

## HEIVEINU SHALOM ALEICHEM

Heiveinu shalom aleichem,  
aleichem heiveinu shalom.

הַבְּאֵנוּ שְׁלוֹם עֲלֵיכֶם,  
עֲלֵיכֶם הַבְּאֵנוּ שְׁלוֹם.

פיוטים

שבת

הקדשה

שירים

Let us bring you peace.

שני ארץ ישראל

קיום נראים

שלוש קנלים

סבות

פסח

שבעות

הנקה

ט"ו בשבט

פורים

זכור

## HINEIH MAH TOV

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

הִנֵּה מַה־טוֹב וּמַה־נְּעִים  
שֶׁבֶת אַחִים גַּם־יַחַד.

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

(Psalm 133:1)

## IM EIN ANI LI MI LI?

Im ein ani li, mi li?  
Uch'she-ani l'atzmi, mah ani?  
V'im lo achshav, eimatai?

אִם אֵין אָנִי לִי, מִי לִי?  
וְכִשְׁאֲנִי לְעַצְמִי, מַה אָנִי?  
וְאִם לֹא עֲכָשְׂיוּ, אֵימָתַי?

קדיש'תורה והתקנה

שירים לאמנים

If I am not for myself, who will be for me?  
And if I am for myself, what am I?  
And if not now, when?

(Pirkei Avot 1:14)

## IM TIRTZU

Im tirtzu, ein zo agadah  
lih'yot am chofshi b'artzeinu,  
b'Eretz Tzion, viY'rushalayim.

אִם תִּרְצוּ, אֵין זוֹ אַגְדָּה  
לְהִיֹּת עַם חֲפָשִׁי בְּאַרְצֵנוּ,  
בְּאַרְץ צִיּוֹן, וִירוּשָׁלַיִם.

If you will it, it is no dream.  
To be a free people in our land of Zion and Jerusalem.

## IVDU ET ADONAI B'SIMCHAH

Ivdu et Adonai b'simchah,  
bo-u l'fanav birnanah.

עֲבֹדוּ אֶת יְיָ בְּשִׂמְחָה,  
בָּאוּ לְפָנָיו בְּרִנָּה.

Worship God with gladness! Come into God's presence with singing.

(Psalm 100:2)

## MAH TOVU

Mah tovu ohalecha, Yaakov,  
mishk'notecha Yisrael!

Vaani b'rov chasd'cha  
avo veitecha.

Eshtachaveh el heichal kodsh'cha  
b'yiratecha.

Adonai, ahavti m'on beitecha  
um'kom mishkan k'vodecha.

Vaani eshtachaveh v'echraah,  
evr'chah lifnei Adonai osi.

Vaani t'filati l'cha, Adonai,  
eit ratzon.

Elohim b'rov chasdecha,  
ancini be-emet yishecha.

מה־טֹבו אֹהֲלֶיךָ, יַעֲקֹב,  
מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל!

וְאֲנִי בְרַב חַסְדֶּךָ  
אָבוֹא בֵּיתֶךָ.

אֲשַׁתַּחֲוֶה אֶל־הַיְכָל קֹדֶשְׁךָ  
בִּירְאֶתֶךָ.

יְיָ, אֶהְבֵּתִי מֵעוֹן בֵּיתֶךָ  
וּמִקוֹם מִשְׁכַּן כְּבוֹדֶךָ.

וְאֲנִי אֲשַׁתַּחֲוֶה וְאֶכְרַעָה,  
אֲבָרְכָה לִפְנֵי־יְיָ עֹשִׂי.

וְאֲנִי תִפְלַתִי־לְךָ, יְיָ,  
עַת רְצוֹן.

אֱלֹהִים, בְּרַב־חַסְדֶּךָ,  
עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

פיונים

שבת

סגולה

שירים

שירי אצ"ח וישראל

שנים טובות

שלוש נגלים

שמות

שחר

שבעות

שנה

ט"ו בשבט

פנים

זכור

פדיון צלה וסחלקה

שירים לאמנים

How fair are your tents, O Jacob,  
your dwellings, O Israel.

(Numbers 24:5)

I, through Your abundant love, enter Your house.  
I bow down in awe at Your holy temple.

(Psalm 5:8)

Adonai, I love Your temple abode, the dwelling-place of Your glory.  
I will humbly bow down low before Adonai, my Maker.

(Psalm 26:8, 95:6)

As for me, may my prayer come to You, Adonai, at a favorable moment;  
O God, in Your abundant faithfulness, answer me with Your sure deliverance.

(Psalm 69:14)

***Candle Blessing***

*Kiddush, Evening*

*Welcome*

*Shabbat Songs*

*You may offer one of these before kindling the lights.*

**AS THESE SHABBAT CANDLES** give light  
to all who behold them,  
so may we, by our lives, give light to all who behold us.

As their brightness reminds us  
of the generations of Israel who have kindled light,  
so may we, in our own day, be among those who kindle light.

**O SOURCE** of light and truth,  
Creator of the eternal law of goodness,  
help us to find knowledge by which to live.  
Lead us to take the words we shall speak  
into our hearts and our lives.

Bless all who enter this sanctuary in need,  
all who bring the offerings of their hearts.  
May our worship lead us to acts of kindness, peace and love.

*For Kabbalat Shabbat, turn to page 130.*

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Help me perfect my ways of loving and caring.  
Inspire me to make myself whole  
so that I may honor Your name and  
create a world of justice and peace.

*Martin Buber*

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 פְּרֵי הַגָּפֶן.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בְּנוֹ,  
וְשַׁבַּת קֹדֶשׁוֹ  
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,  
זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית.  
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ,  
זְכוֹר לִיציאת מִצְרַיִם.  
כִּי בָנוּ בְּחֵרְתָּ, 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.

**בָּרוּךְ** אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.

# הַמוֹצֵיאַ, בְּרַכַּת הַמַּזוֹן

## HAMOTZI AND BIRKAT HAMAZON

### FOR FOOD

Baruch atah, Adonai Eloheinu,  
Melech haolam,  
hamotzi lechem min haaretz.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,  
מֶלֶךְ הָעוֹלָם,  
הַמוֹצֵיאַ לֶחֶם מִן הָאָרֶץ.

Our praise to You, Adonai our God, Sovereign of the universe,  
who brings forth bread from the earth.

