

The Added Soul  
of Shabbat

Toss us a soul  
we, who are the  
accumulation of so  
many things  
like the dust in our rooms.

A gasp escapes from our  
inner being;  
toss us a soul  
that might go up and down  
our spine  
like Jackson Pollack on  
a swing  
pouring colors randomly,  
and suddenly there's a  
picture.

Toss me a soul  
like a stone bouncing  
on top of the water  
sinking to the bottom of  
the lake  
so that it has a confident  
heart.

Toss me a soul  
like sacks of sand dangling  
from a hot air balloon  
so that it can freely fly.

Toss me a soul  
and stay close to me  
like someone putting  
in anchor.

Toss me a soul  
I have one already, but  
toss me an added soul  
on the eve of Shabbat  
toss it, like a rich man  
throwing change  
in the beggar's hat  
on the street.

Toss me a soul, an injection  
of good stuff.  
I who am in need  
of what all the well behaved  
and all the silent ones want  
a heavenly tossed soul  
like cleansing water

And cleanse us.

An Introductory Song Welcoming Shabbat

Y'DID NEFESH

Beloved of my soul, compassionate father, draw me, Your  
servant, to Your desire. Would that I could run like a gazelle,  
and bow before Your beauty, for I find Your love sweeter than  
honey or any delight.

Beautiful, splendid light of the world, my soul is sick with  
love. God, please heal her by bathing her in Your serene  
light—then she shall surely be strengthened and healed and  
be Your servant forever.

Ancient One, let Your compassion flow. Have pity on the child  
whom You love—for I have yearned for so long to see Your  
luminescent power. My God, my beloved, hurry; please,  
do not hide!

Please, my beloved, reveal Yourself. Spread the *sukkah* of  
Your love over me. May the whole world be illuminated with  
Your glory; then shall we be glad and rejoice with You. My  
lover—come quickly, for the time has come—have compas-  
sion for me as in days of old.

Y'did nefesh, av ha-rahaman, m'shokh avdakh el r'tzonakh,  
yarutz avdakh k'mo ayal, yishtaveh mul hadarakh,  
ki ye-erav lo y'didutakh, mi-nofet tzuf v'khol ta-am.

Hadur, na-eh, ziv ha-olam, nafshi holat ahavatakh,  
ana, El na, r'fa na lah, b'harot lah no-am zivakh,  
az tit-hazek v'titrapei, v'haitah lakh shifhat olam.

Vatik, yehemu rahamekha, v'hus na al ben ohavakh,  
ki zeh kamah nikhsaf nikhsaf lirot b'tiferet uzakh,  
ana, eili, mahmad libi, hushah na, v'al titalam.

Higaleih na, u-fros haviv alai, et sukkat sh'lomakh,  
ta-ir eretz mi-k'vodakh, nagilah v'nism'hah bakh,  
maher ahuv, ki va mo-ed, v'honeini kimei olam.

הַקְדָּמָה

יְדִיד נֶפֶשׁ, אָב הַרְחָמָן, מְשׁוֹף עֲבָדְךָ אֶל רְצוֹנְךָ,  
יְרוּץ עֲבָדְךָ כְּמוֹ אַיִל, יִשְׁתַּחֲוֶה מוֹל הַדָּרָךְ,  
כִּי יַעֲרֹב לוֹ יְדִידוּתְךָ, מִנֹּפֶת צוּף וְכָל טַעַם.

הַדוּר, נָא, זִיו הָעוֹלָם, נִפְשִׁי חוֹלַת אַהֲבָתְךָ,  
אָנָּה, אֵל נָא, רְפֵא נָא לָהּ, בְּהִרְאוֹת לָהּ נֶעַם זִיוְךָ,  
אֲז תִּתְחַזֵּק וְתִתְרַפֵּא, וְהִיְתָה לְךָ שִׁפְחַת עוֹלָם.

וְתִיק, יְהֵמוּ רַחֲמֶיךָ, וְחוּס נָא עַל בֶּן אוֹהֲבֶךָ,  
כִּי זֶה כְּפֵה נִכְסוֹף נִכְסוֹף לְרְאוֹת בְּתַפְאֲרַת עֲזֶךָ,  
אָנָּה, אֵלִי, מַחְמַד לִבִּי, הוֹשֵׁה נָא, וְאֵל תִּתְעַלֵּם.

הַגִּלָּה נָא, וּפְרוֹשׁ חֲבִיב עֲלֵי, אֶת סִפְת שְׁלוֹמְךָ,  
תִּאִיר אֶרֶץ מִכְבוֹדְךָ, נְגִילָה וְנִשְׁמָחָה בָּךְ,  
מַהֵר אַהוּב, כִּי בָא מוֹעֵד, וְחַנּוּנִי כִימֵי עוֹלָם.

of the Jewish Theological Seminary. For example  
versions leave out the word *ki* ("for") in the thir  
present in the original. Similarly, later versions su  
*simhat* ("joyful") for *shifhat* ("servant") in the six

COMPASSIONATE FATHER אָב הַרְחָמָן. The Hebrew  
passionate" is derived from the same root as the  
"womb" (*rehem*). The combination of the two w  
phrase that combines masculine and feminine ir

LIGHT OF THE WORLD זִיו הָעוֹלָם. As the sun sets  
dims, our yearning for light—spiritual light, a ser  
ence—increases. Here, the poet longs for the sp  
light that animates all creation and nourishes ou  
stanza of the poem, this spark no longer seems s  
that the spark expand to a radiant glory, illumin

HER לָהּ. The Hebrew word for soul (*nefesh*) is fer  
the aspect of God found in this world, within us  
mystical Jewish literature as the feminine aspect c  
Shekhinah.

ANCIENT ONE וְתִיק. In mystical literature, the "an  
one of the aspects of the Divine.

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### Finding Our Way

Prayer is no panacea, no substitute for action. It is, rather, like a beam thrown from a flashlight before us into the darkness. It is in this light that we who grope, stumble, and climb, discover where we stand, what surrounds us, and the course which we should choose.

—ABRAHAM JOSHUA HESCHEL

### Pilgrimage

We may understand our days to be a pilgrimage in time, from the six days of the work week to the experience of a day of rest, holy time. The generation that left Egypt and wandered in the wilderness never reached their destination, the place of God's "rest." But every Friday evening, we have the opportunity to make the journey anew—this time with an openness that will enable us to truly enter "the land" and come close to the Divine.

### I Found Myself Yearning

I found myself yearning  
yearning without any  
threshold

no threshold  
at which to stop  
no threshold  
for peace

so I created within me  
thresholds, thresholds  
to stop and to see

I inscribed within myself  
stairs, stairs  
to see heaven

and a ray of peace  
touched me

—MIRIAM BARUKH HALFI

✠

LET US GO and sing to ADONAI,  
let us trumpet praise to our protector.  
Filled with thanks, let us greet God,  
raising our voice in song.

Great is ADONAI,  
a greater sovereign than all other deities.  
God's hands formed the earth's deep,  
mountain crests, too, are God's work;  
the sea is God's, for God made it;  
dry land was fashioned by God's hands.

Come, then, let us bow and kneel,  
let us bend our knees,  
in the presence of ADONAI, who formed us.

*continued*

L'khu n'ran'nah ladonai,  
nari-ah l'tzur yisheinu.  
N'kadmah fanav b'todah,  
bizmirot nari-ah lo.  
Ki El gadol Adonai,  
u-melekh gadol al kol elohim.  
Asher b'yado meh'k'rei aretz,  
v'to-afot harim lo.  
Asher lo hayam v'hu asahu,  
v'yabeshet yadav yatzaru.  
Bo-u nishta'haveh v'nikhra-ah,  
nivr'khah lifnei Adonai oseinu.

✠

לְכוּ בְרִנְנָה לַיהוָה,  
בְּרִיעָה לְצוּר יִשְׁעֵנו.  
נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה,  
בְּזִמְרוֹת בְּרִיעַ לוֹ.  
כִּי אֵל גָּדוֹל יְהוָה,  
וּמֶלֶךְ גָּדוֹל עַל כָּל־אֱלֹהִים.  
אֲשֶׁר בְּיָדוֹ מְהַקְרִי אֶרֶץ,  
וְתוֹעֲפוֹת הַרִים לוֹ.  
אֲשֶׁר לוֹ הַיָּם וְהוּא עֹשֶׂהוּ,  
וַיַּבֶּשֶׁת יַדָּיו יַצָּרוּ.  
בָּאוּ נִשְׁתַּחֲוּוּהָ וּנְבָרְעָהּ,  
נִבְרַכָּה לִפְנֵי יְהוָה עֲשֵׂנו.

*continued*

PSALM  
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call of the shofar: *t'ruah*. Our voices, who become the trumpets announcing God's

**PROTECTOR** לְצוּר. Literally "rock," and so that way. In many places in the Bible God's name. Protecting fortresses and city walls on rocky high places. Thus, in addition to strength and reliability, the metaphor implies prosperity. The following word, *yisheinu*, can denote victory, successful defense, or likely reference is to the secure defense of the

**A GREATER SOVEREIGN THAN ALL OTHER** אֵל גָּדוֹל מִכָּל־אֱלֹהִים. Literally, "the sovereign greater than all other beings (*elohim*)." The biblical reference mentions forces in nature worshipped as gods, or tribes by other peoples.

From the Song of Songs

שְׁחוּרָה אָנִי וְנֹאדָה בְּנוֹת  
יְרוּשָׁלַיִם  
בְּאֶהְלֵי קֶדָר בִּירֵיעוֹת שְׁלֹמֹה.  
אֵל תִּרְאֹנֵי שְׂאֵנֵי שְׁחִרְחִרַת  
שְׁשׂוֹפְתֵי הַשָּׁמַשׁ  
בְּנֵי אֲמֵי נְהַרֵי בֵי  
שְׁמֵנֵי נְטֵרָה אֶת־הַבְּרָמִים  
כְּרָמֵי שְׁלֵי לֹא נְטַרְתִּי.  
הַגִּידָה לִּי שְׂאֵהְבָה נִפְשִׁי  
אֵיכָה תִרְעָה  
אֵיכָה תִרְבִּיץ בַּצְּהָרִים  
שְׁלֹמֹה אֶהְיֶה כְּעֵטִיהַ  
עַל עֲדָרֵי הַבְּרִיָּה.  
אִם לֹא תִדְעֵי לָךְ הַיְפָה  
בְּנָשִׁים  
צְאִי לָךְ כְּעֵקֶבֶי הַצֹּאן  
וּרְעִי אֶת־גְּדֵי־תֵיִךְ  
עַל מִשְׁכְּנוֹת הָרְעִים.

Daughters of Jerusalem,  
I am sunburned, yet beautiful,  
dark like the tents of Kedar,  
beautiful like Solomon's  
pavilions.

Don't stare at me for being  
burnt by the sun—  
my brothers were jealous of  
me,  
they made me guard the  
vineyards—  
I could not tend my own vines.

Tell me, my beloved:  
Where do you pasture?  
Where does your flock rest at  
noon?  
Why should I be a wanderer  
following your friends' flocks?

O, loveliest of women!  
If you have no idea,  
follow the tracks of the herds,  
and graze your goats  
close by the sheds of the shepherds.

—SONG OF SONGS 1:5–8

For ADONAI is our God  
and we are God's flock, sheep in God's caring hands.

If only you would listen today to God's voice,  
and not become hard-hearted like the people  
at Merivah, like that time at Massah—in the desert,  
when your ancestors tried Me, and tested Me,  
though they had seen what I had wrought.

► For forty years I was troubled by that generation,  
and I said, "These are a people whose hearts  
have gone astray; they do not know My way,"  
so, in anger, I swore they would not enter My rest.

Ki hu eloheinu va-anahnu am marito v'tzon yado,  
hayom im b'kolo tishma-u.

Al takshu l'avkhem kimrivah,  
k'yom masah bamidbar.

Asher nisuni avoteikhem,  
b'hanuni gam ra-u fo-oli.

► Arba'im shanah akut b'dor,  
va-omar am to-ei leivav hem,  
v'hem lo yadu d'rakhai.

Asher nishbati v'api,  
im y'vo-un el m'nuhati.

Psalms 95

כִּי הוּא אֱלֹהֵינוּ  
וְאֲנַחְנוּ עִם מְרַעִיתוֹ  
וְצֹאֵן יָדוֹ,  
הַיּוֹם, אִם בְּקִלּוֹ תִשְׁמָעוּ.  
אֵל תִּקְשׁוּ לְבַבְכֶם כְּמֵרִיבָה,  
כִּיּוֹם מִסָּה בְּמִדְבָר.  
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,  
כְּחִנּוּנֵי גַם רָאוּ כְּעֵלִי.  
« אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר,  
וְאָמַר עִם תִּעֲנִי לִבְבְּהֶם,  
וְהֵם לֹא יִדְעוּ דְרָכַי.  
אֲשֶׁר נִשְׁבַּעְתִּי בְּאֶפֶי,  
אִם יִבְאוּן אֵל מְנוּחָתִי.  
תהלים צה

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therefore called Massah/"test" and Merivah/"quar

MY REST. In its biblical context, the referenc  
Israel, which the wilderness generation did not ente  
service welcoming Shabbat, "rest" has a temporal r  
sense and it refers to the Shabbat day itself. We mig  
overtones of an ultimate "rest"—an eternal state of

SONG OF SONGS 1:5–8 (opposite page, far left) expre  
and desire on the part of the lover, and also her dist  
beloved—the difficulty in finding him. Similarly, Psa  
love of God yet describes the way in which the peop  
themselves from God's will and desire. Underneath  
distance is the expression of deep yearning.

*Sing to Adonai*  
*A New Song*

The Hasidic master Elimelech of Lizhensk taught: During the six days of the week, we reach toward the Divine through the work we do in the world, but on Shabbat we reach toward God through prayer and song.

*Midrashic Interpretations*

“A new song”—to the one who makes everything new.  
—MIDRASH ON PSALMS

“A new song”—for the divine spirit has entered me anew.  
—MIDRASH ON PSALMS

*Hasidic Interpretations*

At each stage of our religious development, as our sense of God’s wonder deepens, we sing differently to God—we sing a new song.

—LEVI YITZHAK OF BERDITCHEV

Each day is new and deserves a new song.

—LEVI YITZHAK OF BERDITCHEV

*Shabbat moment*

... What you have made, what you have spoiled let go.

Let twilight empty the crowded rooms quiet the jostling colors to hues of swirling water pearls of fog.

This is the time for letting time go like a released balloon dwindling.

Tilt your neck and let your face open to the sky like a pond catching light drinking the darkness.

—MARC BIEBOV

ב

SING TO ADONAI a new song;  
sing to ADONAI, all the earth;  
sing to ADONAI, praise God’s name;  
day after day, tell of God’s deliverance.

Tell the nations of God’s glory;  
speak of God’s wonders among all peoples.

For ADONAI is great, surely to be praised,  
more revered than other gods.

For the gods of the nations are man-made idols,  
but ADONAI fashioned the very heavens.

Grandeur and glory are God’s honor guard,  
strength and joy where God is found.

Offer to ADONAI, peoples of the world,  
offer to ADONAI honor and strength.

Offer to ADONAI the honor due God’s name,  
bring a gift of thanksgiving and enter God’s presence.

*continued*

Shiru ladonai shir hadash,  
shiru ladonai kol ha-aretz.  
Shiru ladonai bar’khu sh’mo,  
basru miyom l’yom y’shu-ato.

Sapru va-goyim k’vodo,  
b’khol ha-amim niflotav.  
Ki gadol Adonai u-m’hulal me’od,  
nora hu al kol elohim.  
Ki kol elohei ha-amim elilim,  
vadonai shamayim asah.

Hod v’hadar l’fanav,  
oz v’tiferet b’mikdasho.  
Havu ladonai mishp’hot amim,  
havu ladonai kavod va-oz.  
Havu ladonai k’vod sh’mo,  
se’u minhah u-vo-u l’hatzrotav.

ב

שִׁירוֹ לַיהוָה שִׁיר הַדָּשׁ,  
שִׁירוֹ לַיהוָה כָּל־הָאָרֶץ.  
שִׁירוֹ לַיהוָה בְּרָכוּ שְׁמוֹ,  
בְּשָׂרוֹ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ.

סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ,  
בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.  
כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד,  
נוֹרָא הוּא עַל כָּל־אֱלֹהִים.  
כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים,  
וַיהוָה שְׁמִים עָשָׂה.

הוֹד וְהַדָּר לְפָנָיו,  
עֹז וְתַפְאֵרֶת בְּמִקְדָּשׁוֹ.  
הִבּוֹ לַיהוָה מִשְׁפָּחוֹת עַמִּים,  
הִבּוֹ לַיהוָה כְּבוֹד וְעֹז.  
הִבּוֹ לַיהוָה כְּבוֹד שְׁמוֹ,  
שְׂאוּ מִנְחָה וּבְאוּ לְהַצְרוֹתָיו.

*continued*

to Adonai a new song, God’s praise from the ends of the earth—from those who go down and from all that is in the sea, from the coastlands and their inhabitants. Let the desert shout aloud, the villages where Kedar dwells; let Sela’s inhabitants shout, let them call out from the mountains. Let them do honor to Adonai and tell of God’s glory in the coastlands” (1). The psalmist may have reworked the prophetic message to create this poem.

**GODS . . . MAN-MADE IDOLS** אֱלִילִים . . . אֱלֹהִים. The Hebrew word *elilim* came to be understood in Judaism as a word meaning “idols,” as reflected in this translation. However, the word is likely a diminutive form of the word for “gods,” and in its earlier usage probably meant actual deities. In a commentary to the Book of Psalms, Robert Alter remarks: “The language here harks back to a time when Adonai was thought of not as the one exclusive deity but as the most powerful of many gods, though it is unclear whether the formulation in this psalm reflects active belief or merely survival.” As Alter notes, the psalm goes on to claim that God is the exclusive ruler over nations.

**GRANDEUR AND GLORY** הוֹד וְהַדָּר. Grandeur and glory are depicted as a kind of advance guard of God’s appearance. Alternatively, the chorus of worshippers offering up praises may be understood to constitute the glorification of God.

**WHERE GOD IS FOUND** בְּמִקְדָּשׁוֹ. Literally, “Temple.” Now we learn that the poet is standing with his back turned inward toward God, yet imagining the whole world as present.

PSALM 91  
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97 and 99  
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Psalm 91  
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SING TO ADONAI  
A NEW SONG  
The prophet  
es a similar

From the Song of Songs

הַנָּהָר יָפָה רַעֲיָתִי  
הַנָּהָר יָפָה עֵינֶיךָ יוֹנִים.  
הַנָּהָר יָפָה דוֹדִי  
אֵף נָעִים  
אֵף עֲרֻשְׁנוּ רַעְנָנָה.  
קָרוֹת בְּתֵיבוֹ אֲרָזִים  
רַהֲיֻטְנוּ בְּרוֹתִים.  
אֲנִי חִבַּצְלַת הַשָּׂרוֹן  
שׁוֹשַׁנַּת הָעֲמָקִים.  
כְּשׁוֹשַׁנָּה בֵּין הַחֹחִים  
כֹּן רַעֲיָתִי בֵּין הַכְּבוֹת.  
כְּתַפּוּחַ בְּעֵצֵי הַיַּעַר  
כֹּן דוֹדִי בֵּין הַכְּנִים  
בְּצִלּוֹ חֲמֻדָּתִי וְיִשְׁבַּתִּי  
וּפְרִיּוֹ מִתּוֹק לְחֵבִי.

You are beautiful, my beloved;  
you are beautiful, with eyes  
like doves.

You are handsome, my beloved,  
oh so graceful!  
Our couch is a flourishing  
garden,  
the beams of our house, the  
cedars,  
the rafters, the cypresses.

I am a rose of Sharon,  
a lily of the valley.

Like a lily among the thorns,  
so is my beloved among the  
young women.

Like an apple tree in a vast  
forest,  
so is my beloved among the  
young men:  
in its shadow, desire grew in me  
and I lingered,  
its fruit sweet on my tongue.

—SONG OF SONGS 1:15–2:3

Bow to ADONAI in the glory of this holy place;  
tremble before God's presence, all who dwell on earth.  
Announce among the nations, "ADONAI reigns"—  
the land is firm and will not be moved;  
peoples will be truthfully judged.

► The heavens shall be glad and the earth rejoice,  
the sea in its fullness roar;  
the meadows and all that grows in them exult.  
Even the trees of the forest shall sing praise—  
as ADONAI comes,  
comes to judge the earth,  
judging lands with righteousness  
and peoples with divine truth.

