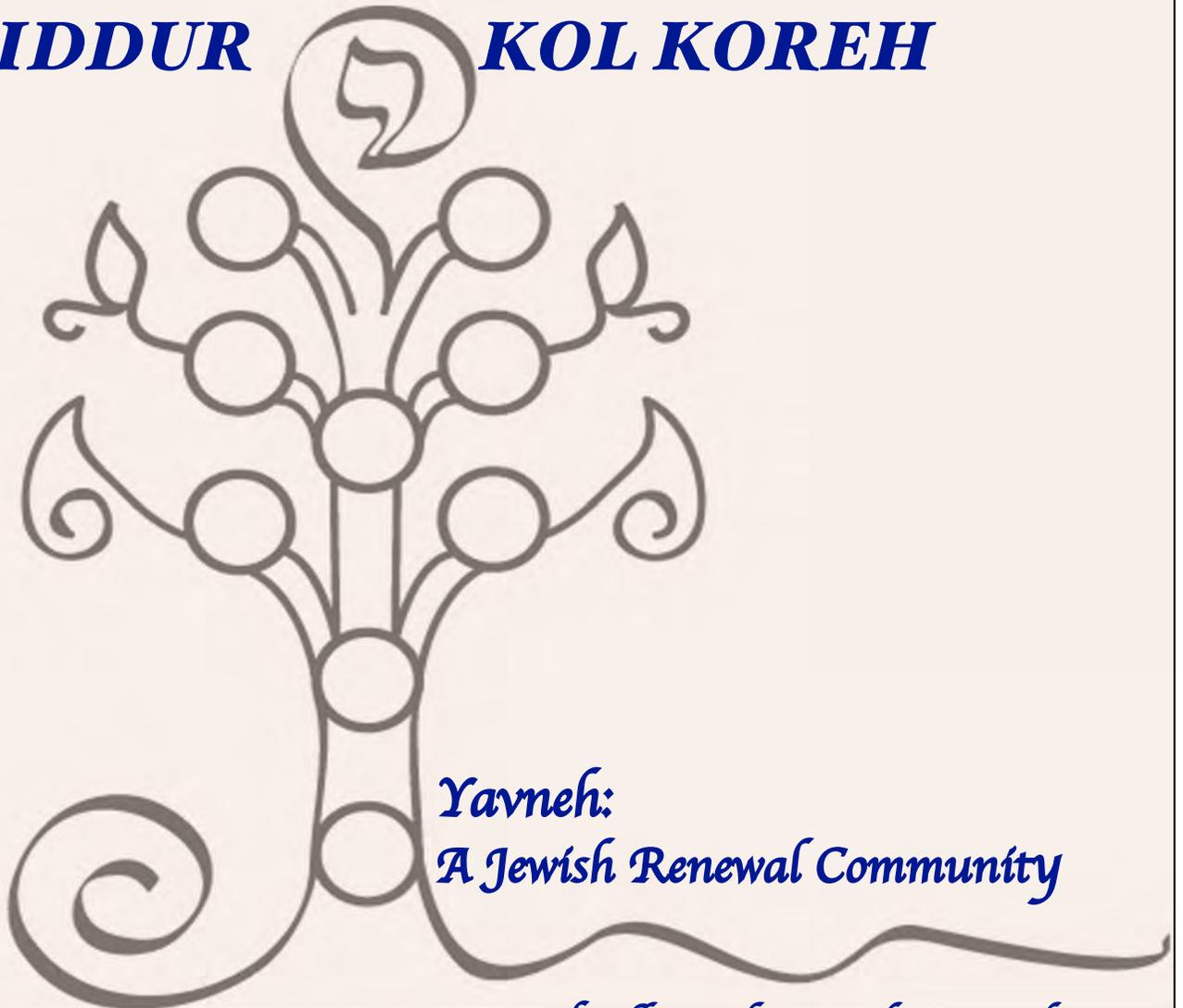


סְדוּר קוֹל קוֹרֵא

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KABBALAT SHABBAT / WELCOMING SHABBAT
INTRODUCTORY PRAYERS AND POEMS

The “official” core of the Friday evening liturgy is the evening service. As it does every night, this service revolves around the recitations of the *sh'ma* and the *amidah*. However, because we have more time to spend together on Friday and because of the very special quality of Shabbat in the week of creation, our liturgists and mystics added a uniquely loving focus to this liturgy.

The Friday evening of creation week was seen as a unique moment, when God and the universe both existed yet had not quite “separated.” Thus, the moment of the universe becoming “independent” of God is also seen as a moment of the expression of a great and intimate love, as they “kiss” prior to the Shabbat morning when God can “look” at all that God created and be renewed. Every Friday, we have the opportunity to experience this intimate connection again, and among the vehicles provided for us are poems and teachings based on this great love.

Best known is *L'cha Dodi*, the poem that begins with the words “Come my beloved.” Following the Shabbat psalm, many *siddurim* include a passage from the Zohar which describes the “union” of *Malchut* and *Keter* as the loving intimacy of *Sh'chinah / Shabbat* and the Holy Blessed One.

Prior to beginning even the six psalms of the traditional *Kabbalat Shabbat*, many people like to recite a poem in which the longing for God is seen as the longing for a lover. Still before that, there are those who recite the entire “Song of Songs,” understood not only as a love poem between people but also as a description of our relationship with God.

What follows, then, is a collection of poetry and readings from which one or more can be selected to introduce the service. Or, they can be seen as suggestions leading to your own creative additions.

First, there are four verses from Song of Songs, provided in many *siddurim* for those who cannot read the whole book before the service begins.

KABBALAT SHABBAT / WELCOMING SHABBAT
INTRODUCTORY PRAYERS AND POEMS

Second are two poems. The first is called *Y'did Nefesh* after its first two words, and which is used in many congregations as an introduction to the service. Its composer is Rabbi Eliezer Azkiri, one of the great *kabbalists* of the 16th century in Israel. Each verse, in both the original Hebrew and in the accompanying translation, begins with a letter of the divine name, YHVH.

In the first verse, a more literal translation would read that I ask God to draw me, God's servant, closer to the Divine will. In other words, I am asking God to take the first step. Yet, the act of asking is itself a first step taken by us. We are requesting a response from God which will encourage us to continue.

The image of servant is perhaps a difficult one for most of us and made more sense when a strictly hierarchical and monarchical model of the universe prevailed. Yet, the sense that we cannot fully become who we are without a commitment to a deep relationship with God and a trust in the goodness of the universe remains an essential underpinning of religious thought and a spiritual way of life.

The second poem, *Shabbat ha-Malkah* / The Sabbath Queen, was written by Hayim Nachman Bialik. While this poem, like *Y'did Nefesh*, was not written specifically for synagogue use, it has also become widely used as an introductory song. The music was written by Pinchas Minkowsky and it can be found in many modern *siddurim* and collections of Shabbat songs.

There is a unit for the lighting of Shabbat candles as well. Traditionally, Shabbat candles were lit at home by the women of the household while the men were in *shul*. Today, however, both the evening communal service and home candle lighting are seen as opportunities for individual families and communities to share in this ritual together. Therefore, the lighting of the candles deserves a place in the communal service.

FROM SHIR HASHIRIM / SONG OF SONGS

דודי לי ואני לו	Dodee lee vah-ahnee lo
הרעה בשושנים.	ha-ro'eh bah-shoshahneem.
מי זאת עלה מן-המדבר	Mee zot olah min hah-midbahr
מקטרת מור ולבונה	M'kooteret mor oo-l'vohnah
לבבתי אחתי כלה	Libahvtinee ahchotee chahlah
עורי צפון ובואי תימן	Ooree tsahfon oo-vo'ee taymahn.

My beloved is mine and I am my beloved's,
a shepherd among the lilies,
Who is this that comes up from the desert,
fragrant with myrrh and frankincense?
You have captured my heart, my sister, my bride.
Awake, O north wind. Come, O south wind!

ELI ELI / MY GOD, MY GOD

אלי אלי, שלא יגמר לעולם	Aylee aylee, she-lo yigahmayr l-olahm
החול והים,	hah-chol v-hah-yahm,
רשוש של המים	rishroosh shel hah-mahyim
ברק השמים, תפלת האדם.	b'rahk hah-shahmahyim, t'fillat hah-ahdahm.

O God, my God, I pray that these things never end
The sand and the sea, the rush of the waters
The crash of the heavens, the prayer of the heart.

FROM SHIR HASHIRIM / SONG OF SONGS

קוֹל דּוֹדֵי הַנְּהַיָּה בָּא	Kol dodee heenay zeh bah
מִדַּלַּג עַל־הַהַרְיִם	m'dahlayg ahl he-hahreem
מִקַּפֵּץ עַל־הַגְּבוּעוֹת	m'kahpayts ahl hah-g'vah'ot.

Hark! My beloved!
There he comes,
Leaping over mountains,
Bounding over hills.
(Ch. 2:8)

בָּאֲתִי לְגַנִּי אֲחֹתִי כַּלְהָ	Bahtee l-gahnee ahchotee chahlah
אֲרִיתִי מוֹרֵי עֵם־בְּשָׁמִי	ahreetee moree im b'sahmee
אֲכַלְתִּי יַעְרֵי עֵם־דְּבַשִּׁי	ahchahltee yahree im divshee
שָׁתִיתִי יַיִן עֵם־חֶלְבִי	shahteetee yaynee im chahlahvee
אֲכָלוּ רַעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים.	ichloo ray-eem sh'too v-shichroo dodeem.

I have come to my garden,
My own, my bride;
I have plucked my myrrh and spice,
Eaten my honey and honeycomb,
Drunk my wine and my milk.
Eat, lovers, and drink:
Drink deep of love!
(Ch. 5:1)

Y'DID NEFESH / YOU WHO LOVE MY SOUL

יְדִיד נֶפֶשׁ אָב הַרְחֵמֵנִי,
מִשׁוֹךְ עֲבָדָה אֶל־רְצוֹנָה
יְרוּץ עֲבָדָה כְּמוֹ אֵיל,
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרָה
יַעֲרַב לוֹ יְדִידוֹתֶיהָ,
מִנּוֹפֵת צוּף וְכֹל־טָעָם.

Y'deed nefesh ahv hah-rahchahmahn,
m'shoch ahvd'chah el r'tsonechah
yahroots ahvd'chah k'mo ahyahl,
yishtahchahveh el mool hahdahrechah
ye'erahv lo y'deedotechah
minofet tsoof v-chol **tah'**ahm.

הַדּוֹר נֹאֵה זִיו הָעוֹלָם,
נִפְשֵׁי חוֹלֵת אֶהְבְּתָהּ
אָנָּה אֵל־נָא רַפָּא נָא לָהּ,
בְּהִרְאוֹת לָהּ נֵעָם זִינָהּ
אִז תִּתְחַזֵּק וְתִתְרַפָּא,
וְהִיְתָה לָהּ שִׂמְחַת עוֹלָם.

Hahdoor nah'eh zeev hah-olahm,
nahfshee cholaht ah'hahvahtechah
ahnah ayl nah r'fah nah lah,
b-hahr'ot lah **no'**ahm zeevechah
ahz titchahzayk v-titrahpay,
v-hahytah lah simchaht olahm.

You who love my soul
Compassion's gentle source,
Take my inner nature
And shape it to your will.
Like a darting deer
I will rush to you.
Before your glorious presence
Humbly do I bow.
Let you sweet love
Delight me with its thrill,
Because no other dainty
Will my hunger still.

How splendid is your light
Which worlds do reflect!
My soul is worn from craving
for your love's delight.
Please, good God do heal her
Reveal to her your face,
So my soul can see you
And bathe in your grace.
There she will find strength
And healing in this sight
Her joy will be complete then
Eternal her delight.

Y'DID NEFESH / YOU WHO LOVE MY SOUL

וְתִיק יְהֵמוּ נָא רַחֲמֶיךָ,
וְחוּסָה נָא עַל בֶּן אֶהוּבְךָ
כִּי־זֶה כִמָּה נִכְסֶף נִכְסֶפְתִּי,
לְרֹאוֹת בְּתַפְאֶרֶת עֵזְךָ
אֵלֶּה חֲמֻדָּה לְבִי,
חוּסָה נָא וְאֵל תִּתְעַלָּם.

Vahteek yehemoo nah rahchahmechah,
v-choosah nah ahl bayn ah'hoovechah
kee zeh chahmah nichsof nichsahftee,
lir'ot b-tif'eret oozechah
ayleh chahmdah leebiee,
choosah nah v-ahl tit'ahlahm.

הִגְלֵה נָא וּפְרוֹשׁ חֲבִיבִי עָלַי,
אֶת־סִכַּת שְׁלוֹמְךָ
תֹּאִיר אֶרֶץ מִכְבוֹדְךָ,
נִגְלֵה וְנִשְׁמַחָה בְּךָ
מֵהַר אֶהוּב כִּי בָא מוֹעֵד,
וְחַנּוּנוּ כִּימֵי עוֹלָם.

Higahleh nah oo-f'ros chahveevee ahlai,
et sookaht sh'lomechah
tah'eer erets mik-vodechah,
nahgeelah v-nis'm'chah bahch
mah'hayr ah'hoov kee vah mo'ayd,
v-chahnaynoo kee-may olahm.

What mercy stirs in You

Since days of old, my God!
Be kind to me your own child
Begotten by your love.
With deep and endless longing
I yearned for your embrace,
To see my light in your light
Basking in your grace.
My heart's desire is
To harmonize with yours
Do not delay your mercy
Hide not that light of yours.

Help, my lover, spread

Your canopy of peace,
Enfold all human beings,
Give all pain surcease.
Your presence on this earth place
Do make known to us
And we shall respond then
With song and with dance.
Rush, my love, be quick,
The time for love has come,
Let your gentle favor;
Grace us as of old.

SHABBAT HAMALKAH / THE SHABBAT QUEEN

הַחֶמֶה מֵרֹאשׁ	Hah-chahmah mayrosh
הָאֵלֹנוֹת נִסְתַּלְקָה	hah-eelahnot nistahlkah
בָּאוּ וְנֵיצֵא	Bo 'oo v-naytsay
לְקִרְאֵת שַׁבַּת הַמַּלְכָּה	likraht Shahbaht hah-mahlkah
הִנֵּה הִיא יוֹרֵדֶת	Heenay hee yoredet
הַקְּדוֹשָׁה הַבְּרוּכָה	hah-k'doshah hah-b'roochah
וְעֵמָּה מְלֹאכִים	v-eemah mahl'ahcheem
צָבָא שְׁלוֹם וּמְנוּחָה	tsvah shahlom oo-m'noochah
בָּאֵי הַמַּלְכָּה	Bo 'ee bo'ee hah-mahlkah
בָּאֵי הַכֹּלָה	Bo 'ee bo'ee hah-kahlah
שְׁלוֹם אֲחֵיכֶם	Shahlom ahlaychem
מְלֹאכֵי הַשְּׁלוֹם.	mahl'ahchay hah-shahlom.

The sun on the treetops no longer is seen;
Come, gather to welcome the Sabbath, our queen!

Behold her descending, the holy, the blessed,
And with her the angels, of peace and of rest.

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

Peace be unto you,
O angels of peace.

THE PAUSE

Standing in the pause between the old and the new...
between darkness and light...
between hurried stress and the peace of deep rest...

take a moment to pause and take a deep breath...

Standing at the gate of Shabbat,
let all the tension and concerns of this past week flow out with your breath...

Breathe in again, deeply...
Exhale tightness, worry, stress...

You are about to enter a new moment in time...
a sacred dimension where you can taste the Wholeness
within you and the cosmos, the taste of the Divine...

When you are ready;
open the door into this time of peace,
of an expanded consciousness,
of the restful joy that is Shabbat.

Welcome its warmth and light
and allow it to embrace your mind, body, heart, and soul...

PRAYER

Prayer invites God's presence to suffuse our spirits,
to let God's will prevail in our lives.
Prayer cannot 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,
and rebuild a weakened will.

LIGHTING THE SHABBAT CANDLES I

“On this day, we would see the world in a new light.”

Shabbat comes, bringing to us not only a new light,

but, a new love,

A new love, and an old one.

A new feeling for life,

for God,

for oneself,

for others

through song

laughter

dance

and prayer.

We welcome the Sabbath bride for “on this day we would see the world in a new light.”

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ	Bahrooch ahtah Ahdonai elohaynoo
מֶלֶךְ הָעוֹלָם	melech hah-olahm
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	ahsher kidshahnoo b-mitsvotahv
וְצִוָּנוּ לְהַדְלִיק נֵר	v-tseevahnoo l-hahdleek nair
שֶׁל שַׁבָּת.	shel shahbaht.

You abound in blessings, Eternal our God,
sovereign over all creation,
for making us holy with your mitsvot,
and teaching us to kindle the lights of Shabbat.

LIGHTING THE SHABBAT CANDLES II

Come let us light up our hearts
Come let us light up our homes
Breathe in and breathe out,
making circles of love
Oh come, let us light up the World.

בְּרוּכָה אַתְּ שְׂכִינָה	B'roochah aht Sh'cheenah
אִם כָּל חַי	Aym kol chai
אֲשֶׁר קִרְבָּתָנוּ	Ahsher kayrahvtahnoo
אֵל לְבַבְךָ	El l'vahvaych
וְהִזְמַנְתָּנוּ	V-heezmeentahnoo
לְהַדְלִיק נֵר שֶׁל שַׁבָּת.	L-hahdleek nayr shel shahbaht.

You abound in blessings, Sh'chinah,
Mother of all Life
you have drawn us near
to Your heart
and invited us
to kindle the lights of Shabbat.

BLESSING OF THE CHILDREN AND OF EACH OTHER
INTRODUCTION

It is customary for parents to bless their children and for adults to bless each other on Friday evening. This provides us with a wonderful opportunity to express appreciation for our children and for our connections to each other as parts of the extended family which is the Jewish people – something we often forget to do during the busy and hectic week. Through the touch of a parent's hands or the sound of a parent's voice, children can feel and respond to the love and affection their family has for them. Likewise, adults can also feel reconnected to one another, loved and healed by a blessing given to them.

The blessing for boys invokes the example of Joseph's sons, Efra'yim and M'nasheh, who did not lose their identity as grandchildren of Jacob and heirs to the spiritual tradition of Abraham and Isaac even while being raised in Egypt. They also are said to have been the first brothers in this family not to have quarreled. The blessing for girls refers to the four mothers of our people, known for their compassion toward others and the special relationship each had with God.

For everyone, the ceremony concludes with the priestly blessing invoking God's protection and peace.

Please feel free to add your own words of blessing.

BLESSING OF THE CHILDREN AND OF EACH OTHER

For Boys:

יְשִׁמְךָ אֱלֹהִים Y'seemchah eloheem
כְּאֶפְרַיִם וְכַמְנַשֶּׁה. k-efrahym v-chi-m'nashe.

May God make you as Ephrayim and M'nasheh.

For Girls:

יְשִׁמְךָ אֱלֹהִים Y'seemaych eloheem
כְּשָׂרָה, רִבְקָה, רָחֵל וְלֵאָה. k-sahrah, rivkah, rahchel, v-lay'ah.

May God make you as Sarah, Rebecca, Rachel, and Leah.

For Everyone:

יְבָרְכֶךָ יְהוָה Y'vahrech'chah Ahdonai
וְיִשְׁמְרֶךָ. v-yishm'rechah.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ Yah'ayr Ahdonai pahnahv aylechah
וְיַחְנֶנֶךָ. vee-choonekah.
יֵשֶׂא יְהוָה פָּנָיו אֵלֶיךָ Yeesah Ahdonai pahnahv aylechah
וְיִשְׂמַח לְךָ שְׁלוֹם. v-yahsaym l'chah shahlom.

May God bless you and keep you.

May God's presence shine on you and be gracious to you.

May God's presence rise toward you and give you peace.

BLESSING OF THE CHILDREN AND OF EACH OTHER

A Blessing from Adult to Child:

May you feel the light within you
And see it in your friends.
May you hear the song of freedom
As a chant that never ends.
May you breathe into each moment
And share your love of life.
Shalom, Shabbat Shalom

Shabbat Shalom Um'vorach (2x)

A Blessing from Child to Adult:

May you trust the voice within me
As you watch me spread my wings.
May you listen to my stories
and enjoy the little things.
May you take delight in who I am
And know I've learned from you.
Shalom, Shabbat Shalom

Shabbat Shalom Um'vorach (2x)

**Yivahre'ch'chah YAH v-yishm'rechah
Yah'er YAH pahnahv aylechah vi-choonekah
Yisah YAH pahnahv aylechah
v-yahsaym l'chah...
Shalom, Shabbat Shalom.**

BLESSING OF THE CHILDREN AND OF EACH OTHER

THE PRIESTESS' BLESSING

May God bless and keep us
Like the radiant warmth of the sun
Guiding the cycles of darkness and light –
A sacred dance that reveals we're all One.

May God shine within us
Like a full moon on the winter snow.
As we open our hearts we see God in all things
And bless ourselves with *Shalom*.

May we walk in beauty
And love songs of harmony sing.
We are enough and there is enough
When we taste the sweet joy of Being.

May our dreams of peace all come true
As the soul/breath praises God's Name.
With courage we choose to face who we are
B'roochah Aht – Bahrooch Hah-Shem.

Tivahrchaynoo Sh'chinah v-tish'm'raynoo
Tah'eeree Sh'chinah aylaynoo mi-pahnahyich
oo-t'choonaynoo
Tis'ee Sh'chinah pahnahyich aylaynoo
V-tahseemee lahnnoo shahlom.

PSALM 95

THE FRIDAY EVENING SERVICE

קַבְּלַת שַׁבָּת

KABBALAT SHABBAT – WELCOMING SHABBAT

Psalms 95-99; 29

This group of psalms constitutes the festive inauguration of the Sabbath. The custom of welcoming the Sabbath with festive hymns derives from the account given in the Talmud (Sabbath 119a) according to which the expounders of the Law would don festive apparel on Friday evenings and would say to one another, “Let us go forth to meet the Sabbath Queen and receive her with festive ceremony.” The Cabbalists in Safed observed this rite with great care, chanting Psalms 95-98, Psalm 29, and finally L’cha Dodi. Eventually this Cabbalist order of service was adopted by all Jewish communities the world over, though not without some initial opposition.

First, then, we recite six psalms, an allusion to the six days of work just past. The theme of these hymns is the rise and the coming of the Kingdom of God on earth, the universal goal of the world-wide Sabbath to come, of whose glory the weekly Sabbath is only a faint reflection and for which we are to prepare ourselves by our weekday endeavors.

By way of introduction, Psalm 95 tells us that this supreme goal is indeed attainable, for even though God, angry at the errors of our ancestors, had sworn “they shall never come into My rest,” God has nevertheless given us the opportunity to attain to this salvation at any time, “even this very day, if only you will hearken to God’s voice.”

Then, in Psalm 96, Israel calls upon all the peoples, all the families of nations, – in short, upon all the rest of humankind, to join with us and with all living things in the world-wide chorus of homage to our God, “before God, Who comes, Who comes to judge the earth...”

PSALM 95

Now we look into the future, anticipating the bliss of the kingdom of God that is to be, and we say “Once God will have begun to reign, the earth will rejoice,” all those who would scoff at God shall be put to shame and the righteous will jubilate in pure and perfect happiness (Psalm 97) and even nature, now liberated, will rejoice, for its forces will then no longer be exploited for immoral purposes (Psalm 98). God shall be enthroned once more in Zion, lowered upon the wings of Cherubim, high above all the nations, and once again, people will cast themselves down before God on God’s holy mountain (Psalm 99).

All the forces that fill the universe will then be recognized for what they really are, nothing more than simply the “voice of God.” The universe will be a Temple in which all things will proclaim God’s glory; then God will truly become the Sovereign of the Universe. To God’s people in particular God will grant victorious power and the long-awaited bliss of peace (Psalm 29).

With this prophetic and uplifting look into the future, we now prepare to usher in the Sabbath. These six psalms should serve, at the threshold of the holy Sabbath, to inspire us with that exaltation, and imbue us with that serenity and peace of mind which our sages have called the “additional soul” that is granted to every Jew on the Sabbath.

In our tradition, meditation often means reciting psalms. Meditating in this way does assume that you not only read Hebrew fluently but that you are also very familiar with the texts of the psalms. In fact, many Jews still observe the custom of reciting the entire Book of Psalms on a regular schedule. Since most of us today do not have this knowledge of the psalms, we may feel overwhelmed by the number of words in this section of the service and need alternative ways of approaching it.

One option is to chant or read the psalms in English. Another is to sing selected verses, allowing us to focus on smaller units of meaning. A third is to sit in silence and reflect on the week just past, one day to each psalm.

PSALM 95

לְכוּ נְרַנְנָה לַיהוָה,	L'choo n'rahn'nah lah-donai,
נְרִיעָה לְצוּר יִשְׁעֵנוּ.	nahree'ah l-tsoor yish'aynoo.
נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה,	Nikahdmah fahnahv b-todah,
בְּזִמְרוֹת נְרִיעַ לוֹ.	b-z'meerot nahree'ah lo.
כִּי אֵל גָּדוֹל יְהוָה,	Kee ayl gahdol Ahdonai,
וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים.	oo-melech gahdol ahl kol eloheem.
אֲשֶׁר בִּידוֹ מַחְקְרֵי אָרֶץ,	Ahsher b-yahdo mechk'ray ahrets,
וְתוֹעֲפוֹת הַרִים לוֹ.	v-to'ahfot hahreem lo.
אֲשֶׁר לוֹ הַיָּם וְהוּא עֹשֶׂהוּ,	Ahsher lo hah-yahm v-hoo ahsah'hoo,
וַיַּבְשֶׁת יַדָּיו יַצְרוּ.	v-yahbeshet yahdahv yahtsahroo.
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה,	Bo'oo nishtahchahveh v-nichrah'ah,
נִבְרָכָה לְפָנֵי יְהוָה עֲשֵׂנוּ.	niv'r'chah lifnay Ahdonai osaynoo.

Come! Let's shout out joyously to YAH,
 Raise our voices to the source of our strength.
 Let's come before YAH with songs of praise,
 With music let's exalt God.
 For God is an awesome power,
 Ruler over all creation,
 The whole world belongs to God:
 From the depths of the earth
 To the mountain peaks.
 YAH formed the vast seas,
 And fashioned the firm land.
 Come! Let's worship and give praise,
 Humble before God, our Maker.

PSALM 95 (II)

כִּי הוּא אֱלֹהֵינוּ,	Kee hoo elohaynoo,
וְאַנְחֵנוּ עִם מְרֵעֵיתוֹ	vah-ahnahchnoo ahm mahr'eeto
וְצֹאן יָדוֹ,	v-tson yahdo,
הַיּוֹם אִם בְּקוֹלוֹ תִשְׁמָעוּ.	hah-yom im b-kolo tishmah'oo.
אֵל תִּקְשׁוּ לְבַבְכֶם כַּמְרִיבָה,	Ahl tahkshoo l'vavchem ki-m'reevah,
כִּיּוֹם מָסָה בַּמִּדְבָּר.	k-yom mahsah bah-midbahr.
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,	Ahsher neesoonee ahvotaychem,
בְּחַנוּנֵי גַם רָאוּ פְעָלִי.	b-chahnoonee gahm rah'oo fo'olee.
אֲרַבְעִים שָׁנָה אָקוּט בְּדוֹר,	Ahrbah'eem shannah ahkoot b-dor,
וְאָמַר עִם תַּעֲיִ לְבַב הֵם,	vah-omahr ahm to'ay layvahv haym,
וְהֵם לֹא יָדְעוּ דְרָכִי.	v-haym lo yah'd'oo d'rahchai.
אֲשֶׁר נִשְׁבַּעְתִּי בְּאָפִי,	Ahsher nishbahtee b-ahpee,
אִם יִבְאוּן אֵל מְנוּחָתִי.	im y'vo'oon el m'noochahtee.

Yes! YAH is our shepherd,
And we are God's flock,
Sheep in God's care.
Listen! If you hear God's voice today,
Open your heart,
Not like the people in the wilderness,
Those who tested and tried Me,
Even though they saw my miracles.
Forty years, I shunned that generation
And thought they are a people
whose hearts have gone astray.
Still they did not know me.
I vowed in My anger,
They would never enter my peace.