### BIRKAT HAMAZON, BLESSING AFTER EATING

#### ON SHABBAT

Shir hamaalot, b'shuv Adonai  
et shivat Tziyon, hayinu k'cholmim.  
Az yimalei s'chok pinu  
ul'shoneinu rinah.  
Az yomru vagoyim,  
higdil Adonai laasot im eileh.  
Higdil Adonai laasot imanu,  
hayinu s'meichim.  
Shuvah Adonai et sh'viteinu  
kaafikim banegev.  
Hazorim b'dimah b'rinah yiktzoru.  
Haloch yeileich uvachoh  
nosei meshech hazarah,  
bo yavo v'rinah, nosei alumotav.

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב יְיָ  
אֶת־שִׁיבַת צִיּוֹן, הָיִינוּ כְּחֹלְמִים.  
אֲזַיִמְלֵא שְׂחוֹק פִּינוּ  
וּלְשׁוֹנֵנוּ רִנָּה.  
אֲזַיִאמְרוּ בַגּוֹיִם,  
הִגְדִּיל יְיָ לַעֲשׂוֹת עִם־אֱלֹהֵי.  
הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ,  
הָיִינוּ שְׂמֵחִים.  
שׁוּבָה יְיָ אֶת־שְׁבִיתֵנוּ  
כְּאַפְיָקִים בְּנֶגֶב.  
הָאֲרָעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ.  
הַלֹּךְ יֵלֵךְ וּבָכָה  
נֹשֵׂא מִשָּׂדֶה הַזֶּרַע,  
בֹּא־יָבוֹא בְּרִנָּה נֹשֵׂא אֲלֻמֹּתָיו.

A song of ascents. When Adonai restores the fortunes of Zion, we see it as in a dream, our mouths shall be filled with laughter, our tongues, with songs of joy. Then shall they say among the nations, "Adonai has done great things for them!" Adonai will do great things for us and we shall rejoice. Restore our fortunes, Adonai, like watercourses in the Negev. They who sow in tears shall reap with songs of joy. Those who go forth weeping, carrying the seed-bag, shall come back with songs of joy, carrying their sheaves.

#### ALL DAYS

#### Leader

Chaveirim vachaveirot, n'vareich!

חֲבֵרִים וְחֲבֵרוֹת, נְבָרֵךְ!

Let us praise God.

ברכות המשפחה  
קדיש, שחרית  
המוציא  
ברכת הסיון  
הקדלה

הַדְּלֵקֶת הַנֵּרוֹת

קְדוּשַׁת עֲרֵבֵית

בְּרוּכִים הַבָּאִים

שְׂכַר שַׁבָּת

**WE ENTER THIS SANCTUARY** to welcome Shabbat.

Within these walls we sit surrounded by numberless generations.

Our ancestors built the synagogue as a visible sign of God's Presence in their midst.

Throughout our long history and our endless wanderings, it has endured,

a beacon of truth, love, and justice for all humanity.

Its presence guided our ancestors to lives of righteousness,

holding up to them a vision of their truest selves.

Now we, in our turn, come into this sanctuary to affirm the sacredness of our lives.

May we enter this place in peace.

May holiness wrap around us as we cross its threshold.

Weariness, doubt, the flaws within our human hearts,

the harshness of the week — let these drop away at the door.

In the brightness of Shabbat, let peace settle upon us as we lift our hearts in prayer.

**MAY THE DOOR** of this synagogue be wide enough  
to receive all who hunger for love, all who are lonely for friendship.

May it welcome all who have cares to unburden,  
thanks to express, hopes to nurture.

May the door of this synagogue be narrow enough  
to shut out pettiness and pride, envy and enmity.

May its threshold be no stumbling block  
to young or straying feet.

May it be too high to admit complacency,  
selfishness and harshness.

May this synagogue be, for all who enter,  
the doorway to a richer and more meaningful life.

הדלקת הנרות

הדין, ערכות

ברכות הנאום

שיירי שבת

**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.

*Candle Blessing*

*Kiddush, Evening*

***Welcome***

*Shabbat Songs*

**T**HERE ARE DAYS when we seek things  
for ourselves and measure failure  
by what we do not gain.

On Shabbat, we seek not to acquire  
but to share.

There are days when we exploit nature  
as if it were a horn of plenty  
that can never be exhausted.

On Shabbat, we stand in wonder  
before the mystery of creation.

There are days when we act as if we  
cared nothing for the rights of others.

On Shabbat, we remember that justice is  
our duty and a better world our goal.

So we embrace Shabbat:  
day of rest, day of wonder, day of peace.

**W**E OFFER THANKS, O God, for this Shabbat  
which unites us in faith and hope.

For Shabbat holiness, which inspires sacred living,  
for Shabbat memories, glowing even in darkness,  
for Shabbat peace, born of friendship and love,  
we offer thanks and blessing, O God.



קט"ו צ"ח-צ"ט, כ"ט

לקה דודי

קט"ו צ"ב-צ"ג

שלוש עליקים

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

לָכָה דוּדִי לְקַרְאֵת 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,  
הִשְׁמִיעֵנוּ אֵל הַמְיֻחָד,  
יְיָ אֶחָד וּשְׁמוֹ אֶחָד,  
לְשֵׁם וּלְתִפְאֵרֶת וּלְתִהְלָהּ.

"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) לְקַרְאֵת שַׁבָּת לָכוּ וְנִלְכָהּ,  
כִּי הִיא מְקוֹר הַבְּרָכָה,  
מֵרֵאשׁ מְקֻדָּם נְסוּכָה,  
סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה תְּחִלָּהּ.

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) מְקֻדָּשׁ מֶלֶךְ עִיר מְלוּכָה,  
קוּמִי צְאִי מִתּוֹךְ הַהֶפְכָּה,  
רַב לָךְ שְׁבֶט בְּעֵמֶק הַבָּא,  
וְהוּא יַחְמוֹל עָלֶיךָ חֲמָלָהּ.

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 tifarreich ami,  
al yad ben Yishai Beir haLachmi,  
korvah el nafshi g'alah.

(4) הִתְנַעְרִי, מֵעַפָּר קוּמִי,  
לְבָשֵׁי בְגְדֵי תִפְאֵרֶתךָ, עַמִּי,  
עַל יַד בֶּן יִשָּׁי בֵּית הַלְחָמִי,  
קַרְבָּה 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'chah Dodi**

*Psalms 92-93*

*Shalom Aleichem*

Hitor'ri, hitor'ri,	הִתְעוֹרְרִי, הִתְעוֹרְרִי,	(5)
ki va oreich, kumi ori,	כִּי בָּא אֹרֶךְ, קוּמִי אֹרִי,	
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 tehemi,	מָה תִשְׁתַּחֲחִי וּמָה תִהְיֶמֶי,	
bach yechesu aniyei ami,	בַּח יַחֲסוּ עַנְיֵי עַמִּי,	
v'nivn'tah ir al tilah.	וְנִבְנְתָה עִיר עַל תִּלָּה.	