Hishtahavu l'adonai b'hadrat kodesh,  
hilu mi-panav kol ha-aretz.  
Imru va-goyim Adonai malakh,  
af tikon teiveil bal timot,  
yadin amim b'meisharim.

► Yism'hu ha-shamayim v'tagel ha-aretz,  
yiram hayam u-m'lo-o.  
Ya-aloz sadai v'khol asher bo,  
az y'ran'nu kol atzei ya-ar.  
Lifnei Adonai ki va,  
ki va lishpot ha-aretz,  
yishpot teiveil b'tzedek,  
v'amim be-emunato.

Psalm 96

הַשָּׁמַיִם יִשְׂמְחוּ לִיהוָה בְּהַדְרַת קֹדֶשׁ,  
חִילוּ מִפְּנֵי כָל־הָאָרֶץ.  
אָמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ,  
אֵף תִּבּוֹן תִּבַּל בַּל תִּמּוּט,  
יָדִין עַמִּים בְּמִישָׁרִים.  
◀ יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ,  
יִרְעִם הַיָּם וּמְלֵאוּ,  
יַעֲלֶז שָׂדֵי וְכָל אֲשֶׁר בּוֹ,  
אֲז יִרְנְנוּ כָל־עֵצֵי יַעַר.  
לְפָנֵי יְהוָה כִּי בָא,  
כִּי בָא לִשְׁפֹט הָאָרֶץ,  
יִשְׁפֹט תִּבַּל בְּצֶדֶק,  
וְעַמִּים בְּאִמּוּנָתוֹ.

תהלים צו

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DIVINE TRUTH בְּאִמּוּנָתוֹ. Al  
literal biblical meaning of ε  
"faithfulness," later Judaism  
word as "truth." Thus, we r  
with the word "Amen"—di  
root—acknowledging our ;  
statement is true.

SONG OF SONGS 1:15–2:3 (o  
left). The lovers enter into ;  
ing each other as desire an  
building. For the rabbis, thi  
captured their yearning for  
connection with the non-c  
the midrash (Song of Song;  
stands this metaphor of the  
fruit to be symbolic of Sina  
to speak words of Torah, lik  
tongues.

Adonai Reigns

One should have the same degree of expectation in welcoming Shabbat as one would have greeting a sovereign.

—MAIMONIDES

A Poem to the Paper Bridge

Oh, paper bridge, lead me into your land, white and constant and mild. I am tired of the desert where manna was strewn, made of milk and honey and bread.

I simple people, with their earthen jugs, with children, with cattle, with tears, constructed a paper bridge of such strength that withstands the destruction of years. . . .

Lead me, paper bridge, in your land, the one we have built with honest hands, in the stark light of need and in pureness of heart, no person was tormented and no child shamed.

Here, a sapling still blooms, here, a rooster crows on, here, the brilliance of daybreak announces a new dawn.

—KADYA MOLODOWSKY (translated by Kathryn Hellerstein)

ג

ADONAI REIGNS: let the earth be glad, the many distant lands rejoice.

Clouds and thick darkness surround the Divine; righteousness and justice secure God's throne. Fire goes before God, consuming besiegers round about.

Flashes of lightning illumine the land; the earth watches and trembles— mountains melt like wax at the approach of ADONAI, at the approach of the master of all the earth.

The heavens tell of God's righteousness and all the nations see God's glory.

continued

Adonai malakh tagel ha-aretz, yism'hu iyim rabim. Anan va-arafel s'vivav, tzedek u-mishpat m'khon kiso. Esh l'fanav telekh, u-t'lahet saviv tzarav. Hei-iru v'rakav teiveil, ra-atah va-tahel ha-aretz. Harim ka-donag namasu mi-lifnei Adonai, mi-lifnei adon kol ha-aretz. Higidu ha-shamayim tzidko, v'ra-u khol ha-amim k'vodo.

ג

יהוה מלך תגל הארץ, ישמחו איים רבים. ענן וערפל סביביו, צדק ומשפט מכון בסאו. אש לפניו תלה, ותלהט סביב צריו. האירו ברקיו תבל, ראתה ותהל הארץ. הרים כדונג נמסו מלפני יהוה, מלפני אדון כל הארץ. הגידו השמים צדקו, וראו כל העמים כבודו.

continued

PSALM 97 pictures a future world which God created on earth, righteous and those with faith during the light. The poet speaks of gladness, becoming in particularistic: first, and finally, those who have returned to God. Psalm 97 is one of two psalm series emphasizing sovereignty. The Kabbalat Shabbat experienced a moment with

"crowned," for creation is now complete and therefore God sovereign. On Shabbat, when we rest and devote ourselves to activities, we come closest to experiencing the fullness of God and God's presence. It is then, in our peacefulness and in our songs, as it were, form God's crown.

ILLUMINE הִאִירוּ. The switch in Hebrew from future tense to does not necessarily mean that the reference is to an event in the past. Rather, the repeated shifting of tenses in this psalm the author's assuredness that the events described here will place—they are as real to the poet as any event in the past translate in the present tense.

*From the Song of Songs*

יוֹנְתִי בְּחַגְוֵי הַסֵּלַע  
בְּסִתְרֵי הַמְּדֻרְגָה  
הִרְאִינִי אֶת־מַרְאֵיךְ  
הַשְּׁמִיעִינִי אֶת־קוֹלְךָ  
כִּי קוֹלְךָ עָרֵב וּמְרֻאֵיךָ  
נִאֲוָה.

אֲחֻזּוּ לָנוּ שׁוֹעֲלִים  
שׁוֹעֲלִים קִטְנִים  
מְהַבְּלִים כְּרֻמִּים  
וּכְרֻמֵּינוּ סְמֻדֵּר.  
דוּדֵי לֵי וְאַנְּי לֹא הִרְעָה  
בְּשׁוֹשָׁנִים.

Dodi li va-ani lo, ha-ro-eh  
bashoshanim.

עַד שִׁיפּוּחַ הַיּוֹם וְנָסוּ  
הַצִּלְלִים  
סֵב דְּמָה לְךָ דוּדֵי לְצִבִּי  
אוֹ לְעֵפֶר הָאֵילִים עַל  
הַרֵי בְּתֵר.

O my dove in the crevice  
of the rock,  
in the covert of the cliff—  
let me see you,  
let me hear your voice,  
for your voice is sweet  
and you are beautiful.

*Hold back the foxes for us,  
the little foxes that steal among  
the vines,  
for our vines are  
blossoming.*

My beloved is mine and I  
am his,  
the one who shepherds  
amidst the lilies.

Before the day breathes  
its last,  
and the shadows flee,  
come round, my love—  
be like a gazelle,  
or a wild stag—through  
the cleft in the  
mountains.

—SONG OF SONGS 2:14–17

Worshippers of idols be shamed  
for praising false gods;  
all that is deemed supreme bow before God.

Zion hears of it and rejoices,  
the cities of Judah exult,  
as You, ADONAI, pass judgment.

You, ADONAI, are above all that is earthly,  
exalted over all that is worshipped as divine.

► Those who love ADONAI hate evil;  
God protects the lives of the faithful,  
saving them from the hands of the sinful.

Light is sown for the righteous  
and joy for the upright.  
Rejoice in ADONAI, you righteous people,  
and thank God as you pronounce the divine holy name.

Yeivoshu kol ovdei fesel,  
ha-mit-hal'lim ba-elilim,  
hishtahavu lo kol elohim.  
Shamah va-tismah tziyon,  
va-tageilnah b'not y'hudah,  
l'ma-an mishpatekha Adonai.  
Ki atah Adonai elyon al kol ha-aretz,  
me'od na-aleita al kol elohim.

► Ohavei Adonai sinu ra,  
shomer nafshot hasidav,  
miyad r'sha-im yatzileim.  
Or zaru-a la-tzadik,  
u-l'yishrei lev simhah.  
Simhu tzadikim badonai,  
v'hodu l'zeikher kodsho.

Psalm 97

יִבְשׂוּ כָּל־עַבְדֵי כֹסֶל  
הַמִּתְהַלְלִים בְּאֵילִים,  
הַשְּׂתַחֲוּוּ לוֹ כָּל־אֱלֹהִים.  
שִׂמְעָה וּתְשַׂמַּח צִיּוֹן,  
וּתְגַלְגֵּלָה בְּנוֹת יְהוּדָה,  
לְמַעַן מִשְׁפָּטֶיךָ יְהוָה.  
כִּי אַתָּה יְהוָה עֲלִיוֹן עַל כָּל־הָאָרֶץ,  
מְאֹד נִעְלִיתָ עַל כָּל־אֱלֹהִים.  
« אֵהְיֵי יְהוָה שָׂנְאוֹ רָע,  
שִׁמְרֵם נַפְשׁוֹת הַסִּידִי,  
מִיַּד רְשָׁעִים יִצִּילֵם.  
אוֹר זָרַע לְצַדִּיק  
וּלְיִשְׂרָיִל בַּשְּׂמִיחָה.  
שִׂמְחוּ צַדִּיקִים בִּיהוָה,  
וְהוֹדוּ לְזִכְרֵךְ קֹדֶשׁ.  
תהלים צז

LIGHT IS S  
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THE DIVIN  
זִכְרֵךְ קֹדֶשׁ  
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to an essential “quality” of God,  
phrase would be translated, “Th  
sake of God’s holiness.” Finally,  
translate it here, it may mean G  
To pronounce God’s holy name  
God and enter into a personal r  
God. Each of these interpretatio  
advocates among translators of :

SONG OF SONGS 2:14–17 (opposit  
The lovers are hidden from each  
by a seemingly dangerous and t  
Each yearns to find the other w  
time. So too, Psalm 97 speaks of  
of experiencing God’s presence l  
despite periods of distance and i  
denness of the Divine.

*Sing*

When we sing the words of a prayer, we are actually expressing ourselves in two languages simultaneously—one of words with limits and definitions, and one decidedly limitless with an immense power of its own. Alone, music can affect us emotionally, changing our happiness to introspection or sorrow to joy; it also affects us physically, actually raising or lowering our breath and heart rate. So it is only natural that music would be a necessary tool to communicate with God, who addresses and moves us in ways both articulable and indefinable, and who is limited in the imagination of our minds but limitless as the object of the longing of our hearts.

—MICHAEL BOINO

*To Take the First Step*

To take the first step—  
to sing a new song—  
Is to close one's eyes  
and dive  
into unknown waters.  
For a moment knowing  
nothing risking all—  
but then to discover

The waters are friendly  
the ground is firm.  
And the song—  
the song rises again.  
Out of my mouth  
come words lifting the wind.  
And I hear  
for the first  
the song  
that has been in my heart  
silent  
unknown  
the longing of our hearts.

—RUTH H. SOHN

ד

A PSALM

SING TO ADONAI a new song,  
for ADONAI has wrought wonders;  
God's right hand and holy arm  
have brought deliverance.

ADONAI declared deliverance;  
as nations looked on, God's righteousness was revealed.

God dealt faithfully and kindly with the house of Israel;  
the very ends of the earth saw our God's saving power.

*continued*

Shiru l'adonai shir hadash, ki nifla-ot asah,  
hoshi-ah lo y'mino u-z'ro-a kodsho.  
Hodia Adonai y'shu-ato, l'einei ha-goyim gilah tzidkato.  
Zakhar hasdo ve-emunato l'veit yisrael,  
ra-u khol afsei aretz et y'shuat eloheinu.

ד

מזמור

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,  
כִּי נִפְלְאוֹת עָשָׂה,  
הוֹשִׁיעָה לּוֹ יְמִינוּ וּזְרוּעַ קְדָשׁוֹ.  
הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ,  
לְעֵינֵי הַגּוֹיִם גִּלָּה צְדָקָתוֹ.  
זָכַר חֲסֵדוֹ וְאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל,  
רְאוּ כָּל-אֶפְסֵי אֶרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ.

*continued*

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SING  
SONG

Rashi (1040–1105, norther  
ing the Midrash on Psalm:  
this new song will be sung  
the final redemption. Shat  
redemptive moment and i  
setting for the new song. I  
ability to search out and si  
new pathways to God—is  
redemptive process.

GOD'S RIGHT HAND . . . BRC  
ANCE הוֹשִׁיעָה לּוֹ יְמִינוּ. Men  
Provence) comments that  
reigns in the world, it is as i  
needs to be redeemed.



From the Song of Songs

שִׁמְנֵי כַחוֹתֶם עַל לִבִּי  
כַחוֹתֶם עַל זְרוּעֵי  
כִּי עֵזָה כַּמְנוֹת אֶהְבֶּה  
קָשָׁה כַּשְׂאוֹל קִנְאָה  
רְשָׁפִיהָ רִשְׁפֵי אֵשׁ  
שֶׁלֶּהֲבַתֶּיהָ.

מִיָּם רַבִּים  
לֹא יוֹכְלוּ לְכַבּוֹת  
אֶת־הָאֶהְבָּה  
וְנִהְרֹת לֹא יִשְׁטָפוּהָ  
אִם יִתֵּן אִישׁ אֶת־כָּל־  
הוֹן בֵּיתוֹ בְּאֶהְבָּה  
בוֹז יִבְוֹזוּ לוֹ.

Set me as a seal upon your heart,  
as a band on your arm,  
for love is as strong as death,  
its jealousies as fierce as hellfire,  
its pangs are fiery burning flames.

Even vast seas cannot extinguish love,  
nor can quick-flowing rivers drown it.

But were someone to spend all their wealth to buy love,  
surely that person would be laughed at and scorned.

—SONG OF SONGS 8:6–7

Call out to ADONAI, all the earth;  
break out in joyful singing.  
Sing to ADONAI to the music of the lyre;  
lyre and voices making music together;  
with horns and shofar cries,  
trumpet the presence of the Sovereign, ADONAI.

Let the sea and all that is in it roar,  
the earth and all who inhabit it thunder;  
let rivers clap hands, while mountains sing in harmony,  
▶ greeting ADONAI, who comes to judge the earth—  
judging the world with justice and the nations with truth.

Hariu ladanai kol ha-aretz, pitz-hu v'ran'nu v'zameiru.

Zamru ladanai b'khinor, b'khinor v'kol zimrah.

Ba-hatzotz'rot v'kol shofar

hariu lifnei ha-melekh Adonai.

Yiram hayam u-m'lo-o, teveil v'yosh'vei vah.

N'harot yimha-u khaf, yahad harim y'raneinu.

▶ Lifnei Adonai ki va lishpot ha-aretz,  
yishpot teveil b'tzedek v'amim b'meisharim.

Psalm 98

הֲרִיעוּ לַיהוָה כָּל־הָאָרֶץ,  
פָּצְחוּ וְרַנְּנוּ וְזַמְרוּ.  
זַמְרוּ לַיהוָה בְּכִנּוֹר,  
בְּכִנּוֹר וְקוֹל זְמֵרָה,  
בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר,  
הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה.  
יִרְעֵם הַיָּם וּמְלֹאוֹ,  
תִּבְּלֵ וַיִּשְׁבִּי בָּהּ.  
נִהְרוֹת יִמְחָאוּ כָף,  
יַחַד הַרִים יִרְנְנוּ.  
◀ לִפְנֵי יְהוָה כִּי בָּא לְשַׁפֵּט הָאָרֶץ,  
יִשְׁפֹּט תִּבְּלֵ בְצֶדֶק וְעַמִּים בְּמִישָׁרִים.

תהלים צח

CALL OUT  
THE EARTH  
to the theme  
Psalm 98) but all of ci  
and praises  
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and our ser  
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92, the Song  
Shabbat (pe  
sense that v  
a song that  
sings each v

LET RIVERS  
ות ימחאו כף  
et Isaiah sim  
"You shall le

lonian exile] in joy and be led home secur  
mount and hill shall shout aloud, and all t  
field shall clap their hands" (55:12). Indeed  
have based the imagery here on Isaiah's pr  
though, God's judgment is given universal

SONG OF SONGS 8:6–7 (opposite page, far l  
98, the psalmist sings ecstatically of God's  
the lover in the Song of Songs sings with a  
paean to love. In the allegorical interpretat  
book, the love that is expressed is the peop  
of God. This love transcends all limits of th  
physical world. It cannot be obtained thro  
sions nor in an acquisitive mindset, but it c  
and nurtured. The experience of Shabbat c  
pression of such spiritual riches. And as Kal  
progresses, we move from yearning to the l  
expressions of love.

The Hebrew refers to Sheol, which is the  
biblical netherworld that the dead occupy.  
tion "hellfire" attempts to convey an equiv  
porary image for a quite different biblical c

*The Cherubim*

When the people Israel would lo the will of their creator, the cherubim would face one another; but when the people Israel would sin, they would turn away from each other.

—BABYLONIAN TALMUD

*The Presence of Evil*

So long as evil is present in the world, God is not whole.

—MIDRASH ON PSALMS

*Justice*

In a nomadic society the strict moral system rested ultimately on the principle of vengeance. When a murder was committed, the relatives of the dead man were enjoined and empowered to exact retribution from the killer and his kinsmen. The prophets transformed vengeance into justice and then proceeded to deepen its meaning to include mercy and lovingkindness. These, they taught, were the attributes of God and must govern the relations of men.

—ROBERT GORDIS

*This invitation to enter Shabbat is taken from a contemporary Tel Aviv prayer community and looks to Shabbat as an island of redemption.*

Blessed is your coming,  
Shabbat, blessed is your coming—  
Bring with you rest and peace following a tumultuous week filled with so many demands.  
Bring the space in which, with others and alone, we can shape an infinity of dreams.  
Bring the hour of forgiveness, in which to hear the pounding heart of another human being.  
Blessed is your coming,  
Shabbat.  
Blessed is your creator,  
blessed is your light.

—BEIT TEFILAH YISRAELI,  
SIDDUR EREV SHABBAT

ה

ADONAI REIGNS: nations tremble; the one enthroned amidst the cherubim makes the world quake.

ADONAI is great in Zion, above all nations. They shall acknowledge Your name, saying: "Great, awe-inspiring, Holy One."

A sovereign's strength lies in the love of justice, and You forged the paths of truth, judging Jacob righteously and justly.

Exalt ADONAI, our God;  
bow down before God, the Holy One.

*continued*

Adonai malakh yirg'zu amim,  
yoshev k'ruvim tanut ha-aretz.  
Adonai b'tziyon gadol,  
v'ram hu al kol ha-amim.  
Yodu shim-kha gadol v'nora kadosh hu.  
V'oz melek mishpat ahev,  
atah konanta meisharim,  
mishpat u-tzedakah b'ya-akov atah asita.  
Rom'mu Adonai eloheinu,  
v'hishtahavu lahadom raglav kadosh hu.

ה

יהוה מֶלֶךְ יִרְגְּזוּ עַמִּים,  
יֵשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ.  
יהוה בְּצִיּוֹן גָּדוֹל,  
וְרָם הוּא עַל כָּל־הָעַמִּים.  
יִדּוּ שִׁמְךָ גָּדוֹל וְנוֹרָא קָדוֹשׁ הוּא.  
וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב,  
אַתָּה בּוֹנֵנֶת מִישָׁרִים,  
מִשְׁפָּט וּצְדָקָה בְּיַעֲקֹב אַתָּה עֹשֵׂית.  
רוֹמְמוּ יְהוה אֱלֹהֵינוּ,  
וְהִשְׁתַּחֲווּ לַהֲדָם רַגְלָיו קָדוֹשׁ הוּא.

*continued*

Adonai, our God . . ." and ends with a declaration that God is

**ENTHRONED AMIDST THE CHERUBIM** יֵשֵׁב כְּרוּבִים. The cherubim two sculpted winged figures facing each other, extending up the cover of the ark; they were the locus of God's presence in the

**THEY SHALL ACKNOWLEDGE YOUR NAME** יִדּוּ שִׁמְךָ. The prophetic vision is a universal one in which all the nations will recognize God, justice will be the rule, and peace will reign.

**PSALM 99.** The series of psalms began with a on a pilgrim; Psalm 99, the asked to bow arrive at God's The psalm is in two parts. Th directed to th and announce God whom Is should be rec universal God righteousness deals more sp the people Isr their spiritual calling upon t to observe Gc Each part con a verse begin

בְּרוּךְ בּוֹאֵךְ שַׁבָּת,  
בוֹאֵךְ בְּרוּךְ,

Barukh bo-eikh shabbat,  
bo-eikh barukh,

הַבִּיאֵי נָא עִמָּךְ אֶת־הַמְּרֻגָּע,  
אֶת־הַשְּׁלֵוָה שְׁלֵאֲחֵר שְׁבוּעַ  
רַב־פְּגָיִם שֶׁל הַמְּלֵת עִמָּךְ.  
אֶת־הַחֲלָל שֶׁבְּתוֹכוֹ אֶפְשָׁר לְרַקֵּם  
אֵין סוּף שֶׁל חֲלוּמוֹת,  
בְּיַחַד וּלְבַד, אֶת־שַׁעַת הַמְּחִילוֹת,  
שֶׁבָּח נוֹכַח לְשִׁמְעַת אֶת־פְּעִימוֹת  
לְבוֹ שֶׁל הַזְּוִילָת.

