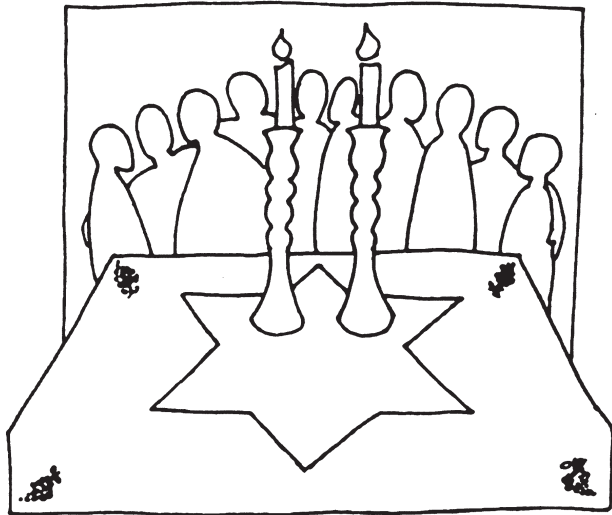




סְדוּר חֲבֵרִים כָּל יִשְׂרָאֵל

Siddur Chaveirim Kol Yisraeil

In the Fellowship of all Israel



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Siddur Chaveirim Kol Yisraeil
In the Fellowship of All Israel

*Prayers and Readings for Shabbat
and Festival Evenings*

Third Edition
(including Weekday Minchah)

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and
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Introduction

The preliminary edition of *Siddur Chaveirim Kol Yisraeil* was published by the now defunct Progressive Chavurah community of Boston for its own use in 1997. After introducing this siddur at the National Havurah Committee's Summer Institute, a revised and expanded edition published by Ktav, followed in 2000. Many synagogues, havurot, minyanim and Hillels across America have adopted this prayer book, as it was one of the first with complete transliterations, faithful gender-neutral translations of traditional liturgy in a linear format, and explanations, interpretations, and alternatives in the margins.

Since then, the editors have published the bencher *L'chu N'ran'nah* (*Let us Sing!*), with blessings before and after meals, as well as *z'mirot* (songs) and home rituals. Among its features, this bencher introduces options recognizing a variety of family relationships in its formulation of Sabbath blessings for partners, and blessings for weddings and baby namings.

This compact edition of *Siddur Chaveirim Kol Yisraeil* introduces Minchah, the afternoon service, and makes minor changes and corrections to the original text, to offer users the complete liturgy for Friday evening in one compact volume. In a change from earlier editions, this siddur uses <angle brackets> to indicate liturgical choices where the worshipper may select one of the alternatives shown. Square brackets [] indicate optional phrases that may be inserted or omitted.

The editors wish to acknowledge Jeremy Golding and Jim Propp, assistant editors of previous editions, and business manager David Merfeld, for their contributions.

We hope that this siddur will continue to find favor in the eyes of the communities that choose to use it and in the eyes of the Creator of all things.

Mark Frydenberg
Barry Dov Walfish
January 2020 • Tevet 5780

Transliteration Table

This table was developed with the aid of new Hebrew readers who identified the letter combinations that helped them to correctly pronounce the equivalent Hebrew words. It is not meant to be scientific or scholarly.

CONSONANTS

Roman Equivalent	Name of Letter	Hebrew Letter
(depends on vowel)	alef	א
b	bet	ב
v	vet	ב
g	gimel	ג
d	dalet	ד
h	hei	ה
v	vav	ו
z	zayin	ז
ch as in loch or Bach	chet	ח
t	tet	ט
y	yod	י
k	kaf	כ
ch as in loch or Bach	chaf, final chaf	כּ, ך
l	lamed	ל
m	mem, final mem	ם, מ
n	nun, final nun	ן, נ
s	samech	ס
(depends on vowel)	ayin	ע
p	pei	פ
f	fei, final fei	ף, פ
tz	tzadi, final tzadi	צ, ץ
k	kof	ק
r	reish	ר
sh	shin	ש
s	sin	ש
t	tav	ת, ת

VOWELS

Roman Equivalent	Name of Vowel	Hebrew
a as in car	patach, chataf patach	ָ, ַ
a as in car	kamatz gadol	ֹ
o as in for	kamatz katan, chataf kamatz katan	ֹּ, ֻ
e as in red	segol, chataf segol	ֵ, ֶ
ei as in weigh	tzeirei	ִ
o as in for	cholam	וּ, ֹ
u as in June	shuruk	וּ
u as in June	kubutz	ֹ
i as in mirror	chirik	ִ
' as in isn't	sh'va na ¹	ְ
syllable break	sh'va nach ²	ֻ
ai as in Thai		ֵי
ei as in weigh		ִי
i as in ski		ִי
oi as in coil		וִי

The vocalization and the transliteration indicate the pronunciation of words with kamatz katan such as **הַיּוֹם**, where the first kamatz is a kamatz katan and is pronounced o.