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 לִמְשִׁסָּה שְׁשׂוּיֶיךָ,	(7)
v'rachaku kol m'valayich,	וְרָחְקוּ כָּל מְבַלְעֶיךָ,	
yasis alayich Elohayich,	יָשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ,	
kimsos chatan al kalah.	כְּמִשּׁוֹשׁ חַתָּן עַל כַּלָּה.	

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

Yamin usmol tifrotzi,	יָמִין וּשְׂמֹאל תִּפְרוֹצִי,	(8)
v'et Adonai taaritz,	וְאֵת יְיָ תַעְרִיצִי,	
al yad ish ben partzi,	עַל יַד אִישׁ בֶּן פִּרְצִי,	
v'nism'chah v'nagilah.	וְנִשְׂמַחָה וְנִגִּילָה.	

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 עֲטֶרֶת בַּעֲלָה,	(9)
gam b'simchah uv'tzoholah,	גַּם בְּשִׂמְחָה וּבְצֹהֳלָה,	
toch emunei am s'gulah,	תּוֹךְ אֲמוּנֵי עַם סִגְלָה,	
bo-i chalah, bo-i chalah.	בּוֹאִי כָלָה, בּוֹאִי כָלָה.	

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.

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

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

קְסוֹד צַח-צִיט, כִּיט

לְכָה דוֹדֵי

קְסוֹד צַח-צִיט

שְׁלוֹם עֲלֵיכֶם

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

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

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

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

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

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

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 *zmirah*), 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.

# 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 כְרַעוּתָהּ,  
וַיַּמְלִיךְ מַלְכוּתָהּ  
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזִמְנוֹן קָרִיב,  
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעָלַם וּלְעֵלְמֵי עֲלַמְיָא.

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר  
וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא,  
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל  
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,  
לְעֵלְא מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא,  
תְּשׁוּבַתָּא וְנַחֲמָתָא,  
דְאָמִירוֹ 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*

*Chatzi 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 עֲלֵה קָמֵל,  
עַל נֹגַהּ פְּרֵי בַשֵּׁיִל,  
עַל הַחֵירוּת הַזֹּאת:  
לְרֹאשׁוֹת, לְחוּשׁ, לְנִשְׁמָה,  
לְדַעַת, לְיַחַל, לְהַכְשִׁיל.

לְמַד אֶת שְׁפִתוֹתַי  
בְּרַכָּה וְשִׁיר הַלֵּל,  
בְּהִתְחַדְּשׁ זְמַנְךָ  
עִם בְּקָר וְעִם לַיִל,  
לְבַל יִהְיֶה יוֹמֵי הַיּוֹם  
כְּתִמּוֹל שְׁלִשְׁשׁוֹם,  
לְבַל יִהְיֶה עָלַי יוֹמֵי הַרְגָּל.

**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.

קָרָם

סְאֲרֵיב אַרְכִּים

אַחֲבַת שֵׁלֶם

אָסֵעַ

וְהַסְבִּיב

לְשֵׁנוֹ תִזְכְּרוּ

אַחֲבַת נְאֻמֵּיהָ

סִרְיַמְכָה

סִרְיַמְכָה

וְשִׁירֵי

# 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 יְיָ הַמְּבָרָךְ!

בְּרוּךְ יְיָ הַמְּבָרָךְ

לְעוֹלָם וָעֶד!

**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 יְיָ *Adonai* stands straight. בְּרוּךְ *Baruch Adonai* is the communal response, whereupon the community repeats the choreography of the first line.

**Bar'chu**

*Maariv Aravim*

*Abavat Olam*

*Shma*

*V'ahava*

*Umaan tizk'ru*

*Emet Ve-Emunah*

*Mi Chamochah*

*Hashkiveinu*

*V'shamru*

**T**HERE IS ONE who sings the song of his own life,  
finding everything within himself.  
There is one who leaves the circle of her self,  
and sings the song of her people.  
There is one whose voice rings with the song of humanity,  
hoping for the highest perfection.  
And there is one who rises even higher,  
uniting with all creatures, with all worlds,  
filling the universe with song.

N'vareich!      נְבָרְךָ!  
Let us bless!

**O** GOD, You are as near as  
the very air we breathe,  
yet farther than the farthest star.

We yearn to reach You.  
We seek the light and warmth of Your Presence.  
Though we say You are near,  
we are lonely and alone.

O let our desire be so strong  
that it will tear the veil that keeps You from our sight!  
Let Your light release our darkness  
and reveal the glory and joy of Your Presence.

---

What does it mean to be called to worship? All serious activity requires preparation. The prayers and blessings that precede נְבָרְךָ, *Bar'chu* are warm-ups for the individual. Now communal prayer begins. The leader asks, "Are you ready to pray?" And we respond, "Yes! Let us pray!"

*adapted from Richard Levy*

## 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'mitzvotecha 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.

## אַהֲבַת עוֹלָם

בֵּית יִשְׂרָאֵל עִמָּךְ אָהַבְתָּ,  
 תּוֹרָה וּמִצְוֹת,  
 חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ.  
 עַל כֵּן, יְיָ אֱלֹהֵינוּ,  
 בְּשׁוֹכְבֵינוּ וּבְקוּמֵנו  
 נִשְׁיַח בְּחֻקֶיךָ,  
 וְנִשְׂמַח בְּדִבְרֵי תוֹרַתְךָ  
 וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.  
 כִּי הֵם חַיֵּינוּ וְאֶרְךְ יָמֵינוּ  
 וּבָהֶם נִהְגֶה יוֹמָם וּלְיָלַל.  
 וְאָהַבְתָּךְ  
 אַל תִּסְרֵם מִמֶּנּוּ לְעוֹלָמִים.  
 בָּרוּךְ אַתָּה, יְיָ,  
 אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

ברכו  
 סגריב צרכים  
 אהבת עולם  
 שטיע  
 ואהבת  
 למען תזכרו  
 אהבת נאמנה  
 מירכמנה  
 השקיבנו  
 ושקרו

**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.

בָּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.