שַׁבָּת, בְּרוּךְ בּוֹאֵךְ,

בְּרוּךְ בּוֹרְאֵךְ, בְּרוּךְ בְּרִךְ.

Shabbat, barukh bo-eikh,  
barukh barukh, barukh barukh.

From the Song of Songs

קול דודי הנה זה בא  
מדלג על ההרים  
מקפיץ על הגבעות.

Kol dodi hineih zeh ba,  
m'daleg al he-harim,  
m'kapetz al hagva-ot.

דומה דודי לצבי  
או לעפר האיילים  
הנה זה עומד אחר פתלנו  
משגיח מן החלונות  
מציץ מן החרכים.

ענה דודי ואמר לי  
קומי לך רעייתי יפתי ולכי לך.

כי הנה הסתיו עבר  
הגשם הלך הלך לו.

הנצנים נראו בארץ  
עת הזמיר הגיע

וקול התור נשמע בארצנו.  
התאנה הנטה פניה

והנצנים סמדר נתנו ריח  
קומי לך רעייתי יפתי ולכי לך.

The voice of my beloved! Behold  
he comes,

leaping over mountains,  
bounding over hills.

My beloved is like a gazelle  
or a young stag.

There he stands outside our walls,  
gazing through the windows,  
peering through the lattice.

My beloved spoke to me and said:  
Rise up my dearest, my beauty,  
and come away.

For now the winter is past,  
the rains are over and gone.

Fresh shoots have sprouted  
from the ground,  
the time of singing is here,  
and the voice of the dove is  
heard in our land.

The fig tree has ripened its buds,  
the blossoming vines are releas-  
ing their fragrance—  
rise, my dearest, my beauty, and  
come away.

Moses and Aaron among God's priests,  
and Samuel among those who called upon the  
divine name,  
called to You and You answered them.  
You spoke to them from amidst the cloud;  
they kept Your covenant and the law You gave them.  
You answered them, ADONAI our God,  
You were a forgiving God to them,  
even as You punished them for their transgressions.

► Exalt ADONAI, our God, and bow down  
at God's holy mountain, for ADONAI our God is holy.

Moshe v'aharon b'khohanav  
u-shmuel b'korei sh'mo,  
korim el Adonai v'hu ya-anem.  
B'amud anan y'daber aleihem,  
shamru eidotav v'hok natan lamo.  
Adonai eloheinu atah anitam,  
El nosei hayita lahem,  
v'nokem al alilotam.

► Rom'mu Adonai eloheinu,  
v'hishtahavu l'har kodsho,  
ki kadosh Adonai eloheinu.

Psalm 99

משה ואהרן בכהניו,  
ושמואל בקראי שמו,  
קראים אל יהוה והוא יענם.  
בעמוד ענן ידבר אליהם,  
שמרו עדתיו וחוק נתן למו.  
יהוה אלהינו אתה עניתם,  
אל נשא היית להם,  
ונקם על עלילותם.  
« רוממו יהוה אלהינו,  
והשתחוו להר קדשו,  
ביקדוש יהוה אלהינו.

תהלים צט

MOSES AMONG  
GOD'S PRIESTS,  
AND SAMUEL AMONG  
THOSE WHO CALLED  
UPON THE DIVINE  
NAME. MOSES SERVED  
BOTH AS PROPHET  
AND AS AN ACOYTE  
TO THE HIGH PRIEST  
OF THE TRIBE OF  
LEVI; SAMUEL  
REPRESENTS THE  
CONTEMPORARY  
PROPHETIC  
LEADERSHIP  
UNCONNECTED TO  
LEVITICAL LINEAGE.

AND SAMUEL AMONG THOSE WHO CALLED UPON THE DIVINE NAME  
Samuel served both as prophet and as an acolyte to the High Priest of  
Moses and Aaron were of the tribe of Levi; Samuel represents the con-  
temporary prophetic leadership unconnected to levitical lineage.

YOU SPOKE TO THEM FROM AMIDST THE CLOUD  
rowed from the revelation at Sinai, where God spoke to Israel the wor-  
logue from amidst the cloud that descended on the mountain (Exodu-

EVEN AS YOU PUNISHED THEM FOR THEIR TRANSGRESSIONS  
administration of justice knows no favorites. When Moses and Aaron s  
punished—Moses and Aaron died in the wilderness and did not enter  
rael. Nevertheless, they and all the faithful are held close by God even a  
be punished, as justice demands. In an alternative understanding, the v  
revocalized as נקם (v'nikam), which would mean "cleansed them"—th  
continues the thought begun in the first half of the verse, that God for  
righteous people. In this reading, justice includes forgiveness.

GOD'S HOLY MOUNTAIN  
Literally, this refers to Zion, the Tem-  
ple which is here identified with the sanctuary in the desert and the tempc  
ary at the time of the judges. In the context of its placement here as pa  
night liturgy, the psalm suggests that our congregating together each Sl  
of sanctuary in time, when we too might experience a revelatory mome

SONG OF SONGS 2:8–13 (opposite page, far left). The time for the lovers t  
has arrived; they are, imminently, to go out to lie down in the field toge  
calls for his beloved to join him with the phrase l'khi lakh, "come away".  
resonates liturgically with the words of the chorus we are about to sing  
bat, L'kha Dodi. In the phrase l'khi lakh, we may hear an echo of God's c  
lekh l'kha (Genesis 12:1)—this time, formulated in the feminine. Similarly  
"voice" (kol) anticipates the seven-fold repetition of the same word in P  
follows.

## The Voice of Adonai

At times we hear the voice of God as thunderous and shattering, as at Sinai.

At other times we hear the speaking of silence, as Elijah the prophet did when he returned to Sinai (Horev). The mystics ascribed specific emotions and feelings to the voices we may hear, in accord with the emanations of the Divine:

קול יהוה על המים.

The voice of God opens the gates of compassion and love [*Hesed*].

קול יהוה בְּכֹחַ.

The voice of God opens the gates of courage [*G'vurah*].

קול יהוה בְּהַדָּר.

The voice of God opens the gates of shining truth [*Tiferet*].

קול יהוה שֶׁבַר אַרְזִים.

The voice of God opens the gates of endurance and patience [*Netzah*].

קול יהוה חֶצֶב לְהַבֹּת אֵשׁ.

The voice of God opens the gates of splendrous beauty [*Hod*].

קול יהוה יְחִיל מְדִבְרָה.

The voice of God opens the gates of deepest connection [*Y'sod*].

קול יהוה יְחִיל אֵילֹת.

The voice of God opens the gates of presence [*Malkhut*].

—YAAKOV KOPPEL  
LIPSHITZ OF MEZRITCH  
(adapted by Aubrey Glazer)

ן

A PSALM OF DAVID

Acclaim ADONAI, children of the Divine;  
acclaim ADONAI, with honor and strength.  
Acclaim ADONAI, with the honor due God's name;  
bow before ADONAI in the splendor of the sanctuary.

The voice of ADONAI thunders over the waters;  
God, glorious, thunders—

ADONAI, over the great sea.

The voice of ADONAI, with all its power;  
the voice of ADONAI, with all its majesty;  
the voice of ADONAI shatters the cedars.

ADONAI shatters the cedars of Lebanon—

making the trees dance like calves,  
the mountains of Lebanon and Sirion like wild bulls.

The voice of ADONAI forms flames of fire;  
the voice of ADONAI convulses the wilderness,  
ADONAI convulses the wilderness of Kadesh.

The voice of ADONAI makes hinds calve  
and strips forests bare, and in God's sanctuary  
all acknowledge the glory of God.

ADONAI was enthroned above the flood waters:  
enthroned, ADONAI is eternally sovereign.

ADONAI will grant strength to God's people;  
ADONAI will bless them with peace.

Mizmor l'david:

havu l'adonai b'nei eilim, havu l'adonai kavod va-oz.

Havu l'adonai k'vod sh'mo, hishtahavu l'adonai b'hadrat kodesh.

Kol Adonai al ha-mayim, El ha-kavod hirim, Adonai al mayim rabim.

Kol Adonai ba-ko-ah, kol Adonai be-hadar.

Kol Adonai shover arazim, va-y'shaber Adonai et arzei ha-l'vanon.

Va-yarkidem k'mo egel, l'vanon v'siryon k'mo ven re'eimim.

Kol Adonai hotzev lahavot esh.

Kol Adonai yahil midbar, yahil Adonai midbar kadesh.

Kol Adonai y'holel ayalot,

va-yehesof ye'arot, u-v'heikhalo kulo omer kavod.

Adonai lamabul yashav, va-yeshev Adonai melekh l'olam.

Adonai oz l'amo yiten, Adonai y'varekh et amo vashalom.

Psalm 29

ן

PSALM 29.

Luria (1534-1618) begins the Friday service with like many n believed th: Shabbat, on presence of

In Psalm Adonai ("th is repeated: derstood in represent th the week. Tl lightning de: the scene of Sinai; Kadesl mentioned t the Bible wit In reciting th too is imagir divine revela

Biblical scl psalm as a de coming in fr ranean and p mountains o: top those hig are among th and longest li God's voice sl storm contin over fertile la: desert, called

The psalm reference to t Mediterranea with God entl the primal wa Additionally, j

מִזְמוֹר לְדָוִד  
הָבוּ לַיהוָה בְּנֵי אֱלֹהִים,  
הָבוּ לַיהוָה כְּבוֹד וְעֹז,  
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,  
הַשְׁתַּחֲוִי לַיהוָה בְּהַדְרַת קֹדֶשׁ.  
קוֹל יְהוָה עַל הַמַּיִם, אֶל הַכְּבוֹד הַרְעִים,  
יְהוָה עַל מַיִם רַבִּים;  
קוֹל יְהוָה בְּכֹחַ;  
קוֹל יְהוָה בְּהַדָּר;  
קוֹל יְהוָה שֶׁבַר אַרְזִים,  
וַיִּשְׁבַּר יְהוָה אֶת־אֲרָזֵי הַלְבָנוֹן,  
וַיִּרְקִידֵם כְּמוֹ עֵגֶל,  
לְבָנוֹן וְשִׁרְיֹן כְּמוֹ בֹדֵדֵי אֲמִים;  
קוֹל יְהוָה חֶצֶב לְהַבֹּת אֵשׁ;  
קוֹל יְהוָה יְחִיל מְדִבְרָה יְחִיל יְהוָה מְדִבְרָה קֹדֶשׁ;  
קוֹל יְהוָה יְחִיל אֵילֹת, וַיַּחֲשֹׁף יַעְרֹת,  
וּבְהִיכְלוֹ כָּלוּ אֲמֵר כְּבוֹד.  
יְהוָה לְמַבּוּל יֵשֵׁב,  
וַיֵּשֶׁב יְהוָה מִלְּךָ לְעוֹלָם.  
יְהוָה עֹז לְעַמּוֹ יִתֵּן,  
יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

תהלים כט

an angelic chorus praising God and, as we reach the end, mentions the human chorus praising Temple. Thus earth and heaven, the realms of both the human and the Divine, come to mirr creation and redemption are experienced in a single moment—again, an image of Shabbat.

**CHILDREN OF THE DIVINE** בְּנֵי אֱלֹהִים. The general belief in biblical times—and in classical and n as well—was that many semi-divine beings, sometimes conceived as the forces in the heavens behest.

**THE FLOOD WATERS** לְמַבּוּל. An allusion either to the primal waters of creation or to the flood Noah. In the first understanding, this line continues the thought introduced at the beginning that God is above the waters—that is, God has power over the waters that form the great ma second interpretation, the theme of God's judgment of sin is now introduced in the psalm.

**WITH PEACE** בְּשָׁלוֹם. This series of six psalms, recited on Friday night before the imagined entr: Shabbat, began with the word *l'khu*, the call to set out together on a journey, and now ends w *shalom*, the blessing of peace. Shabbat peace

This poem was written by Solomon ibn Gabirol (1021–1058, Spain), among the greatest of Jewish medieval poets. It is taken from his masterpiece, *Keter Malkhut*, a philosophical work written in poetic meter. In it, Ibn Gabirol talks of the moment we might see God.

אַתָּה אֹר עֲלִיוֹן

Atah or elyon

וְעֵינֵי כָל־נֶפֶשׁ

זָכָה יִרְאוּךָ

וְעֵבְרֵי עֹנִים מֵעֵינֶיהָ

יְעֲלִימוּךָ.

אַתָּה אֹר נְעֻלָּם

Atah or nelam

בְּעוֹלָם הַזֶּה

וְנִגְלָה בְּעוֹלָם

הַנִּרְאָה,

בְּהֵר יְהוָה יִרְאָה.

אַתָּה אֹר עוֹלָם,

Atah or olam

וְעֵין הַשֶּׁכֶל לָךְ

תִּבְסֹף וְתִשְׁתַּאֲוֶה,

אֶפְסֵי קִצְחוֹ תִרְאָה

וְכֵלֹ לֹא תִרְאָה.

You are the celestial light—  
innocent eyes see You;  
clouds of sin hide You.

You are the hidden light  
of this world,  
revealed in visions,  
seen on God's mountain.

You are the eternal light—  
the mind's eye searches  
and seeks;  
only an aspect ever seen,  
never all.

—SOLOMON IBN GABIROL

### A MEDITATION: ANA, B'KHO-AH

If You would, may Your mighty right hand  
undo the knot that ties us up.

*Accept the prayers of Your people;*

*You who are revered, raise us up, cleanse us.*

Almighty, if You would, guard as the apple of Your eye  
those who seek Your unity.

*Bless them, cleanse them, have compassion on them,*

*always act justly toward them.*

Mighty, Holy One, in Your abundant goodness,  
guide Your people.

*Alone exalted, turn to Your people who invoke Your holiness.*

Listen to our pleas, hear our cries,  
knowing the hidden depths within us.

*Praised be the name of the one*

*whose glorious sovereignty is forever and ever.*

Ana, b'kho-ah g'dulat y'minkha, tatir tz'rurah.  
Kabel rinat am'kha, sagveinu, tahareinu, nora.  
Na gibor, dorshei yihud'kha, k'avat shomrem.  
Bar'khem, taharem, rahamem, tzidkat'kha tamid gomlem.  
Hasin kadosh, b'rov tuvkha, nahel adatekha.  
Yahid gei-eh, l'am'kha p'neih, zokh'rei k'dushatekha.  
Shavateinu kabel, u-shma tza-akateinu, yodei-a ta-alumot.

Barukh shem k'vod malkhuto l'olam va-ed.

אַנָּא, בְּכַח גְּדֻלַת יְמִינְךָ, תַּתִּיר צְרוּרָה.  
קַבֵּל רִנַּת עַמְּךָ, שִׁגְבֵנו, טַהַרְנוּ, נוֹרָא.  
נָא גִבּוֹר, דּוֹרְשֵׁי יִחּוּדְךָ, כְּבַבְתָּ שְׁמֵרָם.  
בְּרַכֵּם, טַהַרְם, רַחֲמֵם, צְדִקְתְּךָ תָּמִיד גִּמְלָם.  
חֲסִין קָדוֹשׁ, בְּרַב טוֹבְךָ, נַהֵל עֲדָתְךָ.  
יְחִיד גָּאֵה, לְעַמְּךָ פְּנֵה, זוֹכְרֵי קִדְשִׁתְךָ.  
שׁוֹעֲתֵנוּ קַבֵּל, וּשְׁמַע צַעֲקוֹתֵנוּ, יוֹדֵעַ תַּעֲלוּמוֹת.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֵד.

ANA, B'KI especially  
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words hint at an unpronounceable 42-letter  
For this reason, the prayer is followed by the  
of *barukh shem k'vod malkhuto l'olam va-ed* (name . . ."), which in the ancient Temple serv  
congregational response to the articulation c  
the High Priest. (Today, it is likewise recited s  
first verse of the Sh'ma.)

In addition, Jewish mystics believed that th  
of the words of each sentence form a signific  
example, the second line is an acrostic for *k'r*  
the evil impulse."

The mystics ascribed the authorship of An  
Nehuniah ben Hakanah (2nd century, the La  
prayer has no fixed place in the formal liturg  
each morning; some as part of the counting  
seven sentences, each mentioning a different  
recommended it as a Friday evening prayer t  
God's sovereignty on the seventh day of crea

**UNDO THE KNOT** תַּתִּיר צְרוּרָה The "knot" ma  
in both its physical and spiritual sense. As we  
we pray that all that has kept us physically at  
constrained give way; instead, we hope to be  
ing the gentle expansiveness of Shabbat. This  
mystical view that the forces of judgment, cc  
negativity (the *sitra ahra*) should not have p  
on Shabbat.

*Shabbat:*

*Israel's Partner*

Rabbi Shimon ben Lakish taught: The day of Shabbat came before the Holy One and said, "Creator of the world, every day has a partner (Sunday has Monday...) but I have no partner?" The Holy One replied, "Israel shall be your partner." And when Israel stood at Sinai, God said to them, "Remember My promise to Shabbat that Israel will be your partner." Thus it is written, "Remember the day of Shabbat to keep it holy" (Exodus 20:8).

—GENESIS RABBAH

*L'kha Dodi*

*Come, my beloved, to welcome the bride;  
let us greet Shabbat as she arrives.*

"Observe" and "remember" were uttered as one, we heard it thus from the singular One.

God's name is one and God is one, renowned with honor and deserving of praise.

*Come, my beloved . . .*

Let us go out to greet Shabbat, sacred wellspring of blessing, conceived at the beginning of time, finally formed at the end of six days.

*Come, my beloved . . .*

Shrine of our sovereign, royal city, rise up from destruction and fear no more. End your dwelling in the tear-filled valley, for with God's compassion you will be upraised.

*Come, my beloved . . .*

*continued*

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Shamor v'zakhor b'dibur ehad,  
hishmi-anu El ha-m'yuhad.  
Adonai ehad u-shmo ehad,  
l'shem u-l'tiferet v'lit-hilah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Likrat shabbat l'khu v'neil'khah,  
ki hi m'kor ha-b'rakhah.  
Meirosh mi-kedem n'sukhah,  
Sof ma-aseh b'mahashavah t'hilah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Mikdash melekh ir m'lukhah,  
kumi tze'i mitokh ha-hafeikhah.  
Rav lakh shevet b'emek ha-bakha,  
v'hu ya'amol alayikh hemlah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

**לְכָה דוּדִי**

**לְכָה דוּדִי לְקִרְאת פֶּלֶה, פְּנֵי שַׁבַּת נִקְבְּלָה.**

**שְׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד  
הַשְּׂמִיעֵנוּ אֶל הַמִּיחָד.  
יְהוּה אֶחָד וּשְׁמוֹ אֶחָד,  
לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְלָה.**

**לְכָה דוּדִי לְקִרְאת פֶּלֶה, פְּנֵי שַׁבַּת נִקְבְּלָה.**

**לְקִרְאת שַׁבַּת לָבוּ וְנִלְכָה  
כִּי הִיא מְקוֹר הַבְּרָכָה.  
מֵרֵאשׁ מְקֻדָּם נְסוּכָה  
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלָה.**

**לְכָה דוּדִי לְקִרְאת פֶּלֶה, פְּנֵי שַׁבַּת נִקְבְּלָה.**

**מְקֻדָּשׁ מְלֶךְ עִיר מְלוּכָה,  
קוּמִי צְאִי מִתּוֹךְ הַהֶפְכָּה.  
רַב לָךְ שַׁבַּת בְּעַמְּקֵי הַבְּכָא,  
וְהוּא יִחְמוֹל עָלֶיךָ חֲמָלָה.**

**לְכָה דוּדִי לְקִרְאת פֶּלֶה, פְּנֵי שַׁבַּת נִקְבְּלָה.**

*continued*

L'KHA DODI be ite Friday night as soon as it w: Its author, Shlo Alkabetz (d. 15: ticipant in the in Safed, associ great master, N dovero. The po many written t in which Shabb Israel are intert related through depiction of Sh and as queen h history of talmi The stanzas for spelling out the name, Shlomo l L'kha Dodi ju simultaneous n reaching toward and the Divine toward the hun are invited to g Shabbat as she The mystics add drawing close w between God a man, but descri process of Divir The poem se production to P. Song of the Day

which was the start of the Friday evening service in many rites, before the introduction of Kabbal

**COME, MY BELOVED** לְכָה דוּדִי. The "beloved" who is invited here may refer to the soul, to others w community of Israel, or to an aspect of the Divine. The first half of this refrain contains fifteen let second half contains eleven, which are respectively the numerical equivalentents of *yod-hei* and *vav-* out the name of God.