PSALM 96

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,	Sheeroo lah-donai sheer chahdash,
שִׁירוּ לַיהוָה כָּל־הָאָרֶץ.	sheeroo lah-donai kol hah-ahrets.
שִׁירוּ לַיהוָה, בְּרָכוּ שָׁמַיִם,	Sheeroo lah-donai, bahrchoo sh'mo,
בַּשָּׁרַיִם מִיּוֹם לַיּוֹם יִשׁוּעָתוֹ.	bahsroo mee-yom l-yom y'shoo'ahto.
סַפְּרוּ בַגּוֹיִם כְּבוֹדוֹ,	Sahproo vah-goyim k'vodo,
בְּכָל־הָעַמִּים גִּפְּלֹאוֹתָיו.	b-chol hah-ahmeem nif'l'otahv.
כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד,	Kee gahdol Ahdonai oo-m'hoolahl m'od,
נֹרָא הוּא עַל כָּל־אֱלֹהִים.	norah hoo ahl kol eloheem.
כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים,	Kee kol elohay hah-ahmeem eleeleem,
וַיהוָה שָׁמַיִם עָשָׂה.	vah-donai shahmahyim ahsah.
הוֹד וְהֶדָר לְפָנָיו,	Hod v-hahdahr l-fahnahv,
עֹז וְתִפְאַרֶת בְּמִקְדָּשׁוֹ.	oz v-tif'eret b-mikdahsho.
הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים,	Hahvoo lah-donai mishp'chot ahmeem,
הָבוּ לַיהוָה כְּבוֹד וְעֹז.	hahvoo lah-donai kahvod vah-oz.

Sing to YAH a new song!
 Let the whole earth sing to YAH!
 Sing to YAH! Praise God's name!
 Declare God's saving power day after day!
 Describe God's glory to the nations,
 God's wondrous works to all peoples!
 For God is powerful and most praise-worthy,
 Inspiring awe beyond all powers on earth!
 All other powers are but fleeting images
 To the Maker of the heavens.
 Radiance and light shine before YAH,
 Power and glory are God's essence.
 Offer to God, O family of nations,
 Offer to God, glory and might!

PSALM 96 (II)

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,	Hah-voo lah-donai k'vod sh'mo,
שְׂאוּ מִנְחָה וּבֵאוּ לַחֲצֹרֹתָיו.	s'oo minchah oo-vo'oo l-chahtsrotahv.
הִשְׁתַּחֲוּוּ לַיהוָה	Hishtahchahvoo lah-donai
בְּהַדְרַת קֹדֶשׁ,	b-hahdraht kodesh,
חִילוּ מִפְּנֵי כָל־הָאָרֶץ.	cheeloo mee-pahnahv kol hah-ahrets.
אָמְרוּ בְּגוֹיִם יְהוָה מָלֵךְ,	Imroo vah-goyim Ahdonai mahlahch,
אֵף תִּכּוֹן תִּבְּל בְּל תִּמּוֹט,	ahf tikon tayvayl bahl timot,
יָדִין עַמִּים בְּמִישָׁרִים.	yahdeen ahmeem b-mayshahreem.
יִשְׁמְחוּ הַשָּׁמַיִם	Yism'choo hah-shahmahyim
וְתִגַּל הָאָרֶץ,	v-tahgayl hah-ahrets,
יִרְעֵם הַיָּם וּמְלֹאוֹ.	yir'ahm hah-yahm oo-m'lo'o.
יַעֲלֹז שָׂדֵי וְכָל־אֲשֶׁר בּוֹ,	Yah'ahloz sahdai v-chol ahsher bo,
אִז יִרְנְנוּ כָל־עַצְי יַעַר.	ahz y'rahn'noo kol ahtsay yah'ahr.
לִפְנֵי יְהוָה כִּי בָּא,	Lifnay Ahdonai kee vah,
כִּי בָּא לִשְׁפֹט הָאָרֶץ,	kee vah lishpote hah-ahrets,
יִשְׁפֹט תִּבְּל בְּצֶדֶק,	yishpote tayvayl b-tsedek,
וְעַמִּים בְּאַמוֹנָתוֹ.	v-ahmeem be-emoonahto.

Know the splendor of God's name!
 Raise your thoughts in prayer and enter God's presence;
 Be in awe of God's holy beauty!
 May the whole earth tremble before God.
 Tell the nations: YAH reigns.
 When all the earth trembles before God,
 Then will God's will be established,
 And all peoples shall be judged equally.
 The heavens shall rejoice and all earth be glad,
 The seas will roar in their fullness,
 The fields too will flourish and all that lives in them,
 Then all the trees of the forest will sing out joyously,
 Before God.
 For God comes, Yes, God comes to rule the earth.
 To rule the world with justice and all peoples with truth.

PSALM 97

יהוה מֶלֶךְ תִּגְלַח הָאָרֶץ,	Ahdonai mahlahch tahgayl hah- ah rets,
יִשְׂמְחוּ אֵימִים רַבִּים.	yism'choo eeyeem rahbeem.
עֲנַן וְעֶרְפֶּל סְבִיבָיו,	Ahnahn vah-ahrahfel s'veevahv,
צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאוֹ.	ts edek oo-mishpaht m'chon kis'o.
אֵשׁ לְפָנָיו תִּלְחַח,	Aysh l'fahnahv taylaych,
וּתְלַחֵט סְבִיב צָרָיו.	oo-t'lah'hayt sahveev tsahrahv.
הָאֵירוּ בְּרָקָיו תִּבְלֵל,	Hay'eeroo v'rahkahv tayvayl,
רָאֲתָהּ וַתַּחֲלֵה הָאָרֶץ.	rah'ahtah vah-tahchayl hah- ah rets.
הָרִים כַּדּוֹנָג נִמְסוּ	Hahreem kah-donahg nah mah soo
מִלְּפָנֵי יְהוָה,	mee-lifnay Ahdonai,
מִלְּפָנֵי אֲדוֹן כָּל-הָאָרֶץ.	mee-lifnay ahdon kol hah- ah rets.
הִגִּידוּ הַשָּׁמַיִם צְדָקוֹ,	Heegeedoo hah-shah mah yim tsidko,
וּרְאוּ כָל-הָעַמִּים כְּבוֹדוֹ.	v-rah'oo chol hah-ahmeem k'vodo.

God reigns!
 Let the earth rejoice,
 Let distant shores be glad!
 Cloud and darkness surround the Holy One,
 Fairness and justice stay firmly in place.
 Flames will go before the One,
 And scorch God's foes on every side.
 Lightning bolts will illuminate the world,
 The earth will see and tremble,
 The hills melt like wax before the One,
 Before the Creator of the whole earth.
 The heavens will declare God's righteousness,
 And all peoples will see God's glory.

PSALM 97 (II)

יִבְשׁוּ כָּל-עַבְדֵי פֶסֶל	Yayvoshoo kol ovday fesel
הַמְתַּהַלְלִים בְּאֱלִילִים,	hah-mit'hahl'leem bah-eeleem,
הַשִּׁתְחַוּוּ לוֹ כָּל-אֱלֹהִים.	hishtahchahvoo lo kol eloheem.
שָׁמְעָה וַתִּשְׂמַח צִיּוֹן,	Shahm'ah vah-tismahch tseeyon,
וַתִּגְלַנָּה בְּנוֹת יְהוּדָה,	vah-tahgaylnah b'not y'hoodah,
לְמַעַן מִשְׁפֹּטֶיהָ יְהוָה.	l'mah'ahn mishpah techah Ahdonai.
כִּי אַתָּה יְהוָה עֲלִיוֹן	Kee ahtah Ahdonai elyon
עַל כָּל-הָאָרֶץ,	ahl kol hah-ahrets,
מְאֹד נְעִלִיתָ עַל כָּל-אֱלֹהִים.	m'od nah'ahlaytah ahl kol eloheem.
אֲהַבֵּי יְהוָה שְׂנְאוֹ רָע,	Ohahvay Ahdonai sin'oo rah,
שִׁמְרֵם נַפְשׁוֹת חֲסִידָיו,	shomayr nahfshot chahseedahv,
מִיַּד רְשָׁעִים יִצִּילֵם.	mee-yahd r'shah'eem yahtseelaym.
אוֹר זָרַע לְצַדִּיק,	Or zahroo'ah lah-tсахdeek,
וְלַיִשְׂרָאֵל לְבַב שִׂמְחָה.	oo-l'yishray layv simchah.
שִׂמְחוּ צַדִּיקִים בַּיהוָה,	Simchoo tsahdeekeem bah-donai,
וְהוֹדוּ לְזִכְרֵ קֹדֶשׁוֹ.	v-hodoo l-zaycher kodsho.

All slaves to a limiting image will be shamed,
 Those who boast of false gods.
 Worship the One, all you gods!
 Zion heard and rejoiced,
 The daughters of Judah trembled
 From your judgements, O God.
 For you are the Most High,
 Beyond the whole universe, greatly exalted above all powers.
 God-lovers, shun evil!
 God protects the souls of the faithful,
 From the hand of the wicked, God rescues them.
 God's light is sown for the righteous,
 And joy for the pure-hearted.
 Rejoice in God, O you righteous ones,
 And give thanks for evoking God's holiness.

PSALM 98

מִזְמוֹר	Mizmor
שִׁירוֹ לַיהוָה שִׁיר קָדָשׁ,	Sheeroo lah-donai sheer chahdahsh,
כִּי נִפְלְאוֹת עָשָׂה,	kee nif'lah'ot ahsah,
הוֹשִׁיעָה-לוֹ יְמִינוֹ	hoshee'ah lo y'meeno
וְזָרַע קָדָשׁוֹ.	oo-z'ro'ah kodsho.
הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ,	Hodee'ah Ahdonai y'shoo'ahto,
לְעֵינֵי הַגּוֹיִם גְּלוּהָ צְדָקָתוֹ.	l-aynay hah-goyim geelah tsid'kahto
זָכַר חֲסֵדוֹ וְאַמּוֹנָתוֹ	Zahchahr chahsdo ve-e'moonah
לְבַיִת יִשְׂרָאֵל,	l-vayt yisrah'ayl,
רָאוּ כָל-אַפְסֵי אֶרֶץ	rah'oo chol ahfsay ahrets
אֵת יְשׁוּעַת אֱלֹהֵינוּ.	ayt y'shoo'aht elohaynoo.
הֲרִיעוּ לַיהוָה כָּל-הָאָרֶץ,	Hahree'oo lah-donai kol hah-ahrets,
פְּצְחוּ וְרַנְנוּ וְזָמְרוּ.	pitschoo v-rahn'noo v-zahmayroo.

(A psalm.)

Sing to God a new psalm,
 For God performs miracles.
 God's right hand and holy arm
 Have been victorious.
 God has made known the Saving Power.
 To the eyes of the nations,
 God has revealed the Truth.
 God remembers the loving covenant
 With the house of Israel.
 All ends of the earth
 Have seen our God's saving power.
 Shout in triumph to God, all the earth,
 Open your hearts, shout for joy and make music!

PSALM 98 (II)

זָמְרוּ לַיהוָה בְּכִנּוֹר,	Zahmroo lah-donai b-cheenor,
בְּכִנּוֹר וְקוֹל זִמְרָה.	b-cheenor v-kol zimrah.
בְּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר	Bah-chahtsots'rot v-kol shofahr
הֲרִיעוּ לְפָנֵי הַמֶּלֶךְ יְהוָה.	hahree'oo lifnay hah-melech Ahdonai.
יְרַעַם הַיָּם וּמְלֹאוֹ,	Yir'ahm hah-yahm oo-m'lo'o,
תִּבְּל וַיִּשְׁבֵּי בָהּ.	tayvayl v-yoshvay vah.
נְהַרֹת יִמְחֲאוּ-כָף,	N'hahrot yim'chah'oo chahf,
יַחַד הָרִים יִרְנְנוּ.	yahchahd hahreem y'rahmaynoo.
לְפָנֵי יְהוָה	Lifnay Ahdonai
כִּי בָּא לְשִׁפּוֹט הָאָרֶץ,	kee vah lishpot hah-ahrets,
יִשְׁפּוֹט תִּבְּל בְּצֶדֶק	yishpot tayvayl b-tsedek
וְעַמִּים בְּמִישָׁרִים.	v-ahmeem b-mayshahreem.

Sing praises to God with a harp,
 With harp and sound of song.
 With trumpets and sound of shofar,
 Shout out in praise before God, majestic One!
 Let the sea and its fullness roar,
 The world and those that dwell in it.
 Let the rivers clap with joy,
 The hills together singing praise
 Before God, for God is coming
 To govern the earth,
 God will judge the world with justice
 And nations with equality.

PSALM 99

יהוה מֶלֶךְ יִרְגְּזוּ עַמִּים,	Ahdonai mahlahch yirg'zoo ahmeem,
יֵשֵׁב כְּרוּבִים תַּנּוּט הָאָרֶץ.	yoshayv k'rooveem tahnoot hah-ahrets.
יהוה בְּצִיּוֹן גָּדוֹל,	Ahdonai b-tseeyon gahdol,
וְרַם הוּא עַל כָּל־הָעַמִּים.	v-rahm hoo ahl kol hah-ahmeem.
יִדּוּ שְׁמֶךָ גָּדוֹל וְנוֹרָא,	Yodoo shimchah gahdol v-norah,
קְדוֹשׁ הוּא.	kahdosh hoo.
וְעַז מֶלֶךְ מִשְׁפָּט אֱהָב,	V-oz melech mishpaht ah'hayv,
אַתָּה כּוֹנֵנֶת מִיִּשְׂרָאֵל,	ahtah konahntah mayshahreem,
מִשְׁפָּט וְצִדְקָה בִּיעֲקֹב	mishpaht oo-ts'dahkah b-yah'ahkov
אַתָּה עָשִׂיתָ.	ahtah ahseetah.
רוֹמְמוֹ יְהוה אֱלֹהֵינוּ,	Rom'moo Ahdonai elohaynoo,
וְהִשְׁתַּחֲוּוּ לְהֵדָם רַגְלָיו,	v-hishtahchahvoo lah-hahdom rahglahv,
קְדוֹשׁ הוּא.	kahdosh hoo.

God reigns!
Let nations tremble!
God dwells amidst cherubim,
The earth quakes!
God is glorious in Zion,
And is exalted above all the nations.
Let them praise your great and awesome name,
For it is sacred,
And the power of the sovereign
is the love of justice.
You founded fairness,
You have acted with justice and truth toward Jacob.
Exalt YAH, our God
And worship at God's footstool,
For it is sacred.

PSALM 99 (II)

מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנֵי	Moshe v-ah'hahron b-chohahnahv
וְשָׁמוּאֵל בְּקִרְיָי שְׁמוֹ	oo-sh'moo'ayl b-kor'ay sh'mo
קִרְיָיִם אֵל יְהוָה וְהוּא יַעֲנֵם.	kor'eem el Ahdonai v-hoo yah'ahnaym.
בְּעֲמוּד עָנַן יִדְבֵר אֲלֵיהֶם,	B-ahmood ahnahn yidahber ahlayhem,
שָׁמְרוּ יְעֹדְתֵי וְחֹק נְתַן-לָמוֹ.	shahmro aydotahv v-chok nahtahn lahmo
יְהוָה אֱלֹהֵינוּ אַתָּה עֲנִיתָם,	Ahdonai eloh hay noo ahtah ahneetahm,
אֵל נֹסַף הָיִיתָ לָהֶם,	ayl nosay hahyeetah lah'hem,
וְנִקָּם עַל עֲלִילוֹתָם.	v-nokaym ahl ahleelotahm.
רוּמְמוּ יְהוָה אֱלֹהֵינוּ	Rom'moo Ahdonai eloh hay noo
וְהִשְׁתַּחֲוּוּ לְהַר קְדֹשׁוֹ,	v-hishtah'chahvoo l-hahr kodsho,
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.	kee kahdosh Ahdonai eloh hay noo.

Moses and Aaron are among God's priests,
And Samuel is among those that proclaim God's name,
They cried out to God and God answered them.
In a pillar of cloud, God spoke to them,
They witnessed God's promises,
And the law God gave them.
O God, our God, you answered them,
You were a forgiving God to them,
But punishing their willful ways.
Exalt, YAH our God
And glorify God's sacred altar-mount,
For Holy is YAH, our God.

PSALM 29

מִזְמוֹר לְדָוִד.	Mizmor L-Dahvid.
הָבוּ לַיהוָה, בְּנֵי אֱלֹהִים,	Hahvoo lah-donai, b'nay ayleem
הָבוּ לַיהוָה כְּבוֹד וָעֹז.	Hahvoo lah-donai kahvod vah-oz.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,	Hahvoo lah-donai k'vod sh'mo
הַשְׁתַּחֲוּוּ לַיהוָה	Hishtahchahvoo lah-donai
בְּהַדְרַת קֹדֶשׁ.	b-hahdraht kodesh .
קוֹל יְהוָה עַל הַמַּיִם,	Kol Ahdonai ahl hah-mah'yim
אֵל הַכְּבוֹד הַרְעִים,	Ayl hah-kahvod hir'eem,
יְהוָה עַל מַיִם רַבִּים.	Ahdonai ahl mah'yim rahbeem.
קוֹל יְהוָה בַּפֶּתַח,	Kol Ahdonai bah- ko 'ahch,
קוֹל יְהוָה בְּהַדָּר.	Kol Ahdonai be-hahdahr.
קוֹל יְהוָה שֹׁבַר אֲרָזִים	Kol Ahdonai shovayr ahrahzeem
וַיִּשְׁבַּר יְהוָה	Vah-yi'shabbayr Ahdonai
אֶת־אֲרָזֵי הַלְּבָנוֹן.	et ahrzay hah-l'vahnon.

A Song of David.

Yield to the One, you heavenly beings,
Yield to the One both glory and power!
Yield to the One, the radiance of the Name;
Worship the One in holy array.

The voice of YAH far above the deluge!
God in glory thunders from the sky,
YAH, Eternal, above the stormy heights!

The voice of YAH, full of power,
The voice of YAH, filled with splendor.
The voice of YAH shatters the cedars –
YAH is shattering the cedars of Lebanon.

PSALM 29 (II)

וַיִּרְקֵידִם כְּמוֹ עֵגֶל,	Vah-yahrkeedaym k'mo aygel,
לְבָנוֹן וְשִׁירֵי־וֹן	L'vahnon v-siryon
כְּמוֹ בְּוֶרְאֵמִים.	K'mo ven r'aymeem.
קוֹל יְהוָה חִצְבֵי לְהַבֹּת אֵשׁ.	Kol Ahdonai chotsayv lah'havot aysh.
קוֹל יְהוָה יַחֲזִיל מִדְּבָר,	Kol Ahdonai yahcheel midbahr,
יַחֲזִיל יְהוָה מִדְּבָר קָדֵשׁ.	Yahcheel Ahdonai midbahr kahdaysh.
קוֹל יְהוָה יַחֲזִיל אֵילֹת	Kol Ahdonai y'cholayl ah'yahlot
וַיַּחֲשֹׁף יַעְרוֹת, וּבְהִיכְלוֹ	Vah-yechesof y'ahrot, oo-v-haychahlo
כָּלוּ אֵמֶר כְּבוֹד.	Koolo omayr kahvod.
יְהוָה לְמַבּוּל יִשָּׁב,	Ahdonai lah-mahbool yahshahv,
וַיִּשָּׁב יְהוָה מִלֶּךְ לְעוֹלָם.	Vah-yayshev Ahdonai melech l-olahm.
יְהוָה עַז לְעַמּוֹ יִתֵּן,	Ahdonai oz l-ahmo yitayn
יְהוָה יְבָרֵךְ	Ahdonai y'vahrech
אֶת־עַמּוֹ בְּשָׁלוֹם.	et ahmo vah-shahlom.

Siriyon and Lebanon leap up like a calf,
 Like a young wild ox they leap and buck!
 The voice of YAH flashes flames of fire.
 The voice of YAH whirls the desert sands.
 The voice of YAH shakes the Kadesh desert;
 The voice of YAH twists the oaks,
 stripping the forests bare.
 And here, in God's temple, we all cry: "Glory!"
 YAH reigns supreme above the flood,
 and dwells as sovereign forever and ever.
 And God will give great strength to the people,
 Yes, YAH will bless the people with peace.

ANA B-CHO'ACH / WITH THE POWER OF YOUR LOVE
TRANSITIONING INTO SHABBAT

The following is a prayer or incantation written by kabbalists. It has seven lines, one for each of the seven *middot* of *chesed*, *g'vurah*, *tif'eret*, *netsach*, *hod*, *y'sod*, and *malchut*. It also has forty-two words, representing the forty-two letter name of God which consists of the first letter of each word.

Rav Yehudah said in the name of Rav: The forty-two letter name of God is given only to those who are modest, humble, at least half way through their lives, do not get angry or drunk, and do not stand on ceremony. Each person who knows this name is careful with it, who guards it in purity – is beloved above and below, others are in awe of this one, and s/he inherits both this world and the next. (Talmud Bavli Kiddushin 71a)

According to the author of the *Sh'nay Luchot Ha-Brit*, reciting this prayer at the time of death protects the deceased from the destructive angels who might harm the soul between death and burial. Thus, as Reb Zalman has taught, it also serves as a prayer for other moments of transition, including this one between the end of the week and the actual beginning of Shabbat.

As the six psalms of Kabbalat Shabbat help us to review the week just passed, reciting this prayer now helps us to let go of the week, both what was painful and what was good. Only by emptying ourselves in this way can we clear the inner space needed to receive the additional soul which enters us as the Shabbat begins.

Given the spiritual power of this prayer, some sources recommend that it be chanted two words at a time, reminding us of Isaiah's vision where the angels had six wings – with two they covered their legs, with two they covered their faces, and with two they flew. Other sources suggest that this prayer be chanted in a beautiful melody.

The eighth line, *bahruch shaym*, was added later.

ANA B-CHO'ACH / WITH THE POWER OF YOUR LOVE
TRANSITIONING INTO SHABBAT

Source of Mercy!
With loving strength,
untie our tangles.

Your chanting folk
raise high, make pure,
accept our song.

Like Your own eye,
God keep us safe,
Who union seek with You.

Cleanse and bless us,
Infuse us ever,
With loving care.

Gracious source,
Oh holy power!
Do guide your folk.

Sublime and holy One,
Do turn to us,
Of holy chant.

Receive our prayer,
Do hear our cry,
Who secrets knows.

Through time and space,
Your glory shines
Majestic One.

ANA B-CHO'ACH / WITH THE POWER OF YOUR LOVE
TRANSITIONING INTO SHABBAT

אָנָא בְּכֹחַ	Ahnah b- cho 'ahch
גְּדוּלַת יְמִינְךָ	g'doolah't y'minchah
תַּתִּיר צְרוּרָה.	tahteer ts'roorah
קַבֵּל רִנַּת עַמְּךָ	Kahbayl rinaht ahmchah
שִׂגְבֵנוּ טַהֲרֵנוּ נוֹרָא.	sahg'vaynoo tah'hahraynoo norah.
נָא גִבּוֹר	Nah gibor
דּוֹרְשֵׁי יְחִוּדְךָ	dorshay yichood'chah
כְּבֹבֵת שְׁמַרְם.	k-vahvaht shahmraym.
בְּרַכְּם טַהֲרֵם	Bahrchaym tah'hahraym
רַחֲמֵי צְדָקָתְךָ	rahchahmay tsidkahtchah
תַּמְעִיד גּוֹמְלֵם.	tahmeed gomlaym.

We pray, with the power of Your Great Love,
please release all those who are bound

Awesome One, receive the song of Your people,
uplift us and make us pure

Like a Warrior Mother, guard Your children
as they return to You

Bless us, cleanse us, always,
with Your compassionate justice.

ANA B-CHO'ACH / WITH THE POWER OF YOUR LOVE
TRANSITIONING INTO SHABBAT

חֶסֶן קָדוֹשׁ	Chahseen kahdosh
בְּרוּב טוֹבָה	b-rov toov'chah
נֵהַל עֲדָתְךָ.	nah'hayl ahdahtechah.
יְחִיד גֵּאָה	Yahcheed gay'eh
לְעַמְּךָ פְּנִיָּה	l-ahmchah p'nay
זוֹכְרֵי קְדוּשָׁתְךָ.	zochray k'dooshahtechah.
שׁוֹעֲתֵינוּ קִבֵּל	Shahv'ahdaynoo kahbayl
וְשִׁמְעֵנוּ צַעֲקוֹתֵנוּ	oo-sh'mah tsah'ahkahtaynoo
יֹדַע תְּעַלְמוֹת.	yoday'ah tah'ahloomot.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ	Bahrooch shaym k'vod mahlchooto
לְעוֹלָם וָעֶד.	l-olahm vah'ed.

Powerful and Holy God,
guide Your flock with tenderness.

Exalted Unique One,
turn to Your people who are mindful of Your holiness.

Receive our prayer and hear our cry,
You who know our inner thoughts.

Blessed be the Name,
God's glorious sovereignty, forever and ever.

L'CHA DODI / COME MY BELOVED
INTRODUCTION

Between the six psalms which begin the *Kabbalat Shabbat* and the recitation of the Sabbath psalm which ends it, is the beautiful poem of *L'chah Dodee*. It is this poem which the kabbalistic community – under the leadership of Rabbi Isaac Luria, known as ארי הקודש, the “Holy Lion” (ARI is an acronym: *Adonainu Rabbenu Yitzchak*, our master Rabbi Isaac) – recited in the fields outside of the Galilean town of S'fat. The *mikveh* (ritual bath) of the Ari is in a cave below the old city and overlooking a beautiful little meadow, so they likely would go to the *mikveh* and then recite the psalms on their way to the meadow. Once there, they began *L'cha Dodi* as they accompanied the Shabbat bride into town.

L'cha Dodi hints at many biblical and rabbinic sources. In the first verse, “‘Keep’ and ‘Remember’ is one command” refers to the two different words used to introduce the Shabbat section of the Ten Commandments. In the version found in the Book of Exodus the word *zachor*, remember, is used (ch. 20:8). In the Deuteronomic version we find the word *shamor*, observe (ch. 5:12). According to tradition, God actually spoke these words simultaneously. The last line of the second verse refers to the *midrash* which states that God created the world by looking into the Torah and using it as a blueprint. From God’s perspective, the world exists in order to be appreciated and, from ours, in order to recognize its Creator. Thus, “last in (the linear order of) creation yet first in the plan.”

L'CHA DODI / COME MY BELOVED
INTRODUCTION

Verse three refers to the destruction of Sodom and Gomorrah (קוּמִי צְאִי מִתּוֹךְ הַהִיפּוֹתָהּ, “leave the ruins”) since this Hebrew word for ruins is used almost exclusively in reference to that story. The author is comparing those biblical cities, whose destruction is permanent, with desolate Jerusalem which will leave the valley of tears and receive God’s mercy anew. Verses four through eight contain references to the prophecies of consolation found in deutero-Isaiah (Isaiah chs. 40-to end) which are read as *haftarot* during the seven weeks between the fast of the Ninth of Av (when both temples were destroyed) and *Rosh Ha-Shannah*.

The first letter of each verse taken together spell out the author’s name, Shlomo Halevi. These letters are both larger and in bold in the Hebrew text.

It is customary to rise for the last verse and face the door to welcome Shabbat. In Hassidic and Sephardic liturgy, the last verse has an extra line in Aramaic which is added here in brackets and many melodies for L’cha Dodi assume those words to be present. When the last words, “Come O Bride” are recited, we bow once to the door; turn and bow again to the ark.

L'CHA DODI / COME MY BELOVED

לְכָה דוּדֵי לְקִרְאֵת כַּלָּה, L'chah dodee likraht kahlah
פְּנֵי שַׁבַּת נִקְבְּלָה. P'nay Shahbaht n'kabh'lah.

Let us go forth to greet the bride,
Let us welcome the face of Shabbat.

VERSE ONE

שְׁמֹר וּזְכוֹר בְּדַבּוּר אֶחָד Shahmor v-zahchor b-deeboor echahd
הִשְׁמִיעֵנוּ אֵל הַמְּיוֹחֵד. Hishmee'ahnoo ayl hah-m'yoochahd
יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד Ahdonai echahd oo-sh'mo echahd
לְשֵׁם וּלְתִפְאֵרֶת וּלְתִהְלָה. L-shaym oo-l-tif'eret v-li-t'heelah.
לְכָה דוּדֵי לְקִרְאֵת כַּלָּה, L'chah dodee likraht kahlah
פְּנֵי שַׁבַּת נִקְבְּלָה. p'nay Shahbaht n'kabh'lah.

“Keep” and “Remember” is one command,
The one which the Only One caused us to hear,
Adonai is one and has but one name
In greatness and in glory and in praise.
Let us go forth to greet the bride, let us welcome the face of Shabbat.

VERSE TWO

לְקִרְאֵת שַׁבַּת לְכוּ וּגְלָכָה Likraht Shahbaht l'choo v-naylchah
כִּי הִיא מְקוֹר הַבְּרָכָה. Kee hee m'kor hah-b'rahchah.
מֵרֵאשׁ מִקְדָּם נְסוּכָה May-rosh mee-kedem n'soochah
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תְּחִלָּה. Sof mah'ah'seh b-mahchshahvah t'cheelah.
לְכָה דוּדֵי לְקִרְאֵת כַּלָּה, L'chah dodee likraht kahlah
פְּנֵי שַׁבַּת נִקְבְּלָה. p'nay Shahbaht n'kabh'lah.