---

שמע ישראל יהוה אלהינו יהוה אחד

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

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

---

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

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

---

The enlarged *ayin* at the end of *שמע Shima* (Hear) and the enlarged *dalet* at the end of *אחד echad* (one) combine to spell *עד eid* (witness). We recite the *Shima* to bear witness to the Oneness of God.

בְּרוּךְ שֵׁם כְּבוֹד *Baruch shem k'vod . . . Blessed is God's glorious . . . M. Yoma 3:8, inspired by Nehemiah 9:5*

**V'AHAVTA** et Adonai Elohecha,  
 b'chol l'vav'cha uv'chol nafsh'cha uv'chol  
 m'odecha. V'hayu had'varim ha-eileh  
 asher anochi m'tzav'cha hayom al  
 l'vavecha. V'shinantam l'vanecha v'dibarta  
 bam b'shivt'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'zuzot beitecha uvisharecha.

L'maan tizk'ru, vaasitem et  
 kol mitzvotai vih'yitem k'doshim  
 l'Eloheichem. Ani Adonai Eloheichem,  
 asher hotzeiti et-chem mei-eretz  
 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

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

**וְאָהַבְתָּ** אֶת יְיָ אֱלֹהֶיךָ  
 בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-  
 מַאֲדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה  
 אֲשֶׁר אֶנְכִי מְצַוְּךָ הַיּוֹם עַל-  
 לִבְבְּךָ: וְשָׁנַנְתָּם לְבְנֶיךָ וּדְבַרְתָּ  
 בָּם בְּשַׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ  
 בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:  
 וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ  
 לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם  
 עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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

בְּכָל  
 טַעֲרִיב אֲנִי  
 אֶהְיֶה עִמָּךְ  
 שְׂמֵךְ  
 וְאֶהְיֶה  
 לְמַעַן תִּזְכְּרוּ  
 אֶהְיֶה עִמָּךְ  
 מִיִּזְכְּרוּ  
 מִיִּזְכְּרוּ  
 וְשִׁמְרוּ

**MI CHAMOCHAH** ba-cilim, Adonai!

Mi kamochoh nedar bakodesh,  
nora t'hilot, oseih 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־כֹמְכָה** בְּאֵלִים, יְיָ!  
מִי כֹמְכָה נִאֲדָר בְּקֹדֶשׁ,  
נוֹרָא תְהִלַּת, עֹשֶׂה פִלְאֵ!  
מְלֻכּוּתְךָ רָאוּ בְנֵיךָ,  
בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם.  
זֶה אֱלֹהֵינוּ וְנֹאמְרוּ,  
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!

וְנֹאמְרוּ: כִּי פָדָה יְיָ אֶת־יַעֲקֹב,  
וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.  
בְּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.

בְּרַב  
סְעָרֵיב אֲרָבִים  
אֲהַבַת שֵׁלֵם  
פְּסִיג  
וְהִסְקָה  
לְמַעַן הַזְכִּיר  
אֲהַבַת נְחִמּוֹתָה  
סִיכְמָכָה  
סְעָרֵיבֵנוּ  
וְשִׁקְרוּ

**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־כֹמְכָה *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

**HASHKIVEINU**, Adonai Eloheinu,  
 l'shalom, v'haamideinu shomreinu l'chayim,  
 ufros aleinu sukot sh'lomecha,  
 v'takneinu b'eitzah tovah milfanecha,  
 v'hoshi-einu l'maan sh'mecha.  
 V'hagein baadeinu,  
 v'haseir 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 sukot shalom aleinu  
 v'al kol amo Yisrael v'al Yerushalayim.

**הַשְּׂכִיבֵנוּ**, יי אֱלֹהֵינוּ,  
 לְשָׁלוֹם, וְהַעֲמִידֵנוּ שׁוֹמְרֵנוּ לְחַיִּים,  
 וּפְרוֹשׁ עָלֵינוּ סִבַּת שְׁלוֹמְךָ,  
 וְתַקְנֵנוּ בְּעֶצְהָ טוֹבָה מִלְּפָנֶיךָ,  
 וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ.  
 וְהִגֵּן בְּעֵדֵנוּ,  
 וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר,  
 וְחָרֵב, וְרָעַב, וְיָגוֹן,  
 וְהִרְחַק מִמֶּנּוּ עוֹן וּפְשָׁע.  
 וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ,  
 כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,  
 כִּי אֵל חַנוּן וְרַחוּם אַתָּה.  
 וְשִׁמֹּר צִדְקוֹתֵינוּ וּבֹאֲנוּ  
 לְחַיִּים וּלְשָׁלוֹם  
 מֵעַתָּה וְעַד עוֹלָם.  
 בְּרוּךְ אַתָּה, יי,  
 הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עָלֵינוּ  
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

נָרְכוּ  
 טַעֲמֵיב אַרְבִּים  
 אֶתְכֵת שָׁלוֹם  
 שְׁסֵע  
 וְהַסְבֵּת  
 לְמַעַן תִּזְכֶּר  
 אֶתְכֵת נְחִמָּתָה  
 מִיִּרְחֻמְךָ  
 טַעֲמֵיב  
 וְשִׁמְרוּ

**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 סִבַּת שְׁלוֹם עָלֵינוּ  
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

Baruch atah, Adonai, haporeis sukot 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.

*Bar'chu*

*Maariv Aravim*

*Ahavat Olam*

*Sh'ma*

*V'abavta*

*Umaan tizk'ru*

*Emet Ve-Emunah*

*Mi Chamochah*

***Hachkevemu***

*V'shamru*

**LET THERE BE** love and understanding among us.  
Let peace and friendship be our shelter from life's storms.  
Adonai, help us to walk with good companions,  
to live with hope in our hearts and eternity in our thoughts,  
that we may lie down in peace and rise up waiting to do Your will.

בְּרוּךְ אַתָּה, יי, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ  
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

Baruch atah, Adonai, haporeis sukat shalom aleinu  
v'al kol amo Yisrael v'al Yerushalayim.

**GIVE US A PLACE TO REST**, Adonai, our God.  
Bring us into shelter  
in the soft, long, evening shadows of Your truth.  
For with You are true protection and safety,  
and in Your Presence are acceptance and gentle love.  
Watch over us as we go forth.  
Prepare for us as we return.  
Spread over us Your shelter of peace,  
over all we love — over our Jerusalem and Yours.