**"OBSERVE" AND "REMEMBER"** וְזָכוֹר. The Decalogue appears twice in the Torah, with minor of wording. In Exodus (20:8), the fourth commandment opens with the verb *zakhor*, "remember" day; the Deuteronomy (5:12) version begins *shamor*, "observe" the Sabbath day. Harmonizing ther states that God uttered both words at once (Mekhilta, *Bahodesh* 7). Evoking that midrash here, tl alludes to the unity established by Shabbat; for God, thought and action are one. And on Shabba may feel as if who we are and how we behave are more unified.

**LET US GO OUT TO GREET SHABBAT** לְקִרְאת שַׁבַּת לָבוּ וְנִלְכָה. This verse alludes to the practice of lea synagogue and going out into the fields to welcome Shabbat, the custom followed by the mystics based on their interpretation of the Babylonian Talmud (Shabbat 119a).

**SHRINE OF OUR SOVEREIGN** מְקֻדָּשׁ מְלֶךְ. This verse and the next five all build on the theme of Israe her promised redemption. Shabbat is seen as a manifestation of the Shekhinah (God's presence ir which is in exile with Israel. At the same time, Shabbat is also a foretaste of the redemptive time.

*King and Queen,  
Bride and Groom*

One should welcome Shabbat with joy and gladness like a groom welcoming his bride and like a king welcoming his queen, for everyone in Israel is a king, as our rabbis taught: "All of Israel are descended from royalty."

—MOSHE ALBAZ

Awake! Rise up from the dust!  
Dress yourself in this people's pride.  
By the hand of Jesse's son, of Bethlehem's tribe  
bring my redemption without further delays.

*Come, my beloved, to welcome the bride;  
let us greet Shabbat as she arrives.*

Rouse yourself, rouse yourself,  
for your lamp is lit; let the flame rise up and glow.  
Awake awake, utter songs of praise,  
for God's glory is revealed to your gaze.

*Come, my beloved . . .*

Do not be embarrassed, do not be ashamed.  
Why are you downcast? Why do you moan?  
The poorest of your people, trust in this:  
the city will be rebuilt as in ancient days.

*Come, my beloved . . .*

*continued*

Hitna-ari, mei-afar kumi,  
livshi bigdei tifartekh ami.  
Al yad ben yishai beit ha-lahmi,  
korvah el nafshi ge'alah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Hitor'ri hitor'ri,  
ki va orekh kumi ori.  
Uri uri shir dabeiri,  
k'vod Adonai alayikh niglah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Lo teivoshi v'lo tikalmi,  
mah tishtoḥaḥi u-mah tehemi.  
Bakh yeḥesu aniyei ami,  
v'nivn'tah ir al tilah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

הַתְּנַעֲרִי, מֵעַפָּר קוֹמִי,  
לְבָשִׁי בְּגָדֵי תִפְאַרְתְּךָ עַמִּי,  
עַל יַד בְּנֵי־יִשָׁי בֵּית הַלְחָמִי.  
קֹרְבָה אֶל נַפְשִׁי גְאֻלָּה.

לָכֵה דוֹדֵי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

הַתְּעוֹרְרִי הַתְּעוֹרְרִי  
כִּי כָּא אֹרֶךְ קוֹמִי אֹרִי.  
עוֹרִי עוֹרִי שִׁיר דַּבְּרִי,  
כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה.

לָכֵה דוֹדֵי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

לֹא תִבְשִׂי וְלֹא תִכְלָמִי,  
מָה תִשְׁתוֹחָחִי וּמָה תִהְיֶמֶי.  
כֶּךָ יִחַסּוּ עֵינָי עַמִּי,  
וְנִבְנְתָה עִיר עַל תִּלָּה.

לָכֵה דוֹדֵי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

*continued*

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52:2, 51:17, 5

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low all speak of redemption. Al  
the Kabbalists of Safed custom.  
on Shabbat, symbolizing the ov  
and ultimate redemption.

AWAKE AWAKE עוֹרִי עוֹרִי. In the  
tradition, awakening from sleep  
metaphor for the process of de  
tual sensitivity and insight. In tl  
the previous one, the poet imp  
to awaken and rouse herself. Eq  
addresses us, imploring us too  
may have been in a kind of spir  
week; now is the time to rouse  
our spiritual oblivion and beco  
the presence of the Divine in ou

*Come, My Beloved*

You shall call Shabbat a light" (Isaiah 58:13)—what does "call" mean? It means that one should invite her . . . as one invites a guest to one's home. "Delight"—one should invite her, as a guest, to a meal that is ready with a prepared table with food and drink, more than on other days.

—ZOHAR

Your despoilers shall be despoiled,  
your tormentors removed far away.  
God and you will celebrate together,  
a bride and groom in joyful embrace.

*Come, my beloved, to welcome the bride;  
let us greet Shabbat as she arrives.*

You will spread out to the left and the right,  
acclaiming ADONAI our God with delight.  
Redeemed by the scion of Peretz's line,  
we shall joyously chant songs of praise.

*Come, my beloved . . .*

*We rise and turn toward the entrance.*

Come in peace, crown of your spouse,  
surrounded by gladness and joyous shouts.  
Come to the faithful, the people You treasure with pride,  
come, my bride; come, my bride . . .

*Come, my beloved . . .*

V'hayu lim-shisah shosayikh,  
v'rahaku kol m'valayikh.  
Yasis alayikh elohayikh,  
kimsos hatan al kalah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Yamin usmol tifrotzi,  
v'et Adonai ta-aritzi.  
Al yad ish ben partzi,  
v'nism'hah v'nagilah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Bo-i v'shalom ateret balah,  
gam b'sim'hah u-v'tzoholah,  
tokh emunei am s'gulah,  
bo-i khalah, bo-i khalah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

וְהָיוּ לְמַשְׁסָּה שְׂאִסְיָךְ  
וְרַחֲקוּ כָּל־מְבַלְעֶיךָ.  
יֵשֵׁשׁ עִלְיָךְ אֱלֹהֶיךָ  
כַּמְשׁוֹשׁ חָתָן עַל כְּלָהּ.

לְכָה דוּדֵי לְקִרְאֵת כְּלָהּ, פְּנֵי שַׁבַּת נִקְבְּלָהּ.

יְמִין וּשְׂמֹאל תִּפְרָצִי  
וְאֶת־יְהוָה תַּעֲרִיצִי,  
עַל יַד אִישׁ בֶּן־פְּרָצִי,  
וּנְשָׁמְחָה וְנִגְיָלָהּ.

לְכָה דוּדֵי לְקִרְאֵת כְּלָהּ, פְּנֵי שַׁבַּת נִקְבְּלָהּ.

*We rise and turn toward the entrance.*

בּוֹאֵי בְּשָׁלוֹם עֹטְרַת בַּעֲלָהּ,  
גַּם בְּשִׂמְחָה וּבְצַדִּיקָהּ,  
תּוֹף אָמוּנֵי עַם סְגֻלָּהּ,  
בּוֹאֵי כְּלָהּ, בּוֹאֵי כְּלָהּ.

לְכָה דוּדֵי לְקִרְאֵת כְּלָהּ, פְּנֵי שַׁבַּת נִקְבְּלָהּ.

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queen, enters the synagogue. 'gregation turns toward the en bows to greet her. Then, as she the forefront of the synagogue her place on the bimah, the cc turns toward the front and bo enthroned next to the ark. She rived and the service proceeds: 92, "The Song of the Day of Sh



## The Song of Shabbat

Rabbi Levi taught: Adam was created on the sixth lay, the eve of Shabbat. In the first hour, he came into being as a thought; in the second hour, God consulted the ministering angels; in the third, God gathered the dust; in the fourth, God kneaded the dust; in the fifth, God made the form; in the sixth, God joined the parts; in the seventh, God blew breath into him; in the eighth, God stood him on his feet; in the ninth, God commanded him; in the tenth, he sinned; in the eleventh, he was brought to judgment; in the twelfth, he was driven out and condemned to death. Shabbat arrived and became Adam's advocate, saying to the Holy One: "During the six days of creation, no one suffered punishment. Would you begin it with me? Is this my holiness? Is this my rest?" And so Adam was saved from destruction that day by Shabbat's plea.

When Adam saw the power of Shabbat, he was about to sing a hymn in her honor. But Shabbat said to Adam: "Would you sing a hymn to me? Let us—you and I—sing a hymn to the Holy One." Hence it is said, "The Song of the Day of Shabbat: It is good to thank You, Adonai" (Psalm 92:1-2); Shabbat sings and we sing.

—MIDRASH ON PSALMS  
(translated by  
William G. Braude)

## From the Book of Psalms

A PSALM: THE SONG OF THE DAY OF SHABBAT

It is good to thank You, ADONAI,  
and sing to Your name, Most High;  
to proclaim Your love at daybreak,  
Your faithfulness each night.

*Finger the lute, pluck the harp,  
let the sound of the lyre rise up.*

You gladdened me with Your deeds, ADONAI,  
and I shall sing of Your handiwork.

*How wonderful are Your works, ADONAI,  
how subtle Your designs!*

The arrogant do not understand,  
the fool does not comprehend this:  
the wicked flourish like grass  
and every evildoer blossoms,  
only to be destroyed forever—

*but You, ADONAI, are exalted for all time.*

*continued*

Mizmor shir l'yom ha-shabbat.

Tov l'hodot l'adonai, u-l'zamer l'shimkha elyon.

L'hagid ba-boker ḥasdekha, ve-emunat'kha baleilot.

Alei asor va-alei na-vel, alei higayon b'khninor.

Ki simahtani Adonai b'fo-olekha,

b'ma-asei yadekha aranen.

Mah gadlu ma-asekha Adonai, me'od amku mahsh'votekha.

Ish ba-ar lo yeida, u-kh'sil lo yavin et zot.

Bifro-ah r'sha-im k'mo esev va-yatzitzu kol po-alei aven,

l'hishamdani adei ad.

V'atah marom l'olam Adonai.

## מִזְמוֹר תְּהִלָּים

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת  
טוֹב לְהַדוֹת לַיהוָה,  
וּלְזַמֵּר לְשִׁמְךָ עֲלִינוּ,  
לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ,  
וְאֲמוֹנָתְךָ בַּלַּיְלוֹת.

עָלֵי עֲשׂוֹר וְעָלֵי נָבֶל,  
עָלֵי הַגִּיּוֹן בְּכַנּוֹר.

כִּי שִׂמְחַתְנִי יְהוָה בְּפַעֲלֶיךָ,  
בְּמַעֲשֵׂי יְדֶיךָ אֲרַנֶּנּוּ.

מִה גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה,  
מֵאֵד עֲמָקוֹ מַחְשַׁבֹתֶיךָ.

אִישׁ בַּעַר לֹא יֵדַע,  
וּכְסִיל לֹא יִבִּין אֶת-זֹאת.

בְּפֶרֶחַ רְשָׁעִים כָּמוֹ עֵשֶׂב  
וַיִּצְיָצוּ כָּל-פְּעָלֵי אֲוֹן,  
לְהַשְׁמָדָם עַד־יָעַד,

וְאַתָּה מְרוֹם לְעֵלְמָם יְהוָה.

*continued*

PSALM 92 be-templating of creation at a vision of the flourishing in It thus celebrates themes of Shabbat as the day of creation: as a taste of redemption.

IT IS GOOD TO טוב להדות. A the song of Shabbat with a reminder of human need for gratitude. As Joshua Heschel "the soul is a sense of awe which we utilize our sense of awe. Thus, asks us to be appreciation of of creation, v how "good" the opportu gratitude.

FINGER THE I THE HARP, LI

וְעָלֵי הַגִּיּוֹן בְּכַנּוֹר. Rather than an actual line in some scholars maintain that this is a reference to the orchestra, and that the notes—originally written in the margin—were copied into the body of the text.

THE ARROGANT אִישׁ בַּעַר. In the Book of Psalms (12:1), this term is used for one who accepted anyone else's instruction or criticism.

*'n Old Age They  
Remain Fruitful*

One who lives with a sense  
or the Presence knows  
that to get older does not  
mean to lose time but  
rather to gain time. And,  
also, that in all of one's  
deeds, a person's chief task  
is to sanctify time. All it  
takes to sanctify time is  
God, a soul, and a moment.  
And the three are always here.

—ABRAHAM JOSHUA  
HESCHEL (adapted)

Surely Your enemies, ADONAI,  
surely Your enemies will perish;  
all who commit evil will be scattered.

*As a wild bull raises up its horn,  
You raised my head high,  
anointed it with fresh oil.*

As my enemies gather against me,  
my gaze remains steady,  
for my ears listen and hear:

► *The righteous flourish like the date palm,  
thrive like a cedar in Lebanon;  
planted in the house of ADONAI,  
they flourish in our God's courtyards.*

In old age they remain fruitful,  
still fresh and bountiful,  
proclaiming: ADONAI is upright,  
my rock in whom there is no flaw.

Ki hineih oyvekha Adonai,  
ki hineih oyvekha yoveidu,  
yitpardu kol po-alei aven.  
Va-tarem kireim karni,  
baloti b'shemen ra-anan.  
Va-tabeit eini b'shurai,  
bakamim alai m'rei-im tishmanah oznai.  
► Tzadik katamar yifrah,  
k'erez balvanon yisgeh.  
Sh'tulim b'veit Adonai,  
b'hatzrot eloheinu yafrihu.  
Od y'nuvun b'seivah,  
d'sheinim v'ra-ananim yihyu.  
L'hagid ki yashar Adonai,  
tzuri v'lo avlatah bo.

Psalm 92

כִּי הִנֵּה אֵיבֹיךָ, יְהוָה,  
כִּי הִנֵּה אֵיבֹיךָ יֹאבְדוּ,  
יִתְפָּרְדוּ כָּל-פְּעֻלֵי אָוֶן.  
וְתָרַם כְּרָאִים קַרְנֵי,  
בְּלַחְתִּי בְּשֶׁמֶן רִעְנָן.  
וְתַבֵּט עֵינַי בְּשׁוּרֵי,  
בְּקַמִּים עָלַי מְרַעִים תִּשְׁמַעְנָה אָזְנִי,  
צַדִּיק בְּתִמְרוֹ יִפְרַח,  
כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה,  
שְׁתוּלִים בְּבַיִת יְהוָה,  
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.  
עוֹד יִנּוּבוּן בְּשִׁיבָה,  
דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ,  
לְהַגִּיד כִּי יֵשֶׁר יְהוָה,  
צוּרֵי, וְלֹא עוֹלָתָהּ בּוֹ.

תהלים צב

ALL WHO COI  
WILL BE SCAT  
כָּל-פְּעֻלֵי אָוֶן  
vision of the  
those who cc  
not destroyed  
made ineffec

WILD BULL D  
out the Bible  
of the horn o  
is a metapho  
of strength at  
Scholars, tho  
difficulty ider  
animal intenc  
Hebrew. Beca  
refers to a sin  
translators id  
the mythical  
modern com  
maintain that  
referred to is  
wild bovine c  
be the ancest  
The aurochs l  
horns and lor  
both more ag  
dangerous th

bovines. The last aurochs was seen in Europe in the 1

ANONIED IT WITH FRESH OIL בְּלַחְתִּי בְּשֶׁמֶן רִעְנָן. The H  
be translated "You anointed me with fresh oil," but R  
Kimhi, 1160–1235, Provence) suggests that the object  
is specifically the speaker's head mentioned in the fir  
verse; the anointing is ceremonial, giving the speaker  
ordained function and blessing.

STEADY בְּשׁוּרֵי. From the root meaning "row" or "strai  
some understand this word as a noun and translate it  
phalanx of an army, row upon row of soldiers. Others  
do here, as a modifier of the verb, meaning that the g  
straight ahead.

DATE PALM . . . CEDAR כְּאֶרֶז . . . כְּתִמְרוֹ. The righteous  
to both date palms and cedars. Palm trees grow in th  
Valley, one of the lowest places on earth; cedars grow  
mountaintops of Lebanon, the highest peaks in the N  
Palm trees grow straight up, losing their leaves each y  
grow wide and are evergreens. Palms yield dates, one  
nutritious fruits, but their fibrous wood is almost use  
bear no fruit, though their wood is precious; Solomor  
Temple out of the cedars of Lebanon. Both will be pla  
house, for all difference is united in the one God. Rig  
manifests itself in many forms.

*salm 93:*  
*n Interpretive*  
*translation*

twined in worlds,  
 wrapped in glory,  
 You are.  
 Has it been,  
 so it is—eternally  
 You are.  
 Waves pounding  
 out their  
 song reach up to God  
 from their depths,  
 for the song of the sea,  
 attuned to the sound of the  
 breakers, tells of  
 God within.  
 These are proof enough  
 for the faithful  
 that You are the lord of  
 the universe.

—EDWARD FELD  
 and ARTHUR GOULD

ADONAI is sovereign, robed in splendor, girded in strength;  
 the earth stands firm, not to be dislodged.  
 From earliest time You were enthroned; You are eternal.

*The rivers rise up, ADONAI,  
 the rivers raise up their roar,  
 the rivers raise up their waves.*  
 ► *Above the roar of the vast sea and the majestic  
 breakers of the ocean,  
 ADONAI stands supreme in the heavens.*

In Your house, beautiful in its holiness,  
 Your testimonies endure, ADONAI,  
 for all time.

Adonai malakh gei-ut lavesh  
 lavesh Adonai oz hitazar,  
 af tikon teiviel bal timot.  
 Nakhon kisakha mei-az, mei-olam atah.  
 Nasu n'harot Adonai,  
 nasu n'harot kolam,  
 yisu n'harot dokh-yam.  
 ► Mi-kolot mayim rabim  
 adirim mishb'rei yam,  
 adir ba-marom Adonai.  
 Eidotekha ne-emnu me'od,  
 l'veit'kha na-avah kodesh,  
 Adonai, l'orekh yamim.

Psalm 93

*To conclude Kabbalat Shabbat, some congregations recite Mourner's  
 Kaddish (page 30). Others continue with a study text (pages 31–37),  
 while others continue with Arvit on page 39.*

יהוה מלך גאות לבש  
 לבש יהוה עז התאזר,  
 אף תבון תבל כל תמוט.  
 נכון פסאך מאז, מעולם אַתָּה.  
 נשאנו נהרות יהוה,  
 נשאנו נהרות קולם,  
 ישאנו נהרות דְּכָבִים.  
 ◀ מקלות מים רבים,  
 אדירים משפְּרֵי ים,  
 אדיר במרום יהוה.  
 עדותיך נאמנו מאד,  
 לביתך נאווה קדש יהוה,  
 לארך ימים.  
 תהלים צג

*To conclude Kabbalat Shabbat, some congregations recite Mourner's  
 Kaddish (page 30). Others continue with a study text (pages 31–37),  
 while others continue with Arvit on page 39.*

PSALM 93. Haviv  
 Shabbat with th  
 of Psalm 92, cre  
 seen as complet  
 rest, peace, and  
 of completion t  
 can be seen as s

THE EARTH STAI  
 בל תבון תבל. In  
 etry, God's sup  
 the elements of  
 especially the pi  
 that preceded ti  
 tion of land, is a  
 sion of God's ul

YOUR TESTIMON  
 The reference is  
 It may refer to t  
 creation mentio  
 ously in the poe  
 generally in the  
 reference is to t  
 the covenant, c  
 the ark. Indeed,  
 the sanctuary it  
 the "sanctuary c  
 mony," *mishkan*  
 this reading, jus  
 sovereignty is ei  
 too are God's te  
 and God's relati  
 with those gath  
 Temple.

תְּפִילָּה בַּמְקוֹם קָדִישׁ

Prayer in Place of Mourner's Kaddish When a Minyan Is Not Present

Mourners and those observing Yahrzeit recite aloud:

רְבוּנוּ שֶׁל עוֹלָם,

אֱלֹהֵי הַרְוַחוֹת לְכָל־בָּשָׂר

ibbono shel olam, lohei ha-ruhot l'khol basar —

Master of the world, God of the spirit of all flesh, it is revealed and known before You that it is my fervent desire to praise Your name, and to remember and honor my beloved:

father/mother/son/daughter/ husband/wife/partner/ brother/sister/\_\_\_\_\_

[the name and relation of the person may be inserted]

and I reciting the Mourner's Kaddish in the company of a minyan. May my presence here today with my community and favor in Your eyes, and be accepted and received before You as if I had prayed the Kaddish. May Your name, Adonai, be elevated and sanctified everywhere on earth and may Your grace reign everywhere.