The dagesh (dot in some Hebrew letters) is not represented by doubling the English consonant (e.g., **הַיּוֹם**, ha-yom), except in words which commonly appear in English with the letters doubled, e.g., Shabbat or Sukkot.

The raised dot symbol (symbol) is used to indicate syllable breaks.

Accentuation of the Hebrew: Hebrew words are usually stressed on the last syllable. Deviations from this default state are indicated by a vertical line (meteg) under the syllable to be accented.

¹ Appears at the beginning of a word or syllable.

² Appears at the end of a syllable and is silent.

Afternoon Service for Weekdays

Ashrei

Happy are those who dwell in Your house;
Forever they will praise You. Selah. — *PSALMS 84:5*

Happy the people who have it so;
happy the people whose God is Adonai. — *PSALMS 144:15*

A song of praise of David.

I will extol You, my God and Ruler,
and bless Your name forever and ever.

Every day I will bless You,
and praise Your name forever and ever.

Great is Adonai and much praised
God's greatness cannot to be fathomed.

Generation to generation shall extol your deeds,
and Your mighty acts they shall proclaim.

On the glorious splendor of Your majesty,
and on Your wondrous works, I will meditate.

The might of Your awesome deeds shall be spoken of,
and of Your greatness I will tell.

The fame of Your abundant goodness they will utter,
and of Your righteousness will they sing.

Gracious and merciful is Adonai,
slow to anger and abounding in loving kindness.

Adonai is good to all,
Adonai's compassion is upon all creatures.

Ashrei

The Talmud teaches that one who thoughtfully recites the Ashrei prayer three times a day is assured a place in the World to Come (B'rachot 4b). For this reason, it is recited twice in the morning service, and once in the afternoon service, and many of its verses appear in other places throughout Jewish liturgy. Verses from Psalms 84:5 ("Happy are those who dwell in your house. Forever they will praise You, Selah!") and Psalm 144:15 ("Happy are the people who have it so. Happy is the people whose God is Adonai") begin the Ashrei prayer. The main text is Psalm 145 in its entirety, and the prayer concludes with Psalm 115:18 ("But we will bless Adonai now and forever, Halleluyah!").

Psalm 145 is an alphabetical acrostic of twenty-one verses, one less than the number of letters in the Hebrew alphabet. The missing letter is *nun*. One explanation for this absence is that *nun* is the first letter of the Hebrew word *noflim*, which means fallen. The next verse, *someich Adonai l'chol hanoflim*, refers to God's support for the fallen. Rav Kook teaches that the Ashrei prayer affirms Judaism's core belief that God created the universe and continues to watch over it. The prayer contains all the letters of the Hebrew alphabet, with which God created the world. And verse 16, *pote'ach et yadecha u'masbia lechol chai ratzon* – "You open Your hand, satisfying the desire of every living thing," affirms our belief that God will watch over us. Some have the custom to extend and open their hands when reciting this verse as a way of connecting with God's sharing presence.

Minchah I'Chol

מִנְחָה לְחֹל

Ash-rei yosh-vei vei-te-cha,
od y'ha-l'lu-cha se-lah.

Ash-rei ha-am she-ka-chah lo,
ash-rei ha-am she-A-do-nai e-lo-hav.

T'hi-lah l'Da-vid.

A-ro-mim-cha E-lo-hai ha-Melech,
va-a-va-r'chah shim-cha l'o-lam va-ed.

B'chol yom a-va-r'che-ka, va-a-ha-l'lah
shim-cha l'o-lam va-ed.

Ga-dol A-do-nai u-m'hu-lal m'od,
v'lig-du-la-to ein chei-ker.

Dor l'dor y'sha-bach ma-a-se-cha,
u-g'vu-ro-te-cha ya-gi-du.

Ha-dar k'vod ho-de-cha,
v'div'rei nifl'o-te-cha a-si-chah.

Ve-e-zuz nor-o-te-cha yo-mei-ru,
u-g'du-lat-cha a-sap-re-nah

Zei-cher rav tuv-cha ya-bi-u,
v'tzid-kat-cha y'ra-nei-nu.