בְּרוּךְ אַתָּה, יי, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ  
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

Baruch atah, Adonai, haporeis sukat shalom aleinu  
v'al kol amo Yisrael v'al Yerushalayim.

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  
ot 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 לְעוֹלָם,  
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי  
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ.

בָּרְכוּ  
סַעֲדֵיב אַרְבִּים  
אַהֲבַת שָׁלוֹם  
פְּסוּעַ  
וְהִיבִיחַ  
לְמַעַן הַזְּכִיר  
אַתָּה נִאֲמִינָה  
מִי־בְמִכָּה  
הַשְּׁבִיעִי  
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'kidashto,  
chemdat yamim oto karata,  
zeicher l'maaseh v'reishit.

וְשִׂמְחוּ בְּמַלְכוּתְךָ  
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֵג.  
עִם מְקַדְּשֵׁי שְׁבִיעִי,  
כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ.  
וְהַשְּׁבִיעִי רָצִיתָ בוֹ וְקִדַּשְׁתּוֹ,  
חֲמֵדַת יָמִים אוֹתוֹ קָרָאתָ,  
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

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

אבות ואמהות  
נבחרות  
קדושה  
קדושת סוס  
צבודה  
הודאה  
שלוש  
תפילת סגב

תַּפִּילָה  
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 תַּפִּילָה *T'filah*, one takes three steps forward.

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



*Avot v'Imahot*

*G'vurot*

*K'dushah*

*K'dushat HaYom*

*Avodah*

*Hodaah*

*Shalom*

*T'filat HaLev*

**PRAY AS IF** everything depended on God.  
Act as if everything depended on you.

**PRAYER INVITES**

God's Presence to suffuse our spirits,  
God's will to prevail in our lives.  
Prayer may not bring water to parched fields,  
nor mend a broken bridge,  
nor rebuild a ruined city.  
But prayer can water an arid soul,  
mend a broken heart,  
rebuild a weakened will.

**IN AN ENVELOPE** marked:

*Personal*

God addressed me a letter.

In an envelope marked:

*Personal*

I have given my answer.

---

Every word of one's prayer should be like a rose that is picked from a bush. One gathers rose upon rose until a bouquet is formed and can be offered to God as a beautiful blessing.

*Nachman of Bratzlav*

God has placed abilities and challenges in our heart, without regard to gender. Each of us has the duty, whether man or woman, to realize those gifts God has given. *Regina Jonas*

**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 — זְכַרְנוּ לַחַיִּים,  
 מֶלֶךְ חַפֵּץ בַּחַיִּים,  
 וְקִתְּבֵנו בְּסֵפֶר הַחַיִּים,  
 לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
 בָּרוּךְ אַתָּה, יי,  
 מִגַּן אַבְרָהָם וְעֵזֶרֶת שָׂרָה.

אבות ואמהות  
 נבירות  
 קדושה  
 קדושת הים  
 צניעות  
 הודעה  
 שלום  
 תקלת הלב

**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, מִגַּן אַבְרָהָם וְעֵזֶרֶת 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.

**Avot v'Imahot**

*G'vurot*

*K'dushah*

*K'dushat HaYom*

*Avodah*

*Hodaah*

*Shalom*

*T'filat HaLev*

**SOME PERISHED** by fire, some by water.  
Some crossed the sea, or watered the desert.  
Some starved all week to make a Shabbat feast.  
Some were left childless until old age.  
Some lifted their chins beneath a father's knife.  
Those who came before us gave everything  
so that we, generations later, could glorify You.

And despite the dangers, with Your protection,  
some did survive, and even flourished,  
some reaped in joy, were spared the knife,  
were granted children.  
We are their inheritors, O God,  
and we know how rare is our good fortune  
to be born to such hard-won treasures.

A great responsibility is ours,  
and Yours as well,  
for if You do not sustain us,  
as you did Abraham and Sarah,  
Rebecca and Isaac, Jacob, Rachel and Leah,  
then who will sing Your praises?

Who will lift their chins, as we do now,  
to sanctify Your name?

בְּרוּךְ אַתָּה, יי, פּוֹקֵד שָׂרָה וּמַגֵּן אַבְרָהָם.

Baruch atah, Adonai, pokeid Sarah u'magein Avraham.

“... The word of Adonai came to Abram in a vision, saying: ‘Fear not, Abram, I am a shield to you and your reward shall be very great . . . Look to the heaven and count the stars . . . So shall your offspring be.’ And because he put his trust in God, God reckoned it to his merit.”

*Genesis 15:1, 5, 6*

In difficult moments of our lives we turn to God to help and sustain us. The classic *chatimah* (conclusion) to the *Avot/Imahot* prayer evokes God as “Abraham’s shield.” In this egalitarian version we evoke Genesis 21:1 where God takes note of Sarah (פּוֹקֵד *pokeid*) as she struggles with infertility. The *chatimah*, as with the rest of the prayer, indicates that each of us experiences God differently.

**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'kayeim 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 (מֵמֵיִם) אֶתָּה,  
רַב לְהוֹשִׁיעַ.

\*WINTER — מְשִׁיב הַרְיָח

וּמוֹרִיד הַגֶּשֶׁם.

\*SUMMER — מוֹרִיד הַטַּל

מְכַלְכֵּל חַיִּים בְּחֶסֶד,  
מְחַיֶּה הַכֹּל (מֵמֵיִם)  
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,  
וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,  
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרָי.  
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת  
וּמִי דוֹמֵה לָךְ, מֶלֶךְ מֵמִית  
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

— SHABBAT SHUVAH

מִי כְמוֹךָ אֵב הַרַחֲמִים,

זוֹכֵר וְצוֹרֵךְ לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אֶתָּה לְהַחְיֹת הַכֹּל (מֵמֵיִם).

בָּרוּךְ אַתָּה, יי, מְחַיֶּה הַכֹּל (הַמֵּיִם).

**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).

בָּרוּךְ אַתָּה, יי, מְחַיֶּה הַכֹּל (הַמֵּיִם).

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

**מְשִׁיב הַרְיָח / 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*.

אֲבוֹת הַמִּשְׁפָּחוֹת

גְּבוּרוֹת

קַדְשֵׁי

קַדְשֵׁי הַיָּמִים

עֲבוֹדָה

הוֹדָאָה

שְׁלֵמִים

תְּפִלַּת הַלֵּב

*Asot v'Imahot*

**G'vuros**

*K'dushab*

*K'dushat HaYom*

*Avodah*

*Hodaah*

*Shalom*

*T'filat HaLev*

**WE PRAY** that we might know before whom we stand:  
the Power whose gift is life,  
who quickens those who have forgotten how to live.