If who are present respond:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

brukh shem k'vod malkhuto lam va-ed.

Be praised be the name of the one whose glorious sovereignty is forever and ever.

together:

עֲשֵׂה שְׁלוֹם בְּמִרְמִיּוֹ

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ

וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־

יְשֻׁבֵי תִבְלָ]. וְאָמְרוּ אָמֵן.

seh shalom bimromav

hu ya-aseh shalom aleinu

u'al kol yisrael [v'al kol

sh'vei teiveil], v'imru amen.

Mourner's Kaddish

Mourners and those observing Yahrzeit:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: Amen.

Congregation and mourners:

May God's great name be acknowledged forever and ever!

Mourners:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, b'rikh hu, is truly [on Shabbat Shuvah we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And we say: Amen.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: Amen.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth].

And we say: Amen.

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih, v'yamlikh malkhuteih b'hayeikhon u-v'yomeikhon u-v'hayei d'khol beit yisrael, ba-agala u-vizman kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu, l'eila min kol [on Shabbat Shuvah we substitute: l'eila l'eila mikol] birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol yisrael, v'imru amen.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

Arvit begins on page 39a or 39b.

קָדִישׁ יְתוֹם

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,

בְּעֵלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,

בְּעִגְלָא וּבְזִמְן קָרִיב,

וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמַי וּלְעָלְמֵי עַלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא,

לְעֵלְא מִן כָּל־ [לְעֵלְא לְעֵלְא מְכַל־ [on Shabbat Shuvah we substitute:

בְּרַכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאִמְרִין בְּעֵלְמָא,

וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים

עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,

וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְמִיּוֹ הוּא יַעֲשֵׂה שְׁלוֹם

עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְשׁוּבֵי תִבְלָ],

וְאָמְרוּ אָמֵן.

Arvit begins on page 39a or 39b.

KADDISH שיְּתוֹם tion of the st cluded by th a Kaddish. K: bat has com so the comm upon to recit "May God's g exalted. . ."

# Evening Service: The Sh'ma and Its Blessings

## The Community and Prayer

Prayer does not depend on "religion" in an institutional sense, nor on dogma or creed, but rather on true heartfelt feelings that arise when a person recognizes that one's surroundings and one's friends are not there solely for one's own happiness, but instead, these relationships give rise to an obligation whose source is in life itself.

—ELIEZER SCHWEID

## God and Nature: An Interpretive Translation

Beloved are You, eternal God,  
by whose design the evening falls,  
by whose command dimensions open up and eons pass away and stars spin in their orbits.

*You set the rhythms of day and night;  
the alternation of light and darkness  
sings Your creating word.*

In rising sun and in spreading dusk,  
Creator of all, You are made manifest.

*Eternal, everlasting God, may we always be aware of Your dominion.*

Beloved are You, Adonai, for this hour of nightfall.

—ANDRÉ UNGAR

## Bar'khu: The Call to Worship Together

We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word "Bar'khu" ("praise") and stands up straight when pronouncing "Adonai." Similarly, the congregation bows at the word "barukh" ("praise") and straightens to full height at "Adonai."

An alternate version of this b'rakhah may be found on the following page.

Leader:

Praise ADONAI, to whom all praise is directed.

Congregation, then the leader repeats:

† Praise ADONAI, to whom all praise is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

We are seated.

## First B'rakhah before the Sh'ma: The Coming of Evening Light

Barukh atah ADONAI, our God, sovereign of time and space, whose word brings the evening dusk, whose wisdom opens the gates of dawn, whose understanding changes the day's division, whose will sets the succession of seasons and arranges the stars in their places in the sky, who creates day and night, who rolls light before darkness and darkness from light, ► who makes day pass into night, who distinguishes day from night; Adonai Tz'va'ot is Your name. Living and ever-present God, may Your rule be with us, forever and ever. Barukh atah ADONAI, who brings each evening's dusk.

We continue with the Second B'rakhah on page 40.

# ת: קריאת שמע וברכותיה

We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word בָּרַכּוּ ("praise") and stands up straight when pronouncing יהוה (Adonai). Similarly, the congregation bows at the word בָּרַךְ ("praise") and straightens to full height at יהוה (Adonai).

An alternate version of this b'rakhah may be found on the following page.

Leader:

בָּרַכּוּ אֶת־יְהוָה הַמְּבָרֵךְ.

Congregation, then the leader repeats:

† בְרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

We are seated.

בְרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עֲרֵבִים,  
בְּחֻכְמָה פּוֹתֵחַ שְׁעָרִים,  
וּבַתְבוּנָה מְשַׁנֵּה עֵתִים,  
וּמַחְלִיף אֶת־הַזְּמַנִּים,

וּמַסְדֵּר אֶת־הַכּוֹכָבִים בְּמַשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרַצוֹנוֹ.  
בוֹרֵא יוֹם וְלַיְלָה,  
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁה וְחֹשֶׁה מִפְּנֵי אוֹר.  
◀ וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה,  
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,  
יְהוָה צְבָאוֹת שְׁמוֹ.  
אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
בְרוּךְ אַתָּה יְהוָה, הַמַּעְרִיב עֲרֵבִים.

We continue with the Second B'rakhah on page 40.

response is their indication that they are ready to follow the service participate in the service.

WHOSE WISDOM OPENS THE GATES OF DAWN בְּחֻכְמָה פּוֹתֵחַ שְׁעָרִים. Biblical texts, such as this one, reflect ancient understandings of how the bodies operate—for instance, this depiction of the sun exiting the gates in the west. Although contemporary science provides us with understandings, we can still feel an underlying sense of wonder and too gaze at the setting sun and the star-filled sky. These liturgical images become metaphors for our own understanding of the passage of time of the uniqueness of each moment.

THE SH'MA ANI וּבְרֻכּוֹתֶיהָ. Every evening: (vit) includes tvtic moments: t (page 41) and t (page 47). The affirmation of one God, has c called Judaism' creed.

Two b'rakhho the Sh'ma: the on God's prese passage of tim second acknow love, represent of Torah, divini tion as to how live. Two b'rakl follow the Sh'n acknowledges from Egypt, th event that has as a people and the path of fre responsibility; speaks to our c concerns for se darkness of nig Amidah, the sil prayer, then fol

PRAISE בְּרַכּוּ. TI synagogue eve begins with the call, signalling t gregation that of communal p arrived. The co

### Loving Humanity

Before reciting the Sh'ma, we may choose to think about how we need to prepare ourselves to make room for the listening that the Sh'ma demands.

Teach me, Lord, teach me how to deal with people to show them how to convert the evil within the good.

And if human beings are only wild animals, may I be able to turn them toward mildness and humility.

At the circus, I saw a man tame a tiger, defang a snake; would You make me so skilled?

Bless me with patience, make me strong as steel. that I might demonstrate to humanity the same such wonders.

—ABRAHAM REISEN

### To Love the World

When we act with love, Franz Rosenzweig remarks, "the neighbor represents all the world and thus distorts the eye's view. Prayer, however, pleads for enlightenment and thereby, without overlooking the neighbor, sees beyond the neighbor, sees the whole world . . ."

## Second B'rakhah before the Sh'ma: Torah and God's Love

With timeless love, You have loved Your people, the house of Israel:

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

Therefore, ADONAI our God, as we lie down and as we rise up, we shall speak of Your laws, rejoicing in the words of Your Torah and in Your mitzvot forever and ever.

For they are our life and the fullness of our days, and on them we shall meditate day and night.

► Do not ever withdraw Your love from us.

*Barukh atah ADONAI*, who loves the people Israel.

Ahavat olam beit yisrael am'kha ahavta,

torah u-mitzvot, hukim u-mishpatim otanu limadta.

Al ken Adonai eloheinu, b'shokhveinu u-v'kumeinu

nasi-ah b'hukekha,

v'nismah b'divrei toratekha u-v'mitzvotekha l'olam va-ed.

Ki hem hayeinu v'orekh yameinu,

u-vahem nehgeh yomam va-lailah.

► V'ahayat'kha al tasir mimenu l'olamim.

*Barukh atah Adonai*, ohev amo yisrael.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל  
עִמָּךְ אֶהְבֶּתָּ,  
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים  
אוֹתָנוּ לְמַדְתָּ.  
עַל כֵּן יְהוָה אֱלֹהֵינוּ,  
בְּשִׂבְבֵנוּ וּבְקוּמֵנוּ  
נִשְׂיַח בְּחֻקֶיךָ  
וְנִשְׂמַח בְּדִבְרֵי תּוֹרַתְךָ וּבְמִצְוֹתֶיךָ  
לְעוֹלָם וָעֶד.  
כִּי הֵם חַיֵּינוּ  
וְאַרְךָ יָמֵינוּ,  
וּבְהֵם נִהְיֶה יוֹמָם וְלַיְלָה,  
◀ וְאַהֲבַתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים.  
בְּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

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Sh'ma,  
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### AS WE

WE RISE UP, WE SHALL S  
בְּנוּ וּבְקוּמֵנוּ נִשְׂיַח בְּחֻקֶיךָ  
anticipates the instructi  
"speak of [these words]  
down and when you ris  
expands the biblical cor  
of the need to integrate  
throughout the day.

### FOR THEY ARE OUR LIFE

a life in accord with divi  
we elevate our days fro  
life filled with meaning.

### Sh'ma: A Re-creation

Loving life and its mysterious source with all our heart and all our spirit, all our senses and strength, we take upon ourselves and into ourselves these promises: to care for the earth and those who live upon it, to pursue justice and peace, to love kindness and compassion. We will teach this to our children throughout the passage of the day—as we dwell in our homes and as we go on our journeys, from the time we rise until we fall asleep. And may our actions be faithful to our words that our children's children may live to know: Truth and kindness have embraced, peace and justice have kissed and are one.

—MARCIA FALK

### Love

Judaism commands love, for its goal is to teach human beings to love.

—ERIC L. FRIEDLAND

### You Shall Love

“You shall love Adonai your God with all your heart, with all your soul, and with all that is yours.” You shall love—what a paradox this embraces! Can love then be commanded? . . . Yes of course, love cannot be commanded. No third party can command it or extort it. No third party can, but the One can. The commandment to love can only proceed from the mouth of the lover.

—FRANZ ROSENZWEIG

### Recitation of the Sh'ma

Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on our relationship with God's oneness. In the absence of a minyan, we add the following: God is a faithful sovereign.

### Hear, O Israel, ADONAI is our God, ADONAI is one.

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

Recited quietly: Praised be the name of the one whose glorious sovereignty is forever and ever.

You shall love ADONAI your God with all your heart, with all your soul, and with all that is yours.

These words that I command you this day shall be taken to heart.

Teach them again and again to your children; speak of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up.

Bind them as a sign upon your hand and as a symbol above your eyes; inscribe them upon the doorposts of your home and on your gates.

Deuteronomy 6:4-9

V'ahavta et Adonai elohekha b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol me'odekha. V'hayu ha-d'varim ha-eileh asher anokhi m'tzav'kha hayom al l'vavekha. V'shinantam l'vanekha v'dibarta bam, b'shiv'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al mezuzot beitekha u-visharekha.

### קְרִיאַת שְׁמַע

Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on our relationship with God's oneness. In the absence of a minyan, we add the following: אֵל מֶלֶךְ נְאֻמָּן.

### שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

ברוך שֵׁם כְּבוֹד מְלַכּוֹתוֹ לְעוֹלָם וָעֶד. Recited quietly.

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָם בְּשַׁבְּתֶךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׂרַתָּם לְאוֹת עַל-יְדֶיךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים ו:ד-ט

words, the Sh'ma is recited twice daily, in both the evening and

HEAR שְׁמַע. Seeing emphasizes the external; hearing, the internal. To internalize our experience of God. The point is emphasized by covering one's eyes during the recitation of the Sh'ma.

ONE אֶחָד. As an affirmation about God, the word ehad can be used in multiple ways. This translation emphasizes the unity of God. So as "unique," emphasizing God's otherness and singularity. Still, as "alone," emphasizing Judaism's monotheistic claim.

Mystic commentators expand the meaning of "one," interpreting the unity of heaven and earth, saying that we are ultimately all in a similar vein, some rabbinic authorities recommended that Sh'ma, one should meditate on all four directions, as well as acknowledge that God is everywhere (Babylonian Talmud,

PAISED BE THE NAME שֵׁם בְּרוּךְ. According to the Mishnah, which was pronounced by the High Priest on Yom Kippur, the people "Praised be the name . . ." (Yoma 3:8). Since this is a response to biblical text, it is normally not recited out loud, in order not to flow of biblical verses—though the memory of how it was recited remains with us in a whisper.

YOU SHALL LOVE וְאָהַבְתָּ. Repeatedly the Torah instructs us to love our neighbor, and to love the stranger. We might well take to imply an intense inner emotion, but the ancient rabbis frequently biblical injunction to "love" in a more concrete and behavioral of acts of empathy, care, and kindness as well as behavior toward and righteous. To love God is certainly to recognize our conscious God. Equally, it may mean that we behave in ways that are pleasing morally and fulfilling what God desires of us, to walk through

THE SH compri from th becaus basic Je behavic ancient the thri claims i soverei ת שְׁמַיִם shamay speaks i מִצְוֹת (c third re dus, ם; mitzray sacred : Beca graph it to spea we lie d arise, ar graph r

*"If You Will Hear": An Interpretive Translation*

If you faithfully obey My laws today, and love Me, I shall give you your livelihood in good time and in full measure. You shall work and reap the results of your labor, satisfied with what you have achieved. Be careful, however. Let not your heart be seduced, lured after false goals, seeking alien ideals, lest God's image depart from you and you sink, becoming desolute, and lose your joyous, God-given heritage.

—ANDRÉ UNGAR

*God's Anger*

The prophets never thought that God's anger is something that cannot be accounted for, unpredictable, irrational. It is never a spontaneous outburst, but a reaction occasioned by the conduct of man.... Man's sense of injustice is a poor analogy to God's sense of injustice. The exploitation of the poor is to us a misdemeanor; to God, it is a disaster. Our reaction is disapproval; God's reaction is something no language can convey. Is it a sign of cruelty that God's anger is aroused when the rights of the poor are violated, when widows and orphans are oppressed? . . . There is an evil which most of us condone and are even guilty of: indifference to evil. We remain neutral, impartial, and not easily moved by the wrongs done unto other people. Indifference to evil is more insidious than evil itself.

—ABRAHAM JOSHUA HESCHEL

*A Thread of Blue*

A thread of blue—blue like the sea, blue like the sky, blue like the color of the divine throne.

If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil; I will provide grass in your fields for your cattle and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray and serve other gods and bow to them. Then ADONAI's anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you. Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, by speaking of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then your days and the days of your children, on the land that ADONAI swore to your ancestors to give them, will be as many as the days that the heavens are above the earth.

Deuteronomy 11:13-21

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put *tzitzit* on the corners of their garments, placing a thread of blue on the *tzitzit*, the fringe of each corner. That shall be your *tzitzit*; you shall look at it and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your eyes and heart as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI

your God, who brought you out of the land of Egypt to be your God. I am ADONAI your God—

Numbers 15:37-41

*Truly*

When there is a minyan, the leader adds:  
► ADONAI your God—truly—

וְהָיָה אִם-שָׁמַעַתְּ אֶת-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֹתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְרָא־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגַנְךָ וְתִירֹשֶׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאָכַלְתָּ וּשְׂבַעְתָּ: הַשְׂמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם וְעִצָּר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִיאַדְמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהֵי עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לָתֵת לָהֶם פִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

דברים יא:יג-כא

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-פְּנֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל-צִיצִית הַכֹּנֵף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֹתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיזוֹת לָכֶם לְאֱלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו:לז-כא

*אמת*

When there is a minyan, the leader adds:  
— יהוה אלהיכם — אמת —

IF YOU שמע. T ward ar been a cal stru generat of the t many R Reconsi gations While c often bi rect anc and pui this pas ourselv that the our mo behavic world—that we and tha compre have se and go, the inni corrupt unbour

ADONAI אל משה ancient that the paragra bering t Egypt, a for its ir Sh'ma. the exoi redemp true frei achievir are taug bering c live lives

NOT BE EYES AN בכם ואחרי עיניכם comment that it i rects the eyes. Wf on our perspectiv BE HOLY קדשים sense of the Toraf



## Mitzrayim

Mitzrayim [Egypt] is derived from the word meaning "strait," referring to the narrow strips of fertile land along the Nile, hemmed in by the desert. When we speak today about "coming out of Egypt" or the liberation we are to seek on Pesah, those "straits" are usually reapplied to our own spiritual situation. What is it that is closing us in? In what places in our lives are we too tight, too constricted, unable to see or experience life broadly and open-handedly? Our Mitzrayim is an "Egypt" of the mind or soul from which we need to make the long trek to freedom.

Mitzrayim also means the place of oppression. Jews far from Egypt lived in Mitzrayim for many centuries, whether it was called Spain, Germany, Morocco, or Russia. As the tale of Exodus has become the property of all humanity, we see that such "Egyptian" bondage exists everywhere, including our own country. We just-liberated slaves are supposed to know what to do when we see it. Even when we are on the other side of the master-slave relationship, we cannot be blind to the familiar reality.

—ARTHUR GREEN

An alternate version of this b'rakhah may be found on page 43b.

## First B'rakhah after the Sh'ma

This is our enduring affirmation, binding on us: that ADONAI is our God and there is none other, and we, Israel, are God's people.

God is our sovereign, redeeming us from earthly rulers, delivering us from the hand of all tyrants, bringing judgment upon our oppressors and just retribution upon all our mortal enemies, performing wonders beyond understanding and marvels beyond all reckoning.

God places us among the living, not allowing our steps to falter, and leads us past the false altars of our enemies, exalting us above all those who hate us.

ADONAI avenged us with miracles before Pharaoh, offered signs and wonders in the land of Egypt.

God [some omit on Shabbat: smote, in anger, all of Egypt's firstborn,] brought Israel from its midst to lasting freedom, and led them through the divided water of the Sea of Reeds.

As their pursuers and enemies drowned in the depths, God's children beheld the power of the Divine; they praised and acknowledged God's name,

Ha-ma-avir banav bein gizrei yam suf,  
et rodfeihem v'et soneihem bi-t'homot tiba.  
V'ra-u vanav g'vurato, shibhu v'hodu lishmo,

We continue on page 44.

An alternate version of this b'rakhah may be found on page 43b.

וְאִמּוּנָה כְּלִזְאֵת, וְקִיָּם עֲלֵינוּ,  
כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זוּלָתוֹ,  
וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ.  
הַפּוֹדֵנוּ מִיַּד מְלָכִים,  
מִלְּפָנָיו הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעֲרִיצִים.  
הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ,  
וְהַמְשַׁלֵּם גְּמוּלָה לְכָל־אֹיְבֵי נַפְשֵׁנוּ,  
הָעֹשֶׂה גְדוּלוֹת עַד אֵין חִקָּה,  
וְנִפְלְאוֹת עַד אֵין מִסְפָּר.  
הַשֵּׁם נִפְשָׁנוּ בַחַיִּים,  
וְלֹא נָתַן לְמוֹט רַגְלָנוּ.  
הַמְדַּרְיָנוּ עַל פְּמוֹת אוֹיְבֵינוּ,  
וַיִּרְם קַרְנָנוּ עַל כָּל־שׁוֹנְאֵינוּ.  
הָעֹשֶׂה לָנוּ נִסִּים וּנְקָמָה בְּפָרְעָה,  
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי הָם.  
[some omit on Shabbat: הַמַּכָּה בְּעֶבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם,  
וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם.  
הַמְעַבִּיר בְּנָיו בְּיַם סוּף,  
אֶת־רוּדְפֵיהֶם וְאֶת־שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע.  
וְרָאוּ בְּנָיו גְּבוּרָתוֹ,  
שִׁבְחוּ וְהוֹדוּ לְשֵׁמוֹ,

We continue on page 44.