Let us go forth to greet Shabbat,
For she is the endless Source of Blessing;
As was ordained from the very beginning...
Last in Creation but first in the Plan.
Let us go forth to greet the bride, let us welcome the face of Shabbat.

L'CHA DODI / COME MY BELOVED

VERSE THREE

מִקְדַּחֵשׁ מֶלֶךְ עֵיר מְלוּכָה,	Mikdahsh melech eer m'loochah,
קוּמֵי צְאֵי מִתּוֹךְ הַהִפְכָּה.	Koomee ts'ee mee-toch hah-hahfaychah
רַב לָךְ שִׁבְתַּת בְּעַמֶּק הַבְּכָא,	Rahv lahch shevet b- aymek hah-bahchah
וְהוּא יַחְמוֹל עָלֶיךָ חֶמְלָה.	V-hoo yahchahmol ahl ah yeech chemlah.

לָכָה דוּדֵי לְקִרְאֵת פְּלָה,	L'chah dodee likraht kahlah
פְּנֵי שַׁבַּת נִקְבְּלָה.	p'nay Shahbaht n'kabh'lah.

Shrine of the Ruling One, city of Royalty,
Rise and go forth from the midst of your ruins.
You have dwelled long enough in the valley of tears;
Now the One will pour forth mercy upon you.

Let us go forth to greet the bride, let us welcome the face of Shabbat.

VERSE FOUR

הִתְנַעֲרִי, מֵעַפָּר קוּמֵי,	Hitnah'ahree, may-ahfah koomee ,
לְבָשֵׁי בְגָדֵי תִפְאָרְתֶךָ עִמִּי,	Livshee bigday tif'ahrtaych ahmee,
עַל יַד בֶּן־יֵשָׁי בַיִת הַלְחֶמֶי.	Ahl yahd ben yeeshai bayt hah-lahchmee
קֹרְבָה אֶל נַפְשִׁי גְאֻלָּה.	Kohrvah el nahfshee g'ahlah.

לָכָה דוּדֵי לְקִרְאֵת פְּלָה,	L'chah dodee likraht kahlah
פְּנֵי שַׁבַּת נִקְבְּלָה.	p'nay Shahbaht n'kabh'lah.

Shake yourself off! Arise from the dust!
Put on your garments of glory, My people.
Say, "Be near to my soul and redeem her,
By the hand of David ben Yeshai of Bayt Lechem."

Let us go forth to greet the bride, let us welcome the face of Shabbat.

L'CHA DODI / COME MY BELOVED

VERSE FIVE

הַתְּעוֹרְרִי הַתְּעוֹרְרִי	Hit'o'r'ree hit'o'r'ree
כִּי בָּא אֲוֵרַךְ קוּמֵי אֲוֵרִי.	Kee vah oraych koomee oree
עֲוֵרִי עֲוֵרִי שִׁיר דְּבִירִי,	Ooree ooree sheer dah bayree ,
כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה.	K'vod Ahdonai ahl ahyich niglah.

לְכָה דוּדֵי לְקִרְאֵת כְּלָה,	L'chah dodee likraht kahlah
פְּנֵי שַׁבַּת נִקְבְּלָה.	p'nay Shahbaht n'kabh'lah.

Awaken yourself, awaken yourself!
For your light has come. Arise and shine!
Awake, awake, and utter a song,
For Adonai's glory is opened to you.

Let us go forth to greet the bride, let us welcome the face of Shabbat.

VERSE SIX

לֹא תִבְנִשִׁי וְלֹא תִכְלָמֵי,	Lo tayvoshee v-lo teekahlmee
מָה תִּשְׁתַּחֲחִי וּמָה תִּהְיֶמֶי.	Mah tishtochahchee oo-mah te'hemee
בְּךָ יִחְסוּ עַנְיֵי עַמִּי,	Bahch yechesoo ahneeyay ahmee
וְנִבְנְתָה עִיר עַל תְּלָה.	V-niv'n'tah eer ahl teelah.

לְכָה דוּדֵי לְקִרְאֵת כְּלָה,	L'chah dodee likraht kahlah
פְּנֵי שַׁבַּת נִקְבְּלָה.	p'nay Shahbaht n'kabh'lah.

Be not ashamed and be not confounded.
Why are you downcast, and why do you moan?
In you will the poor of My people be sheltered,
The city rebuilt on its ancient site.

Let us go forth to greet the bride, let us welcome the face of Shabbat.

L'CHA DODI / COME MY BELOVED

VERSE SEVEN

וְהָיוּ לְמִשְׁסָה שְׂאִסְיָהּ	V-hahyoo li-m'sheesah shosahyich
וְרָחֲקוּ כָל־מְבַלְעֵיָהּ.	V-rahchahkoo kol m'vahl'ahyich
יִשִּׁישׁ עָלֶיהָ אֱלֹהֵיָהּ	Yahsees ahlahyich elohahyich
כְּמִשׁוֹשׁ חַתָּן עַל כַּלָּה.	Kimsos chahtahn ahl kahlah.

לְכָה דוּדֵי לְקִרְאֵת כַּלָּה,	L'chah dodee likraht kahlah
פָּנֵי שַׁבָּת נִקְבְּלָה.	p'nay Shahbaht n'kabh'lah.

Those who despoiled you shall be your spoil;
All your devourers shall be far away;
Your God will rejoice over you
Like a bridegroom rejoices over his bride.

Let us go forth to greet the bride, let us welcome the face of Shabbat.

VERSE EIGHT

יָמִין וּשְׂמֹאל תִּפְרוֹצֵי	Yahmeen oo-s'mol tifrotsee
וְאֶת־יְהוָה תִּעְרִיצֵי.	V-et Ahdonai tah'ahreetsee.
עַל יַד אִישׁ בֶּן־פֶּרֶצַי,	Ahl yahd eesh ben pahrtsee
וְנִשְׂמְחָה וְנִגְלֵה.	V-nis'm'chah v-nahgeelah.

לְכָה דוּדֵי לְקִרְאֵת כַּלָּה,	L'chah dodee likraht kahlah
פָּנֵי שַׁבָּת נִקְבְּלָה.	p'nay Shahbaht n'kabh'lah.

To the right and the left you shall extend,
And you shall admire and revere YAH,
By way of one of the line of Peretz,
And we shall rejoice and be glad.

Let us go forth to greet the bride, let us welcome the face of Shabbat.

L'CHA DODI / COME MY BELOVED
VERSE NINE

(We rise and turn to the entrance to greet the Shabbat Bride)

בוֹאֵי בְּשָׁלוֹם עֲטֶרֶת בַּעֲלָהּ, גַּם בְּשִׂמְחָה וּבְצִהְלָהּ, תּוֹךְ אֱמוּנַי אִם סִגְלָהּ, בוֹאֵי כֹלָהּ, בוֹאֵי כֹלָהּ. [בוֹאֵי כֹלָהּ, שִׁבְתַּת מַלְכָּתָא]	Bo'ee v-shahlom ahteret bah'lah, Gahm b-simchah oo-v'tso'holah, Toch emoonay ahm s'goolah, Bo'ee chahlah, bo'ee chahlah. [Bo'ee chahlah Shahbaht mahl'k'tah]
לָכָה דוּדֵי לְקִרְאֵת כֹּלָהּ, פְּנֵי שִׁבְתַּת נְקִבְלָהּ.	L'chah dodee likraht kahlah, p'nay Shahbaht n'kabh'lah.

Come in peace, O crown of her God/Mate;
Come in rejoicing and cheerfulness, come.
In the midst of the faithful of this chosen people.
Come, O bride, Come O bride...
[Come O Bride, Shabbat Queen]

Let us go forth to greet the bride, let us welcome the face of Shabbat.

SHABBAT SHALOM: A READING

SHEKHINAH

To the Safat Kabbalists, she was the Divine Presence
as “pardes,” holy apple orchard and Shabbos Queen,
whose reunification with the Divine King
was the goal of all prayers and ritual actions.

To the Hasidic masters, she was the Divine Presence
who shone on the faces of righteous women and men,
Mother of the soul’s breath
her return to earth was the goal of their prayers.

To our diaspora foremothers, she was the Divine Presence
as the compassionate source,
the one they called out to in childbirth, illness and death
and celebrated on the New Moon.

And to us, contemporary Jewish seekers, she is the Divine Presence
in the voice of women, representing the Shekhinah reawakening,
who is calling to us from the earth –
save the planet, stop the nuclear madness, clear the air, heal the sick,
respect the elders, care for the children.

And to her, we respond...
We are ready to create a dwelling place for the divine here on earth.
To her, we answer...
in music and meditation, in politics and poetry,
in dance and drama.

To her we respond...
“Hineynu”
Yes, we are here.

SHABBAT SHALOM: A READING

The sun slips away
Not an ordinary day
now is the beginning of Shabbos

A bride enters from above
God enfolds us with His love
giant tallis warmly
brings us all together

No matter how the week has been
let it go now – and begin
to open like a flower in the sun

Inside and out there is a light
eternal flame pierces the night
of the soul whose back is turned
and hides the source

Each of us – a holy spark
and on Shabbos we embark
on a journey that returns us
to our selves

Enter please now Shabbos guest
for we long to feel your rest
as our hearts and minds
receive your gentle kiss
Fill each tiny cell with song
dance us joyously along
bo'i challah, Shabbat malkah,
Shabbat Shalom.

PSALM 92: THE PSALM FOR THE SHABBAT DAY
INTRODUCTION

It is the recitation of Psalm 92, the Psalm for the Shabbat Day, which marks the formal arrival of Shabbat in the synagogue. It is the equivalent of lighting the candles at home and signifies that Shabbat has begun for the person(s) saying this psalm. That is why, in traditional Jewish homes, anyone leaving for the synagogue after candles are lit can still drive or turn on lights. That is also why we sometimes light candles in the service just before or after *L'cha Dodi*, so that the two forms of officially inaugurating Shabbat can coincide.

It is interesting to reflect on possible reasons why a given psalm is selected for a particular occasion. In this one, the references to the larger vision for all of history (“the wicked may flourish like grass, all who do evil may blossom; yet they are doomed to destruction”) seem to fit well with the idea that Shabbat is a taste of the world to come (מֵעֵין עוֹלָם הַבָּא), a moment when we can appreciate the totality of history as though the messiah had already come.

“Psalms 92 and 93 continue the motifs of wholeness, joy, and rest in Shabbat. Psalm 92 has been associated with Shabbat since biblical times. According to the midrash, Shabbat itself stood up and recited this psalm at Creation, thus exulting in the role given it as the day of inner joy for all of God’s creatures.”

Rabbi Nachman of Bratzlav relays the teaching that it was Adam who composed and recited this psalm, just before the first Shabbat. Its connection to Shabbat is the line, “While You, Adonai, are exalted for all time.” The way in which we learn that God is truly exalted even though we may be living in a difficult moment is through the Shabbat observance of the righteous. The model provided by their trust and commitment serves as the best reminder that God’s justice will prevail.

PSALM 92: THE PSALM FOR THE SHABBAT DAY

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.	Mizmor sheer l-yom hah-shahbaht.
טוֹב לְהוֹדוֹת לַיהוָה,	Tov l-hodot lah-donai
וּלְזַמֵּר לְשִׁמְחָה עֲלִיּוֹן.	oo-l'zahmayr l-shimchah elyon.
לְהַגִּיד בַּבֶּקֶר חֲסֻדָּה,	L-hahgeed bah-boker chahsdechah
וְאִמּוֹנָתָהּ בַּלַּיְלוֹת.	ve-emoonahtchah bah-laylot.
עָלַי עֲשׂוֹר וְעָלַי נִבֵּל,	Ahlay ahsahr v-ahlay nahvel,
עָלַי הִגְיּוֹן בְּכִנּוֹר.	ahlay heegahyon b-cheenor.
כִּי שִׁמְחָתָנִי יְהוָה בַּפִּעֻלָּה,	Kee seemahchtahnee Ahdonai b-fo'olechah
בְּמַעֲשֵׂי יְדֵיךָ אֲרַגֵּן.	b-mah'ahsay yahdecha ahrahnayn.
מַה גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה,	Mah gahdloo mah'ahsechah YAH,
מֵאֵד עֲמָקוֹ מַחְשַׁבְתֶּיךָ.	m'od ahmkoo mach'sh'votechah.
אִישׁ בַּעַר לֹא יֵדַע,	Eesh bah'ahr lo yaydah,
וְכִסִּיל לֹא יִבִּין אֶת-זֹאת.	oo-ch'seel lo yahveen et zot.
בַּפֶּרֶחַ רִשְׁעִים כְּמוֹ עֵשֶׂב,	Bifro'ach r'shah'eem k'mo aysev,
וַיִּצְיָצוּ כָל-פְּעָלֵי אֹן,	vah-yahtseetsoo kol po'ahlay ahven,
לְהַשְׁמָדָם עַד יְעַד.	l-heeshahmdahm ahday ahd.

A song to sing for Shabbat.

It is good to give thanks to YAH, to sing of Your glory,

To proclaim Your love at daybreak,

Your faithfulness through the night;

By the music of the lyre, by song and rippling harp.

Your wonders have gladdened and astounded me,

Your work moves me to song.

How great are Your works, YAH!

How subtle are Your designs!

A brutish person cannot grasp this,

a superficial one cannot understand this:

crass people are many, they sprout like weeds;

they blossom overnight, only to wither forever without remains.

PSALM 92: THE PSALM FOR THE SHABBAT DAY (II)

וְאַתָּה מְרוֹם לְעֶלְמֵי יְהוָה.	V-ahtah mahrom l-olahm Ahdonai.
כִּי הִנֵּה אֵיבִיךָ, יְהוָה,	Kee heenay oyvechah Ahdonai,
כִּי הִנֵּה אֵיבִיךָ יֹוֹבֵדוֹ,	kee heenay oyvechah yovaydoo,
יִתְפָּרְדּוּ כָּל־פְּעֵלֵי אָוֶן.	yit'pahrdoe kol po' ahlay ahven .
וְתָרֵם כְּרָאִים קִרְנֵי,	Vah- tah rem kir'aym kahrnee,
בִּלְתִּי בְּשִׁמּוֹן רַעְוָן.	bahlotee b' shemen rah'ah'nahn.
וְתַבֵּט עֵינַי בְּשׁוֹרַי,	Vah-tahbayt aynee b-shoorai,
בְּקַמִּים עָלַי מְרַעִים	bah-kahmeem ahlai m'ray'eem
תִּשְׁמַחְנָה אֲזֵנַי.	tish mahnah oznai.
צַדִּיק כַּתְּמָר יִפְרַח,	Tsahdeek kahtahmahr yifrahch,
כַּאֲרֵז בַּלְבָּנוֹן יִשְׁגֶּה.	k-erez bah-l'vahnon yisgeh.
שְׁתוּלִים בְּבֵית יְהוָה,	Sh'tooleem b-vayt Ahdonai,
בְּחֻצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.	b-chahtsrot eloh ay noo yah free choo.
עוֹד יִנוּבוֹן בְּשִׁיבָה,	Od y'noovoon b'sayvah,
דְּשַׁנִּים וְרַעְנָנִים יִהְיוּ.	d'shayneem v-rah'ah'nahneem yi'h'yoo.
לְהַגִּיד כִּי יֵשֶׁר יְהוָה,	L-hahgeed kee yahshahr Ahdonai,
צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.	tsooree v-lo ahv lahtah bo.

But You are everlasting and steadfast, Eternal.
 Your enemies perish, O God,
 See Your enemies perish;
 The wicked die and do not persist in righteous memory.
 You raise my horn high like that of a wild ox,
 You soothe my sweated head with fresh oil;
 You reveal my enemies' treachery, so I may avoid their cunning.
 You make my goodness sweet as the fruit of the palm,
 My steadfastness high as the cedars in Lebanon.
 Planted in the gardens of YAH, they will flourish and multiply.
 In old age make me fruitful in righteousness;
 Let love and compassion flow like sap each new spring.
 I will marvel at the power of YAH,
 My rock, who renews the freshness of my life.

PSALM 93: GOD IS ENTHRONED

יהוה מלך גאות לבש,
לבש יהוה, עז התאזר,
אף תכון תבל בל תמוט.
נכון כסאך מאז,
מעולם אתה.

נשאו נהרות יהוה,
נשאו נהרות קולם,
ישאו נהרות דכים.
מקולות מים רבים
אדירים משברי ים,
אדיר במרום יהוה.
עדתך נאמנו מאד,
לבייתך נאווה קדש,
יהוה, לארץ ימים.

Ahdonai mahlahch gay'oot lahvoysh,
lahvoysh Ahdonai oz hit'ahzahr,
ahf teekon tayvayl bahl teemot.
Nahchon kis'ahchah may-ahz,
may-olahm **ah**tah.
Nahs'oo n'hahrot Ahdonai,
nahs'oo n'hahrot kolahm,
yis'oo n'hahrot doch'yahm.
Mee-kolot **mahyim** rahbeem
ahdeereem mish'b'ray yahm,
ahdeer bah-mahrom Ahdonai.
Aydotechah ne'em'noo m'od,
l-vaytchah nah'ahvah **kodesh**,
Ahdonai l-orech yahmeem.

God reigns, clothed in majesty,
Clothed in power is God, girded as a warrior.
The world order is firmly fixed, it cannot be over-thrown.
Your seat of power was founded from the beginning of time,
You are from eternity.

The rivers swelled, O God,
The rivers lifted their voices,
The rivers rose their crashing waves.

Greater than the sounds of many waters,
The mighty waves of the sea,
Is the majesty of God on high.

Your promises are most truthful,
Holiness is fit for your temple, you, God, are forever.

CONCLUDING READING AND NOTE

HOW CAN I SING?

How can I sing of day and night,
When it is God who formed them?

*How can I sing of heaven and earth,
when it is God who decreed them?*

How can I sing of mountains and hills,
when it is God who planted them?

*How can I sing of seas and deserts,
when it is God who begot them?*

And how can I sing of earth and its fullness,
when it is God who bade them be?

*I shall sing to God who fashioned all and is beyond all -
it is to God I shall sing!*

With the recitation of Psalm 93, we have completed Kabbalat Shabbat, the Welcoming of the Sabbath. Originally, the Friday evening service began with Psalms 92 and 93 which were read just prior to the start of the obligatory evening service.

Since Kabbalat Shabbat is not a required service, we now say a kaddish to make the transition between these psalms and poems and the blessings before the Sh'ma with which we formally begin the evening service. In Reform and S'faradi congregations, the form of the kaddish used here is the half kaddish recited by the reader. In traditional Ashkenazi congregations, it is a mourners' kaddish.

THE KADDISH: INTRODUCTION

The *kaddish* was introduced as a prayer said by students on behalf of their teachers following Torah study. That form of the *kaddish* is now called the *Kaddish d'Rabbanan* (the rabbis' *kaddish*) and contains an "extra" paragraph which asks for God's blessing for Israel, its rabbis, their students, their students' students, and for all those who study Torah.

Since reciting the *Kaddish d'Rabbanan* marked the transition from learning to prayer or normal routines, a *kaddish* gradually became the way we move from one part of the service to another. The *kaddish* on the next pages is a bridge between *Kabbalat Shabbat* and the required evening service.

Later, it became the custom to ask mourners and those marking the anniversary of a death (*Yahrzeit*) to recite a *kaddish*. The *kaddish* makes no mention of death (except in one form unique to the burial service). Most people believe that mourners were asked to recite the *kaddish* to make a public affirmation of faith in the face of tragedy and grief and to make the community aware of their loss. (See the note on the mourners' *kaddish* at the end of the evening service.)

THE KADDISH: INTRODUCTION

The form of the *kaddish* used here contains two differences from the Ashkenazic (European) form. The first, found in all Hassidic and Sephardic prayer books, consists of a phrase in the first paragraph which links the hope for redemption and the coming of the messiah in our own day. These same liturgies ask for the response of *ahmayn* instead of *b'rich hu* in the middle of the second paragraph.

The second change adds the words “and to all those who live on earth (*v'al kol yoshvay tayvayl*)” to the last line so that our prayer for peace is manifestly universal.

The *kaddish* was written in Aramaic, the spoken language of Jews in the Talmudic period. The Palestinian Talmud has a Hebrew version, but even in Israel where Hebrew is again spoken, the Aramaic form continues to be used. The most widely used *siddur* in Israel, the *Rinat Yisra'el*, does have a Hebrew translation. The last line of the *kaddish* is always in Hebrew.

We respond to each unit of the kaddish by saying Amen. The person leading the kaddish first asks us to say it (v'imru amayn) and then we respond. At the end of the first paragraph we also say “Let God's great name be blessed for ever and ever.” This is the most important response and is considered an obligation for everyone present.

THE KADDISH TEXT

	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgahdahl v-yitkahdahsh	
[אמן]	שְׁמֵהּ רַבָּא	sh'may rahbah	[Ahmayn]
	בְּעֵלְמָא דִּי בְּרָא כְּרְעוּתָהּ,	b-ahlmah dee vrah chir'ootay	
	וְיַמְלִיךְ מַלְכוּתָהּ,	v-yahmleech mahlchootay	
	[וְיַצְמַח פּוּרְקָנָהּ	[v-yahtsmahch poorkahnay	
[אמן]	וְיִקְרַב מְשִׁיחָהּ	vee-kahrayv m'sheechay Ahmayn]	
	בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן	b-chahyaychon oo-v-yomaychon	
	וּבְחַיֵּי דְכָל בֵּית־יִשְׂרָאֵל,	oo-v-chahyay d'chol bayt yisrah'ayl,	
	בְּעֵגְלָא וּבְזַמַּן קָרִיב,	bah'ah'gahlah oo-vi-z'mahn kahreev	
[אמן]	וְאָמְרוּ אָמֵן.	v-imroo Ahmayn.	[Ahmayn]

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	<i>Y'hay sh'may rahbah m'vahrach</i>
לְעַלְמֵם וּלְעַלְמֵי עַלְמֵיָא.	<i>l'ahlahm oo-l'ahlmay ahlmahyah.</i>

Let the glory of God be extolled. [Amen]
 Let God's great name be hallowed,
 in the world whose creation Adonai willed.
 May God's sovereignty soon prevail,
[the redemption grow and the time of the messiah be near,]
 in our own day, our own lives,
 and the life of all Israel, and let us say: Amen.

Let God's great name be blessed
 forever and ever.

THE KADDISH TEXT (II)

יִתְבַּרְךָ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר	Yitbahrahch v-yishtahbahch v-yitpah'ayr
וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא	v-yitromahm v-yitnahsay,
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל	v-yit'hahdahr v-yit'ahleh v-yit'hahlahl
שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא [אמן]	sh'may d'koodshah b'reech hoo [Ahmayn]
לְעֵלָּא מִן כּוֹל בִּרְחָהּתָּא וְשִׁירָתָּא,	L'aylah min kol birchahtah v-sheerahtah,
תְּשַׁבְּחָתָּא וְנַחֲמָתָּא	tooshb'chahtah v-nechemahmah
דְּאִמְרֵין בְּעֵלְמָא,	dah-ah'meerahn b-ahlmah
[אמן] וְאִמְרוּ אָמֵן.	v-imroo Ahmayn. [Ahmayn]

Let the name of the Holy Blessed One
be glorified, exalted, and honored,
though Adonai is beyond all the praises, songs, and adorations
that we can utter, and let us say: Amen.

(the mourner's kaddish continues)

יְהֵא שְׁלָמָא רַבָּא	Y'hay sh'lahmah rahbah
מִן שְׁמַיָּא וְחַיִּים	min sh'mahyah v-chahyeem
עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל	ahlaynoo v-ahl kol yisrah'ayl
וְאִמְרוּ אָמֵן. [אמן]	v-imroo Ahmayn. [Ahmayn]
עוֹשֶׂה שְׁלוֹם בְּמִרְוּמָיו,	Oseh shahlom bimromahv
הוּא יַעֲשֶׂה שְׁלוֹם	hoo yah'ahseh shahlom
עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל	ahlaynoo v-ahl kol yisrah'ayl
וְעַל כָּל יוֹשְׁבֵי תֵיבֵל	v-ahl kol yoshvay tayvayl
וְאִמְרוּ אָמֵן. [אמן]	v-imroo Ahmayn. [Ahmayn]

May peace abundant descend from heaven,
with life for us and for all Israel, and let us say: Amen.
May God, who makes peace on high, bring peace to us,
to all Israel, and to all those who live on earth,
and let us say: Amen.

STUDY

In many communities, it is the custom to study Torah by reading either from the *Mishnah* (Tractate Shabbat) or from the *Zohar* following the *kaddish*. A *d'var Torah*, a short talk on the weekly Torah portion, is also appropriate at this point.

K'GAVNAH (Zohar, Terumah 135a-b)

<p>כְּגוֹנָא דְאֵינוֹן מִתְיַחֲדִין לְעֵלָא בְּאַחַד, אוֹף הַכִּי אִיהִי אֶתְיַחֲדַת לְתַתָּא בְּרַזָּא דְאַחַד, לְמַהְוֵי עֲמַהוֹן לְעֵלָא חָד לְקַבֵּל חָד, קוּדְשָׁא בְרִיךְ הוּא אַחַד, לְעֵלָא לָא יַתִּיב עַל כּוּרְסָיָא דִּיקְרִיָּה, עַד דְאִיהִי אֶתְעַבְדִּית בְּרַזָּא דְאַחַד, כְּגוֹנָא דִּילִיָּה לְמַהְוֵי אַחַד בְּאַחַד. וְהָא אוּקְיָמְנָא רַזָּא דִּיהוּה אַחַד וַיִּשְׁמוּ אַחַד.</p>	<p>K-gahvnah d-eenon mityahchahdeen l-aylah b-echahd oph hahchee eehee it'yahchahdaht l-tahtah b-rahzah d-echahd l-mehevay imhon l-aylah chahd lah-kovayl chahd koodshah b'reech hoo echahd l-aylah lah yahteev ahl koorsahyah dee-kahray ahd d-eehee it'ahveedaht b-rahzah d-echahd. K-gahvnah dee-lay l-mehevay echahd b-echahd. V-hah ookeem'nah rahzah d-Ahdonai echahd oo-sh'mo echahd.</p>
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Just as they, Chesed, G'vurah, and Tif'eret,
 Netzah, Hod, and Y'sod on high
 become One mind and One purpose
 so does She, Malchut here below, unite in the mystery of Oneness
 to be at One with those above, to receive the holy One, blessed be He,
 The holy One, blessed be He, does not seat Himself on His glorious throne,
 Until She, the Sh'chinah, turns to the mystery of Oneness as He does
 in order that One and One would become One.
 This is the mystery of "YAH is One and God's name is One."

STUDY

רָזָא דְּשַׁבַּת, אִיהִי שַׁבַּת	Rahzah d-shahbaht, eehee shahbaht
דְּאִתְאַחַדָּא בְּרָזָא דְּאָחָ"ד	d-it'ahchahdah b-rahzah d-echahd
לְמִשְׁרַי עֲלָה רָזָא דְּאָחָד.	l-mishray ahlah rahzah d-echahd.
צְלוֹתָא דְּמַעְלֵי שַׁבְּתָא	Tslotah d-mah'ahlay shahbtah
דְּהָא אִתְאַחַדָּת	d-hah it'ahchahdaht
כוּרְסַיָּה יְקִירָא קְדִישָׁא	koorsahyah yahkeerah kahdeeshah
בְּרָזָא דְּאָחָ"ד	b-rahzah d-echahd
וְאִתְקַנַּת לְמִשְׁרַי עֲלָה	v-it'tahkahnah l-mishray ahlah
מַלְכָּא קְדִישָׁא עֲלָאָה.	mahlkah kahdeeshah eelah'ah.
כַּד עֵיל שַׁבְּתָא אִיהִי אִתְיַחַדָּת	Kahd ahyayl shahbtah eehee it'yahchahdaht
וְאִתְפָּרְשַׁת מִסְטָרָא אַחְרָא	v-itpahrshah mi-sitrah ahchorah
וְכָל דִּינֵין מִתְעַבְרִין מִינָהּ,	V-chol deeneen mit'ahbreen meenah,
וְאִיהִי אֲשַׁתְּאָרַת בְּיַחוּדָא	v-eehee isht'ahraht b-yichoodah
דְּנִהֲרֵי קְדִישָׁא	di-n'heeroo kahdeeshah
וְאִתְעַטְרַת בְּכַמָּה עֵטְרִין	v-it'aht'raht b-chahmah itreen
לְגַבֵּי מַלְכָּא קְדִישָׁא.	l-gahbay mahlkah kahdeeshah.

The mystery of the Sabbath is the Sabbath Herself.

It is Her uniting with the secret of Oneness, of uniqueness,
that She may immerse in the Secret of One.

The prayer of the ascent of the Sabbath
is the holding on to the glorious holy throne
in the secret of Oneness.