We pray for the winds to disperse the choking air of sadness,  
for cleansing rains to make parched hopes flower,  
and to give all of us the strength to rise up toward the sun.

We pray for love to encompass us  
for no other reason save that we are human,  
for love through which we may all blossom into persons  
who have gained power over our own lives.

We pray to stand upright, we fallen;  
to be healed, we sufferers;  
we pray to break the bonds that keep us from the world of beauty;  
we pray for opened eyes,  
we who are blind to our own authentic selves.

We pray that we may walk in the garden of a purposeful life,  
our own powers in touch with the power of the world.

Praised be the God whose gift is life,  
whose cleansing rains let parched men and women  
flower toward the sun.

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּוֹל (הַמְּחַיֶּה הַמֵּתִים).

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

The metaphor "reviving the dead" is widely used rabbinically. The Talmud recommends saying בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַמֵּתִים *Baruch atah Adonai, m'chayeh hameitim* for greeting a friend after a lapse of seeing the person for twelve months, and for awakening from sleep.

*B'rachot 58b, Y. B'rachot 4:2*

אבות ואמהות  
נביות  
קדושה  
קדושת היום  
עבודה  
הודאה  
שלום  
תפילות סגוב

**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.

**אתה** קדוש ושְׁמֶךָ קדוש  
וקדושים בְּכֹל יוֹם  
יְהַלְלוּךָ סֵלָה.\*  
בְּרוּךְ אַתָּה, יי, הָאֵל הַקְּדוֹשׁ.  
\*SHABBAT SHUVAH — בְּרוּךְ אַתָּה,  
יי, הַמֶּלֶךְ הַקְּדוֹשׁ.

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

\*SHABBAT SHUVAH —  
Praised are You, Adonai, Holy Sovereign.  
בְּרוּךְ אַתָּה, יי, 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.

Avot v'Imahot

G'vurot

**K'dushab**

K'dushbat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

**DAYS PASS** and the years vanish, and we walk sightless among miracles.  
God, fill our eyes with seeing and our minds with knowing;  
let there be moments when Your Presence, like lightning,  
illuminates the darkness in which we walk.  
Help us to see, wherever we gaze, that the bush burns unconsumed.  
And we, clay touched by God, will reach out for holiness, and exclaim in wonder:  
How filled with awe is this place, and we did not know it!

Blessed is the Eternal One, the Holy God!

בָּרוּךְ אַתָּה, יי, הָאֵל הַקְּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

**WHERE** might I go to find You,  
Exalted, Hidden One?  
Yet where would I not go to find You,  
Everpresent, Eternal One?

My heart cries out to You:  
Please draw near to me.  
The moment I reach out for You,  
I find You reaching in for me.

יְהוָה אֱלֹהֵי אֲמִצְאֶךָ  
מִקוֹמֶךָ נִעְלָה וְנִעְלָם  
וְאֵינֶנּוּ לֹא אֲמִצְאֶךָ  
כְּבוֹדֶךָ מְלֵא עוֹלָם.

דְּרָשְׁתִּי קִרְבָּתְךָ  
בְּכָל לִבִּי קִרְאֲתִיךָ  
וּבְצִאתִי לְקִרְאֲתֶךָ  
לְקִרְאֲתִי מִצִּאתִיךָ.

בָּרוּךְ אַתָּה, יי, הָאֵל הַקְּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

Holiness occurs when power and goodness co-exist in perfect harmony.

*adapted from Mordecai Kaplan*

How shall we sanctify God's name? By being holy ourselves. How do we accomplish this? Let our prayers bring us to sacred deed, to actions that promote justice, harmony and peace.

ATAH kidashta et yom hashvi-i lishmecha,

tachlit maaseih shamayim vaaretz.

Uveirachto mikol hayamim,

v'kidashto mikol haz'manim,

v'chein karuv 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,

וּבִרְכַתּוֹ מִכָּל הַיָּמִים,

וּקִדְּשַׁתּוֹ מִכָּל הַזְּמַנִּים,

וְכֹן כְּתוּב 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

נבואות

קדושה

קדושת היום

עבודה

הודאה

שלום

תפלת סגב

**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'mitzvatecha

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 בְּמִנוּחֵינוּ. קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ

וְתֵן חֵלְקֵנוּ בַּתּוֹרָתְךָ,

שְׂבַעְנוּ מִטוּבֶךָ וּשְׂמַחְנוּ בִישׁוּעֶתְךָ,

וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת,

וְהַנְחִילֵנוּ, יי אֱלֹהֵינוּ,

בְּאַהֲבָה וּבְרָצוֹן שָׁבַת קִדְּשְׁךָ

וַיְנַחֲחוּ בָּהּ יִשְׂרָאֵל, מִקִּדְּשֵׁי שִׁמְךָ.

בְּרוּךְ אַתָּה, יי, מִקִּדְּשׁ הַשָּׁבַת.

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, יי, מִקִּדְּשׁ הַשָּׁבַת.

Baruch atah, Adonai, m'kadeish HaShabbat.



*Avot v'Imahot*

*G'vurot*

*K'dushab*

***K'dushat HaYom***

*Avodah*

*Hodaah*

*Shalom*

*T'filat HaLev*

**MAY THESE HOURS** of rest and renewal  
open our hearts to joy and our minds to truth.  
May all who struggle find rest on this day.  
May all who suffer find solace.  
May all who hurt find healing on this day.  
May all who despair find purpose.  
May all who hunger find fulfillment on this day.  
And may this day fulfill its promise.

בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.  
Baruch atah, Adonai, m'kadeish HaShabbat.

**DISTURB US**, Adonai, ruffle us from our complacency;  
Make us dissatisfied. Dissatisfied with the peace of ignorance,  
the quietude which arises from a shunning of the horror, the defeat,  
the bitterness and the poverty, physical and spiritual, of humans.

Shock us, Adonai, deny to us the false Shabbat which gives us  
the delusions of satisfaction amid a world of war and hatred;

Wake us, O God, and shake us  
from the sweet and sad poignancies rendered by  
half forgotten melodies and rubric prayers of yesteryears;

Make us know that the border of the sanctuary  
is not the border of living  
and the walls of Your temples are not shelters  
from the winds of truth, justice and reality.