THIS IS OUR EN-  
FIRMATION וְכִּןָּה  
was the Sh'ma I  
this b'rakhah, th  
redemption, th  
insisted that its  
"truly"—be reci  
with the very la  
the Sh'ma, so th  
them together  
tion of the Sh'r  
eloheikhem eme  
affirm that God  
truth itself.

GOD SMOTE וְכִּןָּה  
biblical account  
from Egypt exer  
an unfortunate  
sometimes free  
oppression is or  
through violenc  
nevertheless cel  
liberation from  
very violence of  
reminder that th  
in need of healir  
the redemption  
yet incomplete.  
is a vision of a w  
some omit this  
Shabbat and res  
the weekday litu

► willingly accepting God's sovereignty.

Then Moses, Miriam, and the people Israel joyfully sang to You:

► U-malkhuto b'ratzon kiblu aleihem, moshe u-miryam u-v'nei yisrael l'kha anu shirah, b'simḥah rabah v'amru khulam:

"Who is like You, ADONAI, among the mighty!

Who is like You, adorned in holiness,  
revered in praise, working wonders!"

Mi khamokha ba-eilim Adonai, mi kamokha nedar bakodesh,  
nora t'hilot, oseh feleh.

Your children recognized Your sovereignty, as You split the sea before Moses. "This is my God," they responded, and said:

"ADONAI will reign forever and ever."

Malkhut'kha ra'u vanekha, bokei-a yam lifnei moshe,  
zeh eili anu v'amru: Adonai yimlokh l'olam va-ed.

► And so it is written: "ADONAI has rescued Jacob and redeemed him from the hand of those more powerful than he."

*Barukh atah ADONAI*, who redeemed the people Israel.

◀ ומלכותו ברצון קבלו עליהם,  
משנה ומרים ובני ישראל לך ענו שירה  
בשמחה רבה, ואמרו כלם:

מי כמכה באלם יהוה,

מי כמכה נאדר בקדש,

נורא תהלת, עשה פלא.

מלכותך ראו בניך, בוקע ים לפני משה,  
זה אלי ענו ואמרו:

יהוה ימלך לעלם ועד.

◀ ונאמר: כי פדה יהוה את יעקב,

וגאלו מיד חזק ממנו.

ברוך אתה יהוה, גאל ישראל.

**JOYFULLY SANG**  
Literally, "they r  
and said." Basin  
on the 1st-cent  
of Philo of Alex:  
modern scholar  
Kimelman argu  
verb *anu*, "respc  
fers to the antiq  
and female cho  
ancient synagog  
the men would  
*yimlokh*, "Adon  
the women woi  
*l'olam va-ed*, "fo  
ever."

**MIRIAM** מרים. T  
tells us that afte  
deliverance at tl  
Moses led the n  
Miriam, in joyot  
women in joyot

**WHO IS LIKE YO**  
Exodus 15:11.

**ADONAI WILL REIGN** יהוה ימלך. Exodus 15:18.

**ADONAI HAS RESCUED** יהוה פדה. Jeremiah 31:11.

**REDEEMED** גאל. The verb is in the past tense, unlike all  
*b'rakhot* of the Sh'ma, which are in the present tense.  
community that truly is able to recite the Sh'ma toget  
already have been redeemed. (based on Franz Rosenzu

### Shelter Me in a Leaf

Shelter me in a leaf,  
Shelter me in a stone,  
I envy them their sure peace.  
Shelter me, God,  
Protect and conceal me.  
Enclose me in your fences.

Pick me up from the dust  
That turns me gray.  
Embrace me with your  
eternity

Like a leaf and a stone  
Nourished with dew.

Make me a path of  
permanence,  
My heart is shadowed.  
Anoint me with your dazzle  
Which I feel in my breath.

Wash away my trembling.  
Wash away doubt.  
The nights are ephemeral,  
The days, filled with pain. . . .  
Send Your help, God . . .

—KADYA MOLODOWSKY  
(translated by  
Kathryn Hellerstein)

### The Canopy of Peace, the Sukkah of Peace

Peace comes to us in the recognition that when we allow ourselves to be vulnerable, when we recognize that we cannot control everything, redemption can be achieved. The central image in this prayer is the "sukkah of peace." The *sukkah* is a fragile structure, open to the elements. Peace is pictured not as a temple, solidly built, gilded, perhaps ornate, but rather as created out of the most fragmentary of materials, leaving us vulnerable and at risk.

### Second B'rakhah after the Sh'ma: Peace in the Night

Allow us, ADONAI our God, to sleep peacefully;  
awaken us to life, O sovereign.  
Spread over us Your canopy of peace,  
restore us with Your good counsel,  
and save us for the sake of Your name.  
Shield us.

*Some omit on Shabbat:*

Remove from us enemies, pestilence, sword, starvation,  
and sorrow; remove the evil forces that surround us.

Shelter us in the shadow of Your wings,  
for You, God, watch over and deliver us,  
and You, God, are sovereign, merciful, and compassionate.  
► Ensure our going and coming for life and peace,  
now and forever.

May You spread over us Your canopy of peace.  
*Barukh atah ADONAI*, who spreads the canopy of peace  
over us, over all the people Israel, and over Jerusalem.

Hashkiveinu Adonai eloheinu l'shalom,  
v'ha-amideinu malkeinu l'hayim.  
U-fros aleinu sukkat sh'lomekha,  
v'takneinu b'eitzah tovah milfanekha,  
v'hoshi-einu l'ma-an sh'mekha.  
V'hagein ba-adeinu,

*Some omit on Shabbat:*

v'haseir mei-aleinu oyev, dever, v'herev, v'ra-av, v'yagon,  
v'haseir satan mi-l'faneinu u-mei-ahareinu,

u-v'tzeil k'nafekha tastireinu,  
ki El shomreinu u-matzileinu atah,  
ki El melekh hanun v'rahum atah,  
► u-sh'mor tzeiteinu u-vo-einu l'hayim u-l'shalom,  
mei-atah v'ad olam.

U-fros aleinu sukkat sh'lomekha.  
Barukh atah Adonai, ha-poreis sukkat shalom aleinu  
v'al kol amo yisrael, v'al yerushalayim.

הַשְּׂפִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם,  
וְהַעֲמִידֵנוּ מִלְּפָנָיו לְחַיִּים,  
וּפְרוֹשׁ עָלֵינוּ סִפְת שְׁלוֹמָךְ,  
וּתְקַנְנֵנוּ בְּעֶצְה טוֹבָה מִלְּפָנֶיךָ,  
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.  
וְהִגֵּן בְּעַדֵּנוּ,

*Some omit on Shabbat:*

וְהִסֵּר מֵעֲלֵינוּ אוֹיֵב, דָּבָר, וְחָרֵב, וְרָעַב, וְיָגוֹן,  
וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,

וּבְצִל כְּנָפֶיךָ תִּסְתֵּרֵנוּ,  
כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,  
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה,  
◀ וּשְׁמוֹר צְאֻתָנוּ וּבוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם,  
מֵעַתָּה וְעַד עוֹלָם.

וּפְרוֹשׁ עָלֵינוּ סִפְת שְׁלוֹמָךְ.  
בְּרוּךְ אַתָּה יְהוָה, הַפּוֹרֵשׁ סִפְת שְׁלוֹם עָלֵינוּ  
וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

ALLOW  
שְׂפִיבֵנוּ  
provok  
happel  
asleep:  
Each p  
of this  
with a  
but rat  
creatin  
of mot  
an exp  
to live.

REMOV  
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rites fc  
of chal  
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"Remc  
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tion...  
even r  
source  
direct  
from t  
Shabb  
nazic :  
feared

changed on Shabbat, congregants would be confused as to  
of this blessing and would cease to include the passage on v  
that depended on memorization, this may have been a reas

**EVIL FORCES** שָׁטָן. Literally "Satan." In the Bible, this term is f  
either to evil impulses or to a celestial adversary, but never i

**YOUR CANOPY OF PEACE** סִפְת שְׁלוֹמָךְ. The weekday version c  
with the words *shomer amo yisrael la-ad*, "eternal guardian c  
Medieval commentators quote the Talmud of the Land of I:  
Shabbat itself guards the people Israel, and so the prayer is i  
(Oddly, however, the extant versions of the Talmud of the L  
contain this passage.)

The phrase *sukkat shalom*, "canopy (*sukkah*) of peace," is  
to this prayer. It is not found in the Bible but may allude to  
the prophet sees the rebuilding of the fallen *sukkah* of Davi  
redemption; or to Psalm 27:5, where the poet prays to be hi  
protected from enemies, while gazing peacefully at God's c

**JERUSALEM** יְרוּשָׁלַיִם. In Jewish thought, the peace of Jerusale  
sal peace.

## Vayinafash

Do not read *shavat* as a verb, but as the subject: the day of Shabbat. And do not construe the verb *vayinafash* as “rested,” but rather as “refreshing souls.” Thus, the phrase may be read as: “Shabbat refreshes all souls.” What is Shabbat compared to? It is like a fountain in the midst of a garden: when the fountain flows, the entire garden flourishes.

—SEFER HABAHIR

## N'shamah Y'teirah

Our tradition speaks of a very interesting phenomenon concerning Shabbat. During the week everyone has a *n'shamah*, a soul. But on Shabbat we receive a *n'shamah y'teirah*, an “additional soul.” This suggests that there is some kind of undeveloped facet of personality, a spiritual dimension, of which we remain unaware in the normal course of events. On Shabbat we are given the time to enrich ourselves by developing or creating this extra spiritual dimension.

—PINCHAS PELI

## Biblical Sanctification of the Day

We recite the following biblical passages while standing.

On Shabbat:

The people Israel shall observe Shabbat, maintaining 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 ADONAI made the heavens and the earth, and on the seventh day, ceased from work and rested.

V'shamru v'nei yisrael et ha-shabbat, la-asot et ha-shabbat l'dorotam b'rit olam.

Beini u-vein b'nei yisrael ot hi l'olam, ki sheishet yamim asah Adonai et ha-shamayim v'et ha-aretz, u-vayom ha-sh'vi-i shavat vayinafash.

On Festivals:

Thus Moses proclaimed the festivals of ADONAI to the people Israel.

## Hatzi Kaddish

Leader:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God's great name be acknowledged forever and ever! Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on Shabbat Shuvah we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

On Shabbat, we continue with the Amidah on the next page.

On Festivals, we continue with the Amidah on page 306.

We recite the following biblical passages while standing.

On Shabbat:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,  
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.  
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,  
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ.

On Festivals:

וַיְדַבֵּר מֹשֶׁה אֶת־מוֹעֲדֵי יְהוָה, אֶל בְּנֵי יִשְׂרָאֵל.

## חֲצִי קַדִּישׁ

Leader:

יְתַגְדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא,  
בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,  
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן  
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזֶמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Leader:

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא  
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא,  
לְעֵלְמָא מִן כָּל־ [לְעֵלְמָא לְעֵלְמָא מְכַל־  
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְּאִמְרִין בְּעֵלְמָא,  
וְאִמְרוּ אָמֵן.

On Shabbat, we continue with the Amidah on the next page.

On Festivals, we continue with the Amidah on page 306.

THE PEOPLE  
OBSERVE אֶל  
Exodus 31:16

THUS MOSES  
וַיְדַבֵּר מֹשֶׁה

AND RESTED  
“was refresh  
root meanin  
“to breathe”;  
the noun *nej*  
“person” (i.e.  
whom God t  
breath of life  
rests, one inf  
with a new b  
The peculiari  
phrasing of t  
birth to the i  
*n'shamah y'tu*  
ditional soul'  
Shabbat. (Ret  
adapted)

HATZI KADDI  
marked upor  
evening servi  
two central n  
recitation of  
and the Amic  
personal pray  
Kaddish sepa  
sections. Its c  
*y'hei sh'meih*  
“May God's g  
acknowledged  
the same tho  
call to worshi  
with which th  
service began  
leader is callir  
service of per  
that begins he

# The Friday Night Amidah

## Pronounce the Divine Holy Name

Midnight at the Rabbi's door the Creator listens intently to know by which of His names will He be called tonight.

—RIVKA MIRIAM  
(translated by  
Linda Stern Zisquit)

## The Silent Amidah

On Shabbat the Amidah includes seven blessings, just as seven blessings are recited at a wedding.

—JACOB EMDEN

## Cartographies of Silence, no. 3

The technology of silence  
The rituals, etiquette  
the blurring of terms  
silence not absence

of words or music or even  
raw sounds

Silence can be a plan  
rigorously executed

the blueprint to a life

It is a presence  
it has a history a form

Do not confuse it  
with any kind of absence

—ADRIENNE RICH

Before the Amidah begins, it is customary to take three steps forward, symbolic of approaching God's presence. If there is no room, we first take three steps backward. The sign ♪ indicates the places to bow. The Amidah concludes on page 52.

ADONAI, open my lips that my mouth may speak Your praise.

## First B'rakhah: Our Ancestors

With Patriarchs:

♪ *Barukh atah ADONAI,*  
our God and God of our  
ancestors,  
God of Abraham, God of  
Isaac, and God of Jacob,  
great, mighty, awe-inspiring,  
transcendent God,  
who acts with kindness  
and love, and creates all,  
who remembers the loving  
deeds of our ancestors,  
and who will lovingly bring a  
redeemer to their children's  
children for the sake of  
divine honor.

With Patriarchs and Matriarchs:

♪ *Barukh atah ADONAI,*  
our God and God of our  
ancestors,  
God of Abraham, God of  
Isaac, and God of Jacob,  
God of Sarah, God of  
Rebecca, God of Rachel,  
and God of Leah,  
great, mighty, awe-inspiring,  
transcendent God,  
who acts with kindness  
and love, and creates all,  
who remembers the loving  
deeds of our ancestors,  
and who will lovingly bring a  
redeemer to their children's  
children for the sake of  
divine honor.

# העמידה לערבית לשבת

Before the Amidah begins, it is customary to take three steps forward, symbolic of approaching God's presence. If there is no room, we first take three steps backward. The sign ♪ indicates the places to bow. The Amidah concludes on page 52.

With Patriarchs and Matriarchs:

♪ בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה,  
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים  
טוֹבִים, וְקוֹנֵה הַכֹּל,  
וְזוֹכֵר חַסְדֵי אֲבוֹת  
[וְאִמּוֹהוֹת], וּמְבִיא גּוֹאֵל  
לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ  
בְּאַהֲבָה.

With Patriarchs:

♪ בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי  
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל  
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים  
טוֹבִים, וְקוֹנֵה הַכֹּל,  
וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא  
גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן  
שְׂמוֹ בְּאַהֲבָה.

middle b'rakhah focuses on distinctive themes of the day. While the Amidah in the afternoon is repeated aloud by the service leader, the evening Amidah is only recited originating in ancient times, perhaps so that congregants would not be unduly home after dark.

**ADONAI, OPEN MY LIPS** תַּפְתַּח אֲדַנִּי שְׁפִתֵי תַפְתַּח. The Amidah begins with a personal prayer 51:17, where prayer is exalted over sacrifice.

**BENDING THE KNEES AND BOWING.** The Babylonian Talmud confined bowing to the of this first b'rakhah, as well as to the beginning and end of the next-to-last b'rakhah God for the gift of life (Berakhot 34a). We stand up straight when we reach God's name we recognize God's majesty; when we address God directly, we do so face to face (B

**OUR GOD AND GOD OF OUR ANCESTORS** [וְאִמּוֹתֵינוּ] אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. Most bless as *melekh ha-olam*, "sovereign of time and space." The Amidah, the "service of the Father, thereby setting the stage for personal prayer. Here, God is not "sovereign of time and space" a being transcendent, abstract, or remote, but rather utterly immanent, intimate, proximate, relating to individuals. And with this opening, we pray, imply, and perhaps demand, that just as God was for our patriarchs and matriarchs—comforting, caring, will God be for us. (Michelle Dardashti)

**AMIDAH.** ally "the standing, personal also know Prayer." It three into The first tors and to God al ing relati descendi describes in the wo God's ca! The thir unique to God: f every An three b'r asks that accepted the resto presence we will si relations! next tha gifts we e The conc of the Ar a prayer Shabbat

Who Is Like You,  
Almighty?

Who can know the wondrousness of all You have fashioned?  
You formed our bodies in ways that can serve You: giving us eyes to see Your miracles, ears to hear of Your awe-inspiring deeds, a mind to understand some of Your mysteries, a mouth to speak Your praise, and a tongue that can speak of Your deliverance.

Today, I, Your servant, child of Your handmaiden, describe according to the meagerness of my ability, a bit of Your greatness, a fraction of Your ways.

—SOLOMON IBN GABIROL

On Shabbat Shuvah we add:

Remember us for life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, God of life.

With Patriarchs:

You are the sovereign who helps and saves and shields.

† *Barukh atah ADONAI*,  
Shield of Abraham.

With Patriarchs and Matriarchs:

You are the sovereign who helps and guards, saves and shields.

† *Barukh atah ADONAI*,  
Shield of Abraham and  
Guardian of Sarah.

### Second B'rakhah: God's Saving Care

You are ever mighty, ADONAI—  
You give life to the dead—  
great is Your saving power:

From Sh'mini Atzeret until Pesah:

You cause the wind to blow and the rain to fall,

[From Pesah until Sh'mini Atzeret, some add:  
You cause the dew to fall,]

You sustain the living through kindness and love,  
and with great mercy give life to the dead,  
You support the falling, heal the sick,  
loosen the chains of the bound,  
and keep faith with those who sleep in the dust.  
Who is like You, Almighty,  
and who can be compared to You?  
The sovereign who brings death and life  
and causes redemption to flourish.

On Shabbat Shuvah we add:

Who is like You, source of compassion,  
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.  
*Barukh atah ADONAI*, who gives life to the dead.

On Shabbat Shuvah we add:

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפְצֵן בְּחַיִּים,  
וְזָכַרְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

With Patriarchs and Matriarchs:

מֶלֶךְ עֹזֵר וּפּוֹקֵד  
וּמוֹשִׁיעַ וּמַגֵּן.  
וְזָכַרְנוּ אֶתְּךָ יְהוָה,  
מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
וְזָכַרְנוּ אֶתְּךָ יְהוָה,  
מַגֵּן אַבְרָהָם.

אֶתְּךָ גְבוּר לְעוֹלָם אֲדוֹנָי,  
מְחַיֶּה מֵתִים אֶתְּךָ,  
רַב לְהוֹשִׁיעַ.

From Sh'mini Atzeret until Pesah: מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם,  
[From Pesah until Sh'mini Atzeret, some add: מוֹרִיד הַטָּל,]

מִכְּלַל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמֵי רַבִּים,  
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,  
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָה.  
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לְךָ,  
מֶלֶךְ מְמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵב הַרְחֵמִים, זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.

וְנִאֶמֶן אֶתְּךָ לְהַחְיֹת מֵתִים.  
בְּרוּךְ אַתְּךָ יְהוָה, מְחַיֶּה הַמֵּתִים.

15:26; "loosen the chains of the bound," Psalm 146:7; "brings dead to life again." 1 Samuel 2:6 (Hannah's prayer).

**GIVES LIFE TO THE DEAD** מְחַיֶּה הַמֵּתִים. The ancient rabbis who called *b'rakhah* certainly believed in bodily resurrection in the end-times; however, many understood this phrase spiritually: that which we thought dead comes to life again. Hannah's prayer, quoted in part in this paragraph, is full: "God causes death and life, brings down and raises up." Hannah's childlessness before Samuel's birth as a kind of death-in-life, and her own coming into a life. This can be a model of prayer or revitalization of any aspect of ourselves that has become lifeless; realizing spiritual needs; realizing them—even in part—can give energy to our lives.

**REMEMBER**  
brief prayer  
four addit  
dah durin  
Repentant

**SHIELD OF**  
אֶבְרָהָם. A

**GUARDIAN**  
שָׂרָה. Or: "remember  
Genesis 21

**YOU CAUSE**  
**BLOW AND**  
**FALL** וְרוֹפֵא.  
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### Holiness

The holy is the mystery of being that cannot be apprehended by the senses.

—YEHUDAH HALEVI

### Shabbat moment

... Untie the knots of the will.

Loosen

your clenched grip,  
barren hills of bone.  
Here, no edges to hone,  
only the palm fallen  
open as a rose about  
to toss its petals.

—MARGE PIERCY

### To Serve You Truly

The Hasidic master Yehudah Aryeh Leib of Gur remarked that it is only on Shabbat that we can truly experience God's presence. An artist has to step back from the canvas in order to see if the brushwork captures the artistic conception that inspired it. Sometimes we get so involved with the work we do that we can no longer see what we have done. On Shabbat, we have the opportunity to step back from what we have been preoccupied with in daily life, see what we do in a new perspective, and recover the inner truths that inspire us and that should animate our going out to the world again.