As she, the Sabbath, enters into union
She sheds the side of otherness
and all judgement and harshness pass from Her
and She remains in union with the holy radiance
and crowns Herself with many crowns
as she faces the Holy King.

STUDY

וְכֹל שׁוֹלְטָנַי רוּגְזִין	V-chol shooltahnay roogzeen
וּמֵאֲרֵי דְדִינָא	oo-mahray d-deenah
כִּלְהוּ עֲרֻקִין וְאֶתְעֲבְרוּ מִנָּה.	kool'hoo ahrkeen v-it'ahbroo minah.
וְלֵית שׁוֹלְטָנָא אַחְרָא	V-layt shooltahnah ahchorah
בְּכִלְהוּ עֲלֵמִין	b-chool'hoo ahlmeen
וְאַנְפָּהָא נְהִירִין	v-ahnpah'hah n'heereen
בְּנִהִירוּ עֲלָאָה	bi-n'heeroo ilah'ah
וְאֶתְעֲטַרְתָּ לְתַתָּא בְּעֵמָא קְדִישָׁא	v-it'ahtraht l-tahtah b-ahmah kahdeeshah
וְכִלְהוּ מִתְעֲטְרִין	v-chool'hoo mit'ahtreen
בְּנִשְׁמַתִּין חֲדָתִין.	b-nishmahteen chahd'teen
כְּדִין שִׁירוּתָא דְצִלוּתָא	K-dayn shayrootah di-ts'lotah
לְבָרְכָא לָהּ בְּחֻדְוָה	l-vahrachah lah b-chedvah
בְּנִהִירוּ דְאַנְפִּין	bi-n'heeroo d-ahnpeen
וְלוֹמַר בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ.	v-lomahr bahrchoo et YAH hah-m'vorahch.

All holders of wrathful power,
all relentless condemners are totally confused
and pass from Her
and in the whole universe
there are no sovereign others beside Her.
Her face shines with a sublime radiance,
as She is crowned below by the holy people
who themselves all become enwrapped
and crowned with new supernal souls
in order that the service of worship be a blissful one;
to praise Her in Joy with radiant faces
to say the Barchu.

STUDY

In the Garden of Shechinah
(A Contemporary “K’gavnah”)

Born from the earth
Breathed by the air
Healed in the water
Kindled with prayer
I walk through the fiery sword of truth
And listen with all of my heart.

I am the Tree of Life
In the Garden of Shechinah
Singing a psalm of wonder and love
כִּי הִיא מְקוֹר הַבְּרָכָה / kee hee m’kor hah-b’rahchah

יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד / YAH echahd oo-sh’mo echahd
לִישׁוֹם וְלִתְפִאֲרֹת וְלִתְהִלָּה / l-shaym ool-tif’eret v-lit’heelah

If spirit is both
Woman and man
Then heaven and earth
Dance hand in hand
The balance of power restores inner light
As we enter the Covenant of Peace.

We are the Tree of Life
In the Garden of Shechinah
Singing a psalm of wonder and love
כִּי הִיא מְקוֹר הַבְּרָכָה / kee hee m’kor hah-b’rahchah

יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד / YAH echahd oo-sh’mo echahd
לִישׁוֹם וְלִתְפִאֲרֹת וְלִתְהִלָּה / l-shaym ool-tif’eret v-lit’heelah

THE FRIDAY EVENING SERVICE

מַעֲרִיב

MA'ARIV - THE EVENING SERVICE

Barchu – The Call To Prayer

The evening and morning services share the same structure, revolving around the three paragraphs of the *Sh'ma*.

“In the ancient Temple in Jerusalem, a Priest would greet the first appearance of the morning sun with the exclamation:

‘Praise Adonai to whom all praise is due.’

“This formula, found in the Bible (Nehemiah 9:5), was later adopted as an appropriate way to summon a congregation to worship. The reply of the congregation,

‘Praise Adonai who is to be praised’

(mentioned in early Tannaitic sources), is intended to unite the congregation and the leader in the act of worship at the beginning of the service.

“In later years, preliminary prayers were added to the Morning Service, while in the sixteenth century, the *Kabbalat Shabbat* Psalms and *Lecha Dodi* were introduced prior to the *Barchu* in the Shabbat Eve Service. Thus, at these services, *Barchu* is no longer the first prayer to be recited.”

Asher Bi-D'varo / By Whose Word
God In Nature

This first blessing relates to God transcendent, Creator of the vast harmonies of time and space, whose cycles are measured in numbers so huge that we can only begin to comprehend them and then only by stretching our imaginations and minds to the limit. These are the movements which appear to be unchanging, so large is the scale on which they are measured. Yet, these too exist only by virtue of the Divine will and attention. In our language, the “laws of nature” are really probabilities rather than certainties.

The first blessing which precedes the *Sh'ma* “praises God for the wonders of creation that are visible at twilight: the shifting pattern of the stars, the rhythm of the seasons, the regular passage from day to night. All of these are a nightly reminder of the unchanging plan of creation.” (Steven Sager).

אור, חושך, אור / light, dark, light. The words roll into each other just as day rolls into night. They are not separate realms. They mix together. God rules both light and darkness. (Levi Weiman-Kelman)

The Bar'chu is one of those prayers said only in a minyan. We all rise. It is customary to bow the head for the word Bar'chu itself, and to stand upright for YHVH, the name of God. The Bar'chu is often preceded by one of the following two chants:

Bar'chu / The Call To Prayer

I. As we bless the Source of Life, So we are blessed.

And our blessings give us strength, and make our visions clear,
and our blessings give us peace, and the courage to dare.

As we bless the Source of Life, So we are blessed.

II. *Bahr'choo*, dear One, *Sh'chinah*, Holy Name

When I call on the light of my soul, I come home.

בְּרַחוּ אֶת־יְהוָה Bahrchoo et Ahdonai

הַמְּבָרָךְ hah-m'vorahch

בְּרוּךְ יְהוָה הַמְּבָרָךְ Bahrooch Ahdonai hah-m'vorahch

לְעוֹלָם וָעֶד l'olahm vah'ed

Praise Adonai to whom all praise is due.

Praised be Adonai who is to be praised forever and ever.

ASHER BI-D'VARO / BY WHOSE WORD

בְּרוּךְ אַתָּה יְהוָה Bahrooch ahtah Ahdonai,

אֱלֹהֵינוּ רוּחַ הָעוֹלָם, Elohaynoo roo'ahch hah-olahm

אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עַרְבִים. ahsher bi-d'vahro mah'ahreev ahrahveem

בְּחֻכְמָה פּוֹתַח שְׁעָרִים, b-chochmah potay'ach sh'ahreem

וּבִתְבוּנָה מְשַׁנֶּה עֵתִים oo-vit'voonah m'shahneh eeteem

וּמַחְלִיף אֶת־הַזְּמַנִּים, oo-mahchahleef et hah-z'mahneem

וּמְסַדֵּר אֶת־הַכּוֹכָבִים oo-m'sahdayr et hah-kochahveem

בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ. b-mishm'rotayhem bah-rahkee'ah kir'tsono.

You are praised Adonai, author of time and space

Who brings on evening with a word

Opens heaven's gates with wisdom

Adjusts the ages with sensitive judgment

Varies the seasons and orders the orbits of a sky full of stars.

III. MA'ARIV FOR SHABBAT P. 57

ASHER BI-D'VARO / BY WHOSE WORD (II)

בוֹרָא יוֹם וְלַיְלָה,	Boray yom vah- lailah ,
גּוֹלָל אֹר מִפְּנֵי חֹשֶׁךְ	golayl or mi-pnay choshech
וְחֹשֶׁךְ מִפְּנֵי אֹר,	v- choshech mi-pnay or
וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה,	oo-mah'ahveer yom oo-mayvee lailah
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,	oo-mahvdeel bayn yom oo-vayn lailah
יְהוָה צְבָאוֹת שְׁמוֹ.	Ahdonai ts'vah'ot sh'mo.
אֵל חַי וְקַיִם,	Ayl chai v-kahyahm,
תָּמִיד יְמַלֵּךְ עָלֵינוּ	tahmeed yimloch ahlaynoo
לְעוֹלָם וָעֶד.	l-olahm vah'ed.
בָּרוּךְ אַתָּה יְהוָה	Bahrooch ahtah Ahdonai,
הַמַּעְרִיב עַרְבִים.	hah-mah'ahreev ahrahveem.

You create each day and each night afresh,
Roll light in front of darkness and darkness in front of light
[So gently, that no moment is quite like the one before or after.
Second by second]
You make day pass into night
And You alone know the boundary point
dividing one from the other.
Unifier of all beings is Your name.
Living and eternal God, Rule forever.
You who brings the evening in are praised.

ASHER BI-D'VARO / BY WHOSE WORD
ALTERNATIVE VERSION / CHANT

Chorus: Evening, the evenings;
evening the frayed edges of our lives;

מְעַרֵב עֶרְבִים אָמֵן Mah'ahreev ahrahveem; ahmayn (2x)

Sacred words even the evenings;
Wisdom opens gates locked around our hearts.

אֲשֶׁר בְּדַבְרוֹ מְעַרֵב עֶרְבִים Ahsher bi-d'vahro mah'ahreev ahrahveem;
בְּחֻכְמָהּ פּוֹתַח שְׁעָרִים B-chochmah potay'ahch sh'ahreem.

Understanding alters with the times;
Changing seasons, cycles divine

וּבִתְבוּנָהּ מְשַׁנֵּה עֵתִים Oo-vi-t'voonah m'shahneh eeteem;
וּמְחַלֵּף אֶת־הַזְּמַנִּים oo-mahchahleef et hah-z'mahneem.

Paint diamonds on the canvas called sky;
Soothe our souls with a lilting lullaby.

וּמְסַדֵּר אֶת־הַכּוֹכָבִים Oo-m'sahdayr et hah-kochahveem;
בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ B-mishm'rotayhem bah-rahkee'ah kir'tsono.

Rolling, rolling, into the night;
Rolling rolling away the light.

גּוֹלַיִל אֹר מִפְּנֵי חֹשֶׁךְ Golayl or mi-p'nay choshech;
גּוֹלַיִל חֹשֶׁךְ מִפְּנֵי אֹר golayl choshech mi-p'nay or.

Spirit of the Night we bless Your Name,
Eternal Light, Eternal flame.

אֵל חַי וְקַיִם Ayl chai v'kahyahm
תְּמִיד יְמִלֹךְ עָלֵינוּ tahmeed yimloch ah-laynoo;
לְעוֹלָם וָעֶד L'olahm vah-ed.

ASHER BI-D'VARO / BY WHOSE WORD
A PRAYER FOR THE NIGHT

Out of deep center
night passes through
gates open
seasons change
stars swirl on their eternal pathways
through the light.
Light to dark to light
spins the glorious heavenly array.
This too is the name of

יְהוָה

living and eternal until the end of time

•

A Fountain of Blessing are You
Endless One
who blends the light of evening.

AHAVAT OLAM / WITH EVERLASTING LOVE
GOD'S LOVE IN TORAH: INTRODUCTION

This second blessing before the *Sh'ma* shifts our attention from the God who created nature and ordains the great cosmic cycles to God as involved in our life as a people and in the life of each individual. This is God who guides history and creates purpose, revealing at Mt. Sinai that life has meaning and direction, and who provides support for our efforts to manifest that meaning in our personal and communal standards.

This is Torah. Not a book so much as a way. Not a collection of laws so much as a guide to point towards the right road. This is the root meaning of Torah, deriving as it does from the letters *yod, resh, heh* (יִרְה), to shoot. In this grammatical form it means to aim. We study Torah not to accumulate information but to be set on the path which allows us to fulfill our role in history's purpose as best we can, with the least resistance and greatest acceptance.

Taken together, these two blessings express the two primary ways in which we experience God. The first is as the infinitely grand and distant creator of the universe, whose will embraces the natural rhythms of our world and encompasses all of time. The second is as the immediately personal who cares about and influences each individual being, ordaining purpose and providing a method for discovery of that purpose. It is the unity of these two perceptions which we acknowledge when we say *Sh'mah* and particularly the word *echahd*, one.

This blessing speaks of meditating on the Torah day and night, which echoes the phrase "when we lie down and when we rise up" which follows in the *Sh'ma* itself.

AHAVAT OLAM / WITH EVERLASTING LOVE

In many communities, the individual worshippers do not conclude this blessing on their own and then answer amen to the leader. Rather, each person stops just before the end and everyone says the blessing together. This way, there is no need for anyone to say amen and the congregation can proceed to the Sh'ma without interruption, even for a breath.

אַהֲבַת עוֹלָם בַּיִת יִשְׂרָאֵל	Ah'hahvaht olahm bayt yisrah'ayl
עִמָּךְ אֶהְבֵּת.	ahmchah ah'hahvtah
תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים	Torah oo-mitsvot chookeem oo-mishpahteem
אוֹתָנוּ לְמַדָּת.	o-tahnoo leemahd'tah.
עַל כֵּן יְהוָה אֱלֹהֵינוּ	Ahl kayn Ahdonai Elohaynoo,
בְּשֹׁכְבֵנוּ וּבְקוּמֵנוּ	b-shochvaynoo oo-v-koomaynoo
נִשְׁיַח בְּחֻקֶיךָ,	nahsee'ahch b-chookechah.
וְנִשְׁמַח בְּדְבָרֵי תוֹרָתְךָ	V-nismahch b-deevray torahtechah
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֵד.	oo-v-mitsvotechah l-olahm vah'ed.
כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ	Kee haym chahyaynoo v-orech yahmaynoo
וּבְהֵם נִהְגָה יוֹמָם וּלְלַיְלָה	oo-vah-hem neh'geh yomahm vah-lailah.
וְאַהֲבַתְךָ	V-ah'hahvahtchah
לֹא תִסּוּר מֵעוֹלָמֵינוּ.	lo tahsoor mee-menoo l-olahmeem
בְּרוּךְ אַתָּה יְהוָה	Bahrooch ahtah Ahdonai
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.	Ohayv ahmo yisrah'ayl.

With everlasting love, you love the house of Israel.
 Torah and mitsvot, laws and justice you have taught us.
 And so, Adonai our God, when we lie down and when we rise,
 we reflect upon your laws;
 we take pleasure in your Torah's words and your mitsvot,
 now and always.
 Truly, they are our life, our length of days.
 On them we meditate by day and night.
 Your love will never depart from us as long as worlds endure.
 Blessed are you, Adonai, who loves your people Israel.

AHAVAT OLAM / WITH EVERLASTING LOVE

Interpretive Translation

(Everyone Together)

With everlasting love, you love the House of Israel.
Teachings and commandments, laws and justice you have taught us.
And so, Adonai our God, when we lie down and when we rise,
we reflect upon your laws;
we take pleasure in your Torah's words and your mitsvot,
now and always.

(Leader)

*Do we strive for justice in our actions from the moment we rise up
to the moment we lie down?
Do we feel God's love, when we perform an act of justice?
Do we see God's love transform the world
when we perform good deeds?
Do we take to heart the needs of those whom we love?*

(Everyone Together)

Truly, they are our life and the length of our days.
On them we meditate day and night.
Your love will never depart from us as long as the worlds endure.

(Leader)

*Do we listen to others' needs from the depth of our heart?
Do we try to create a universe in which all are respected,
to love others as we are loved?
Do we see how justice transforms us, and the world around us?*

(Everyone Together)

Bless you, Adonai, who loves your people Israel.

AHAVAT OLAM / WITH EVERLASTING LOVE

WE ARE LOVED

We are loved by an unending love.

We are embraced by arms that find us
even when we are hidden from ourselves.
We are touched by fingers that soothe us
even when we are too proud for soothing.
We are counseled by voices that guide us
even when we are too embittered to hear.

We are loved by an unending love.

We are supported by hands that uplift us
even in the midst of a fall.
We are urged on by eyes that meet us
even when we are too weak for meeting.

We are loved by an unending love.

Embraced, touched, soothed, and counseled...
ours are the arms, the fingers, the voices;
ours are the hands, the eyes, the smiles;

We are loved by an unending love.

K'RI'AT SH'MA / THE RECITATION OF THE SH'MA
INTRODUCTION

The *Sh'ma* is the center of both the morning and evening services. Technically it is not a prayer, but three separate paragraphs from the *Torah* linked to express the teachings that lie at the core of the Jewish world view. By reading these twice a day, we are given the opportunity both to be reminded of and to re-affirm our commitment to these basic principles.

Reciting the *Sh'ma* morning and evening fulfills the positive commandment to receive the yoke of God's sovereignty, קְבַלְתָּ עוֹל מְלְכוּת שְׁמַיִם. That this is a commandment is derived in the *Talmud* from the words of the first paragraph which say that we should "recite them (i.e. the words of the *Sh'ma*) when you stay at home and when you are away, **when you lie down and when you get up.**" The fulfillment of this commandment means that we accept the implications contained in the identification of God as creator and as significator, transcendent and simultaneously immanent; distant and intimately involved. The fundamentals of these implications are spelled out in the paragraph which follows both in the *Torah* itself and in the *siddur*. They include loving God with all of our physical strength and material possessions, learning the fundamentals of *Torah* and committing them to memory, sharing what we have learned with our children and friends, engaging in significant conversation whenever possible, and making visible reminders that we can place on our bodies and our buildings.

K'RI'AT SH'MA / THE RECITATION OF THE SH'MA
INTRODUCTION

Given the importance of the *Sh'ma*, it is not surprising that Jews have wanted to make it the very last words thought and spoken before death. Thus, the *Sh'ma* also became the great and public declaration of faith made by Jews at times of persecution and martyrdom. This aspiration is reflected in the practice of all Reform and many Conservative congregations to stand for the *Sh'ma* and to sing it out loud.

According to traditional sources, a person neither rises if sitting nor sits if standing in order to recite the Sh'ma. One is encouraged to close and even cover the eyes when saying the first line of the Sh'ma, since it is a private affirmation of faith and commitment. It is also customary to recite the Sh'ma slowly, both because of its importance and since it is said only once. Some people devote a full breath to each word, others like to draw out the word echad, one, so that it takes as long to say that one word as it did to say all the others combined. Some people choose to sing the Sh'ma in the traditional melody, but slowly.

The first and last letters are enlarged to spell the word **אֱלֹהִים**, witness.

In traditional services, the verse *baruch shem k'vod* is said quietly except on *Yom Kippur*. It is our *minhag* (custom) to chant this verse at the same volume as the *sh'ma*.

K'RI'AT SH'MA / THE RECITATION OF THE SH'MA
SH'MA YISRAEL / LISTEN ISRAEL

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Sh'mah Yisrah'ayl יהוה Elohaynoo יהוה Echahd

Hear, Israel, [and understand] יהוה is our God,
יהוה is One!

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד

Bahrooch shaym k'vod mahlchooto l'olahm vah'ed

Through time and space Your glory shines Majestic One.

K'RI'AT SH'MA / THE RECITATION OF THE SH'MA
V'A'HAVTA / AND YOU SHALL LOVE

וְאַהֲבַתְּ אֵת יְהוָה אֱלֹהֶיךָ	V-ahahvtah ayt Ahdonai Elohechah
בְּכֹל-לְבָבְךָ וּבְכֹל-נַפְשְׁךָ	b-chol l'vahv'chah oo-v-chol nahfsh'chah
וּבְכֹל-מְאֹדְךָ.	oo-v-chol m'odechah.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה	V-hahyoo hah-d'vahreem hah-ayleh
אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם	ahsher ahnochee m'tsahv'chah hah-yom
עַל-לְבָבְךָ.	ahl l'vahvechah.
וְשִׁנַּנְתָּם לְבִנְיָיִךָ	V-sheenahntahm l-vahnechah
וְדַבַּרְתָּ בָּם	v-deebahrtah bahm
בְּשִׁיבְתְּךָ בְּבֵיתְךָ	b-shivt'chah b'vaytechah
וּבְלִקְחֶיךָ בְּדַרְוֶיךָ	oo-v'lecht'chah vahderech
וּבְשֹׁכְבְךָ וּבְקוּמֶיךָ.	oo-v-shochb'chah oo-v-koomechah.
וְקִשְׂרָתָם לְאוֹת עַל יָדְךָ	Oo-k'shahrtahm l'ot ahl yahdechah
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ.	v-hahyoo l'totahfot bayn aynechah
וְכַתְּבָתָם עַל מְזוֹזוֹת	Oo-ch'tahvtahm ahl m'zoozot
בֵּיתְךָ וּבִשְׁעָרֶיךָ.	baytechah u-vee-sh'ahrechah.

Love Adonai your God with all your heart
and 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.

K'RI'AT SH'MA / THE RECITATION OF THE SH'MA
V'A'HAVTA / AND YOU SHALL LOVE

Interpretive Translation I

(for singing to Debbie Friedman's melody)

And You shall love the Lord your God with all of your heart,
and with all your soul and with all your might.

And all these words which I command you on this day,
shall be in your heart. *(repeat)*

And you shall teach them diligently unto your children.

And you shall speak of them when you're sitting at home,
and when you walk on your way and when you lie down,
and when you rise up. *(repeat)*

And you shall bind them for a sign upon your hand,
and they shall be for frontlets between your eyes.

And you shall write them on the doorposts of your house,
and on your gates. *(repeat)*

So that you may remember
and do all of my commandments,
and be holy unto Your God. *(repeat twice)*

K'RI'AT SH'MA / THE RECITATION OF THE SH'MA
V'A'HAVTA / AND YOU SHALL LOVE

Interpretive Translation II

You shall love יהוה, YAH, your creator with all your passions,
with every fiber of your being, and with all that you possess.

Let these words by which I join Myself to you today, enter your heart.
Pattern your days on them,
that your children witness in you God's presence.

Make your life a channel for God's holiness,
both in your stillness, and in your movement.

Renew these words each morning and each evening.
Bind them in *tefillin* on your arm and head
as symbols of acts and thoughts consecrated to Me.
Write them in *mezzuzot* at the entrance to your home,
as a sign that all people may discover Me,
as they enter your home and your life.

Blessed be the glory of the Sovereign Name forever.

K'RI'AT SH'MA / THE RECITATION OF THE SH'MA
V-HAYAH IM SHAMO'A / IF, THEN, YOU OBEY...
INTRODUCTION

Many years ago, Rabbi Arthur Green, then a rabbinical student at the Jewish Theological Seminary, came to the Rutgers University Hillel to share Shabbat and speak to the students. During the discussion, the subject of this second paragraph of the *Sh'ma* came up. How is it possible, he was asked, to recite these words? Who really believes that the weather and agricultural productivity are related to religious practice?

This is a profound question. In both the old and new Union Prayer Books (published by the Reform movement), this paragraph is omitted entirely. The Reconstructionist *siddur* for Shabbat and holidays includes this paragraph, but only as an alternative to selections from Deuteronomy 28 and 30 which are meant to replace it. The commentary written by Rabbi Steven Sager states that the traditional section “offers a supernatural theology that many contemporary Jews find difficult.” The new primary text “concentrates on the positive ways in which observance of *mitsvot* focuses our attention on God’s presence as perceived through productivity and the pursuit of abundant life.” (page 67)

Rabbi Green replied by saying that he continued to recite the traditional paragraph, justifying it by thinking, “If only it were so!” If only there were such an obvious connection between our moral and religious lives on the one hand and the natural world on the other, for that would make it so much easier to determine what we needed to correct and what we were already doing right.

K'RI'AT SH'MA / THE RECITATION OF THE SH'MA
V-HAYAH IM SHAMO'A / IF, THEN, YOU OBEY...
INTRODUCTION

It now seems, however, that it is possible to recite this paragraph and think, “If only it were not so!” We discover daily that there is, in truth, an intimate connection between the values by which we live and the orderly and beneficial movement of the natural world. If we believe that we are on this planet to dominate it for our own short term benefit, that is if we place ourselves at the center of the universe (which is what the Torah means by idolatry), then we risk overburdening the planet’s ability to cleanse itself. It then becomes literally true that the rains do not come in their due season, the earth does not yield its produce, and we threaten our very existence on this good land which we have been given.

The only “flaw” in the Torah’s expression of this truth is that it limits the relationship to that of Jews and the Land of Israel. Yet even this limitation is only apparent. The Talmud defines as an Israelite anyone who gives up idolatry. Therefore all people who have come to know the God of history and revelation are subject to this law of moral cause and effect. The consequences may embrace the world instead of just the Land of Israel, and they may take longer to manifest, but manifest they do.

K'RI'AT SH'MA / THE RECITATION OF THE SH'MA
 V-HAYAH IM SHAMO'A / IF, THEN, YOU OBEY...

TEXT

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמָעוּ	V-hahyah im shahmo'ah tishm'oo
אֶל־מִצְוֹתַי	el mitzvotai
אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם	ahsher ahnochee m'tsahveh etchem hah-yom
לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם	l-ah'hahvah et Ahdonai Elohaychem
וּלְעַבְדוֹ בְּכֹל־לְבַבְכֶם	oo-l-ovdo b-chol l'vahv'chem
וּבְכֹל־נַפְשְׁכֶם:	oo-v-chol nahf'sh'chem.
וְנָתַתִּי מִטַּר־אַרְצְכֶם בְּעֵתוֹ	V-nahtaatee m'tahr ahrts'chem b-eeto
יּוֹרֵה וּמִלְקוֹשׁ	yoreh oo-mahlkosh
וְאֶסְפַּת דְּגָנְךָ	v-ahsahftah d'gahnechah
וְתִירְשָׁךָ וַיִּצְהַרְךָ:	v-teeroshchah v-yits'hahrechah.
וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ	V-nahtaatee aysev b-sahdchah
לְבַהֲמֹתֶיךָ וְאָכַלְתָּ וּשְׂבַעְתָּ:	l-v'hemtechah v-achahltah v-sahvahtah.
הַשְּׂמֵרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם	Hi'shahmroo lahchem pen yifteh l'vahvchem
וְסָרְתֶם וְעַבַּדְתֶּם	v-sahrtem vah-ahvahd'tem
אֱלֹהִים אֲחֵרִים	eloheem ah'chayreem
וְהִשְׁתַּחֲוִיתֶם לָהֶם:	v-hishtah'chahveetem lah'hem.

If, then, you obey the commandments that I enjoin upon you this day,
 loving Adonai your God
 and serving Adonai with all your heart and soul,
 I will grant the rain for your land in season,
 the early rain and the late.
 You shall gather in your new grain and wine and oil –
 I will also provide grass in the fields for your cattle –
 and thus you shall eat your fill.
 Take care not to be lured away to serve other gods and bow to them.

K'RI'AT SH'MA / THE RECITATION OF THE SH'MA
 V-HAYAH IM SHAMO'A / IF, THEN, YOU OBEY...

TEXT (II)

וְחָרָה אַף־יְהוָה בְּכֶם	V-chahrah ahf Ahdonai bahchem
וְעָצַר אֶת־הַשָּׁמַיִם	v-ahtsahr et hah-shahmahyim
וְלֹא־יִהְיֶה מָטָר	v-lo yi'hi'ye mahtahr
וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ	v-hah'ahdahmah lo titayn et yivoolah
וְאֲבָדְתֶם מִהָרָה	vah-ah'vahd'tem m'hayrah
מֵעַל הָאָרֶץ הַטֹּבָה	may-ahl hah-ahrets hah-tovah
אֲשֶׁר יְהוָה נָתַן לָכֶם:	ahsher Ahdonai no'tayn lahchem.
וּשְׁמַתֶם אֶת־דְּבַר־יְהוָה	V-sahmtem et d'vahrai ayleh
עַל־לְבַבְכֶם וְעַל־נַפְשֵׁיכֶם	ahl l'vahvchem v-ahl nahf'sh'chem
וְקִשְׁרַתֶם אִתָּם לְאוֹת עַל־יְדֵיכֶם	oo-k'shahrtem otahm l-ot ahl yedchem
וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם:	v-hahyoo l-totahfot bayn aynaychem.
וְלִמְדֹתֶם אִתָּם אֶת־בְּנֵיכֶם	V-limahd'tem otahm et b'naychem
לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ	l'dahbayr bahm b-shiv't'chah b-vaytechah
וּבְלִכְתְּךָ בַּדֶּרֶךְ	oo-v-lecht'chah vah-derech
וּבְשֹׁכְבְךָ וּבְקוּמְךָ:	oo-v-shochb'chah oo-v-koomechah.
וּכְתַבְתֶּם עַל־מְזוּזוֹת בְּיַתְּךָ	Oo-ch'tahvtahm ahl m'zoozot baytechah
וּבְשַׁעְרֵיךָ:	oo-vi-sh'ahrechah.

