanu,

v'Shabbat kod'sho

b'ahava uv'ratzon hin'chilanu,

zikaron l'ma-asei v'reishit.

Ki hu yom t'chila l'mik'ra-ei kodesh,

zecher l'tzi-at Mitz'rayim.

Ki vanu va-char-ru, v'otanu ki-dash'ta,

mi-kol ha-amim.

V'Shabbat kod'sh'cha

b'ahava uv'ratzon hin'chal-ranu.

Baruch Atah Adonai, m'kadeish ha'Shabbat.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,
וְשַׁבַּת קֹדֶשׁוֹ
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
זְכוֹרֹן לַמַּעֲשֵׂה בְרֵאשִׁית.
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ,
זְכוֹר לִיציאת מִצְרָיִם.
כִּי בָנוּ בְּחַרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ,
מִכָּל הָעַמִּים.
וְשַׁבַּת קֹדֶשְׁךָ
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה יי, מְקַדֵּשׁ 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.

אֵלֹהֵינוּ יְיָ אֱלֹהֵינוּ
יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ

Brich rachmana, malka d'alma, maray d'hai pita

~ text traditional, music by Rabbi Aryeh Hirschfield

Tsur mishelo achalnu

Barchu emunai

Savanu v'hotarnu

kid'var Adonai

צור משלנו אכלנו.

ברכו אמוני.

שבחנו

והותרנו

בדבר יהוה.

From your abundance comes the holy food we eat.

From your delight flows our wine.

We have satisfied our hunger, may our souls be sanctified
according to your merciful design.

With love and thankfulness we bless your holy name,
and praise your kindness with our song.

May all creatures of this planet find the sustenance they need,
and thank the One to whom we all belong.

~ music Sephardic traditional, English version by Naomi Steinberg

Prayers taken from

Shiru Ladonai, by Rabbi Aryeh Hirschfield

Ivdu Et Hashem B'Simcha, Serve the Holy One with Joy by Rabbi David Zaslow