Disturb us, O God, and vex us;  
let not Your Shabbat be a day of torpor and slumber;  
let it be a time to be stirred and spurred to action.

בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.  
Baruch atah, Adonai, m'kadeish HaShabbat.

The meaning of Shabbat is to celebrate time rather than space. Six days a week we live under the tyranny of things in space; on Shabbat we try to become attuned to the holiness of time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of Creation to the mystery of Creation, from the world of Creation to the creation of the world.

*Abraham Joshua Heschel*

**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 אלהינו, בעמך ישראל,  
 ותפלתם באהבה תקבל,  
 ותהי לרצון תמיד  
 עבודת ישראל עמך.  
 אל קרוב לכל קרואי,  
 פנה אל עבדיך וחננו,  
 שפוך רוחך עלינו.

אבות ואמהות  
 גבורות  
 קדושה  
 קדושת היום  
 עבודה  
 תודעה  
 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.

אלהינו ואלהי אבותינו ואמותינו,  
 יעלה ויבא ויזכר ויזכרוננו  
 ויזכרון כל עמך בית ישראל לפניך,  
 לטובה, לחן ולחסד ולרחמים,  
 לחיים ולשלום, ביום

ראש החודש הזה.  
 חג המצות הזה.  
 חג הסוכות הזה.

זכרנו, יי אלהינו, בו לטובה. אמן.  
 ופקדנו בו לברכה. אמן.  
 והושיענו בו לחיים. אמן.

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 cincinu b'shuv'cha  
 l'Tzion b'rachamim.

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.

ותחזינה עינינו בשובך  
 לציון ברחמים.

ברוך אתה, יי,  
 המחזיר שכנתו לציון.

*Avot v'Imahot*

*G'vurot*

*K'dushab*

*K'dushat HaYom*

**Avodab**

*Hodaah*

*Shalom*

*T'filat HaLev*

R'TZEI, Adonai Eloheinu, b'amcha Yisrael,

ur'filatam b'ahavah t'kabeil,

ur'hi l'ratzon tamid

avodat Yisrael amecha.

Baruch atah, Adonai,

she-ot'cha l'vadcha b'yirah naavod.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל,

וּתְפַלְתֵּם בְּאַהֲבָה תִקְבַּל,

וּתְהִי לְרָצוֹן תָּמִיד

עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

בְּרוּךְ אַתָּה, יי,

שְׂאוֹתֶךָ לְבַדְּךָ בְּיִרְאָה נֶעֱבֹד.

**EVERPRESENT ONE**, may we, Your people Israel,

be worthy in our deeds and our prayer.

Wherever we live, wherever we seek You —

in this land, in Zion restored, in all lands —

You are our God, whom alone we serve in reverence.

בְּרוּךְ אַתָּה, יי, שְׂאוֹתֶךָ לְבַדְּךָ בְּיִרְאָה נֶעֱבֹד.

Baruch atah, Adonai, she-ot'cha l'vad'cha b'yirah naavod.

**YOU ARE WITH US** in our prayer, our love and our doubt,

in our longing to feel Your Presence and do Your will.

You are the still clear voice within us.

Therefore, O God, when doubt troubles us,

when anxiety makes us tremble,

when pain clouds the mind,

we look inward for the answer to our prayers.

There may we find You,

and there find courage, insight and endurance.

And let our worship bring us closer to one another,

that all Israel, and all who seek You,

may find new strength for Your service.

בְּרוּךְ אַתָּה, יי, שְׂאוֹתֶךָ לְבַדְּךָ בְּיִרְאָה נֶעֱבֹד.

Baruch atah, Adonai, she-ot'cha l'vad'cha b'yirah naavod.

**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** אַנַּחְנוּ לָךְ, שְׂאֵתָהּ הוּא  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,  
אַתָּה הוּא לְדוֹר וָדוֹר.

נִוְדֶה לָךְ וְנִסְפֵּר תְּהִלָּתְךָ עַל חַיֵּינוּ  
הַמְּסוּרִים בְּיָדְךָ, וְעַל נִשְׁמוֹתֵינוּ  
הַפְּקוּדוֹת לָךְ, וְעַל נִסְיָה שְׂבָבְךָ יוֹם  
עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שְׂבָבְךָ עֵת, עֶרֶב וּבֹקֵר וְצַהֲרָיִם.

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

אבות ואמהות  
נבירות  
קדושה  
קדושת הים  
צננות  
חודשה  
שלום  
תקלת הלב

**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.

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה,  
וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,  
הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.  
בָּרוּךְ אַתָּה, יְיָ,  
הַטוֹב שְׁמֶךָ וְלָךְ 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 וְלָךְ נֶאֱהָ לְהוֹדוֹת.

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

*Avot v'Imahot*

*Givurot*

*K'dushab*

*K'dushat HaYom*

*Avodah*

**Hodaab**

*Shalom*

*T'filat HaLev*

**GOD OF GOODNESS**, we give thanks  
for the gift of life, wonder beyond words;  
for the awareness of soul, our light within;  
for the world around us, so filled with beauty;  
for the richness of the earth, which day by day sustains us;  
for all these and more, we offer thanks.

בָּרַךְ אַתָּה, יי, הַטּוֹב שְׂמֵךְ וְלֵךְ נָאָה לְהוֹדוֹת.

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

**WHEN WE BEHOLD** Your heavens, the work of Your fingers,  
the moon and stars that You set in place —  
What are we humans that You are mindful of us?  
We mortals that You take note of us?  
You made us little less than divine,  
adorned us with glory and majesty.  
You gave us dominion over Your handiwork,  
laying the world at our feet . . .  
how majestic is Your name throughout the earth!

בָּרַךְ אַתָּה, יי, הַטּוֹב שְׂמֵךְ וְלֵךְ נָאָה לְהוֹדוֹת.

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

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For those who choose: On page 176, at the word מוֹדִים *Modim*, one bows at the waist. At אָדוֹנָי *Adonai*, one stands up straight.

*When we behold Your heavens . . .* Psalm 8:4-7, 10

**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'mitzvot  
tirdof nafshi. V'chol hachoshvim  
alai raah, m'heirah hafeir atzatan  
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 vaancini.