For Adonai's anger will flare up against you,
 and Adonai will shut up the skies so that there will be no rain
 and the ground will not yield its produce;
 and you will soon perish from the good land that YAH is assigning to you.
 Therefore impress these My words upon your very heart:
 bind them as a sign on your hand
 and let them serve as a symbol on your forehead,
 And teach them to your children –
 reciting them when you stay at home and when you are away,
 when you lie down and when you get up;
 and inscribe them on the doorposts of your house and on your gates –

K'RI'AT SH'MA / THE RECITATION OF THE SH'MA
V-HAYAH IM SHAMO'A / IF, THEN, YOU OBEY...
TEXT (III)

לְמַעַן יִרְבוּ יְמֵיכֶם	L'mah'ahn yirboo y'maychem
וְיָמֵי בְנֵיכֶם	vee-may v'naychem
עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע	ahl hah-ahdahmah ahsher nishbah
יְהוָה לְאַבְתֵיכֶם	Ahdonai lah-ahvotaychem
לָתֵת לָהֶם	lahtet lah'hem
כֵּימֵי הַשָּׁמַיִם	keeymay hah-shahmahyim
עַל-הָאָרֶץ:	ahl hah-ahrets.

to the end that you and your children may endure,
in the land that Adonai swore to your ancestors to assign to them,
as long as there is a heaven over the earth.

With the Earth

It came to pass and will come to pass
when we live by the word to love יהוה,
the rains came in their season; the earth offered her fruits;
cattle ate from the grassy fields;
we worked hard and tasted the fruits of our labor and were satisfied.
But then there was a turning-away.
We came to revere many things without end.
יהוה's anger came like a harvest fire among us. Harsh grew the wind.
We reaped fear and violence. War estranged us from the land.
So we carried this memory in our hearts,
we made signs upon our hands and between our eyes to remember.
We taught our children to speak loving Torah, to remember the way of יהוה,
and what happened to our ancestors,
to increase the days of our children upon the earth.

K'RI'AT SH'MA / THE RECITATION OF THE SH'MA
V-HAYAH IM SHAMO'A / IF, THEN, YOU OBEY...
INTERPRETIVE TRANSLATION II

And it will come to pass,
that when you deeply listen to the underlying patterns of the commandments
with which I enjoin you here this day,
namely, to love and accept your Creator
and to dedicate yourself with heart and soul,
then your joy will manifest in your physical surroundings as good seasons.
You will be able to attain satisfaction of all your needs here in a joyful world.
When you eat you will feel satisfied.

Watch yourselves
that you do not miss the point of connection to your Godplace
and be left with rituals that are meaningless to you.
Your own anger and disappointment will then echo against yourselves,
causing you to lose alignment with your divine connection.
This misalignment will reverberate throughout your lives,
causing needless unhappiness and suffering.

Return again to the depth of these words with heart and soul,
bind yourselves into them with every physical act and thought,
study and teach the truth to your children,
remind yourselves frequently even as you sit in your house,
as you travel, dream and wake.

May your days and the days of your children be full on the earth,
as God has always intended and so promised to your parents' parents,
that you may enjoy the most heavenly benevolence
right here as you live on this land.

K'RI'AT SH'MA / THE RECITATION OF THE SH'MA
V-ASU LA'HEM TZIZTIT / MAKE FRINGES...
INTRODUCTION

In the Torah, there are two statements that mention the use of a fringed garment. The first is Numbers 15:37-40, which has been incorporated into the morning and evening prayer services as the third paragraph of the *Sh'ma*. It describes the function of the fringes as a reminder.

The second statement is from Deuteronomy 22:11-12. It begins with the forbidden blending of wool and linen and then proceeds to emphasize the protective aspect of this specially accented piece of clothing. The fringes in this passage are called *g'dilim* rather than *tzitzit*.

The word *tzitzit* comes from the root *tzutz* which means "to look." It is the *tzitzit* on the corners of the *tallit* that actually make it a sacred garment. *Tzitzit* are spun, usually from wool, with the conscious intention of being used only for that purpose. A set consists of sixteen strands of plied yarn, each usually over two feet long. Twelve are equal in length and four are longer. Three of the equal threads and one long one, called the *shamash*, are inserted into a hole that is two thumb widths from each corner of the *tallit*. They are folded over to make eight threads and secured with a double knot.

The *shamash* is wound around the other seven threads in a spiral binding fashion, spelling out the letters of God's name. Hebrew letters have numerical value. The traditional Ashkenazi pattern of winding consists of seven spirals, a double knot, eight spirals, a double knot, eleven spirals, a double knot, thirteen spirals, and a double knot. The combination of these numbers symbolically spell "YHVH is One." This is a visual mnemonic which allows a person to look at the *tzitzit*, and see God.

K'RI'AT SH'MA / THE RECITATION OF THE SH'MA
V-ASU LA'HEM TZIZTIT / MAKE FRINGES...

INTRODUCTION

Numbers 15:39 concludes with the statement that the fringes are a reminder of the commandments. This is expressed in *gematria*, Hebrew numerology. The sum of the value of the letters in the word *tzitzit* is six hundred. There are eight strands in each corner fringe and five knots, which add up to six hundred thirteen, the number of commandments in the Torah.

Numbers 15:38 mentions that there was “a cord of blue to the fringe at each corner.” This is known as *t'chaylet*, which literally means “blue.” A thread of the *tzitzit* was dyed an indigo color that was made from a Mediterranean Sea snail called the *hilazon*. According to *midrash*, the tribe of Zebulun was the first accorded the honor of gathering this snail dye, based on their blessing in Deuteronomy 33:19, “they draw from the riches of the sea and the hidden hoards of the sand.”

The *t'chaylet* might have been used as an amulet in its days of origin. Blue is a frequently used protective color in the Middle East. The homes of many oriental Jews in Jerusalem have light blue door frames.

Rabbi Meir asked (Sot. 17a):

Why was the color blue chosen from all the other colors?

Because blue resembles the sea, the sea resembles heaven, and heaven resembles the Throne of Glory. As it says in Exodus (24:10), “And they saw the God of Israel: under His feet there was the likeness of a pavement of sapphire, the very sky for purity.”

When wearing a tallit, it is customary to gather the tzitzit together and hold them in the right hand during the recitation of this paragraph. Most people also kiss them at each mention of the word “tzitzit.” Since the paragraph refers explicitly to the ability to see the fringes, the rabbis limited the fulfillment of the commandment to the daytime hours. Thus, we don't wear a tallit for the evening service (except for Yom Kippur). In most Reform synagogues, the wearing of a tallit is optional.

K'RI'AT SH'MA / THE RECITATION OF THE SH'MA
V-ASU LA'HEM TZIZIT / MAKE FRINGES...

TEXT

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Vahyomer Ahdonai el Moshe laymor:
דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל	Dahber el b'nay yisrah'ayl
וְאָמַרְתָּ אֲלֵהֶם	v-ahmahrtah ahlayhem
וַעֲשׂוּ לָהֶם צִיצִת	v-ahsoo lah'hem tseetsit
עַל־כַּנְפֵי בְּגֵדֵיהֶם לְדֹרֹתָם;	ahl kahnfay vigdayhem l-dorotahm;
וְנָתַנוּ עַל־צִיצִת הַכַּנָּף	v-nahtnoo ahl tseetsit hah-kahnahf
פֶּתִיל תְּכֵלֶת:	p'teel t'chaylet.
וְהָיָה לָכֶם לְצִיצִת	V-hahyah lahchem l-tseetsit
וּרְאִיתֶם אוֹתוֹ	oo-r'eetem oto
וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה	oo-z'chahrtem et kol mitsvot Ahdonai
וַעֲשִׂיתֶם אוֹתָם;	vah-ahseetem otahm;
וְלֹא תִתּוּרוּ אַחֲרָי לְבַבְכֶם	v-lo tahtooroo ahchahray l'vahvchem
וְאַחֲרָי עֵינֵיכֶם	v-ahchahray aynaychem
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:	ahsher ahtem zoneem ahchahrayhem.

YAH who Is, said to Moses:

“Speak, telling the Israel folks to make *tzitzit*
on the corners of their garments,
so they will have generations to follow them.
On each *tzitzit* tassel let them set a blue thread.
These *tzitzit* are for your benefit!
Glance at them.
And in your seeing remember
all the other directives of YAH who Is,
and act on them!
This way you will not be led astray,
craving to see and want
and then prostitute yourself for your cravings.

K'RI'AT SH'MA / THE RECITATION OF THE SH'MA
V-ASU LA'HEM TZIZIT / MAKE FRINGES...

TEXT (II)

לְמַעַן תִּזְכְּרוּ	L'mah'ahn tizk'roo
וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי	vah-ahseetem et kol mitsvotai
וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:	vi-hi'yeetem k'dosheem laylohaychem.
אֲנִי יְהוָה אֱלֹהֵיכֶם	Ahnee Ahdonai Elohaychem
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם	ahsher hotsaytee etchem
מֵאֶרֶץ מִצְרַיִם	may-erets mitsrahayim
לְהִיּוֹת לָכֶם לֵאלֹהִים	li'hi'yot lahchem lay-loheem;
אֲנִי יְהוָה אֱלֹהֵיכֶם:	ahnee Ahdonai Elohaychem.

[יְהוָה אֱלֹהֵיכֶם אֱמֶת] [Ahdonai Elohaychem Emet]

This way you will be mindful to actualize my directions
for becoming dedicated to your God;
to be aware That I Am YAH Who is your God,
Who is the one who freed you from the oppression
in order to God you. I am YAH who is your God.”

That is the truth!

IN OUR LIVING

It came to pass and will come to pass
that we wore *tzitzit* / fringes on the corners of our clothing –
tzitzit with a twine of blue, to remember God in our deeds.
And when we come to want things without end,
we grasp the corners of our *tzitzit* and fly to the sacred ground
to remember יהוה in our living.
I am יהוה your God
when I call you out of the narrow place / the *Mitzrayim* of your lives,
so that I can become the sacred power among you.

G'ULAH / THE BLESSING OF REDEMPTION
INTRODUCTION

This third blessing associated with the *Sh'ma* speaks of the redemptive process in which we participate. The experience of the Exodus from Egypt made such a deep impression on our ancestors that it changed their understanding of time. No longer could they assume that day follows day without significance and that the cycles of nature endlessly repeat. Rather, human life has meaning within the context of history. Unquestioning subservience to fate and circumstance become instead the freedom to challenge authority and change reality in harmony with a vision of a more perfect and just society.

We now take this approach for granted and simply assume that life has meaning. It is easy, three thousand years after the Exodus from Egypt, to lose track of the incredible power of this insight. The Ba'al Shem Tov once said: "The first time a thing occurs in nature it is called a miracle; later it becomes natural and no attention is paid to it. Let your worship and service be a fresh miracle every day to you" (*Hassidic Anthology*, page 336). It is for this reason that the rabbis required us to mention the Exodus twice a day after saying the *Sh'mah*. "Rabbi Elazar the son of Azariah said: Here I am a man of seventy years, yet I did not understand why the story of the departure from Egypt should be told at night, until Ben Zoma explained it. The Bible commands us, saying: 'That you may remember the day of your going out from Egypt all the days of your life.' Ben Zoma explained: The days of your life might mean only the days: all the days of your life includes the night as well." (Traditional Passover *Haggadah*)

G'ULAH / THE BLESSING OF REDEMPTION
INTRODUCTION

When this paragraph was composed, most of our rabbis had no trouble linking our redemption to the suffering of the Egyptians, celebrating the plagues as well as the Exodus, the drowning of the Egyptian army along with the splitting of the sea. However, even in Talmudic times, some rabbis were uncomfortable with this. A midrash says that the angels also began to sing while the Egyptians were dying and God stopped them, saying: "How can you sing when my creatures are drowning?" It is for this reason that we spill drops of wine from the second cup at the Pesach seder, since we recite the ten plagues before drinking it and therefore the joy associated with this cup is not complete. In this *siddur*, I have edited this paragraph, maintaining its references to the miraculous quality of the Exodus without celebrating the pain of the Egyptians.

Some years ago, I mentioned how the suffering of the Egyptians made it obvious that the redemption from Egypt was only the beginning of a process which still goes on. My rabbi and teacher, Arthur Green, then said that perhaps this is the reason why the holiday addition to the Grace after Meals is "May the all merciful grant us a day which is altogether good," not just for us, but good for everyone.

Our rabbis envisioned the perfect society as a benevolent monarchy, where the king ruled by consulting the Torah. Therefore, they were comfortable with addressing God as "king" frequently in the liturgy. Living as we do in a democratic society, this image may work less well for us, except perhaps on Rosh HaShannah and Yom Kippur. In this and other sections of the service, the word for king, *melech* or *mahlkaynoo* / our king may also be in brackets, allowing the reader to skip the word altogether or substitute another (I often will use *ozraynoo*, our helper, in place of *melech* or, in the English, the more neutral word "sovereign").

Finally, since the Torah records that Miriam and the women of Israel also sang and danced at the sea, this *siddur* adds Miriam's name to that of Moses just prior to the quotation from the song at the sea.

G'ULAH / THE BLESSING OF REDEMPTION

TEXT (I)

אֱמֶת וְאֶמוּנָה כָּל־זֹאת	Emet ve-emoonah kol zot
וְקָיָם עָלֵינוּ,	v-kahyahm ahlaynoo,
כִּי הוּא יְהוָה אֱלֹהֵינוּ	kee hoo Ahdonai Elohaynoo
וְאֵין זֹלָתוֹ,	v-ayn zoolah-to,
וְאֶנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.	vah-ahnahchnoo yisrah'ayl ahmo.
הַפּוֹדֵנוּ מִיַּד מְלָכִים,	Hah-podaynoo mi-yahd m'lahcheem,
הַגּוֹאֲלֵנוּ	hah-go'ahlaynoo
מִכַּף כָּל־הָעַרְיָצִים,	mi-kahf kol he-ahreetseem,
הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ	hah-ayl hah-nifrah lahnoo mi-tsahraynoo
וְהַמְשַׁלֵּם גְּמוּלָה	v-hahm'shahlaym g'mool
לְכָל־אֹיְבֵי נַפְשֵׁנוּ,	l-chol oyvay nahfshaynoo,
הָעוֹשֶׂה גְּדוּלוֹת עַד אֵין חֶקֶר	hah-oseh g'dolot ahd ayn chayker
וְנִפְלְאוֹת עַד אֵין מִסְפָּר,	v-nif'lah'ot ahd ayn mispahr.

We affirm the truth that Adonai is our God,
that there is no other, and that we are Israel, God's people.
Adonai redeems us from the power of kings,
delivers us from the hand of all tyrants,
brings judgment upon our oppressors,
retribution upon all our mortal enemies.
God performs wonders beyond understanding,
marvels beyond all reckoning.

G'ULAH / THE BLESSING OF REDEMPTION

TEXT (II)

הַשֵּׁם נִפְשֵׁינוּ בְּחַיִּים	hah-sahm nahfshaynoo bah-chahyeem
וְלֹא נָתַן לְמוֹט רַגְלֵנוּ,	v-lo nahtahn lahmot rahglaynoo,
הַמְדְּרֵינוּ	hah-mahdreechaynoo
עַל בְּמוֹת אוֹיְבֵינוּ	ahl bahmot oyvaynoo
וַיָּרֶם קַרְנֵנוּ עַל כָּל־שׁוֹנְאֵינוּ,	vah-yahrem kahrnaynoo ahl kol son'aynoo,
הַעוֹשֶׂה לָּנוּ	hah-oseh lahnoo
נִסִּים וּנְקָמָה בַּפְּרָעָה,	niseem oo-n'kahmah b-fahr'o,
אוֹתוֹת וּמוֹפְתִים	otot oo-mofteem
בְּאֲדַמַּת בְּנֵי חָם,	b-ahdmaht b'nay chahm,
וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם	vah-yotsay et ahmo yisrah'ayl mi-tochahm
לְחֵירוֹת עוֹלָם,	l-chayroot olahm,
הַמְעַבִּיר בְּנֵינוּ	hah-mah'ahveer bahnahv
בֵּין גִּזְרֵי יַם סוּף,	bayn gizray yam soof,
וְרָאוּ בְּנֵינוּ גְבוּרָתוֹ,	v-rah'oo vahnahv g'voorahto,
שִׁבְּחוּ וְהוֹדוּ לְשִׁמּוֹ.	shibchoo v-hodoo lishmo.

Adonai has maintained us among the living,
has not allowed our steps to falter,
has guided us to triumph over mighty foes,
exalted our strength over all our enemies.
God has vindicated us with miracles before Pharaoh,
with signs and wonders in the land of Egypt;
bringing Adonai's people to lasting freedom,
leading them through divided waters.
And when God's children saw the might of Adonai,
they sang in praise.
They gladly accepted God's sovereignty.

G'ULAH / THE BLESSING OF REDEMPTION

TEXT (III)

וּמְלִיכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם	Oo-mahlchooto b-rahtson kibloo ahlayhem.
מִרְיָהֻם וּמֹשֶׁה וּבְנֵי יִשְׂרָאֵל	Miryahm oo-Moshe oo-v'nay yisrah'ayl
לָּהֶם עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה	l'chah ahnoo sheerah b'simchah rahbah,
וְאָמְרוּ כָּלֵם:	v-ahmroo choolahm:
מִי כַמֶּכֶה בְּאֵלֵם יְהוָה,	Mee chahmochah bah-ayleem Ahdonai,
מִי כַמֶּכֶה נֹאדָר בְּקֹדֶשׁ,	mee kahmochah nedahr bah-kodesh,
נֹרָא תְהִלּוֹת עֲשֵׂה פֶּלֶא.	norah t'heelot osay feleh.
מְלִיכוּתֶךָ רָאוּ בְּנֵיךָ,	Mahl'choot'chah rah'oo vahnechah
בּוֹקֵעַ יָם לְפָנַי מֹשֶׁה,	bokay'ah yahm lifnay Moshe.
זֶה אֵלַי עָנוּ וְאָמְרוּ:	Zeh aylee ahnoo v'ahmroo:
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.	Ahdonai yimloch l'olahm vah'ed.
וְנֹאמְרֵם:	V-ne'emahr:
כִּי פָדָה יְהוָה אֶת יַעֲקֹב,	Kee fahdah Ahdonai et Yah'ahkov,
וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ.	oo-g'ahlo mi-yahd chahzahk mee-menoo.
בָּרוּךְ אַתָּה יְהוָה,	Bahrooch ahtah Ahdonai
גֹּאֵל יִשְׂרָאֵל.	gah'ahl yisrah'ayl.

Miriam and Moses and the people Israel

sang with great joy this song to Adonai:

“Who is like you among the gods, O Infinite One?

Who is like You, glorious in holiness,

awesome in splendor, amazing in miracles!”

Your children witnessed Your sacred sovereignty

as you split the sea before Moses.

They responded and said: “This is my God.”

“The Eternal will be sovereign forever and ever.”

And as it is written: “The Eternal remembered Jacob

and saved him from a hand mightier than he.”

Blessed is the Eternal, Redeemer of Israel.

G'ULAH / THE BLESSING OF REDEMPTION
INTERPRETIVE VERSION

*As we recall the redemption of our own people at the sea,
we yearn for the speedy redemption of our world.*

It was at the creation of the universe that God took some of God's own primal light and poured it into the vessels of the spheres of the universe.

But the lower spheres were too weak to contain a light so powerful.

They cracked, and the sparks of light fell down and down until they reached the lowest created world – the physical world.

In falling, the sparks took on form and became embedded in physical things: wood and water and living creatures, metal and stone.

Ever and ever the spark wishes to return to the source of all light.

And so, when we do a *mitsvah* with food or plants or paper or another human being, when we thank God for having created a beautiful or strong or fragrant thing, we awaken the spark of light within. It flames out and rises higher and higher, soon to be reunited with its source.

And just as we redeem the sparks and rescue them from the tyranny of matter, so God redeems us. As it is written:

“God has rescued Jacob;

redeemed him from those more powerful.”

Praised are you YAH, Redeemer of the people Israel.

HASHKIVAYNU / MAY WE LIE DOWN IN PEACE
INTRODUCTION

In discussing the relationship between the *Amidah* and the rest of the morning service, the Talmud says that proceeding directly from the redemption blessing (גָּאֵל יִשְׂרָאֵל) into the first blessing of the *Amidah* is the preferred way to recite the morning prayers (*B'rachot* 26a). Therefore, placing the *hashkivaynu* in between the redemption blessing of the evening service and the *Amidah* is curious.

Since *hashkivaynu* also appears (without the closing blessing) in the bedtime *Sh'ma*, it could be that it was originally composed for that moment and later added to the *Ma'ariv* service. Following the line of reasoning which the rabbis followed in general when discussing the appropriate time for reciting the evening *Sh'ma* (*B'rachot* 2a), they probably wanted this prayer said earlier to protect against the possibility of forgetting to say it (along with the *Sh'ma* itself), later on in the evening.

It is also possible that the preference for connecting redemption to the *Amidah* without interruption does not apply in the evening at all, since the evening *Amidah* technically is not required (חֻזְקָה) but optional (רְשׁוּת).

Two versions of this blessing follow. In Ashkenazic communities, the blessing is identical both on Shabbat and weeknights except for the closing, including the section asking for protection from harm. This is the form most familiar to us, since it is used in Orthodox, Conservative, and Reform synagogues. In other formats, however, this middle section is omitted on Shabbat and holidays in keeping with the general principle that it is unnecessary to ask for anything on these days. The version found in what is known as *Nusach Ari* (the format used by the mystic Rabbi Yitzchak Luria) and used mostly in Israel and among Lubavitcher (HaBaD) Hassidim, is the first option provided.

HASHKIVAYNU / MAY WE LIE DOWN IN PEACE
NUSACH ARI (MODIFIED)

הַשְּׂכִיבֵנוּ מִקֹּרְנוּ לְשָׁלוֹם,	Hahshkeevaynoo m'koraynoo l-shahlom,
וְהַעֲמִידֵנוּ	v-hah'ahmeedaynoo
לְחַיִּים טוֹבִים וְלְשָׁלוֹם,	l-chahyeem toveem oo-l'shahlom,
וְתַקְנֵנוּ	v-tahknaynoo
בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,	b-aytsah tovah milfahnechah,
וְהוֹשִׁיעֵנוּ מִהַרָּה	v-hoshee'aynoo m'hayrah
לְמַעַן שְׂמֵחָה.	l'mah'ahn sh'mechah.
וּפְרוֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמְךָ.	Oo-f'ros ahlaynoo sookaht sh'lomechah.
בְּרוּךְ אַתָּה יְהוָה	Bahrooch ahtah Ahdonai
הַפּוֹרֵשׁ סֶפֶת שְׁלוֹם	hah-porays sookaht shahlom
עָלֵינוּ וְעַל כָּל־עַמּוֹ יִשְׂרָאֵל	ahlaynoo v-ahl kol ahmo yisrah'ayl
וְעַל יְרוּשָׁלָּיִם.	v-ahl y'rooshahlahyim.

Our Source,
grant that we may lie down in peace,
and raise us up to a good and peaceful life.
Guide us with Your good counsel;
and for Your name's sake, be our help.
Spread over us the shelter of your peace.
Blessed is YAH,
whose shelter of peace is spread over us,
over all the people Israel,
and over Jerusalem.

HASHKIVAYNU / MAY WE LIE DOWN IN PEACE
NUSACH ASHKENAZ

הַשְּׁכִיבֵנוּ	Hahshkeevaynoo
יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם,	Ahdonai Elohaynoo l'shahlom,
וְהַעֲמִידֵנוּ מִלְּפָנָיו	v-hah'ahmeedaynoo mahlkaynoo
לְחַיִּים,	l-chahyeem,
וּפְרֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,	oo-f'ros ahlaynoo sookaht sh'lomechah,
וְתַקֵּנֵנוּ	v-tahkaynoo
בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,	b-aytsah tovah milfahnechah,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךָ.	v-hoshee'aynoo l'mah'ahn sh'mechah.
וְהִגֵּן בְּעֵדֵנוּ,	V-hahgayn bah'ahdaynoo,
וְהִסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר	v-hahsayr may-ahlaynoo o'yayv dever
וְחָרֵב וְרָעַב וְיָגוֹן,	v-cherrev v-rah'ahv v-yahgon,
וְהִסֵּר שָׂטָן	v-hahsayr sahtahn
מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.	milfahnaynoo oo-may'ahchahraynoo.

Grant, Adonai our God, that we may lie down in peace,
and raise us up, O Sovereign, to life renewed.
Spread over us the shelter of your peace;
guide us with Your good counsel;
and for Your name's sake, be our help.
Shield us from hatred and plague;
keep us from war and famine and anguish;
subdue our inclination to evil.

HASHKIVAYNU / MAY WE LIE DOWN IN PEACE
NUSACH ASHKENAZ (II)

וּבְצֵל כְּנַפְיֶךָ תִּסְתַּיֶּרְנוּ,	Oo-v-tsayl k'nahfechah tahsteeraynoo,
כִּי אֵל שׁוֹמְרֵנוּ	kee ayl shomraynoo
וּמְצִילֵנוּ אַתָּה,	oo-mahtseelaynoo ahtah,
כִּי אֵל מֶלֶךְ	kee ayl melech
חַנּוּן וְרַחֲחוּם אַתָּה.	chahnoon v-rahchoom ahtah.
וְשִׁמּוֹר צֵאתֵנוּ וּבֹאֵנוּ	Oo-sh'mor tsaytaynoo oo-vo'aynoo
לְחַיִּים וּלְשָׁלוֹם	l-chahyeem oo-l-shahlom
מֵעַתָּה וְעַד עוֹלָם.	may-ahtah v-ahd olahm.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמֶךָ.	Oo-f'ros ahlaynoo sookaht sh'lomechah.
בְּרוּךְ אַתָּה יְהוָה	Bahrooch ahtah Ahdonai
הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ	hah-porays sookaht shahlom ahlaynoo
וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל	v-ahl kol ahmo yisrah'ayl
וְעַל יְרוּשָׁלַיִם.	v-ahl y'rooshahlahyim.

O God, our Guardian and Helper,
our gracious and merciful Ruler,
give us refuge in the shadow of Your wings.
O guard our coming and our going,
that now and always we have life and peace.
Spread over us the shelter of your peace.
Blessed is Adonai,
whose shelter of peace is spread over us,
over all the people Israel,
and over Jerusalem.

HASHKIVAYNU / MAY WE LIE DOWN IN PEACE

*There have been many melodies written for all or parts of this prayer.
Some of them were written for the concluding words as found in the
Sephardic nusach, which is what the Hassidim recite.
The following are the words as they appear in a melody written by
Hanna Tiferet:*

וּפְרוֹשׁ עָלֵינוּ סִפְתַּי רַחֲמִים	Oo-f'ros ahlaynoo sookaht rahchahmeem
וּפְרוֹשׁ עָלֵינוּ סִפְתַּי חַיִּים	Oo-f'ros ahlaynoo sookaht chahyeem
וּפְרוֹשׁ עָלֵינוּ סִפְתַּי שְׁלוֹם	Oo-f'ros ahlaynoo sookaht shahlom
וּפְרוֹשׁ עָלֵינוּ סִפְתַּי רַחֲמִים	Oo-f'ros ahlaynoo sookaht rahchahmeem
וְחַיִּים וְשְׁלוֹם	v-chahyeem v-shahlom

וּפְרוֹשׁ עָלֵינוּ סִפְתַּי רַחֲמִים	Oo-f'ros ahlaynoo sookaht rahchahmeem
וְחַיִּים וְשְׁלוֹם	v-chahyeem v-shahlom (2x)
וְשִׁמּוֹר צִאֲתָנוּ וּבֹאֲנוּ	Oo-sh'mor tsay taynoo oo-vo' aynoo
לְחַיִּים טוֹבִים וּלְשְׁלוֹם	l-chahyeem toveem oo-l-shahlom
וְשִׁמּוֹר צִאֲתָנוּ וּבֹאֲנוּ	Oo-sh'mor tsay taynoo oo-vo' aynoo
מֵעַתָּה וְעַד עוֹלָם.	may-ahtah v-ahd olahm.

*And here are the words as they appear in a melody
written by Rabbi Shlomo Carlebach:*

וּפְרוֹשׁ עָלֵינוּ סִפְתַּי רַחֲמִים	Oo-f'ros ahlaynoo sookaht rahchahmeem
וְחַיִּים וְשְׁלוֹם	v-chahyeem v-shahlom (2x)
וּפְרוֹשׁ עָלֵינוּ סִפְתַּי שְׁלוֹמֶךָ	Oo-f'ros ahlaynoo sookaht sh'lomechah
סִפְתַּי רַחֲמִים	sookaht rahchahmeem
וְחַיִּים וְשְׁלוֹם	v-chahyeem v-shahlom

HASHKIVAYNU / MAY WE LIE DOWN IN PEACE

(Free Translation)

Holy One, empower us to descend into the depths of silence,
and from there awaken us into the fullness of our being.

Spread over us the shelter of your peace
and heal our divisions with your encouragement.

Free us to realize our Divine Essence.

Surround us with your protection.

Remove hostility from within and without
and let us soar within your mystery.

For you are a God who cares for us and frees us –
majestic, yet gracious and tender.