### Shabbat: The Culmination of Creation

A Hasidic teaching: We build a house in order to live in it.

Until we live in it, it is not really a home. So, too, it is with creation: God formed the world in six days, but on Shabbat, God came to dwell within it. And on each Shabbat, the world once again becomes God's home.

### Third B'rakhah: God's Holiness

Holy are You and holy is Your name;  
holy ones praise You each day.

*Barukh atah ADONAI, the Holy God.*

*On Shabbat Shuvah we substitute:*

*Barukh atah ADONAI, the Holy Sovereign.*

### Fourth B'rakhah: The Holiness of Shabbat

You dedicated the seventh day to Your name,  
as the culmination of the creation of heaven and earth,  
blessing it above all other days,  
sanctifying it beyond other times,  
as it is written in Your Torah:

The heavens and the earth, and all they contain,  
were completed.

On the seventh day God finished the work,  
ceasing from all work on the seventh day.

Then God blessed the seventh day, making it holy—  
for on it, God ceased from all the work of creation.

Our God and God of our ancestors,  
embrace our rest.

Make us holy through Your mitzvot  
and let the Torah be our portion.

Fill our lives with Your goodness  
and gladden us with Your deliverance.

Purify our hearts to serve You truly.

ADONAI our God, lovingly and willingly  
grant that we inherit Your holy Shabbat,  
that the people Israel, who make Your name holy,  
may find rest on this day.

*Barukh atah ADONAI, who makes Shabbat holy.*

אתה קדוש ושמו קדוש,  
וקדושים בכל יום יהללוך סלה.  
ברוך אתה יהוה, האל הקדוש.

*On Shabbat Shuvah we substitute:*

ברוך אתה יהוה, המלך הקדוש.

אתה קדשת את יום השביעי לשמו,  
תכלית מעשה שמים וארץ,  
וברכתו מפלה הימים,  
וקדשתו מפלה הימים,  
וכן פתוב בתורתך:

ויכלו השמים והארץ וכל צבאם.  
ויכל אלהים ביום השביעי מלאכתו אשר עשה,  
וישבת ביום השביעי, מפל מלאכתו אשר עשה.  
ויברך אלהים את יום השביעי ויקדש אתו,  
כי בו שבת מפל מלאכתו,  
אשר ברא אלהים לעשות.

אלהינו ואלהי אבותינו [ואמותינו],  
רצה במנוחתנו,  
קדשנו במצותיך,  
ותן חלקנו בתורתך,  
שבענו מטובך,  
ושמחנו בישועתך,  
וטרה לבנו לעבדך באמת,  
והנהילנו יהוה אלהינו באהבה וברצון  
שבת קדשך.

ויגדו בה ישראל מקדשי שמו.  
ברוך אתה יהוה, מקדש השבת.

from those moments when we sense God's presence in th

PURIFY OUR HEARTS וטהר לבנו. The Hasidic master Zadok Lublin remarks that on Shabbat, in the central prayer of th we pray for our souls.

HOLY קדוש created in God and h to incorpor our life. Th tains that v we imitate "As God is c so should y as God is ce and 'loving, be righteous (Lekah Tov,

SANCTIFYIN OTHER TIME מפל הימים according to while cookir ing are perr festival, they on Shabbat.

THE HEAVEN EARTH הארץ Genesis 2:1-3 appears in th the culminat count of the universe.

FILL OUR LIVI us ושמחנו . . possible to th prayer as foc needs: enoug bounty to sat cal needs. In a though, we m stand these w addressed to c response to e the Divine in c is, we pray to i fully satisfied t goodness and have, without craving more. then continue: greatest joy be

### Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

On Rosh Hodesh and Hol Ha-mo-ed we add:

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the house of Israel. Respond to us with deliverance, goodness, compassion, love, life, and peace, on this

On Rosh Hodesh: On Pesah: On Sukkot:  
Rosh Hodesh. Festival of Matzot. Festival of Sukkot.

Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of kindness and deliverance; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and caring sovereign.

May our eyes behold Your compassionate return to Zion.  
*Barukh atah ADONAI, who restores Your Divine Presence to Zion.*

### Sixth B'rakhah: Gratitude for Life and Its Blessings

℣ We thank You, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon. You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

On Hanukkah we add *Al Hanissim* on page 430.

### Gratitude

My God, open my eyes and my heart that I might always merit to see the good in the world and the good that You have bestowed upon me, even as I experience difficulties and am troubled. May no physical ailment or spiritual despair cause me to forget the blessings You have granted me in life. May Your love and Your compassion ever be before me.

—based on a prayer of  
NAHMAN OF BRATZLAV

רָצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם,  
וְהָשִׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,  
וְתַפְלָתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן,  
וְתַהֲי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

On Rosh Hodesh and Hol Ha-mo-ed we add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה,  
וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֵּר זְכוּרֵנוּ וּפְקוּדוֹנֵנוּ, וְזָכְרוֹן  
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וְזָכְרוֹן מְשִׁיחַ בְּוָדוּד עֲבָדְךָ, וְזָכְרוֹן  
יְרוּשָׁלַיִם עִיר קְדוֹשָׁה, וְזָכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,  
לְפִלִּיטָה, לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot: On Pesah: On Rosh Hodesh:  
ראש החודש חג המצות חג הסוכות

הַזֶּה. וְזָכְרָנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקוּדָנוּ בּוֹ לְכַרְבָּה,  
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם  
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וְתַחֲזִינָה עֵינֵינוּ בְּשׂוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים.  
בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

וּ מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד.  
צוּר חַיִּינוּ, מְגִן יְשׁוּעָנוּ, אַתָּה הוּא לְדוֹר וָדוֹר.  
בּוֹדֶה לָךְ וּנְסַפֵּר תְּהִלָּתְךָ,  
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,  
וְעַל נְסִיךְ שְׂפָכְל־יוֹם עִמָּנוּ,  
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכְל־עֵת,  
עָרֵב וּבָקֵר וְצָהָרִים.  
הַטוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,  
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ,  
מְעוֹלָם קוֹיָנוּ לָךְ.

On Hanukkah we add *Al Hanissim* on page 430.

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### Pursuing Peace

Hezekiah taught: Great is peace, for all other mitzvot of the Torah are conditional: "If you see..." (Exodus 23:5), "If you meet..." (Exodus 23:4), "If you happen upon..." (Deuteronomy 22:6). If the circumstance comes your way then you must perform the mitzvah, but if not, there is no obligation to fulfill it. But regarding peace it is written, "Seek peace and pursue it" (Psalm 34:15). Seek peace wherever you find yourself, and pursue it in other places, as well.

—TRACTATE  
DEREKH ERETZ

### Shalom Rav

Spread Your peace over us like a vast quilt crafted by strong and patient hands. Plant it deep within us like a million seeds claiming life in the heart's moist soil.

Grant it now.  
To those born Your people,  
to those who have  
walked winding paths to  
become so;  
to those still burdened by  
history, to those with no  
memory of want or fear;  
grant a generous peace.  
To those who reach for it through  
the steady breath of the body;  
to those who grasp for it in a child  
home from the reserves;  
to those on the streets for the  
rights of others; to those on  
guard for the safety of their own;  
with abundant gentle blessing,  
Master of Peace,  
kiss all of us goodnight.

—TAMARA COHEN

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

*On Shabbat Shuvah we add:*

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and faithfully praise Your name forever, God of our deliverance and help.

† *Barukh atah ADONAI*, Your name is goodness and praise of You is fitting.

### Seventh B'rakhah: Prayer for Peace

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of all the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.

Shalom rav al yisrael am'kha v'al kol yosh'vei teiveil tasim l'olam, ki atah hu melekh adon l'khol ha-shalom.

V'tov b'einekha l'varekh et am'kha yisrael b'khol eit u-v'khol sha-ah bishlomkha.

*On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it, and then continue on the next page:*

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

*Barukh atah ADONAI*, who brings peace.

*Barukh atah ADONAI*, who blesses Your people Israel with peace.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד.

*On Shabbat Shuvah we add:*

וּבְכַתוּב לְחַיִּים טוֹבִים כָּל־כְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה,

וַיְהִלּוּ אֶת־שְׁמֶךָ בְּאַמֶּת,

הָאֵל יִשְׁוּעַתְנוּ וְעִזְרַתְנוּ סֶלָה.

† בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֶךְ נֶאֱדָה לְהוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל־יְשׁוּבֵי תֵבֵל תְּשִׁים  
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשְּׁלוֹם. וְטוֹב  
בְּעֵינֶיךָ לְבָרַךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה  
בְּשְׁלוֹמְךָ.

*On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it, and then continue on the next page:*

בְּסֵפֶר חַיִּים, בְּרָכָה, וְשְׁלוֹם, וּפְרֻנְסָה טוֹבָה,  
נִזְכָּר וְנִפְתָּח לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל,  
לְחַיִּים טוֹבִים וְלְשְׁלוֹם.  
בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרַךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

MAY YOU  
PRAISED .  
יִמֵּם שְׁמֶךָ  
worldview  
the liturg  
"God's na  
are ackno  
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WHO BLES  
ISRAEL WI  
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is peace, fi  
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9:9). Just a  
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peace, so t  
After Meal  
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contain Isr:  
of peace" (I  
Peace enab  
to be fully  
enjoyed.

## Who Am I?

We do not step out of the world when we pray; we merely see the world in a different setting. The self is not the hub, but he spoke of the revolving wheel.

—ABRAHAM JOSHUA HESCHEL

## 1 Concluding Meditation

My God, have compassion on me and help me always to yearn to live a holy life, each day to find some sparks of holiness in the world. Help me as I turn inward to express my yearning for You, and help me in my going out to discover Your presence in the world.

—based on a prayer of NAHMAN OF BRATZLAV

The silent recitation of the Amidah concludes with a personal prayer or one of the following:

א

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

Help me ignore those who would slander me.

Let me be humble before all.

Open my heart to Your Torah, that I may pursue Your mitzvot.

Frustrate the designs of those who plot evil against me;

nullify their schemes.

Act for the sake of Your name; act for the sake of Your triumph;

act for the sake of Your holiness; act for the sake of 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, ADONAI, my rock and my redeemer.

*Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.*

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

ב

Grant me the liberating joy of Shabbat, the ability to truly taste its delights. May my heart not be weighed down by sorrow on this holy Shabbat. Fill the soul of Your servant with gladness—for to You, ADONAI, I offer my entire being. Help me to increase the joys of Shabbat and to extend its joyful spirit to the other six days of the week. Show me the path of life, that I may be filled with the joy of being in Your presence, the delight of being close to You forever.

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

*Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.*

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Yihyu l'ratzon imrei fi v'hegyon libi l'fanekha, Adonai tzuri v'go-ali.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teveil], v'imru amen.

The silent recitation of the Amidah concludes with a personal prayer or one of the following:

א

אֱלֹהִי, נִצּוֹר לְשׁוֹנֵי מַרְעֵי, וּשְׁפָתַי מִדְּבַר מַרְמָה, וְלִמְקַלְלֵי  
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעֹפֵר לְכָל תְּהוּיָה. פֶּתַח לְבִי בְּתוֹרָתְךָ,  
וּבְמִצְוֹתֶיךָ תְּרַדּוּךְ נַפְשִׁי. וְכָל-הַחֹשְׁבִים עָלַי רָעָה,  
מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמִיךָ,  
עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁךָ, עֲשֵׂה לְמַעַן  
תּוֹרָתְךָ. לְמַעַן יִחְלְצוּן יִדְיֶיךָ, הַוּשִׁיעָה יְמִינְךָ וְעַנְנֵי.

יְהִיו לְרִצּוֹן אֱמָרֵי כִּי וְהִגְיוֹן לְבִי לְפָנֶיךָ, יְהוּה צוּרֵי וְגוֹאֲלֵי.

*Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.*

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יְוֹשְׁבֵי תְּבֵלָה], וְאֱמָרוּ אָמֵן.

ב

זַכְּנֵי לְשִׁמְחָה וְחֵרוּת שֶׁל שַׁבָּת, לְטַעַם טַעַם עֲנֵג שַׁבָּת  
בְּאַמְתָּ. זַכְּנֵי שֶׁלֹּא יַעֲלֶה עַל לְבִי עֲצָבוֹת בְּיוֹם שַׁבָּת  
קִדְשׁ. שִׁמְחַ נַפְשׁ מְשַׁרְתֶּךָ, כִּי אֵלֶיךָ אֲדַנִּי נַפְשִׁי אֲשֵׂא.  
עֲזָרְנִי לְהַרְבוֹת בְּתַעֲנוּגֵי שַׁבָּת, וּלְהַמְשִׁיךְ הַשִּׁמְחָה שֶׁל  
שַׁבָּת לְשֵׁשֶׁת יְמֵי הַחֹל. תּוֹדִיעֵנִי אֲרַח חַיִּים, שִׁבַּע  
שְׁמָחוֹת אֶת-פְּנֵיךָ, נְעִימוֹת בְּיְמִינְךָ נִצַּח.

יְהִיו לְרִצּוֹן אֱמָרֵי כִּי וְהִגְיוֹן לְבִי לְפָנֶיךָ, יְהוּה צוּרֵי וְגוֹאֲלֵי.

*Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.*

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יְוֹשְׁבֵי תְּבֵלָה], וְאֱמָרוּ אָמֵן.

MY GOD אֱלֹהֵי כְּ  
voiced in the Ba  
Talmud states t  
Amidah must b  
nied by a perso  
(Berakhot 29b),  
that is printed h  
ferred by the Ba  
Talmud (Berakh  
an example of si  
sonal prayer; it i  
to Mar son of R:  
century). Unlike  
the Amidah, the  
prayers are disti  
the use of the fir  
singular. Worshi  
might use this ti  
moment for pra  
express thought:  
cerns not articul  
them by the forr

ACT FOR THE SAI  
TRIUMPH וְיִמְיֶיךָ  
Literally, "Your ri  
God's right hand  
ated with redem  
with God's ultim  
umph. The psalm  
"The right hand c  
is triumphant" (1

MAY THE WORDS  
Psalm 19:15. The  
preceded by a bri  
to be able to pray  
closes here with a  
that our prayers—  
those that remain  
hearts, unexpress  
been heard. Brack  
Amidah with the  
quotations was su  
by Rabbi Yoḥanan  
of the Land of Isra  
Berakhot 4:4).

ls Accompany You  
ting the passage  
ing God's relation  
tion, one shares the  
rship of God and the

Hamnuna said: The  
treats one who prays  
: eve of Shabbat and  
: Va-y'khulu ("the  
as and the earth,  
l they contain, were  
eted") as though  
erson had become a  
:r with the Holy One  
creation.... Hisda  
Mar Ukba's name:  
one prays on the eve  
bbat and recites Va-  
u, the two minister-  
gels who accompany  
on place their hands  
t person's head and  
ow that these words  
ouched your lips,  
ins shall be wiped  
and your transgres-  
sioned" (Isaiah 6:7).  
received Shabbat, we  
efore God innocent  
re.

3 BABYLONIAN TALMUD

## Symbolic Repetition of the Amidah

The following biblical passage is recited while standing:

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work, ceasing from all work on the seventh day. Then God blessed the seventh day, making it holy—for on it, God ceased from all the work of creation.

Va-y'khulu ha-shamayim v'ha-aretz v'khol tz'va-am. Va-y'khal Elohim bayom ha-sh'vi-i m'lakhto asher asah, vayishbot bayom ha-sh'vi-i mikol m'lakhto asher asah. Va-y'varekh Elohim et yom ha-sh'vi-i va-y'kadesh oto, ki vo shavat mikol m'lakhto, asher bara Elohim la-asot.

The following passages are recited only with a minyan.

With Patriarchs:

*Barukh atah ADONAI,*  
our God and God of our  
ancestors, God of Abraham,  
God of Isaac, and God of  
Jacob, great, mighty, awe-  
inspiring, transcendent God,  
creator of heaven and earth.

With Patriarchs and Matriarchs:

*Barukh atah ADONAI,*  
our God and God of our  
ancestors, God of Abraham,  
God of Isaac, and God of  
Jacob, God of Sarah, God of  
Rebecca, God of Rachel, and  
God of Leah, great, mighty,  
awe-inspiring, transcendent  
God, creator of heaven and  
earth.

God, who promised protection to our ancestors and assures life to the dead, the incomparable holy God [on *Shabbat Shuvah* we substitute: holy Sovereign], desired to give rest to the people Israel and so provided them with the holy Shabbat. We worship in awe and reverence in God's presence and offer thanks to God's name, each day, always. The source of blessings, the master of peace, God, to whom all thanks are due, sanctifies Shabbat and blesses the seventh day, providing sacred rest to a people filled with joy, celebrating it as a symbol of the work of creation.

Magen avot bidvaro, m'hayeih meitim b'ma-amaro, ha-El [on *Shabbat Shuvah* we substitute: ha-melekh] ha-kadosh she-ein kamohu, ha-meini-ah l'amo b'yom shabbat kodsho, ki vam ratzah l'hani-ah lahem. L'fanav na-avod b'yirah vafahad, v'nodeh lishmo b'khol yom tamid. Me'on ha-b'rakhot, El ha-hoda-ot, adon ha-shalom, m'kadesh ha-shabbat u-m'varekh sh'vi-i, u-meini-ah bikdushah l'am m'dushnei oneg, zeikher l'ma-aseih v'reishit.

## מעין שבע

The following biblical passage is recited while standing:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם.  
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,  
וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ,  
כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

The following passages are recited only with a minyan.

With Patriarchs and Matriarchs:

בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְּקָה,  
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, קוֹנֵה שָׁמַיִם  
וְאָרֶץ.

With Patriarchs:

בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי  
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל  
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, קוֹנֵה שָׁמַיִם  
וְאָרֶץ.

מִגֵּן אֲבוֹת בְּדַבְּרוֹ, מַחִיָּה מַתִּים בְּמֵאֲמָרוֹ,

הָאֵל הַקְּדוֹשׁ [הַמְּלֶךְ הַקְּדוֹשׁ] *[on Shabbat Shuvah we substitute:*

שְׂאִין כְּמוֹהוּ, הַמְּנִיחַ לְעַמּוֹ בַּיּוֹם שֶׁבַת קְדוֹשׁוֹ,  
כִּי בָם רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בִּירְאָה וּפְחָד,  
וְנוֹדָה לְשִׁמּוֹ בְּכָל-יוֹם תָּמִיד. מִעוֹן הַבְּרָכוֹת,  
אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשֶּׁבֶת וּמְבָרֵךְ  
שְׁבִיעִי, וּמְנִיחַ בַּקְּדוּשָׁה לְעַם מְדֻשָּׁנֵי עֲנָג,  
זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית.

SYMBOLIC REPETITION  
Amidah is never repeated  
aloud in any evening  
service, but on Shabbat  
we celebrate the day  
including each of the  
themes of the Amidah:  
single *b'rakhah*, which  
chant or sing aloud a  
the conclusion of the  
Amidah.

THE HEAVENS AND THE  
EARTH וְהָאָרֶץ הַשָּׁמַיִם  
Genesis 2:1–3. The Ba-  
nian Talmud recom-  
mends that this passage be  
recited as a testament to Sha-  
bbat and to God's creation  
(Shabbat 119b). It is tra-  
ditionally recited while  
standing, for in a Jewish cor-  
tice one's testimony is offered  
while standing.

PROTECTION TO OUR  
ANCESTORS מִגֵּן אֲבוֹת  
This paragraph is a partial  
reworking of the seventh  
blessings of the Amidah.

## Two Kinds of Peace

The Hasidic master Nahman of Bratzlav distinguished between two kinds of peace. The first is peace within one's self, which arises out of a sense of awe and humility. The second kind of peace derives from prayer—a vision of universal peace, when there shall be peace in all the world.

## The Song

On your journey you will come to a time of waking. The others may be asleep. Or you may be alone.

Immediacy of song moving the titled Visions of children and the linking stars.

You will begin then to remember. You Hear the voice relating after late listening.

You remember even falling asleep, or a dream of sleep. For now the song is given and you remember.

At every clear waking you have known this song The cities of this music identified

By the white springs of singing, and their fountains Reflected in windows, in all the human eyes.

The wishes, the need growing. The song growing.

—MURIEL RUKEYSER

► Our God and God of our ancestors, embrace our rest. Make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance. Purify our hearts to serve You truly. ADONAI our God, lovingly and willingly grant that we inherit Your holy Shabbat, that the people Israel, who make Your name holy, may find rest on this day. *Barukh atah ADONAI*, who makes Shabbat holy.