**אֱלֹהִי**, נָצַר לְשׁוֹנֵי מֵרַע וּשְׁפָתַי  
מִדְבַר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי  
תִּדּוֹם, וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.  
פָּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ  
תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחֹשְׁבִים  
עָלַי רָעָה, מְהִרָה הִפֵּר עֲצָתָם  
וְקִלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן  
שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה  
לְמַעַן קִדְשֶׁךָ, עֲשֵׂה לְמַעַן  
תּוֹרַתְךָ. לְמַעַן יִחַלְצוּ יְדִידֶיךָ,  
הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי.

**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.

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לְבִי  
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,  
hu yaaseh shalom alcinu,  
v'al kol Yisrael, v'al kol yoshvei teivcil,  
v'imru: Amen.

עֹשֵׂה שְׁלוֹם בְּמִרוֹמָיו,  
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל,  
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.*

נָצַר לְשׁוֹנֵי מֵרַע וּשְׁפָתַי *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*  
יְהִיו לְרָצוֹן *Yih'yu l'ratzon . . . May the words of my mouth . . . Psalm 19:15*

PRAYERS FOR HEALING

*Kabbalat HaTorah*

*Hakafah*

*Bircbot HaTorah*

*Atzeret-Simchat  
Torah*

***Mi Shebeirach***

***Hagbahab***

***Birkat HaGomeil***

*Bircbot*

*HaHafiarah*

*Hachzarat*

*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,  
אַבְרָהָם, 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,  
רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף, הַשְּׂתָא  
בְּעִגְלָא וּבְזִמְן 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.

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.

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

**מִי שֶׁבִּירַךְ** אֲבוֹתֵינוּ  
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

**מִי שֶׁבִּירַךְ** אִמּוֹתֵינוּ  
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

BIRKAT HAGOMEIL — בְּרִכַּת הַגּוֹמֵל — THANKSGIVING BLESSING

*Individual recites:*

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

**בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,**  
מֶלֶךְ הָעוֹלָם, שֶׁגַּמְלָנוּ 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 שֶׁגַּמְלָכֶם 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.

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

# 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.

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

**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 haaratzot,  
v'lo samanu k'mishp'chot haadamah.  
Shelo sam chelkeinu kahem,  
v'goraleinu k'chol hamonam.  
Vaanachnu kor'im  
umishtachavim umodim,  
lifnei Melech malchei ham'lachim  
HaKadosh Baruch Hu.

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

**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.

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



***Aleinu***

**LET THE TIME** not be distant, O God,  
when all shall turn to You in love,  
when corruption and evil shall give way to integrity and goodness,  
when superstition shall no longer enslave the mind,  
nor idolatry blind the eye.  
O may all, created in Your image,  
become one in spirit and one in friendship,  
forever united in Your service.  
Then shall Your realm be established on earth,  
and the word of Your prophet fulfilled:  
"Adonai will reign for ever and ever."

Al kein n'kaveh l'cha Adonai Eloheinu,  
livot m'heirah b'tiferet uzecha,  
l'takein olam b'malchut Shaddai.

על כן נקוה לך יי אלהינו,  
לראות מהרה בתפארת עזך,  
לתקן עולם במלכות שדי.

Adonai our God, how soon we hope to behold the perfection of our world,  
guided by a sacred Covenant drawn from human and divine meeting.

## MOURNER'S KADDISH

קדיש יתום

**YITGADAL** v'yitkadesh 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** וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.  
 בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵהּ,  
 וְיַמְלִיךְ מַלְכוּתֵהּ,  
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן  
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
 בְּעֵגְלָא וּבְזָמַן קָרִיב. וְאָמְרוּ: אָמֵן.  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
 לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא.  
 יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר  
 וְיִתְרֹמֵם וְיִתְנַשֵּׂא,  
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל  
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,  
 לְעֵלָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,  
 תְּשׁוּבָתָא וְנַחֲמָתָא,  
 דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.  
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,  
 וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל.  
 וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְוַמָּיו,  
 הוּא יַעֲשֵׂה 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.

L'CHI LACH

Hymns

Shabbat

L'chi lach, lech l'cha.

לְכִי לַחַד, לְכִי לְאֶרֶץ.

Havdalah

L'simchat chayim, l'chi lach.

לְשִׂמְחַת חַיִּים, לְכִי לַחַד.

**Songs**

Israeli Songs

*L'chi lach* to a land that I will show you,  
*Lech l'cha* to a place you do not know,  
*L'chi lach*, on your journey I will bless you,  
And you shall be a blessing, you shall be a blessing,  
You shall be a blessing, *l'chi lach*.

Days of Awe

Three Festivals

Sukkot

Pesach

Shavuot

Chanukah

Tu B'shvat

Purim

*L'chi lach* and I shall make your name great,  
*Lech l'cha* and all shall praise your name,  
*L'chi lach*, to the place that I will show you,  
*L'simchat chayim* (3x), *l'chi lach*.

Songs of Memory

LO ALECHA

Meditation and  
Healing

Lo alecha ham'lachah ligmor  
v'lo atah ben chorin l'hibateil mimenah.

לֹא עָלֶיךָ הַמְּלָאכָה לְגַמּוֹר  
וְלֹא אַתָּה בֶּן חֹרִין לְהִבְטֵל מִמֶּנָּה.

National Hymns

It is not your duty to complete the work.  
Neither are you free to desist from it.

(Pirkei Avot 2:16)

LO YAREI-U

Lo yarei-u v'lo yashchitu  
V'chir'tu charvotam l'itim  
vachanitoteihem l'mazmeirot.

לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ  
וְכִתְּנוּ חַרְבוֹתָם לְאִתִּים  
וְחִנִּיתוּתֵיהֶם לְמִזְמֵרוֹת.

They shall not hurt or destroy.  
They shall beat their swords into plowshares,  
and their spears into pruning hooks.

(Isaiah 11:9, 2:4)

LO YISA GOI

Lo yisa goi el goi cherev,  
v'lo yilm'du od milchamah.

לֹא יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב,  
וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

Nation shall not take up sword against nation; they shall never again study war.

(Isaiah 2:4)

L'CHI LACH

Hymns

Shabbat

L'chi lach, lech l'cha.

לְכִי לָךְ, לְךָ לְךָ.

Havdalah

L'simchat chayim, l'chi lach.

לְשִׂמְחַת חַיִּים, לְכִי לָךְ.

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V'chir'vu charvotam l'itim

וְכִתְתוּ חַרְבוֹתֵם לְאַתִּים

vachanitoteihem l'mazmeirot.

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