Watch over our comings and goings,
directing them towards life and wholeness.

Spread over us the sukkah of your shalom.

Blessed are you, Eternal One,
who spreads the sukkah of shalom over us,
over all your people Israel, over Jerusalem,
and over all the earth.

V-SHAMRU / OBSERVING SHABBAT
INTRODUCTION

“The placement of *V-shamru* after *Hashkivaynu* suggests an aspect of the agreement between God and Israel: God guards Israel, and Israel guards Shabbat, which is a reminder and foretaste of peace in our world.

“*V-shamru* (Exodus 31: 16-17) serves as the introduction to the Amidah (silent prayer) of Shabbat eve. In places where prayerbooks were scarce, this prologue served as a reminder to include the Shabbat *b’rachah* in the silent prayer which follows.”

“When God was about to give the Torah to Israel, God summoned the people and said to them:

My children, I have something precious that I would like to give you for all time, if you will accept My Torah and observe My Commandments.’

The people then asked:

Master of the universe, what is that precious gift You have for us?’

The Holy Blessed One replied, ‘It is the world to come!’

The people of Israel answered:

Show us a sample of the world to come.’

The Holy Blessed One said:

The Shabbat is a sample of the world to come,
for that world will be one long Shabbat.”

(Otiyot d’Rabbi Akiva, letter Alef)

V-SHAMRU / OBSERVING SHABBAT

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם.	V-shahmroo v'nay yisrah'ayl et ha-shahbaht, lah'ah'sot et hah-shahbaht l-dorotahm b'rit olahm.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנַּחֲשׁ:	Baynee oo-vayn b'nay yisrah'ayl ot hee l-olahm; Kee shays het yahmeem ahsah Ahdonai, et hah-shah mah yim v-et hah- ah retz; Oo-vahyom ha-sh'vee'ee shahvaht vah-yinahfahsh.

The people Israel shall observe Shabbat,
to maintain it as an everlasting covenant
throughout all generations.

It is a sign between me and the people Israel for all time,
that in six days God made the heavens and the earth
and on the seventh day God ceased from work and rested.

(Exodus 31:16-17)

On major holidays say:

וַיְדַבֵּר מֹשֶׁה	Vah-yidahbayr moshe
אֶת־מִעֲדֵי יְהוָה	et mo'ahday Ahdonai
אֶל בְּנֵי יִשְׂרָאֵל:	el b'nay yisrah'ayl.

Thus Moses proclaimed the appointed seasons of God
to the people Israel.

CHATZI KADDISH / SHORT KADDISH
INTRODUCTION

“The *Kaddish* emphasizes the act of hallowing and praising God through the redemption of life in this world and through the universal acceptance of God’s sovereignty.

“By the seventh century, the *Kaddish* held a fixed place in the service. Today we know the *Kaddish* in several variations, even the shortest of which is longer than the original version.”

“The earliest *Kaddish* consisted of a few words recited by the teacher or preacher:

Let God’s name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

This was followed by a response:

Amen. May God’s great name be blessed, forever and as long as worlds endure.”

The *Hatzi Kaddish*, which follows, adds one additional paragraph to the above. Its function is to divide between the required evening service and the technically optional *amidah*. In fact, the primary function of the *kaddish* in all its forms is to separate sections of the service, to serve as a kind of spiritual elevator between them. The Reform liturgy does not have a *kaddish* in this place.

The text of the *Kaddish* here offers the following addition:

וְיִצְמַח פְּרוּקָנָה וְיִקְרַב מְשִׁיחָה: “And cause salvation to sprout and bring near the Messiah. These two phrases – found in various early versions of *Kaddish* – continue the prayer for God’s sovereignty by adding pleas for the emergence of God’s salvation and the Messiah. In *Nusach Ashkenaz* (the European liturgy) they are omitted because, as *Aruch HaShulchan* explains, both salvation and the Messiah are essential components of God’s above mentioned Kingdom, and therefore need not be mentioned specifically.”

CHATZI KADDISH / SHORT KADDISH

	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgahdahl v-yitkahdahsh
[אמן]	שְׁמֵהּ רַבָּא	sh'may rahbah [Ahmayn]
	בְּעֵלְמָא דִּי בְּרָא כְּרַעוּתָהּ,	b-ahlmah dee vrah chir'ootay
	וְיִמְלִיךְ מַלְכוּתָהּ,	v-yahmleech mahlchootay
	[וְיַצְמַח פּוּרְקָנָהּ	[v-yahtsmahch poorkahnay
אמן]	וְיִקְרַב מְשִׁיחָהּ	vee-kahrayv m'sheechay Ahmayn]
	בְּחַיִּיכוּן וּבְיוֹמֵיכוּן	b-chahyaychon oo-v-yomaychon
	וּבְחַיֵּי דְכָל בֵּית־יִשְׂרָאֵל,	oo-v-chahyay d'chol bayt yisrah'ayl,
	בְּעַגְלָא וּבְזַמַּן קָרִיב,	bah'ah'gahlah oo-vi-z'mahn kahreev
[אמן]	וְאָמְרוּ אָמֵן.	v-imroo Ahmayn. [Ahmayn]
	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Y'hay sh'may rahbah m'vahrach
	לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.	l'ahlahm oo-l'ahlmay ahlmahyah.
	יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר	Yitbahrahch v-yishtahbahch v-yitpah'ayr
	וְיִתְרוֹמַם וְיִתְנַשֵּׂא	v-yitromahm v-yitnahsay,
	וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל	v-yit'hahdahr v-yit'ahleh v-yit'hahlahl
[אמן]	שְׁמֵהּ דְקוּדְשָׁא בְּרִיךְ הוּא	sh'may d'koodshah b'reech hoo [Ahmayn]
	לְעֵלְא מִן כּוֹל בִּרְחָחְתָּא וְשִׁירְתָּא,	L'aylah min kol birchahtah v-sheerahtah,
	תְּשַׁבַּחְתָּא וְנַחֲמָתָא	tooshb'chahtah v-nechemahtah
	דְאָמְרִין בְּעֵלְמָא,	dah-ah'meerahn b-ahlmah
[אמן]	וְאָמְרוּ אָמֵן.	v-imroo Ahmayn. [Ahmayn]

Let the glory of God be extolled. [Amen]

Let God's great name be hallowed, in the world whose creation YAH willed.

May God's sovereignty soon prevail,

[the redemption grow and the time of the messiah be near],

in our own day, our own lives,

and the life of all Israel, and let us say: Amen.

Let God's great name be blessed forever and ever.

Let the name of the Holy Blessed One be glorified, exalted, and honored,

though YAH is beyond all the praises, songs, and adorations

that we can utter, and let us say: Amen.

INTRODUCTION

THE FRIDAY EVENING SERVICE

עֲמִידָה

AMIDAH / INTRODUCTION

Amidah means standing and that is the traditional posture for this prayer or series of blessings. During the week, the *amidah* is known as the *Sh'moneh Esray*, the 18, since that is the number of blessings it used to have (a 19th was added during the Talmudic period, but the traditional name remained). In every *amidah*, the first and last three blessings are the same (though they may be expanded on certain occasions), while the middle one(s) change with the day. On weekdays, the middle 13 blessings are requests. On *Shabbat* and holidays it is considered inappropriate to ask for things, so on those days there is only one blessing in the middle.

The first blessing is an appeal to the God of our ancestors. It is like a long, formal greeting given to a monarch prior to beginning the petition. The word *elohay* (God of), precedes the name of each ancestor to remind us that each person must seek a personal relationship with God, just as our fathers and mothers did. Each of them experienced God and God's promise independently of the others (see Genesis 15; 25:v 19-23; 26; 28:v 10-15).

In this *siddur*, two versions of the opening blessings of the *amidah* follow. Both include the matriarchs in the first blessing. The first looks toward a redemption and names God as the giver of life to everything, following the Reform and Reconstructionist approaches. The second follows the traditional text which speaks of a messiah and names God as the reviver of the dead.

INTRODUCTION

There are already (at least) two schools of thought on the best way to include the matriarchs. One is to add them separately using the word *elohay* before each name. The other puts the couples together (e.g. Abraham and Sarah). The choice is between focusing on the relationship with God which we have as individuals or as part of families and networks of human relationships. Since both approaches speak so clearly to our own situation, where citizenship goes to individuals and where all community is voluntary, both approaches are represented in this *siddur*.

There is also disagreement over whether to say “God of our fathers and mothers” or “God of our parents.” This *siddur* favors “fathers and mothers,” but towards the end of this blessing the option of “parents” is provided since it leaves the flow of the text unchanged.

The first version of this first blessing concludes with the words *mahgayn ahvrah 'hahm*, “the shield of Abraham,” which follows the wording in Genesis 15:1. Based on the meaning of that text, many add “*v-ezraht Sahrah* (helper of Sarah)” to the end of the blessing. The second version provided here adds *oo'fokayd sahray*, “who remembers Sarah.” This follows the wording in Genesis 21:1 and therefore uses a biblical expression to reflect the unique relationship between God and Sarah in the same way that the original does.

The tradition is to recite the entire amidah with your heels touching each other, like angels who are said to have only one foot. This means that this is a significant spiritual moment in which we adopt a respectful, formal posture. We bend the knees at the first baruch, bow at the word atah, and straighten for the name of God (which is always said standing straight if one is standing). This procedure is repeated at the end of the opening blessing: baruch atah Adonai, magayn Avraham (v-ezrat / u-fokayd Sarah).

INTRODUCTION

G'VUROT / DIVINE POWER

Resurrection of the dead is mentioned explicitly three times in the traditional form of this second blessing of the *Amidah*. This idea has a prominent place in Rabbinic Judaism and was included by Maimonides in his thirteen principles of faith, recited by many Jews at the conclusion of each morning service. The formulation found in many traditional *siddurim* reads: “I believe with complete faith that there will be a resurrection of the dead whenever the wish emanates from the Creator.” The three references in this blessing are said to refer to awakening after (deathlike) sleep, the revival of vegetative growth brought on by the rain, and the actual resurrection of the dead at the end of days. Since the context includes supporting those who fall, healing the sick, and releasing the bound, it also can be understood in terms of the strength and vision of life provided by a feeling of God’s presence and power. In the Reform and Reconstructionist traditions, the expression “sustainer of all” is substituted for “reviver of the dead.”

מְשִׁיב הַרְיָח/מוֹרִיד הַטָּל: “We acknowledge the presence of God in the natural rhythms of passing seasons. Our awareness of wind, rain, and dew as daily miracles also serves to remind us that the purity of these gifts, so vital for our survival, must be maintained by human watchfulness. In thanking God for air and water, we assert our commitment to preserving them as sources of life and protecting them from life-destroying pollution. The mention of rain or dew follows the two-season climate of Eretz Yisra’el.”

INTRODUCTION

K'DUSHAT HASHEM / NAMING THE HOLY

The third blessing of the *amidah* identifies God as set apart, holy and separate from the world. This contrasts with the close relationship expressed in the first blessing, where God is present not only to our ancestors but to each of us in a special and unique way. When the *amidah* is repeated (or led), this blessing is expanded to include the *kedushah*, the sanctification of God in the terms conveyed by the prophets Isaiah and Ezekiel in their inaugural visions. The words “and those who strive to be holy declare Your glory day by day” suggest that those who praise God are also somehow separate. That may mean that Jews are inherently different, as many suggest, or that all those who focus their lives on praising God, whatever their religious path, may have a different relationship to this world and the purpose of their lives.

When preparing to recite the amidah, Rabbi Marcia Prager suggests you imagine yourself standing at the edge of the Grand Canyon. Curl your toes over the edge, then take three steps forward. (Remember: only imagine yourself doing this!)

FIRST BLESSING: LOVING SUPPORTIVENESS

אֲדֹנָי, שְׂפָתַי תִּפְתָּח
וּפִי יַגִּיד תְּהִלָּתְךָ.
Ahdonai, s'fahtai tiftahch
oo-fee yahgeed t'heelahtechah.

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה,
אֱלֹהֵי רִבְקָה,
אֱלֹהֵי לֵאָה,
וְאֱלֹהֵי רָחֵל,
Bahrooch ahtah Ahdonai
elohaynoo vay-lohay ahvotaynoo
v-eemotaynoo
elohay Ahvrah'hahm
elohay Yitschahk
vay-lohay Yah'ahkov
elohay Sahrah
elohay Rivkah
elohay Leah
vay-lohay Rahchel,

Eternal God, open my lips,
that my mouth may declare Your glory.

We praise you, YAH our God
and God of all generations:
God of Abraham, God of Isaac and God of Jacob;
God of Sarah, God of Rebecca,
God of Leah, and God of Rachel,

FIRST BLESSING: LOVING SUPPORTIVENESS (II)

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמָּהוֹת וּמְבִיא גְאוּלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.	hah-ayl hah-gahdol hah-geebor v-hah-norah ayl elyon gomayl chahsahdeem toveem v-konay hahkol, v-zochayr chahsday avot v-eema'hot oo-mayvee g'oolah livnay v'nayhem l'mah'ahn sh'mo b-ah'hahvah.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.	Melech ozayr oo-moshee'ah oo-mahgayn. Bahrooch ahtah YAH mahgayn Ahvrah'hahm v-ezrat Sahrah.

great, mighty, and awesome God,
God supreme.
Imparting deeds of kindness, begetter of all,
You remember the faithfulness of our ancestors,
and in love bring redemption to their children's children
for the sake of your name.
Regal One, our help, salvation, and protector:
Blessed are you, YAH, shield of Abraham
and helper of Sarah.

SECOND BLESSING: MIGHT

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי,
מְחַיֶּה הַכֹּל אַתָּה
רַב לְהוֹשִׁיעַ:
Ahtah geebor l'olahm Ahdonai,
m'chahyay hah-kol ahtah
rahv l-hoshee'ah.

From Sh'mini Atzeret to Pesach:

מְשִׁיב הַרוּחַ
וּמוֹרִיד הַגֶּשֶׁם
Mahsheev hah-roo'ahch
oo-moreed hah-gahshem.

From Pesach to Sh'mini Atzeret:

מוֹרִיד הַטַּל
Moreed hah-tahl.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכֹּל
בְּרַחֲמֵימָם רַבִּים,
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ
לִישַׁנַי עָפָר.
M'chahlkayl chahyeem b-chesed,
m'chahyay hah-kol
b-rahchahmeen rahbeem,
sodaych nofleem v-rofay choleem
oo-mahteer ahsooreem
oo-m'kahyaym e'moonah
lee-shaynay ahfah.

Your might, Adonai, is boundless.

You sustain all life; great is Your saving power.

From Sh'mini Atzeret to Pesach:

You cause the wind to blow and the rain to fall

From Pesach to Sh'mini Atzeret:

You send down the dew.

Your lovingkindness sustains the living.

Your great mercies sustain all life.

You support the falling, heal the ailing, free the fettered.

You keep Your faith with those who sleep in the dust.

SECOND BLESSING: MIGHT (II)

מִי כְמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ,
מְלֶכֶךְ מִמִּית וּמְחַיֶּה
וּמְצַמִּיחַ יְשׁוּעָה.

Mee chahmochah **bah**'ahl g'voorot
oo-mee **domeh** lahch,
melech maymeet oo-m'chahyeh
oo-mahts**mee**'ahch y'shoo'ah.

וְנֶאֱמַן אַתָּה
לְהַחְיֹת כָּל חַי.
בָּרוּךְ אַתָּה יְהוָה
מְחַיֶּה כָּל חַי.

V-ne'e'mahn ahtah
l-hahchahyot kol chai.
Bahrooch ahtah Ahdonai
m'chahyay kol chai.

Whose power can compare with Yours?
You are the source of life and death and deliverance.
Faithful are you in sustaining all life.
Praised are You, YAH, who gives and renews life.

THIRD BLESSING: HOLINESS
BEING ONE WITH THE BEAUTY

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וּקְדוּשֵׁימ בְּכָל-יוֹם
יְהִלְלוּךָ סֵלָה.
בָּרוּךְ אַתָּה יְהוָה
הַיָּל הַקָּדוֹשׁ.

Ahtah kahdosh v-shimchah kahdosh
oo-k'dosheem b-chol yom
y'hahl'**loochah** selah.
Bahrooch ahtah Ahdonai,
hah-ayl hah-kahdosh.

You are holy, Your name is holy,
and those who strive to be holy
declare Your glory day by day.
Blessed is YAH, the holy God.

K'DUSHAT HA YOM / THE DAY'S HOLINESS
INTRODUCTION

“Judaism’s tale of origins, the creation story of Genesis, is a tale of sacred time. Its purpose is to proclaim the origin of the Sabbath, or to establish the roots of the Sabbath’s holiness in the very foundation of the world order. The God who separated light from darkness, who defeated the forces of primal chaos, and who created human beings in the divine image, set forth this pattern of sacred time at the moment of creation itself.

Heaven, earth, and all their beings were finished. God completed on the seventh day the work that had been done, and ceased upon the seventh day from all the work that had been done. God blessed the seventh day and set it apart. For on it God had ceased from all the work that had been done in carrying out Creation. (Gen. 2:1-3)

“This sanctification of the seventh day will be repeated later in the proclaimed holiness of the seventh year, and then again in cycles of seven times seven. Finally, the Kabbalists will declare cosmic history to be patterned in seven great sevenfold epochs, to be concluded in a great jubilee of return to the ultimate divine source. But all of that comes later: here the Bible seeks only to tell us that the cycles of sacred time have been with us *forever*. The Sabbath is holy because God declared it so from the beginning. Its celebration is in the first place a divine act, and our joining into that celebration is nothing less than the imitation of God, an acting out of our own creation in God’s image.”

K'DUSHAT HA YOM / THE DAY'S HOLINESS

אַתָּה קִדְשָׁתָּךְ	Ahtah kidahshtah
אֶת יוֹם־הַשְּׁבִיעִי לְשִׁמְחָה.	et yom hah-sh'vee'ee lishmechah,
תְּכַלֶּיֶת מַעֲשֵׂה	tahchleet mah'ahsay
שָׁמַיִם וָאָרֶץ.	shahmahyim vah-ahrets.
וַיְבַרְכְּתוּ מְכַל־הַיָּמִים,	Oo-vayrahchto mi-kol hah-yahmeem
וְקִדְשָׁתוּ מְכַל־הַיָּמִים,	v-keedahshto mi-kol hah-z'mahneem,
וְכֵן כָּתוּב בְּתוֹרָתְךָ:	v-chayn kahtoov b-torahtechah:

וַיְכַלּוּ הַשָּׁמַיִם	Vah-y'chooloo hah-shahmahyim
וְהָאָרֶץ וְכָל־צְבָאָם.	v-hah-ahrets v-chol ts'vah'ahm.
וַיְכַל אֱלֹהִים	Vah-y'chahl Eloheem
בַּיּוֹם הַשְּׁבִיעִי,	bah-yom hah-sh'vee'ee
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,	m'lahchto ahsher ahsah
וַיִּשְׁבַּח בַּיּוֹם הַשְּׁבִיעִי,	Vah-yishbot bah-yom hah-sh'vee'ee
מְכַל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.	mi-kol m'lahchto ahsher ahsah.
וַיְבָרֶךְ אֱלֹהִים	Vah-yi'vahrech Eloheem
אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ,	et yom hah-sh'vee'ee vah-yikahdesh oto,
כִּי בּוֹ שָׁבַח מְכַל־מְלַאכְתּוֹ,	kee vo shahvaht mi-kol m'lahchto
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.	ahsher bahrah Eloheem lah-ah'sot.

You consecrated the seventh day as Your own,
 for it marked the end and purpose of the creation of heaven and earth.
 You blessed it above all the other days
 and hallowed it above all the festivals, as it is written in Your Torah:
 The heavens and the earth, and all they contain, were completed.
 On the seventh day Elohim, God,
 finished the work which God had been doing;
 God ceased on the seventh day
 from all the work which God had done.
 Then Elohim blessed the seventh day and called it holy,
 because on it God ceased from all the work of creation.

R'TZAY V-M'NUCHATAYNIU / ACCEPT OUR REST
THE SABBATH BLESSING: INTRODUCTION

May we find contentment in Your blessings, and joy in Your deliverance.

Through joy we merit “impudent (or strong) holiness (עֲזוּת) (דְּקָדוּשָׁה) / *azut d-k'dushah*.” The Torah says: “God is my strength and song, and has become my deliverance (עֲזֵי וְזִמְרַת יְהוָה לִי) (עֲזֵי וְזִמְרַת יְהוָה לִי לִישׁוּעָה) / *ozi v-zimrat YAH vah-y'hi li li-shu'ah*.” In this verse, strength and deliverance are linked to (joyous) singing related to God. In this blessing of the *Amidah*, God's deliverance is linked directly with joy. The singing which is God's is prayer, the true essence of joy. Such joy gives us holy strength, or a kind of impudent holiness, which allows us to feel God's deliverance even in the midst of our troubles. This is available to us through celebration of Shabbat and joyous singing of the prayers.

R'TZAY V-M'NUCHATAYNIU / ACCEPT OUR REST
THE SABBATH BLESSING: TEXT

אֱלֹהֵינוּ וְאֱלֹהֵי	Elo hay noo vay-lohay
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	ahvotaynoo v-eemotaynoo,
רְצֵה־נָּא בְּמִנוּחַתֵּינוּ,	r'tsay nah vi-m'noochahtaynoo.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ	Kahd shay noo b-mitsvotekhah
וְתוֹן חֶלְקֵנוּ בְּתוֹרַתֶךָ,	v-tayn chel kay noo b-torahtekhah,
שְׁבַעֲנוּ מִטּוֹבֶךָ	sahb' ay noo mi-toovechah
וְשִׂמְחֵנוּ בִּישׁוּעָתֶךָ,	v-sahm chay noo bi-y'shoo'ahtekhah,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת.	v-tah'hayr libaynoo l'ovd'chah be-emet.
וְהַנְּחֵלֵנוּ יְהוָה אֱלֹהֵינוּ	V-hahncheelaynoo Ahdonai Elo hay noo
בְּאַהֲבָה וּבְרַצוֹן	b-ah'hahvah oo-v'rahtson
שַׁבַּת קִדְּשֶׁךָ,	shahbaht kods she chah,
וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל	v-yahn oo choo vah yisrah'ayl
מִקְדְּשֵׁי שְׁמֶךָ.	m'kahdshay sh' me chah.
בְּרוּךְ אַתָּה יְהוָה	Bahrooch ahtah Ahdonai
מִקְדֵּשׁ הַשַּׁבַּת.	m'kahdesh hah-shahbaht.

Our God and God of our fathers and mothers,
may our Shabbat rest be acceptable to You.
*May Your Mitzvot lead us to holiness,
and may we be among those who devote themselves to Your Torah.*
May we find contentment in Your blessings,
and joy in Your sustaining power.
*Purify our hearts to serve You in truth,
and help us to enjoy, in love and favor,
the heritage of your holy Shabbat.*
May Your people Israel, who hallow Your name,
find rest on this day.
Praised are You, Adonai, who hallows the Shabbat.

AVODAH / WORSHIP
INTRODUCTION

This fifth blessing of the *Amidah*, the first of the concluding three, opens with the request that God find both us and our prayers acceptable. We are acknowledging that acceptance of our prayer is not assured since we pray from within an unredeemed world. Therefore, the blessing continues immediately with the request that the Temple service be restored. Then, Israel's prayers can be *lovingly and permanently* acceptable.

The traditional form of this blessing refers to “the fire offerings of Israel,” an expression of hope for the restoration of animal sacrifice along with the Temple. Conservative *siddurim* omit this reference; Reform and Reconstructionist *siddurim* omit the reference to the Temple as well. However, in addition to the animal sacrifices offered in the first and second Temples, there was also a levitical choir and orchestra. Adding the phrase “and the songs of Israel” restores the original balance of the text and anticipates a Temple of joyous prayer and song without animal sacrifice.

AVODAH / WORSHIP

רְצֵה יְהוָה אֱלֹהֵינוּ	R'tsay Ahdonai elohaynoo
בְּעַמְּךָ יִשְׂרָאֵל	b-ahmchah yisrah'ayl
וּתְפַלְתֶּם בְּאַהֲבָה תְּקַבֵּל,	oo-t'feelahtahm b-ah'hahvah t'kahbayl,
וּתְהִי לְרַצּוֹן תְּמִיד	oo-t'hee l-rahtson tahmeed
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.	ahvodaht yisrah'ayl ahmechah.
אֵל קָרוֹב לְכֹל קוֹרְאָיו	Ayl kahrov l-chol kor'ahv
פְּנֵה אֵל עַבְדֶּיךָ וְחַנּוּנוֹ	p'nay el ahvahdechah v-chahnaynoo
שִׁפּוֹךְ רוּחְךָ עָלֵינוּ	sh'foch roochahchah ahlaynoo.
וּתְחַזְּנֵה עֵינֵינוּ	V-techezenah aynaynoo
בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.	b-shoovchah l-tseeyon b-rahchahmeem.
בָּרוּךְ אַתָּה יְהוָה	Bahrooch ahtah Ahdonai
הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.	hah-mahchahzeer sh'cheenahto l-tseeyon.

Take pleasure Adonai our God,
in Israel your people and heed their prayer in love.
May the worship of your people Israel always be acceptable to you.
God who is near to all who call, turn lovingly to your servants.
Pour out your spirit upon us.

And may our eyes behold your homecoming,
with merciful intent, to Zion.
Blessed are you, Adonai,
who brings your presence home to Zion.

*(On Rosh Chodesh and Holidays, we add Ya'aleh v-Yavo here.
It is on the next page.)*

*On Shabbat RoshChodesh (the first day of a new month),
or on the Shabbat during Pesach or Sukkot, add*

YA'ALEH V-YAVO / RISING AND ARRIVING

אֱלֹהֵינוּ וְאֱלֹהֵי	Elo hay noo vay-lo'hay
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	ahvot ay noo v-eemot ay noo
יַעֲלֶה וַיָּבֹא וַיִּגַּע	yah'ahleh v-yahvo v-yah gee 'ah
וַיִּרְאֶה וַיִּרְצֶה	v-yay'rah'eh v-yay'rahtseh
וַיִּשְׁמַע וַיִּפְקַד	v-yishahmah v-yipahkayd
וַיִּזְכֹּר זְכוֹרֵנוּ וּפְקֻדוֹנוּ	v-yizahchayr zichron ay noo oo-fikdon ay noo
וּזְכוֹרֵן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	v-zichron ahvot ay noo v-eemot ay noo
וּזְכוֹרֵן יְמוֹת מְשִׁיחַ צְדָקָה	v-zichron y'mot m' shee 'ahch tsid kech ah
וּזְכוֹרֵן יְרוּשָׁלַיִם	v-zichron y'rooshahlahyim
עֵיר קֹדֶשׁךָ	eer kod shech ah
וּזְכוֹרֵן כָּל-עַמְּךָ	v-zichron kol ahmchah
בַּיִת יִשְׂרָאֵל לְפָנֶיךָ	bayt yisrah'ayl l-fah nech ah
לְפִלִּיטָה וּלְטוֹבָה	lif-laytah oo-l'tovah
לְחַן וּלְחֶסֶד וּלְרַחֲמִים	l-chayn oo-l- chesed oo-l-rahchahmeem
לְחַיִּים וּלְשָׁלוֹם בְּיוֹם...	l-chahyeem oo-l-shahlom b-yom...

Our God and the God of our fathers and mothers,
may our prayer arise and come to you,
and be beheld, and be acceptable.

Let it be heard, acted upon, remembered -
the memory of us and our needs, of our ancestors
and of the days of our future redemption,
the memory of Jerusalem your holy city,
and the memory of all your kin, the house of Israel,
all surviving in your presence.

Act for goodness and grace, for love and care;
for life, well-being and peace, on this day of...

*On Shabbat Rosh Chodesh (the first day of a new month),
or on the Shabbat during Pesach or Sukkot, add*

YA'ALEH V-YAVO / RISING AND ARRIVING (II)

on a new month

רֹאשׁ הַחֹדֶשׁ הַזֶּה rosh hah-**ch**odesh hah-zeh

on Pesach

חַג הַמַּצּוֹת הַזֶּה chahg hah-mahtsot hah-zeh

on Sukkot

חַג הַסּוּכּוֹת הַזֶּה chahg hah-sookot hah-zeh

זְכֹרְנוּ יְהוָה אֱלֹהֵינוּ	zoch ray noo YAH eloh hay noo
בּוֹ לְטוֹבָה	bo l-tovah
וּפְקֻדָּנוּ בּוֹ לְבִרְכָה	oo-fok day noo vo li-v'rahchah
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים	v-hoshee' ay noo vo l-chahyeem
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים	oo-vi-d'var y'shoo'ah v-rahchahmeem
חַוִּס וְחַנּוּן	choos v-chah nay noo
וְרַחֲמֵינוּ וְהוֹשִׁיעֵנוּ	v-rahchaym ah lay noo v-ho'shee' ay noo
כִּי אֵלֶיךָ עֵינֵינוּ	kee aylechah a nay noo
כִּי אֵל חַנּוּן וְרַחוּם אַתָּה.	kee ayl chahnoon v-rahchoom ah tah.
<i>on a new month</i>	the new moon
<i>on Pesach</i>	the festival of matsot
<i>on Sukkot</i>	the festival of sukkot

Remember us this day, Adonai our God, for goodness.
Favor us this day with blessing. Preserve us this day for life.
With your redeeming and nurturing word, be kind and generous.
Act tenderly on our behalf, and grant us victory over all our trials.
Truly, our eyes turn toward you, for you are a providing God;
gracious and merciful are you.