Cha-nun v'ra-chum A-do-nai,
e-rech a-pa-yim u-g'dol cha-sed.

Tov A-do-nai la-kol,
v'ra-cha-mav al kol ma-a-sav.

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ,
עוֹד יִהְלְלוּךָ סֵלָה.

אֲשֶׁרֵי הָעַם שְׁפָכָה לוֹ,
אֲשֶׁרֵי הָעַם שְׁיִי אֱלֹהֵיוֹ.

תִּהְיֶה לְדָוִד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ,
וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.

בְּכָל-יוֹם אֶבְרַכְּךָ,
וְאֶהְלֵלֶךָ שִׁמְךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד,
וְלִגְדַלְתּוֹ אֵין חֵקֶר.

דֹּר לְדֹר יִשְׁבַּח מִעֲשִׂיךָ,
וּגְבוּרְתֶיךָ יִגִּידוּ.

הַדֵּר כְּבוֹד הוֹדֶךָ,
וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹז נֹרְאוֹתֶיךָ יֹאמְרוּ
וּגְדַלְתֶּךָ אֲסַפְּרֶנָּה.

זֵכֶר רַב-טוֹבְךָ יִבְעִיעוּ,
וְצַדִּיקְתֶּךָ יִרְנְנוּ.

חֲנוּן וְרַחוּם יְיָ,
אֶרְךָ אַפַּיִם וּגְדַל-חֶסֶד.

טוֹב-יְיָ לְכָל,
וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו.



All Your creatures shall give You thanks, Adonai,
and all Your faithful shall bless you.

Of the glory of Your sovereignty they shall speak,
and of Your might they shall tell.

To make known to all people Your mighty deeds,
and the glorious splendor of Your sovereignty

Your sovereignty is an everlasting sovereignty,
and Your dominion is for all generations.

Adonai supports all who are falling,
and straightens all who are bent over.

The eyes of all look to You in hope,
and You give them their food in due season.

You open Your hand,
Satisfying the desire of every living thing.

You are just, Adonai, in all Your ways,
and kind in all Your deeds.

You are near, Adonai, to all who call upon You,
To all who call upon You in truth.

You fulfill the desire of all who are in awe of You;
Their cry You hear and You save them.

You watch, Adonai, over all who love You,
but all the wicked You will destroy.

The praise of Adonai my mouth will speak,
and all flesh will bless

Your holy Name forever and ever. — *PSALMS 145:21*

But we will bless Yah

From now until forever. Halleluyah. — *PSALMS 115:18*

Open

Open my eyes,
that I may notice the wonders of
Your teaching. (*Ps 119:18*)

Open my lips,
that my mouth shall declare
Your praise. (*Ps 51:17*)

Open my heart,
that my soul will follow your
Commandments. (*B'rachot 17a*)

Open to me the gates of
righteousness,
that I may enter them and thank You.
(*Ps 118:19*)

Then You shall reach out:

Open Your hand,
that You may satisfy the needs of all
living things with favor. (*Ps 145:16*)

Yo-du-cha A-do-nai kol ma-a-se-cha,
va-cha-si-de-cha y'va-r'chu-chah.

יְדוּדָךְ יי כָּל-מַעֲשֵׂיךָ,
וּחְסִידֶיךָ יְבָרְכוּכָה.

K'vod mal-chut-cha yo-mei-ru,
u-g'vu-rat-cha y'da-bei-ru.

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ,
וּגְבוּרַתְךָ יִדְבְּרוּ.

L'ho-di-a liv-nei ha-a-dam g'vu-ro-tav,
u-ch'vod ha-dar mal-chu-to.

לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרַתְּךָ,
וּכְבוֹד הַדָּר מַלְכוּתוֹ.

Mal-chut-cha mal-chut kol o-la-mim,
u-mem-shal-t'cha b'chol dor va-dor.

מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים,
וּמִמְשַׁלְתְּךָ בְּכָל דָּר וְדָר.

So-meich A-do-nai l'chol ha-nof-lim,
v'zo-keif l'chol ha-k'fu-fim.

סוֹמֵךְ יי לְכָל הַנִּפְלִים,
וְזוֹקֵף לְכָל הַכַּפּוּפִים.

Ei-nei chol ei-le-cha y'sa-bei-ru,
v'a-tah no-tein la-hem et och-lam b'i-to.

עֵינֵי כָל אֱלֹהֶיךָ יִשְׁבְּרוּ,
וְאֵתָה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.

Po-tei-ach et ya-de-cha,
u-mas-bi-a l'chol chai ra-tzon.