Kad'sheinu b'mitzvotekha v'ten helkeinu b'toratekha, sabeinu mi-tuvekha v'samheinu bishuatekha, v'taher libeinu l'ovd'kha be-emet, v'hanhileinu Adonai eloheinu b'havah u-v'ratzon shabbat kodshekha, v'yanuhu vah yisrael m'kad'shei sh'mekha.

## Kaddish Shalem

Leader:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God's great name be acknowledged forever and ever! Y'hei sh'meih raba m'varakh l'alam u-l'almei almay.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on Shabbat Shuvah we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

May the prayers and pleas of all Israel be accepted by their creator in heaven. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

◀ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], רְצֵה בְּמִנוּחֵינוּ.  
קִדְּשׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,  
שְׂפָעֵנוּ מִטּוֹבֶךָ, וְשִׂמְחֵנוּ בִישׁוּעָתֶךָ,  
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,  
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שְׁבֵת קִדְּשֶׁךָ,  
וְיִנְוְחוּ בְּהַ אִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.  
בְּרוּךְ אַתָּה יְהוָה, מִקִּדְּשֵׁי הַשְּׁבֵת.

## קדיש שלם

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵךָ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, פְּרַעוּתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמַן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהִי שְׁמֵךָ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵךָ דְקִדְּשָׁא, בְּרִיף הוּא,  
לְעֵלְמָא מִן כָּל־ [לְעֵלְמָא לְעֵלְמָא מְכָל־] [on Shabbat Shuvah we substitute:  
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאֲמִירָן בְּעֵלְמָא,  
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן  
דִּי בְּשַׁמַּיָּא, וְאָמְרוּ אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְוֵמֵי הוּא יַעֲשֵׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תִבְלִי], וְאָמְרוּ אָמֵן.

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In our prayers, we may move among varic  
standings of "Israel": Israel as Jewish comn  
as national home, and Israel as emblemati  
who uphold an ethical universe.

*Kiddush*

God makes Shabbat holy,  
and in response Israel  
acknowledges Shabbat  
holy.

—based on a  
TALMUDIC TEACHING

*Lift My Cup*

על אהבתך אשתה גבוי  
שלום לך שלום יום  
השביעי  
מה נעמה לי עת בין  
השמשות  
לראות פני שבת פנים  
חדשות  
באו בתפוחים הרבו  
אשיות  
זה יום מנוחי זה דודי  
ורעי

Lift my cup to celebrate  
thy love for you,  
and say:  
Shalom to you,  
shalom, seventh day.

How pleasing to me  
this moment of twilight,  
cherishing in Shabbat,  
the world's new face,  
beginning tonight.  
Come, enter this orchard,  
at rest of its fruit,  
for this is my companion,  
my friend,  
my time of quietude.

El ahavatekha eshteh g'vi-i  
shalom l'kha shalom yom  
ha-sh'vi-i  
yah na-amah li eit bein  
ha-sh'mashot  
rot p'nei shabbat panim  
hadashot  
o-u v'tapuhim harbu ashishot  
zeh yom m'nuh'bi zeh dod' v'rei-i.

—YEHUDAH HALEVI

On Festivals, Kiddush is recited on page 79.

*Kiddush for Shabbat Evening*

We rise.

With the assent of my friends:

*Barukh atah ADONAI*, our God, sovereign of time and space,  
who creates the fruit of the vine.

*Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.*

*Barukh atah ADONAI*, our God, sovereign of time and space,  
who has desired us and has provided us with a path to  
holiness through the observance of mitzvot,  
and who lovingly and willingly has bestowed on us Shabbat,  
a measure of God's holiness, a symbol of the work of creation.

For it is the first of sacred times,  
a symbol of the exodus from Egypt.

You have chosen us, and sanctified us among all peoples by  
lovingly and willingly bestowing on us Your holy Shabbat.

*Barukh atah ADONAI*, who makes Shabbat holy.

*Barukh atah adonai eloheinu melekh ha-olam,  
asher kid'shanu b'mitzvotav v'ratzah vanu,  
v'shabbat kodsho b'ahavah u-v'ratzon hinhilanu  
zikaron l'ma-aseih v'reishit,  
ki hu yom t'hilah l'mikra-ei kodesh,  
zeikher litziat mitzrayim,  
ki vanu vaharta v'otanu kidashta mikol ha-amim,  
v'shabbat kodsh'kha b'ahavah u-v'ratzon hinhaltanu.  
Barukh atah Adonai, m'kadeish ha-shabbat.*

Between Pesah and Shavuot, we turn to page 63 for the Counting of the Omer.

On Festivals, Kiddush is recited on page 79.

*קדוש לליל שבת*

We rise.

סברי חברי חברותי:

ברוך אתה יהוה אלהינו מלך העולם, בורא פרי הגפן.

ברוך אתה יהוה אלהינו מלך העולם,

אשר קדשנו במצותיו ורצה בנו,

ושבת קדשו באהבה וברצון הנחילנו

זכרון למעשה בראשית,

כי הוא יום התחלה למקראי קדש,

זכר ליציאת מצרים,

כי בנו בחרת ואותנו קדשת מפל העמים,

ושבת קדשך באהבה וברצון הנחלתנו.

ברוך אתה יהוה, מקדש השבת.

Between Pesah and Shavuot, we turn to page 63 for the Counting of the Omer.

synagogue, since some of those present might not have  
opportunity to properly celebrate Shabbat at home. As  
just recited the biblical passage about God resting on Si  
(Genesis 2:1-3, *Va-y'khulu*), the synagogue Kiddush does  
include it, although the home ritual does (see page 76). If  
one is participating in a home or synagogue meal, then Kiddush  
is recited at the service, but only at the dinner table.

LOVINGLY . . . LOVINGLY באהבה . . . באהבה. The words  
emphasize that Shabbat represents a loving relationship  
between God and Israel.

FIRST OF SACRED TIMES למקראי קדש. In the enum  
eration of the holidays in Leviticus, Shabbat is listed first and then the  
others follow. Also, Shabbat was the first ritual to be ordained at the  
exodus from Egypt. In fact, instructions and exhortation  
regarding the observance of Shabbat preceded the revelation at Sinai.  
When Israel was told about the manna that was to feed them in the  
wilderness, they were instructed to collect a double share on Friday  
because they would not go out and collect food on Shabbat.

A SYMBOL OF THE EXODUS FROM EGYPT ליציאת מצרים. In the  
first version of the Decalogue in Exodus (20:8), Shabbat is said to be  
a commemoration of the creation of the world, but in the  
Deuteronomy (5:12), Shabbat is said to symbolize the exodus  
from Egypt. The liturgy combines both thoughts.

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# Concluding Prayers

*We rise.*

## *Aleinu*

It is for us to praise the ruler of all,  
to acclaim the Creator,  
who has not made us merely a nation,  
nor formed us as all earthly families,  
nor given us an ordinary destiny.  
‡ And so we bow, acknowledging the supreme sovereign,  
the Holy One, who is praised—  
who spreads out the heavens and establishes the earth,  
whose glory abides in the highest heavens,  
and whose powerful presence resides in the highest heights.  
This is our God, none else;  
ours is the true sovereign, there is no other.  
As it is written in the Torah:  
“Know this day and take it to heart,  
that ADONAI is God in heaven above and on earth below;  
there is no other.”

Aleinu l'shabei-ah la-adon hakol,  
lateit g'dulah l'yotzer b'reishit,  
shelo asanu k'goyei ha-aratzot,  
v'lo samanu k'mishp'hot ha-adamah,  
shelo sam helkeinu kahem,  
v'goraleinu k'khol hamonam.  
‡ Va-anahnu korim u-mishtahavim u-modim,  
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.  
Shehu noteh shamayim v'yosed aretz,  
u-moshav y'karo ba-shamayim mima-al,  
u-sh'khinat uzo b'govhei m'romim,  
hu eloheinu ein od.  
Emet malkeinu efes zulato,  
ka-katuv b'torato:  
v'yadata hayom va-hasheivota el l'avvekha, ki Adonai hu ha-elohim  
ba-shamayim mima-al v'al ha-aretz mitahat, ein od.

# תפילה

*We rise.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,  
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,  
שֶׁלֹא שָׁם חִלְקֵנוּ בָהֶם,  
וְגִרְלָנוּ כְּכֹל-הַמוֹנֵם.  
‡ וְאֲנַחְנוּ כּוֹרְעִים וּמְשִׁתַּחֲוִים וּמוֹדִים,  
לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.  
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ,  
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,  
וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים,  
הוּא אֱלֹהֵינוּ אֵין עוֹד.  
אֱמֶת מִלְּפָנֶי אִפְסֵ זִוְלָתוֹ,  
כְּפִתּוּב בְּתוֹרָתוֹ:  
וְיָדַעְתָּ הַיּוֹם וְהִשְׁבַּתְתָּ אֶל לְבַבְךָ, כִּי יְהוָה הוּא הָאֱלֹהִים  
בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

ALEINU ינו' was origin: for the Ma eignty") se Hashanah . Since the l: it has acqu pride of pl: nazic liturg most Seph: is recited a: conclusion It is custorr cally bow fi when we re va-anahnu we bow."

NOR FORME EARTHLY FA חות האדמה The historic the Jewish p: Nevertheles exceptional in this praye matter of cc the current Movement |

option of reciting instead of the prophet Micah: "For th every nation shall walk in th their god, but we shall walk Adonai, our God, forever" (.

KNOW THIS DAY היום וידעתה 4:39, from Moses' speech en meaning of God's revelation

And so, ADONAI our God, we await You,  
that soon we may behold Your strength revealed in full glory,  
sweeping away the abominations of the earth,  
obliterating idols,  
establishing in the world the sovereignty of the Almighty.  
All flesh will call out Your name—  
even the wicked will turn toward You.

Then all who live on earth will understand and know  
that to You alone every knee must bend,  
all allegiance be sworn.  
They will bow down and prostrate themselves before You,

ADONAI our God,  
treasure Your glorious name,  
and accept the obligation of Your sovereignty.  
May You soon rule over them forever and ever,  
for true dominion is Yours;  
and You will rule in glory until the end of time.

► As is written in Your Torah:

“ADONAI will reign forever and ever.”

And as the prophet said:

“ADONAI shall be acknowledged sovereign of all the earth.

On that day ADONAI shall be one, and the name of God, one.”

V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz,  
bayom hahu yihyeh Adonai ehad, u-sh'mo ehad.

*We are seated.*

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ,  
לְרֵאוֹת מְהֵרָה בְּתַפְאֵרֶת עֲזֹרָה  
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,  
וְהָאֱלִילִים פְּרוֹת יִפְרֹתוֹן,  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,  
וּבְלִפְנֵי בֶשֶׁר יִקְרְאוּ בְשִׁמְךָ  
לְהַפְנוֹת אֵלֶיךָ פְּלִי-רְשָׁעֵי אֶרֶץ.  
יִכִּירוּ וַיִּדְעוּ פְּלִי-יֹשְׁבֵי תַבַּל  
כִּי לָךְ תִּכְרַע פֶּלֶא-פְּרוֹה,  
תִּשְׁבַּע פֶּלֶא-לְשׁוֹן.  
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְלְאוּ,  
וְלִכְבוֹד שִׁמְךָ יִקְרַי יִתְנֹוּ,  
וַיִּקְבְּלוּ כָלֶם אֶת-עַל מַלְכוּתֶךָ.  
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,  
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,  
וּלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד.

◀ כַּפְתוֹב בְּתוֹרַתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.  
וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאָרֶץ,  
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד, וּשְׁמוֹ אֶחָד.

*We are seated.*

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## A Kavanah for Kaddish

Grant that the memories of those who have gone before us be a source of strength for me and for everyone of the house of Israel. May the souls of our departed find peace in Your sheltering care, and may we all be blessed with peace, tranquility, and the fullness of life.

## The Blessing of Memory

It is hard to sing of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and nothing but memory can fill the emptiness their passing leaves behind. But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no one is really alone; those who live no more echo still within our thoughts and words, and what they did is part of what we have become. We do best homage to our dead when we live our lives most fully, even in the shadow of our loss. Each life is a whole world; in each is the breath of the Divine. In affirming God we affirm the worth of each one whose life, now ended, brought us closer to the source of life, in whose unity no one is alone and every life finds purpose.

—CHAIM STERN

## Mourner's Kaddish

In the season when Psalm 27 is recited, some congregations wait to say Kaddish until the completion of Psalm 27 (on page 59).

Mourners and those observing Yahrzeit:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and mourners:

May God's great name be acknowledged forever and ever!

Mourners:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on *Shabbat Shuvah* we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih, v'yamlikh malkhuteih b'hayeikhon u-v'yomeikhon u-v'hayei d'khol beit yisrael, ba-agala u-vizman kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu, l'eila min kol [on *Shabbat Shuvah* we substitute: l'eila l'eila mikol] birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol yisrael, v'imru amen.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

## קדיש יתום

In the season when Psalm 27 is recited, some congregations wait to say Kaddish until the completion of Psalm 27 (on page 59).

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,  
בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,  
בְּעַגְלָא וּבְזָמַן קָרִיב,  
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,  
לְעֵלְמָא מִן כָּל־ [לְעֵלְמָא לְעֵלְמָא מְכָל־] [on *Shabbat Shuvah* we substitute:  
בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֵלְמָא,  
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים  
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְוֹשְׁבֵי תֵבֵל],  
וְאָמְרוּ אָמֵן.

KADDISH for mourner begins the 11th century. Its origin has become an element of the Kaddish. The Kaddish private prayer is recited with a melody that confirms the separation of God or the dead, in the response an acknowledgment of the mourner.



*A Prayer Upon Leaving  
the Synagogue*

I thank You, God, for all the good You have provided for me and for all of creation. May it be Your will, Master of peace, that You bless me and keep me in mind, that I may find favor in my own eyes and in the eyes of all whom I meet. May I receive Your Shabbat with great joy. May we be spared illness and pain on this day and may we not be the instruments of sin. May Your angels of peace accompany me and may they bring blessings of life and peace to me, my family, and to us all.

ג

YIGDAL

Glorify and praise the living God who exists, but not in time—

singular and unique,  
hidden and unbounded,

having no body, not a physical being;  
we cannot describe God's distinctness.

God existed before every thing;  
first of all—but with no beginning.

This is the master of the world; all of creation  
points to God's greatness and sovereignty.

Prophetic inspiration was bestowed  
upon the people God treasured and honored.

There never arose in Israel another like Moses,  
a prophet able to see the very likeness of the Divine.

By the hand of this prophet, trusted in God's house,  
Torah, a truthful teaching, was given to God's people.

God will never alter the divine law,  
nor change it for another.

God knows our innermost thoughts,  
and foresees their consequence from the start.

God repays the righteous for their deeds;  
punishes evildoers in accord with their transgressions.

The Divine will send us our Messiah at the end of days,  
redeeming those who wait for the time of God's triumph.

God, with great mercy, will give life to the dead—  
may God's name be praised forever.

Yigdal elohim hai v'yishtabah, nimtza v'ein eit el m'tzi-uto.  
Ehad v'ein yahid k'yihudo, nelam v'gam ein sof l'ahduto.  
Ein lo d'mut ha-guf v'eino guf, lo na-arokh eilav k'dushato.  
Kadmon l'khol davar asher nivra, rishon v'ein reishit l'reishito.  
Hino adon olam, v'khol notzar, yoreh g'dulato u-malkhuto.  
Shefa n'vu-ato n'tano, el anshei s'gulato v'tifarto.  
Lo kam b'yisrael k'mosheh od, navi u-mabit et t'munato.  
Torat emet natan l'amo El, al yad n'vi-o ne-eman beito.  
Lo yahalif ha-El v'lo yamir dato, l'olamim l'zulato.  
Tzofeh v'yodei-a s'tareinu, mabit l'sof davar b'kadmato.  
Gomel l'ish hesed k'mifalo, noten l'rasha ra k'rishato.  
Yishlah l'keitz yamin m'shiheinu, lifdot m'hakei keitz y'shu-ato.  
Meitim v'haveh El b'rov hasdo, barukh adei ad shem t'hilato.

ג

יגדל

יגדל אלהים חי וישתבח,  
נמצא ואין עת אל מציאותו.  
אחד ואין יחיד פיהודו,  
נעלם, וגם אין סוף לאהדותו.

אין לו דמות הגוף ואינו גוף,  
לא נערוף אליו קדשותו.  
קדמון לכל דבר אשר נברא,  
ראשון ואין ראשית לראשיתו.

הנו אדון עולם וכל-נוצר  
יורה גדלתו ומלכותו.  
שפע נבואתו נתנו  
אל אנשי סגלתו ותפארתו.

לא קם בישראל כמשה עוד  
נביא ומביט את-תמונתו.  
תורת אמת נתן לעמו אל  
על יד נביאו נאמן ביתו.

לא יחליף האל ולא ימיר דתו  
לעולמים לזולתו.  
צופה יודע סתרינו,  
מביט לסוף דבר בקדמתו.

גומל לאיש חסד כמפעלו,  
נותן לרשע רע כרשעתו.  
ישלח לקץ ימין משיחנו,  
לפדות מחפי קץ ישועתו.

מתים יחיה אל ברוב חסדו,  
ברוך עדי עד שם תהלתו.

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### The Blessing of Shabbat

The Torah teaches that God blessed the seventh day and made it holy. With what did God bless Shabbat? With an extra measure of light.

What is this extra measure of light? Some say that God blesses a person's face on Shabbat, so that the light emanating from one's face on Shabbat is not the same as during the week.

—based on GENESIS RABBAH

### Meditations Following Candlelighting

א

On Your holy Shabbat may these candles be a sign of blessing, and may they allow the joy of Shabbat to rest upon us.

ב

Send me Your light and Your truth, let them guide me, leading me to Your holy mountain, to wherever You dwell.

*For You light my lamp; ADONAI my God, bring light even to my darkness.*

Your word is a lamp for my feet, light for my path.

*Come, house of Jacob, let us walk in the light of ADONAI.*

There shall be a singular day, known to ADONAI, neither day nor night, but at the time of evening, there shall be light.

*Arise! Shine! For your light is coming, and the glory of ADONAI is shining on you.*

ג

SHALOM ALEIKHEM

Peace to you, ministering angels,  
messengers of the Most High,  
sent by the Sovereign, the sovereign of all sovereigns,  
the Holy One, whom we bless.

Come in peace, angels of peace,  
messengers of the Most High . . .

Bless me with peace, angels of peace,  
messengers of the Most High . . .

Go in peace, angels of peace,  
messengers of the Most High . . .

Shalom aleikhem, malakhei ha-shareit, malakhei elyon,  
mi-melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.

Bo-akhem l'shalom, malakhei ha-shalom, malakhei elyon . . .

Bar'khuni l'shalom, malakhei ha-shalom, malakhei elyon . . .

Tzeit'khem l'shalom, malakhei ha-shalom, malakhei elyon . . .

### בְּנוֹת

א

יְהִי הַנְּרוֹת הַלְלוּ אוֹת בְּרָכָה בְּשַׁבַּת קִדְשְׁךָ  
וַיִּשְׂרוּ עָלֵינוּ הַחַדוֹת שַׁבָּת.

ב

שְׁלַח אוֹרְךָ וְאַמְתָּךְ הַמָּה יִנְחֹנֵנִי  
יְבִיאֵנִי אֶל הַר קִדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ.  
כִּי אַתָּה תִּאֲמַר גְּרִי, יְהוּה אֱלֹהֵי יִגְיֶה הַשָּׁבִי.

גַּר לְרַגְלֵי דְבָרְךָ וְאוֹר לְנִתְיָבְתִי.

בֵּית יַעֲקֹב לָכֵן וְנִלְכָה בְּאוֹר יְהוּה.

וְהָיָה יוֹם אֶחָד הוּא יִנְדַע לִיהוּה  
לֹא יוֹם וְלֹא לַיְלָה וְהָיָה לְעֵת עֶרֶב יְהִי אוֹר.

קוֹמֵי אוֹרֵי כִּי בָּא אוֹרְךָ וּכְבוֹד יְהוּה עָלֶיךָ זָרַח.

ג

שְׁלוֹם עֲלֵיכֶם

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרָת, מַלְאָכֵי עֲלִיּוֹן,  
מִמְּלַךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,  
מִמְּלַךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

בְּרָכוּנִי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,  
מִמְּלַךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,  
מִמְּלַךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

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