Continue with "Modim" (p. 114).

MODIM / WE GIVE THANKS
INTRODUCTION

“Gratitude is the overwhelming experience of the person of faith. Faith stimulates gratitude, and the practice of gratitude expands faith. We experience thankfulness when we know that our lives are safe within God’s protection. We trust that the future is assured. We need not consume our days in fear and anxiety. We are released. We can marvel at the daily wonders.”

“The insights of wonder must be constantly kept alive. Since there is a need for daily wonder, there is a need for daily worship. The sense of the ‘miracles which are daily with us,’ the sense of the ‘continual marvels,’ is the source of prayer. There is no worship, no music, no love, if we take for granted the blessings or defeats of living...The profound and perpetual awareness of the wonder of being has become a part of the religious consciousness of the Jew.”

MODIM / WE GIVE THANKS (I)

At the beginning of the modim, it is customary to bend the knees and bow, returning to an upright position for the word Adonai.

מוֹדִים אֲנִיחֵנוּ לָךְ	Modeem ah nah chnoo lahch
שָׂאֲתָה הוּא יְהוָה	shah-ahtah hoo Ahdonai
אֱלֹהֵינוּ וְאֱלֹהֵי	Elo hay noo vay-lohay
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ	ahvot ay noo v-eemot ay noo
לְעוֹלָם וָעֶד,	l'olahm vah'ed,
צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ	tsoor chah yay noo mahgayn yish' ay noo
אֲתָה הוּא לְדוֹר וָדוֹר.	ahtah hoo l-dor vah-dor.
נֹדֵה לָּךְ וְנִסְפַּר תְּהִלָּתֶךָ,	Nodeh l'chah oo-n'sahpayr t'heelahtechah,
עַל חַיֵּינוּ	ahl chah yay noo
הַמְּסוּרִים בְּיָדֶךָ	hah-m'sooreem b-yah de chah
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ	v-ahl nishmot ay noo hah-p'koodot lahch
וְעַל נִסְיֶיךָ	v-ahl neese ch ah
שֶׁבְּכָל־יּוֹם עִמָּנוּ	she-b'chol yom eem ah noo
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	v-ahl nif'l'ote ch ah v-tovote ch ah
שֶׁבְּכָל־עֵת,	she-b'chol ayt,
עֶרֶב וּבֹקֵר וְצַהֲרָיִם.	erev vah- voker v-tso'hor ahy im.

We give thanks to you that you are Adonai our God,
 God of our fathers and mothers, today and always.
 A firm, enduring source of life, a shield to us in time of trial;
 you are ever there, from age to age.
 We acknowledge you, declare your praise,
 and thank you for our lives entrusted to your hand,
 our souls placed in your care,
 for your miracles that greet us every day,
 and for your wonders and good things
 that are with us every hour, morning, noon, and night.

MODIM / WE GIVE THANKS (II)

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

Hah-tov kee lo chahloo rahchah**me**chah,
v-hahm'rahchaym
kee lo **tah**moo chahsah**de**chah,
may-olahm keeveenoo lahch.

Good One, whose kindness never stops,
Kind One, whose loving acts have never failed –
always have we placed our hope in you.

וְעַל כָּלֵךְ יִתְבַּרְךָ וְיִתְרוֹמַם
שְׁמֶךָ תָּמִיד לְעוֹלָם וָעֶד.

V-ahl koolahm yitbahrahch v-yitromahm
shimchah tahmeed l-olahm vah'ed.

For all these things,
let your name be blessed
and raised in honor always, forever.
Let all of life acknowledge you!

MODIM / WE GIVE THANKS (CONCLUSION)

*At the conclusion of this blessing, we bend the knees on the word baruch,
bow at atah, and straighten at Adonai.*

וְכֹל הַחַיִּים	V-chol hah-chahyeem
יִוְדוּךָ סֵלָה,	yodoochah selah,
וַיְהַלְלוּ אֶת־שִׁמְךָ בְּאֵמֶת,	vee-hahl'loo et shimchah be-emet,
הָאֵל יְשׁוּעָתֵנוּ	hah-ayl y'shoo'ahtaynoo
וְעִזְרָתֵנוּ סֵלָה.	v-ezrahtaynoo selah.

בְּרוּךְ אַתָּה יְהוָה	Bahrooch ahtah Ahdonai
הַטּוֹב שִׁמְךָ	hah-tov shimchah
וְלֵךְ נִצָּחַה לְהוֹדוֹת.	oo-l'chah nah'eh l'hodot.

May all beings praise your name in truth, O God,
our rescue and our aid.

Blessed are you, Adonai,
whose name is Good,
to whom all thanks are due.

BIRKAT HASHALOM / THE PEACE BLESSING
INTRODUCTION

Every *amidah* concludes with a blessing for peace. In the traditional versions of this prayer recited in most congregations, Israel is the only explicitly named beneficiary of this peace. People living in pre-modern times may have believed that a peace for Israel was possible without universal peace, though there are enough references in both biblical and rabbinic sources to suggest that Jews did make the connection between them (see, for example, Micah 4:1-5 and the second paragraph of the *alaynu*). Combining a loyalty to the traditional Hebrew with a universal understanding, Rabbi Zalman Schachter-Shalomi translated the last line of the *kaddish* as follows:

God! We know that you can make peace on high.
That is not too difficult.
Grant peace to us and to all Israel.
This is more difficult
Because Israel is dispersed in many lands,
among many nations,
who also need peace and have difficulty achieving it.
Grant us peace.

“עוֹשֵׂה הַשְּׁלוֹם / Maker of peace. This ancient version of the prayer for peace in its most universal form was assigned in the traditional liturgy to the ten days of *teshuvah* (repentance, between Rosh Hashanna and Yom Kippur). During the year the text read, ‘who blesses your people Israel with peace.’ In our times, when life has been transformed by the constant threat of global destruction, the need of the hour calls for the more universal form of the prayer throughout the year.”

BIRKAT HASHALOM / THE PEACE BLESSING
TEXT: TRADITIONAL

There are two versions of *Shalom Rav*, the evening prayer for peace, on this and the next page. The first is the traditional version, found in Orthodox, Conservative, and Reform *siddurim*. We often sing this version in the melody which originated in the Reform movement.

שְׁלוֹם רַב	Shahlom rahv
עַל יִשְׂרָאֵל עַמָּךְ	ahl yisrah'ayl ahmchah
תְּשִׁים לְעוֹלָם,	tahseem l-olahm,
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן	kee ahtah hoo melech ahdon
לְכֹל־הַשְּׁלוֹם.	l-chol hah-shahlom.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ	V-tov b-aynechah l'vahraych
אֶת־עַמָּךְ יִשְׂרָאֵל	et ahmchah yisrah'ayl
בְּכֹל־עֵת וּבְכֹל־שָׁעָה	b-chol ayt oo-v'chol shah'ah
בְּשִׁלוֹמְךָ.	bi-shlomechah.

בָּרוּךְ אַתָּה יְהוָה	Bahrooch ahtah Ahdonai
הַמְּבָרֵךְ	hah-m'vahraych
אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.	et ahmo yisrah'ayl bah-shahlom.

Grant true and lasting peace
to your people Israel,
for you are the supreme sovereign of peace.
May it please you to bless your people Israel
in every season and at all times
with your gift of peace.

Praised are you, Adonai,
who blesses the people Israel with peace.

BIRKAT HASHALOM / THE PEACE BLESSING
TEXT: MODIFIED

The text of this second version has been modified by removing the reference to God as king and by adding an explicit mention of the hope for universal peace. It is based on texts in the Reform and Reconstructionist *siddurim*.

שְׁלוֹם רַב	Shahlom rahv
עַל יִשְׂרָאֵל עַמְּךָ	ahl yisrah'ayl ahmchah
תְּשִׂים לְעוֹלָם,	tahseem l-olahm,
כִּי אַתָּה הוּא אֲדוֹן	kee ahtah hoo ahdon
לְכֹל-הַשָּׁלוֹם.	l-chol hah-shahlom.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ	V-tov b-aynechah l'vahraych
אֶת-כָּל יוֹשְׁבֵי תֵבֵל	et kol yoshvay tayvayl
בְּכֹל-עֵת וּבְכֹל-שָׁעָה	b-chol ayt oo-v-chol shah'ah
בְּשִׁלּוֹמֶךָ.	bishlomechah.
בָּרוּךְ אַתָּה יְהוָה	Bahrooch ahtah Ahdonai
עוֹשֵׂה הַשָּׁלוֹם.	oseh hah-shahlom.

Grant abundant peace eternally for Israel, your people.
for you are the sovereign source of all peace.
So, may it be a good thing in your eyes
to bless all who dwell on earth,
in every time and hour,
with your peace.
Blessed are you, Adonai,
Maker of peace.

BIRKAT HASHALOM / THE PEACE BLESSING

(A Reading)

A Prayer For Peace

May we see the day when war and bloodshed cease,
when a great peace will embrace the whole world.
Then nation will not threaten nation,
and humankind will not again know war.

For all who live on earth shall realize
we have not come into being to hate or to destroy.

We have come into being to praise, to labor, and to love.

Compassionate God,
bless the leaders of all nations with the power of compassion.

Fulfill the promise conveyed in Scripture:
I will bring peace to the land,
and you shall lie down and no one shall terrify you.

I will rid the land of vicious beasts, and it shall not be ravaged by war.
Let love and justice flow like a mighty stream.
Let peace fill the earth as the waters fill the sea. Amen.

ELOHAI N'TZOR / A CONCLUDING MEDITATION
INTRODUCTION

The *amidah* formally ends with the blessing for peace. Early on, however, the custom arose to conclude the personal, silent *amidah* with a private meditation. Only later did *Elohai N'tsor* become standard. The Talmud (*Berachot* 16b-17a) records several examples of these meditations, some of which follow. Feel free to use one of them or compose your own.

Rabbi Elazar, after completing his prayer (i.e., the *amidah*), used to say: May it be your will, Adonai our God, that love, comradeship, peace, and friendship dwell among us; multiply students within our boundaries; give us success that we arrive at our goal and realize our hopes; give us our portion in paradise; give us the corrective of a good friend and an inclination for good in your world; may we rise early and achieve our aspiration to fear your name; heed our requests for a pleasant life.

Rav would say after completing his prayer: May it be your will, Adonai our God, to give us long life, a life of peace, goodness, blessing, livelihood, physical vitality; a life of fear of sin, without embarrassment or humiliation, of wealth and honor; a life with love of Torah and fear of heaven, where our aspirations for good will be fulfilled.

(This is now the introduction to the blessing for the new month, said on the Shabbat morning before the month begins.)

ELOHAI N'TZOR / A CONCLUDING MEDITATION
INTRODUCTION

Rabbi (Judah) would say after his prayer: May it be your will, Adonai our God and God of our ancestors, to save us from insolence in others and arrogance in ourselves, from a bad person and from misfortune, from the evil inclination, a bad friend or neighbor, and the destroyer, from harsh judgments and ruthless opponents, whether a member of the covenant or not. (*This is now recited in the preliminary service every morning.*)

Rav Safra would say after his prayer: May it be your will, Adonai our God, to make peace in the family on high (i.e., the angels representing the different and quarrelling nations) and in the (human) family below, and among the students who study your Torah, whether for its own sake or not. And may those who study the Torah with an ulterior motive come to study it for its own sake.

Rabbi Alexandri, after his prayer, would say: May it be your will, Adonai our God, that you place us in a light-filled corner and not in a dark corner, and may our hearts not be in pain nor our eyes in darkness.

In our own time, Rabbi Raachel Jurovics slightly rearranged a verse from *Elohai N'tsor* for the following chant:

פְּתַח לִבִּי בְּתוֹרָתְךָ	P'tahch leebee b-torahtechah;
(2X) פְּתַח לִבִּי בְּתוֹרָתְךָ	p'tahch leebee b-torahtechah. (2x)
תִּרְדּוֹף נַפְשִׁי בְּמִצְוֹתֶיךָ.	Tirdof nahfshee b-mitsvotetchah;
(2X) תִּרְדּוֹף נַפְשִׁי בְּמִצְוֹתֶיךָ.	tirdof nahfshee b-mitsvotetchah. (2x)

“Open my heart to your Torah;
my soul will hasten to do Your Mitsvot.”

ELOHAI N'TZOR / A CONCLUDING MEDITATION

TEXT (I)

אֱלֹהִי, נִצּוֹר לְשׁוֹנֵי מַרְעַ	Elohai, n'tsor l'shonee may-rah
וּשְׁפָתַי מִדְּבַר מַרְמָה,	oo-s'fahtai mi-dahbayr mirmah,
וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם,	v-li-m'kahl'lai nahfshee teedom,
וְנַפְשֵׁי כְּעַפְרָה לְכָל תְּהִיָּה.	v-nahfshee ke-ahfahrah lah-kol ti'hee'yeh.
פָּתַח לִבִּי בְּתוֹרַתְךָ	P'tahch leebee b-torahtechah
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.	oo-v-mitsvotekhah tirdof nahfshee.
וְכָל־הַחֹשֶׁבִים עָלַי רָעָה,	V-chol hah-choshveem ahlai rah'ah,
מְהֵרָה הַפֵּר עֲצָתָם	m'hayrah hahfayr ahtsahtahm
וְקַלְקַל מַחְשַׁבְתָּם.	v-kahlkayl mahchahshahvtahm.
עֲשֵׂה לְמַעַן שְׁמָךְ,	Ahsay l'mah'ahn sh'mechah,
עֲשֵׂה לְמַעַן יְמִינֶךָ,	ahsay l'mah'ahn y'meenechah,
עֲשֵׂה לְמַעַן קְדוּשָׁתְךָ,	ahsay l'mah'ahn k'dooshahtechah,
עֲשֵׂה לְמַעַן תּוֹרַתְךָ,	ahsay l'mah'ahn torahtechah,
לְמַעַן יִחַלְצוּן יְדִידֶךָ,	l'mah'ahn yaychahltsoon y'deedechah,
הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי.	ho'shee'ah y'minchah vah-ahnaynee.
יְהִי לְרַצּוֹן אֱמֶרֶת־כִּי	Yi'h'yoo l-rahtson imray fee
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ,	v-hegyon leebee l'fahnechah,
יְהוּה צוּרִי וְגוֹאֲלִי.	Ahdonai tsooree v-go'ahlee.

My God, keep my tongue from evil, my lips from lies.

Help me ignore those who slander me.

Let me be humble before all.

Open my heart to your Torah,
so that I may pursue your mitsvot.

Frustrate the designs of those who plot evil against me.

Make nothing of their schemes.

Do so because of your power, your holiness and your Torah.

Answer my prayer for the deliverance of your people.

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

ELOHAI N'TZOR / A CONCLUDING MEDITATION
TEXT (II)

When saying oseh shalom at the end of the prayer, take three steps back, bow left, right, and to the front. When leaving the presence of a king or queen, one would bow only to the front. When “leaving” God’s presence, we bow in three directions, demonstrating that God is everywhere.

עֹשֶׂה שְׁלוֹם בְּמִרְוּמָיו,	Oseh shahlom bimromahv,
הוּא יַעֲשֶׂה שְׁלוֹם	hoo yah’ah’sseh shahlom
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל	ahlaynoo v-ahl kol yisrah’ayl
[וְעַל כָּל־יּוֹשְׁבֵי תֵיבֵל,	[v’ahl kol yoshvay tayvayl,]
וְאָמְרוּ אָמֵן.	v-imroo ah’mayn.

God who brings peace to the universe
will bring peace to us
and to all the people Israel
[and to all those who live in the world.]
Amen.

A MODERN PRAYER FOR PEACE, FROM ISRAEL

עוֹד יָבוֹא שְׁלוֹם עָלֵינוּ	Od yahvo shahlom ahlaynoo
וְעַל כּוֹלָם	v-ahl koolahm
שְׁלָאֵם	sahlahm,
עָלֵינוּ וְעַל כָּל הָעוֹלָם	ahlaynoo v-ahl kol hah-olahm
שְׁלָאֵם שְׁלָאֵם	sahlahm, sahlahm.

Peace will still come upon us and upon everyone;
Peace upon us and upon the whole world.

MA'ARIV: THE EVENING SERVICE
CLOSING PRAYERS
MAGAYN AVOT / SHIELDING OUR ANCESTORS

The evening *amidah* is technically not an obligation. That is why it is not recited out loud nor is the *k'dushah* said in traditional synagogues. To make sure that latecomers could finish the service with the rest of the congregation and not have to walk home alone, three prayers were added to “simulate” the reader’s repetition of the *amidah*. What follows is one of those traditional prayers and a new poem, “Our Mothers.”

מִגֵּן הַזְּרִים בְּדַבָּרוֹ,	Mahgayn horeem bi-d'vahro,
מְחַיֶּה כָּל חַי [מֵתִים]	m'chahyay kol chai [mayteem]
בְּמֵאֲמָרוֹ,	b-mah'ahmahro
הָאֵל הַקָּדוֹשׁ שֶׁאֵין כְּמוֹהוּ,	hah-ayl hah-kahdosh she-ayn kahmohoo
הַמְּנַיֵחַ לְעַמּוֹ	hah-maynee'ahch l-ahmo
בְּיוֹם שַׁבַּת קֹדֶשׁוֹ,	b-yom shahbaht kodsho
כִּי בָּם רָצָה לְהַנְיֵחַ לָהֶם.	kee vahm rahtsah l-hahnee'ahch lah'hem
לְפָנָיו נִעְבֹּד	l-fahnahv nah'ahvod
בִּירְאָה וּפְחָד,	b-yir'ah vah-fahchahd
וְנוֹדָה לְשִׁמוֹ בְּכָל-יוֹם תָּמִיד	v-nodeh l-sh'mo b-chol yom tahmeed
מֵעֵין הַבְּרָחוֹת.	may-ayn hah-b'rahchot.

Shielding our ancestors with a word, a speech enlivening all beings,
the holy God, to whom no being can compare,
who gives this people rest upon the holy Shabbat –
yes, God is pleased to give them rest!
We stand in the divine presence, awed and trembling,
and offer up continually our thankful prayer,
our expressions of praise.

MA'ARIV: THE EVENING SERVICE
CLOSING PRAYERS
MAGAYN AVOT / SHIELDING OUR ANCESTORS

אל ההודאות, אדון השלום,	Ayl hah-hodah'ot ahdon hah-shahlom
מקדש השבת	m-kahdaysh hah-shahbaht
ומברך שביעי.	oo-m'vahraych sh'vee'ee
ומניח בקדשה	oo-maynee'ahch bi-k'dooshah
לעם מדשני-ענג,	l-ahm m'dooshnay oneg
זכר למעשה בראשית.	zaycher l-mah'ahsay v'raysheet.

God to whom all thanks are due,
the source of peace, who sanctifies Shabbat,
who blesses the seventh day and gives rest in holiness
to a people steeped in Shabbat joy,
in memory of Creation in the beginning.

מגן אמהות – OUR MOTHERS

Our mothers,
who gather seeds of desire from oceanic night,
who are gatherers of scattered goods,
Our mothers,
pacing dreamily with the constellations,
the floods of past and future,
left alone with birth like an island.
Our mothers,
who say to death: blossom in our blood,
who impel sand to love and bring a mirroring world to the stars -
Our mothers,
who rock the cradles, the shadowy memories of creation's day -
the to and fro of each breath is the melody of their love song.
Our mothers,
rock into the heart of the world the melody of peace.

S' FIRAT HA-OMER / COUNTING THE OMER

INTRODUCTION

Between *Pesach* (Passover) and *Shavu'ot*, a period of seven weeks, we count the *omer*. Beginning on the second day of Pesach, an omer (which is a measure) of barley was offered each day in the temple. At the end of seven weeks, it was time to begin the harvesting of the fruits which grow on trees and thus time for another, brief, holiday.

Tradition has it that the Israelites knew that they would receive the Torah on the fiftieth day after leaving Egypt (hinted at by an apparently superfluous letter “nun” whose numerical value is 50). They therefore counted the days in anticipation of this event. Thus, viewed historically, the holiday of *Shavu'ot* became the celebration of the anniversary of receiving the Torah.

Tradition also has it that, just as there are 50 levels of purity, so also there are an equal number of levels of impurity. During the years of slavery, our ancestors gradually sank through these levels of impurity down to the 49th. If they had hit bottom, they would have been unredeemable. Therefore, the exodus happened just in time. As a result, the 49 days of the *omer* are seen as an opportunity to correct this decline, one day (level) at a time. By the end of the counting, we are once more pure enough to receive the Torah ourselves.

כַּוְּנָה / *Kavvanah*

לְשֵׁם יְחִוּד L-shaym yichood

קֹדֶשׁא בְּרִיךְ הוּא וְשְׂכִינְתֵיהּ, kood'shah b'reech hoo oo-sh'cheentay

(for men)

[הִנְנִי מוּכָן וּמְזוּמָן] [hin'nee moochahn oo-m'zoomahn]

(for women)

[הִנְנִי מוּכָנָה וּמְזוּמְנֵת] [hin'nee moochahnah oo-mzoomenet]

לְקַיֵּם מִצְוֹת עֲשֵׂה l-kahyaym mitsvaht ahsay

שֶׁל סְפִירַת הָעוֹמֵר shel s'feeraht hah-omer

A Kavvanah / A Meditation of Intention

For the sake of the unification of the Holy Blessed One
and the Indwelling Divine Presence (*Shechinah*)

behold I am prepared and ready to fulfill the positive
commandment to count the Omer.

S' FIRAT HA-OMER / COUNTING THE OMER

בָּרוּךְ אַתָּה יְהוָה	Bahrooch ahtah Ahdonai
אֱלֹהֵינוּ רוּחַ הָעוֹלָם,	elohaynoo ru'ahch hah-olahm
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	ahsher kidshahnoo b-mitsvotahv
וְצִוָּנוּ עַל סְפִירַת הָעוֹמֵר.	v-tseevahnoo ahl s'feeraht hah-omer.

הַיּוֹם.....לְעוֹמֵר. Hah-yom.....lah-omer.

Blessed are you, YAH our God, sovereign of all worlds
 who has made us holy with your *mitsvot*
 and commanded us to count the Omer.
 Today isin the Omer.

יְהִי רָצוֹן מִלְּפָנֶיךָ	Y'hee rahtson milfahnechah
יְהוָה אֱלֹהֵינוּ	Ahdonai elohaynoo
וְאֵלֵי אֲמוֹתֵינוּ וְאֲבוֹתֵינוּ,	vay-lohay eemotaynoo v-ahvotaynoo
שְׁבִזְכוֹת סְפִירַת הָעוֹמֵר	she-bi-z'choot s'feeraht hah-omer
שֶׁסִּפְרָתִי הַיּוֹם	she-sahfahrtee hah-yom
יִתְקַן מֵה שֶׁפָּגַמְתִּי	y'tookahn mah she-pahgahmtee
וְעַל יְדֵי זֶה יִשְׁפַע שְׁפַע רַב	v-ahl y'day zeh yooshpah shefah rahv
בְּכֹל הָעוֹלָמוֹת,	b-chol hah-olahmot
אָמֵן סְלָה.	ahmayn selah.

May it be your will, YAH our God
 and God of our mothers and fathers
 that the merit of counting the Omer
 repair the damage I have caused
 and by virtue of this counting
 may abundance flow through all the worlds.
 Amen, Selah.

PRAYERS FOR STRENGTH, BLESSING, AND HEALING

מִי שְׁבִירָךְ אֲבוֹתֵינוּ Mee she-bayrahch ahvotaynoo
מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ m'kor hah-b'rahchah l-eemotaynoo

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.

מִי שְׁבִירָךְ אֲמוֹתֵינוּ Mee she-bayrahch eemotaynoo
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ m'kor hah-b'rahchah lah-ahvotaynoo

Bless those in need of healing
with refu'ah sh'laymah
renewal of body, renewal of spirit
and let us say: Amen.

(3) אֵל נָא רְפָא נָא לָהּ Ayl nah r'fah nah lah (3x)
רְפוּאָה שְׁלֵמָה r'foo'ah sh'laymah.

Life is a circle, love is the song
Peace is the story
we've yearned for so long
When we surrender to God in all things
The circle is completed
our hearts are blessed with wings.

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

אָנָּה אֵל נָא רְפָא נָא לָהּ Ahnah ayl nah r'fah nah lah
Heal our bodies, open our hearts, awaken our minds
E'he'ye (or) Sh'chinah

PRAYERS FOR STRENGTH, BLESSING, AND HEALING

Mi Shebeirach / May the One Who blessed...Bless Us

Chorus: Mee she-bayrahch Avotaynoo
Avraham, Yitzchak v-Ya'akov
Mee She-bayrahch Imotaynoo
Sarah, Rivkah, Le'ah v'Rachel
May the One who blessed our Mothers,
May the One who blessed our Fathers,
Hear our prayer, hear our prayer,
And bless us as well.

Verse 1: Bless us with the power of Your healing
Bless us with the power of Your hope
May our hearts be filled with understanding
And strengthened by the power of Your love.

Chorus

Verse 2: Bless us with the vision for tomorrow
Help us reach out to those in pain
May the warmth of friendship ease our sorrow
Give us courage give us faith show us the way.

Mee she-bayrahch Avotaynoo,
Mee She-bayrahch Imotaynoo
Hear our prayer
Hear our prayer
Hear our prayer
And bless us as well.

ALAYNU: INTRODUCTION

The *alaynu* prayer, which closes nearly all services, is very old. One tradition ascribes it to Joshua, who composed it when he led the Israelites into the promised land. In Talmudic times, it introduced *malchuyot*, the section of the Rosh HaShannah *musaf* (additional) service which focuses on God's sovereignty. Because of its popularity and significance, it entered the daily liturgy during the middle ages, probably by the 14th century.

The prayer itself is divided into two paragraphs. The first expresses Israel's special obligation to praise God as a people different from all others. Originally, the first paragraph said that "while others bow to vanity and emptiness, and pray to a god who cannot save," we bow down to and acknowledge "the king, the king of kings, the Holy One blessed be He." The reference to other people's gods was removed from Ashkenazic *siddurim* under pressure from the Christians, who believed it referred to them, but remains in many Sephardic texts and has been reintroduced in some Israeli *siddurim*.

The Reform and Reconstructionist *siddurim* provide both the traditional Ashkenazic text and alternatives which focus on our obligation to praise God without reference to our difference from others. For many people, the Holocaust and its aftermath have made the traditional text even more meaningful, while for others the text still needs change. This *siddur* provides a version of the traditional Ashkenazic text modified by Reb Zalman Schachter-Shalomi and an alternative from the Reconstructionist liturgy.

The second paragraph is a prayer of hope for the removal of idolatry and the eventual recognition of the one God by all people. "It should be clear, however, that this does not imply a belief or even a hope that they will convert to Judaism. Rather, they will accept God as the only God and obey the Noachide laws incumbent upon all nations (R' Hirsch)."

When we say the phrase, "And so we bend the knee and bow, acknowledging the sovereign who rules," it is customary to bend the knees at the Hebrew word kor'im (כּוֹרְעִים), bow at the word u-mishthchavim (וּמִשְׁתַּחֲוִים), and then return to an upright position when we finish the word u-modim (וּמוֹדִים).

ALAYNU: OUR ROLE IN THE UNIVERSAL WHOLE
MODIFIED TRADITIONAL

עֲלֵינוּ לְשַׁבַּח	Ahlaynoo l-shahbay'ahch
לְאֲדוֹן הַכֹּל,	lah-ahdon hah-kol,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,	lah-tayt g'doolah l-yotsayr b'raysheet,
שְׁלוֹ עֲשָׂנוּ עִם גּוֹי הָאָרְצוֹת	she-lo ahsahnoo im goyay hah-ahrahtsot
וְלוֹ שָׂמְנוּ	v-lo sahmahnoo
עִם מִשְׁפַּחֹת הָאָדָמָה,	im-mishp'chot hah-ahdahmah,
שְׁלוֹ שָׂם חֶלְקֵנוּ עִמָּהֶם	she-lo sahm chelkaynoo imah'hem
וְגוֹרְלֵנוּ עִם כָּל הָעוֹלָם.	v-gorahlaynoo im kol hah-olahm.

We rise to praise You Source of All
Your generous work as Creator of All
You made us one with all of Life
You helped us to share with all humankind
You linked our fate with all that lives
and made our portion with all in the world...

וְאֵנַחְנוּ כּוֹרְעִים	Vah-ahnahchnoo kor'eem
וּמִשְׁתַּחֲוִים וּמוֹדִים	oo-mishtahchahveem oo-modeem
לְפָנֵי מֶלֶךְ	lifnay melech
מְלִכֵי הַמְּלָכִים	mahlchay hah-m'lahcheem
הַקָּדוֹשׁ בְּרוּךְ הוּא.	hah-kahdosh bahrooch hoo.

And so, we bend the knee and bow,
acknowledging the sovereign who rules above all those who rule,
the Holy Blessed One.

ALAYNU: FIRST PARAGRAPH CONCLUDES

שֶׁהוּא נוֹטֵה שָׁמַיִם	She-hoo noteh shahmahyim
וְיוֹסֵד אֶרֶץ,	v-yosayd ahrets
וּמוֹשֵׁב יְקָרוֹ	oo-moshahv y'kahro
בְּשָׁמַיִם מִמַּעַל	bah-shahmahyim mee-mah'al
וּשְׁכִינַת עֲזוֹ	oo-sh'cheenaht oozo
בְּגִבְהֵי מְרוֹמִים.	b-gahv'hay m'romeem.
הוּא אֱלֹהֵינוּ אֵין עוֹד.	Hoo elohaynoo ayn od.
אֶמֶת מְלִכְנוּ, אֶפֶס זולָתוֹ,	Emet mahlkaynoo, efes zoolah-to,
כְּכַתוּב בְּתוֹרָתוֹ:	kah-kahtoov b-torahto:
וַיִּדְעַת הַיּוֹם	V-yahdahtah hah-yom
וְהִשְׁבַּת אֵל לְבַבָּהּ,	vah-hahshayvotah el l'vahvechah,
כִּי יְהוָה הוּא הָאֱלֹהִים	kee Ahdonai hoo hah-eloheem
בְּשָׁמַיִם מִמַּעַל	bah-shahmahyim mee-mah'ahl
וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.	v-ahl hah-ahrets mee-tahchaht, ayn od.

Who stretched out the heavens and founded the earth,
 whose realm embraces heaven's heights,
 whose mighty presence stalks celestial ramparts.
 This is our God; there is none else besides,
 True is our sovereign, there is nothing other
 as it is written in the Torah:
 "You shall know this day, and bring it home inside your heart,
 that Adonai is God in the heavens above and on the earth below.
 There is no other God."

ALAYNU: AND SO WE HOPE

וְעַל כֵּן נִקְוָה לְךָ	V-ahl kayn n'kahveh l'chah
יְהוָה אֱלֹהֵינוּ,	YAH elohaynoo
לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֹד,	lir'ot m'hayrah b-tif'eret oozechah,
לְהַעֲבִיר גְּלוּלִים	l-hah'ahveer geelooleem
מִן הָאָרֶץ	min hah-ahrets
וְהֶאֱלִילִים כְּרוֹת יִפְרֹתוֹן.	v-hah-eleeleem kahrot yikahraytoon,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,	l-tahkayn olahm b-mahlchoot shahdai
וְכֹל בְּנֵי בָשָׂר	v-chol b'nay vahsahr
יִקְרְאוּ בְּשִׁמְךָ.	yik'r'oo vi-shmechah,
לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אָרֶץ.	l-hahfnot aylechah kol rish'ay ahrets.
יִפְרֹו וַיִּדְעוּ	Yahkeeroo v-yay'd'oo
כָּל יוֹשְׁבֵי תֵבֵל,	kol yoshvay tayvayl
כִּי לְךָ תִּכְרַע כָּל בְּרֵךְ,	kee l'chah tichrah kol berech
תִּשְׁבַּע כָּל לָשׁוֹן.	teeshahvah kol lahshon.
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ	L'fahnechah Ahdonai elohaynoo
יִכְרְעוּ וַיִּפְלוּ,	yich'r'oo v-yeepoloo,
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ.	v-lichvod shimchah y'kahr yeetaynoo,

And so, we put our hope in you, YAH our God,
that soon we may behold the full splendor of your might,
and see idolatry vanish from the earth,
and all material gods be swept away,
and the power of your rule repair the world,
and all creatures of flesh call on your name,
and all the wicked of the earth turn back to you.
Let all who dwell upon the globe perceive and know
that to you each knee must bend, each tongue swear oath,
and let them give the glory of your name its precious due.

ALAYNU: AND SO WE HOPE (II)

וּיקָבְלוּ כָלֶם	Vee-kahbloo choolahm
אֶת עוֹל מַלְכוּתְךָ.	et ol mahlchootechah
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה	v-timloch ahlayhem m'hayrah
לְעוֹלָם וָעֶד.	l-olahm vah'ed,
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,	kee hah-mahlchoot shelchah hee
וְלְעוֹלָמֵי עֵד תִּמְלֹךְ בְּכָבוֹד.	oo-l'olmay ahd timloch b-chahvod,
כַּכָּתוּב בְּתוֹרָתְךָ,	kah-kahtoov b-torahtechah:
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:	Ahdonai yimloch l-olahm vah'ed.
וְנֶאֱמַר, וְהָיָה יְהוָה	V-ne'e'mahr: v-hahyah Ahdonai
לְמֶלֶךְ עַל כָּל הָאָרֶץ,	l-melech ahl kol hah-ahrets,
בַּיּוֹם הַהוּא	bah-yom hah-hoo
יְהִי יְהוָה אֶחָד,	yi'h'yeh Ahdonai echahd
וְשִׁמוֹ אֶחָד:	oo-sh'mo echahd.

Let all of them take upon themselves your rule.

Reign over them, soon and for always.

For this is all your realm,

throughout all worlds, across all time –

as it is written in your Torah:

“Adonai will reign now and forever.”

And it is written:

“Adonai will reign as sovereign over all the earth.

On that day shall Adonai be one,

God’s name be one!”

ALAYNU: AND SO WE HOPE (III)

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.

And then, and then, both men and women will be gentle
And then, and then, both women and men will be strong
And then, we'll be, so varied rich and free
And everywhere will be called Eden once again.

KADDISH YATOM / THE MOURNERS' KADDISH
INTRODUCTION

“The essential part of the Kaddish consists of the congregational response: ‘May God’s great name be blessed forever and ever.’ Around this response, which is found almost verbatim in Daniel 2:20, the whole Kaddish developed...

“The Kaddish contains no reference to the dead. The earliest allusion to the Kaddish as a mourners’ prayer is found in *Mahzor Vitry*, dated 1208, where it is said plainly: ‘The lad rises and recites Kaddish.’ One may safely assume that since the Kaddish has as its underlying thought the hope for the redemption and ultimate healing of suffering humankind, the power of redeeming the dead from the sufferings of *Gehinnom* (i.e., hell) came to be ascribed in the course of time to the recitation of this sublime doxology. Formerly the Kaddish was recited the whole year of mourning, so as to rescue the soul of one’s parents from the torture of *Gehinnom* where the wicked are said to spend no more than twelve months. In order not to count one’s own parents among the wicked, the period for reciting the Kaddish was later reduced to eleven months.

“The observance of the anniversary of parents’ death, the *Yahrzeit*, originated in Germany, as the term itself well indicates. Rabbi Isaac Luria, the celebrated Kabbalist of the sixteenth century, explains that ‘while the orphan’s Kaddish within the eleven months helps the soul to pass from *Gehinnom* to Gan-Eden (i.e., heaven), the *Yahrzeit* Kaddish elevates the soul every year to a higher sphere in Paradise.’ The Kaddish has thus become a great pillar of Judaism. No matter how far a Jew may have drifted away from Jewish life, the Kaddish restores that Jew to his/her people and to the Jewish way of living.”

KADDISH YATOM / THE MOURNERS' KADDISH
INTRODUCTION

Given the significance of the congregational response line, it is essential that each person listen carefully to the mourner recite at least the first part of the *kaddish* and then respond. According to one source, it is the congregational response as much as the mourner's recitation which frees the deceased from *gehinnom*. One can also say that the mourner needs to know that the community is there for support, and one way this is manifested is by paying attention to the recitation of the *kaddish*.

The final line of the *kaddish* was borrowed from the meditation at the end of the *amidah*. Therefore, it has become the custom to take three steps backward at the end of the *kaddish* as well. It seems that the final "And say: Amen" came originally from the *kaddish*, which is always said in the presence of a minyan and was added later to the version in the *amidah*.

In many congregations it is the custom for everyone to stand for the Mourners' *Kaddish* (and for every *kaddish*). In other congregations, only the mourners stand. In Reform congregations, everyone says *kaddish* together. In others, only the mourners recite.

I learned a way of combining these approaches from Rabbi Geela Rayzel Raphael. Only the mourners stand for the first paragraph. The congregation then rises in support of the mourners when responding with "*Amayn, Y'hay sh'may rabah m'varach l'alam oo-l'almay almayah.*"

KADDISH YATOM / THE MOURNERS' KADDISH

	יִתְגַּדֵּל וְיִתְקַדַּשׁ	Yitgahdahl v-yitkahdash
[אמן]	שְׁמֵהּ רַבָּא	sh'may rahbah [Ahmayn]
	בְּעֵלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ,	b-ahlmah divrah chir'ootay
	וְיִמְלִיךְ מַלְכוּתֵיהּ,	v-yahmleech mahlchootay
	[וְיִצְמַח פּוּרְקָנָהּ	[v-yahtsmahch poorkahnay
[אמן]	וְיִקְרַב מְשִׁיחָהּ	vee-kahrayv m'sheechay Ahmayn]
	בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן	b-chahyaychon oo-v-yomaychon
	וּבְחַיֵּי דְכָל בֵּית־יִשְׂרָאֵל,	oo-v-chahyay d'chol bayt yisrah'ayl,
	בְּעֵגְלָא וּבְזִמְן קָרִיב,	bah'ah'gahlah oo-vi-z'mahn kahreev
[אמן]	וְאָמְרוּ אָמֵן.	v-imroo Ahmayn. [Ahmayn]

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Y'hay sh'may rahbah m'vahrach
לְעַלְמֵי וּלְעַלְמֵי עַלְמֵיָא.	l'ahlahm oo-l'ahlmay ahlmahyah.

Let the glory of God be extolled.
 Let God's great name be hallowed,
 in the world whose creation Adonai willed.
 May God's sovereignty soon prevail,
[the redemption grow and the time of the messiah be near],
 in our own day, our own lives,
 and the life of all Israel,
 and let us say: Amen.

*Let God's great name be blessed
 forever and ever.*

KADDISH YATOM / THE MOURNERS' KADDISH (II)

יְתַבְרַח וְיִשְׁתַּבַּח וְיִתְפָּאֵר	Yitbahrahch v-yishtahbahch v-yitpah'ayr
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר	v-yitromahm v-yitnahsay, v-yit'hahdahr
וְיִתְעַלֶּה וְיִתְהַלָּל	v-yit'ahleh v-yit'hahlahl
שְׁמֵהּ דְקוּדְשָׁא	sh'may d'koodshah
[אמן] בְּרִיךְ הוּא	b'reech hoo. [Ahmayn]
לְעֵלָא מִן כּל-בִּרְחָתָא	L'aylah min kol birchahtah
וְשִׁירְתָא,	v-sheerahtah,
תְּשַׁבְּחָתָא וְנַחֲמָתָא	tooshb'chahtah v-nechemahtah
דְּאָמְרוּן בְּעֵלְמָא,	dah-ah'meerahn b-ahlmah
[אמן] וְאָמְרוּ אָמֵן.	v-imroo Ahmayn. [Ahmayn]
יְהֵא שְׁלָמָא רַבָּא	Y'hay sh'lahmah rahbah
מִן שְׁמַיָּא וְחַיִּים	min sh'mahyah v-chahyeem
עָלֵינוּ וְעַל כּל-יִשְׂרָאֵל	ahlaynoo v-ahl kol yisrah'ayl
[אמן] וְאָמְרוּ אָמֵן.	v-imroo Ahmayn. [Ahmayn]
עוֹשֵׂה שְׁלוֹם בְּמִרְוּמָיו,	Oseh shahlom bimromahv
הוּא יַעֲשֶׂה שְׁלוֹם	hoo yah'ahseh shahlom
עָלֵינוּ וְעַל כּל-יִשְׂרָאֵל	ahlaynoo v-ahl kol yisrah'ayl
וְעַל כּל יוֹשְׁבֵי תַבְּלָא	v-ahl kol yoshvay tayvayl
[אמן] וְאָמְרוּ אָמֵן.	v-imroo Ahmayn. [Ahmayn]

Let the name of the Holy Blessed One
be glorified, exalted, and honored,
though Adonai is beyond all the praises, songs, and adorations
that we can utter, and let us say: Amen.
May peace abundant descend from heaven,
with life for us and for all Israel, and let us say: Amen.
May God, who makes peace on high,
bring peace to us, to all Israel,
and to all those who live on earth, and let us say: Amen.

ADON OLAM / YIGDAL
INTRODUCTION

The custom of reciting or singing a hymn as a formal closing for a service is relatively recent. The two hymns most commonly used, *Adon Olam* and *Yigdal*, are found at the beginning of the morning service in most traditional *siddurim*. Adding *Adon Olam* to the end of the service goes back at least as far as the early nineteenth century, as the following story indicates:

The Kotzker Rabbi was asked: “Why do we begin services with ‘Adon Olam’ and finish them with ‘Adon Olam?’”

He answered: “We do so in order to demonstrate that the conclusion of the Services does not imply we have praised God sufficiently. Nay, it is fitting that we should repeat the Services again and again. There is no limit to the praise we ought to render the Creator.”

(Newman; *The Hassidic Anthology*, p. 325.)

In the Reform and Conservative movements, a closing hymn seems to be connected with a final prayer or blessing offered by the rabbi. While these customs are also found in some Orthodox congregations, it is interesting to note that many Orthodox *siddurim* still do not use either of these two hymns to close a service.

ADON OLAM / YIGDAL
INTRODUCTION (II)

Adon Olam speaks of God's eternal existence, beginning before anything was created and continuing long after the end of this world in which we live. This same infinitely existent God is my personal support and refuge, to whom I entrust my soul when awake and asleep and, ultimately, in death. This last thought is why *Adon Olam* is also recited as part of the bedtime *Sh'ma*. In one sense, *Adon Olam* is a poetic expansion of the *Sh'ma* itself, with its theme of the unity of God transcendent (יהוה) and imminent (אלהים).

Yigdal

In his commentary on the Mishnah (*Sanhedrin* 10:1), Maimonides lists thirteen principles to which every Jew must subscribe. Although his position on this matter is not authoritative, these principles were rendered into poetic form, the *Yigdal*, by Daniel ben Judah of Rome (15th century), and continue to be recited and sung.

CLOSING PRAYERS

ADON OLAM

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֶרֶם כָּל יְצִיר נִבְרָא.
לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל,
אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא.

Ahdon olahm ahsher mahlahch

B'terem kol y'tseer nivrah

L'ayt nah'ahsah v-cheftso kol

Ahzai melech sh'mo nikrah

וְאַחֲרַי כְּכֹלֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נֹרָא.
וְהוּא הָיָה, וְהוּא הוֹה,
וְהוּא יֵהָיֶה, בְּתִפְאַרָה.

V-ahchahray ki-ch'lot hah-kol

L'vahdo yimloch norah

V-hoo hahyah v-hoo hoveh

V-hoo yeeh'yeh b-tif-ahrah

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלֵי רֵאשִׁית בְּלֵי תְּכֵלֵית,
וְלוֹ הָעוֹז וְהַמְשִׁירָה.

V-hoo echahd v-ayn shaynee

L-hahmsheel lo l-hahchbeerah

B'lee raysheet b'lee tahchleet

V-lo hah-oz v-hahmisrah

You were cosmic Lord, YAH Malach
before there even was a world
Then Your will all things did make,
YAH Melech we call You now.

Once when all things will cease to be
YAH Yimloch still true will be
You were, You are, eternally
resplendent to infinity.

You alone, there are not two
to join as friends, as lovers do.
Beginningless and without end
You keep all one by plan and strength.

CLOSING PRAYERS
ADON OLAM (II)

וְהוּא אֵלַי וְחַי גְּאֵלַי,	V-hoo aylee v-chai go'ahlee
וְצוּר חֻבְלֵי בְּעֵת צָרָה.	V-tsoor chevlee b-ayt tsahrah
וְהוּא נָסִי וּמַנּוּס לִי	V-hoo neesee oo-mahnos lee
מִנַּת כּוֹסֵי בַיּוֹם אֶקְרָא.	M'naht kosee b-yom ekrah
בְּיָדוֹ אֶפְקִיד רוּחִי,	B-yahdo ahfkeed roochee
בְּעֵת אִישׁוֹן וְאֶעִירָה.	B-ayt eeshahn v-ah'eerah
וְעִם רוּחִי גְּוִיָּתִי,	V-im roochee g'veeyahtee
יְהוּה לִי וְלֹא אֵירָא.	Ahdonai lee v-lo eerah.

You are my God, Redeemer,
Life Protecting me in war, in strife,
My holy haven and my flag,
my cup of health for what I lack.

Into Your hand I trust my breath,
You breathe in me by night by day.
My body is Your tool, Your gift.
With You as mine I'm not afraid.

**Into your hand, I trust my soul,
Night and day, your love is near.
All that I am is one with You
I'm not alone, I shall not fear.**

CLOSING PRAYERS

YIGDAL

יְגִדָּל אֱלֹהִים חַי וְיִשְׁתַּבַּח נִמְצָא וְאֵין עֵת אֶל מְצִיאֹתוֹ.	Yigdahl eloheem chai v-yishtahbahch Nimtsah v-ayn ayt el m'tsee'ooto.
אֶחָד וְאֵין יְחִיד כְּיִחֻדוֹ נְעֻלָּם וְגַם אֵין סוּף לְאַחֲדוּתוֹ.	Echahd v-ayn yahcheed k-yeechhoodo Ne'lahm v-gahm ayn sof l-ahchdooto.
אֵין לוֹ דְמוּת הַגּוּף וְאֵינוֹ גּוּף לֹא נֶעְרַךְ אֵלָיו קִדְשָׁתוֹ.	Ayn lo d'moot hah-goof v-aynoo goof Lo nah'ahroch aylahv k'dooshahto.
קִדְמוֹן לְכָל-דָּבָר אֲשֶׁר נִבְרָא רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ.	Kahdmon l-chol dahvahr ahsher nivrah Reeshon v-ayn raysheet l-raysheeto.
הֵנוּ אֲדוֹן עוֹלָם וְכָל-נוֹצָר יִרְהַ גְּדֻלָּתוֹ וּמְלֻכוּתוֹ.	Heeno ahdon olahm v-chol notsahr Yoreh g'doolahto oo-mahlchooto.
שִׁפְעַ נְבוֹאָתוֹ נְתָנוּ אֶל אֲנִשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ.	Shefah n'voo'ahto n'tahno El ahnshay s'goolahto v-tif'ahrto.
לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד נִבְיָא וּמִבֵּיט אֶת-תְּמוּנָתוֹ.	Lo kahm b-yisrah'ayl k-moshe od Nahvee oo-mahbeet et t'moonahato.

Let us magnify the living God with praise:
Existing beyond time
In endless Oneness, unknowable
Bodiless, holy beyond comparison
Preceding creation
First without beginning
Eternal God, proclaimed Sovereign
Giver of prophecy to the chosen.
Never in Israel was there a prophet like Moses
Who beheld God's image.

CLOSING PRAYERS
YIGDAL (II)

תּוֹרַת אֱמֶת נִתַּן לְעַמּוֹ אֵל עַל יַד נְבִיאָוּ נְאֻמָּן בֵּיתוֹ.	Toraht emet nahtahn l-ahmo ayl Ahl yahd n'vee'o ne'emahn bayto.
לֹא יַחֲלִיף הָאֵל וְלֹא יִמֵּר דָּתוֹ לְעוֹלָמִים לְזוֹלָתוֹ.	Lo yah'chahleef hah-ayl v-lo yahmeer dahto, l-olahmeem l-zoolahto.
צוֹפֶה וְיוֹדֵעַ סִּתְרֵינוּ מִבֵּית לְסוֹף דָּבָר בְּקִדְמָתוֹ.	Tsofeh v-yoday'ah s'tahraynoo Mahbeet l'sof dahvahr b-kahdmahto.
גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ נוֹתֵן לְרָשָׁע רַע כְּרִשְׁעָתוֹ.	Gomayl l-eesh chesed k-mif'ahlo Notayn l-rahshah rah k-rish'ahto.
יִשְׁלַח לְקַץ יָמֵינוּ מְשִׁיחֵנוּ לְפָדוֹת מַחְכֵי קֵץ יִשְׁוּעָתוֹ.	Yishlahch l-kayts yahmeen m'sheechaynoo, lifdot m'chahkay kayts y'shoo'ahto.
מֵתִים יַחְיֶה אֵל בְּרַב חֶסְדּוֹ בְּרוּךְ עַדֵי עַד שֵׁם תְּהִלָּתוֹ.	Mayteem y'chahyeh ayl b-rov chahsdo Bahrooch ahdahy ahd shaym t'heelahato.

And by whose hand the Torah of truth
Was delivered to the children of Israel.
God's Torah is eternal, never to be replaced.
God knows the secrets of our hearts
Foreseeing the end before the beginning
Loving the righteous, turning from the wicked
And at the end of days God will send our Messiah
To redeem all who await deliverance.
God will revive the dead with a great love
We will praise God now and forever.

SONGS AND PRAYERS FOR THE SHABBAT TABLE
SHALOM ALAYCHEM

It was taught, R. Jose son of R. Judah said: Two ministering angels escort a person home from the synagogue on the eve of the Shabbat, one a good angel and one evil. And when the person arrives home and finds the lamp burning, the table laid and the bed covered with a spread, the good angel exclaims, “May it be [God’s] will that it also be so next Shabbat,” and the evil angel unwillingly responds “amen.” But if not – then the evil angel says, “May it be [God’s] will that it also be so next Shabbat,” and the good angel unwillingly responds “amen.” (BT Shabbat: 119b)

The *Shalom Alaychem* song is based on the above passage. The song is actually of comparatively recent origin, apparently composed by the Kabbalists of the seventeenth century.

שְׁלוֹם עֲלֵיכֶם,	Shahlom ahlaychem
מִלְאֲכֵי הַשָּׁרַת,	mahl’ahchay hah-shahrayt
מִלְאֲכֵי עֲלִיוֹן,	mahl’ahchay elyon
מִמֶּלֶךְ	mee-melech
מִלְכֵי הַמְּלָכִים,	mahl’chay hah-m’lahcheem
הַקָּדוֹשׁ בְּרוּךְ הוּא:	hah-kahdosh bahrooch hoo.

Welcome among us
Ministering angels
Angels of the highest One
from deep within us
Majesty of majesties
the blessed Holy One.

SONGS AND PRAYERS FOR THE SHABBAT TABLE
SHALOM ALAYCHEM

בוֹאֲכֶם לְשָׁלוֹם, Bo'ahchem l-shahlom
מְלֹאֲכֵי הַשָּׁלוֹם, mahl'ahchay hah-shahlom
מְלֹאֲכֵי עֲלִיּוֹן, mahl'ahchay elyon
מִמְלֶכֶת מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בְּרוּךְ הוּא: mee-melech mahl'chay hah-m'lahcheem
hah-kahdosh bahrooch hoo.

בְּרַחוּמֵי לְשָׁלוֹם, Bahr'choonee l-shahlom
מְלֹאֲכֵי הַשָּׁלוֹם, mahl'ahchay hah-shahlom
מְלֹאֲכֵי עֲלִיּוֹן, mahl'ahchay elyon
מִמְלֶכֶת מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בְּרוּךְ הוּא: mee-melech mahl'chay hah-m'lahcheem
hah-kahdosh bahrooch hoo.

צֵאתְכֶם לְשָׁלוֹם, Tsaytchem l-shahlom
מְלֹאֲכֵי הַשָּׁלוֹם, mahl'ahchay hah-shahlom
מְלֹאֲכֵי עֲלִיּוֹן, mahl'ahchay elyon
מִמְלֶכֶת מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בְּרוּךְ הוּא: mee-melech mahl'chay hah-m'lahcheem
hah-kahdosh bahrooch hoo.

Come, then, in shalom, Angels of the highest One
from deep within us, Majesty of majesties
the blessed Holy One.

Bless us with shalom, Angels of the highest One
from deep within us, Majesty of majesties
the blessed Holy One.

Leave us in shalom, Angels of the highest One
from deep within us, Majesty of majesties
the blessed Holy One.

SONGS AND PRAYERS FOR THE SHABBAT TABLE
KIDDUSH: SANCTIFYING THE DAY OVER WINE

(Softly:)

וַיִּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה Vah-yahr eloheem et kol ahsher ahsah
וְהִנֵּה־טוֹב מְאֹד v-heenay tov m'od
וַיְהִי עֶרֶב וַיְהִי בֹקֶר vah-y'hee erev vah-y'ee voker

(In normal voice:)

יּוֹם הַשְּׁשִׁי. Yom hah-sheeshee
וַיְכַלּוּ הַשָּׁמַיִם Vah-y'chooloo hah-shahmahyim
וְהָאָרֶץ וְכָל צְבָאָם. v-hah-ahrets v-chol ts'vah'ahm
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי vah-y'chahl eloheem bah-yom hah-sh'vee'ee
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, m'lahchto ahsher ahsah.
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי Vah-yishbot bah-yom hah-sh'vee'ee
מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. mi-kol m'lahchto ahsher ahsah.
וַיְבָרֶךְ אֱלֹהִים Vah-y'vahrech eloheem
אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, et yom hah-sh'vee'ee vah-yikahdaysh oto,
כִּי בּוֹ שָׁבַת מְכֹל מְלַאכְתּוֹ, kee vo shahvaht mi-kol m'lahchto
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת: ahsher bahrah eloheem lah-ahsot.
בָּרוּךְ אַתָּה יְהוָה Bahrooch ahtah Ahdonai
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, elohaynoo melech hah-olahm
בוֹרֵא פְרֵי הַגֶּפֶן. boray p'ree hah-gahfen.

Now God saw all that God had made, and here:
it was exceedingly good!

There was setting, there was dawning: the sixth day.
Thus were finished the heavens and the earth, with all of their array.
God had finished, on the seventh day, the work of making,
and then ceased, on the seventh day, from all the work of making.
God gave the seventh day a blessing, and hallowed it,
for on it God ceased from all work, that by creating, God had made.

**You are praised Adonai, author of time and space,
who creates the fruit of the vine.**

SONGS AND PRAYERS FOR THE SHABBAT TABLE
KIDDUSH: SANCTIFYING THE DAY OVER WINE (II)

בְּרוּךְ אַתָּה יְהוָה	Bahrooch ahtah Ahdonai
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	elohaynoo melech hah-olahm
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	ahsher kid'shahnoo b-mitsvotahv
וְרָצָה בָּנוּ,	v-rahtsah vahnoo
וְשַׁבַּת קִדְּשׁוּ	v-shahbaht kodsho
בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ	b-ah'hahvah oo-v-rahtson hincheelahnoo
זְכָרוֹן לְמַעֲשֵׂה בְּרֵאשִׁית,	zeekahron l-mah'ahsay v'raysheet.
כִּי הוּא יוֹם תְּחִלָּה	Kee hoo yom t'cheelah
לְמִקְרָאֵי קֹדֶשׁ,	l-mikrah'ay kodesh
זָכַר לִיצִיאַת מִצְרַיִם,	zaycher lee-tsee'ah mitsrahymim.
כִּי בָנוּ בְּחַרְתָּ	Kee vahnoo vahchahrtah
וְאוֹתָנוּ קִדְּשָׁתָּ	v-otahnoo keedahshtah
עִם כָּל הָעַמִּים,	im kol hah-ahmeem,
וְשַׁבַּת קִדְּשָׁהּ	v-shahbaht kodsh'chah
בְּאַהֲבָה וּבְרָצוֹן	b-ah'hahvah oo-v-rahtson
הַנְּחַלְתָּנוּ.	hinchahl'tahnoo.
בְּרוּךְ אַתָּה יְהוָה,	Bahrooch ahtah YAH,
מִקְדֵּשׁ הַשַּׁבָּת.	m'kahdaysh hah-shahbaht.

You are praised Adonai, author of time and space
who has set us apart with your *mitsvot*, and taken pleasure in us,
and the holy Shabbat with love and favor made our possession,
a remembrance of the work of creation.

For it is the first of all the holy days proclaimed,
a symbol of the exodus from Egypt.

You have chosen us, sanctifying us among all people
and given us to keep, in love and favor, your holy Shabbat.

Praised are you, Adonai, who sets the Shabbat apart.