פּוֹתֵחַ אֶת יָדְךָ,
וּמִשְׁבִּיעַ לְכָל חַי רִצּוֹן.

Tza-dik A-do-nai b'chol d'ra-chav,
v'cha-sid b'chol ma-a-sav.

צַדִּיק יי בְּכָל דְרָכָיו,
וּחְסִיד בְּכָל מַעֲשָׂיו.

Ka-rov A-do-nai l'chol korav,
l'chol a-sher yik-ra-u-hu ve-e-met.

קָרוֹב יי לְכָל קִרְאָיו,
לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.

R'tzon y'rei-av ya-a-seh,
v'et shav-a-tam yish-ma v'yo-shi-eim.

רִצּוֹן יִרְאִיו יַעֲשֶׂה,
וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.

Sho-meir A-do-nai et kol o-ha-vav,
v'eit kol ha-r'sha-im yash-mid.

שׁוֹמֵר יי אֶת כָּל אֲהַבָּיו,
וְאֵת כָּל הָרָשָׁעִים יִשְׁמִיד.

T'hi-lat A-do-nai y'da-ber pi,
vi-va-reich kol ba-sar
sheim kod-sho l'o-lam va-ed.

תְּהִלַּת יי יִדְבֵּר פִּי,
וּיְבָרֵךְ כָּל בָּשָׂר
שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.

Va-a-nach-nu n'va-reich yah,
mei-a-tah v'ad o-lam, ha-l'lu-yah.

וְאִנְחַנּוּ נִבְרָךְ יְהוָה
מִעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ!

Amidah

O God, open up my lips
that my mouth may declare Your praise.

— Psalms 51:17

God of Our Ancestors

Blessed are You, Adonai, our God
and God of our ancestors,
God of Abraham,
God of Isaac, and God of Jacob;
[God of Sarah, God of Rebekah,
God of Rachel, and God of Leah],
The great, mighty and awesome God,
Supreme God,
who performs acts of kindness,
and creates all things,
and remembers
the good deeds of our ancestors,
and brings <a redeemer / redemption>¹
to their children's children
for the sake of The Name, with love.

Standing in the shadow of history,
I approach You, God of all Generations.

God of Our Ancestors

As You protected Abraham,
brought Wonders for Isaac,
and redeemed Jacob;
as You remembered Sarah,
granted the prayers of Rebekah,
listened to Leah,
and heard Rachel's cry,
also hear our cry.
Listen to us;
grant our prayers and remember us.
Redeem us, teach us to wonder,
and protect us.



¹ Jewish tradition teaches that God will bring a Messiah [גוא'ל Go'eil, Redeemer] to redeem the Jewish people. A liberal interpretation suggests that every generation must work with God to perfect the world, for at that time, God will bring a Messianic Age [גאולה G'ulah, Redemption] to the Jewish people.

Recite the Amidah quietly in private conversation with God.

A-do-nai s'fa-tai tiftach
u-fi ya-gid t'hi-la-te-cha.

אֲדֹנָי שְׁפָתַי תִּפְתַּח
וּפִי יַגִּיד תְּהִלָּתְךָ.

Standing quietly with your feet together, take three steps backward,
then three forward, as if approaching God, the Supreme Ruler.
Bend your knees at Baruch, bow at Atah, straighten up at Adonai.

Ba-ruch A-tah A-do-nai E-lo-hei-nu
vEi-lo-hei a-vo-tei-nu [v'i-mo-tei-nu],
E-lo-hei Av-ra-ham,
E-lo-hei Yitz-chak, vEi-lo-hei Ya-a-kov;
[E-lo-hei Sa-rah, E-lo-hei Riv-kah,
E-lo-hei Ra-cheil, vEi-lo-hei Lei-ah],
Ha-Eil ha-ga-dol ha-gi-bor v'ha-no-ra
Eil El-yon,
go-meil cha-sa-dim to-vim,
v'ko-neih ha-kol,
v'zo-cheir
chas-dei a-vot [v'i-ma-hot]
u-mei-vi <go-eil / g'u-lah>
liv-nei v'nei-hem
l'ma-an sh'mo b'a-ha-vah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב;
[אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה],
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים,
וְקוֹנֵה הַכֹּל,
וְזוֹכֵר
חֲסָדֵי אֲבוֹת [וְאִמּוֹת],
וּמְבִיא <גּוֹאֵל / גְּאוּלָּה>
לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאֵהָבָה.



Remember us for life, Ruler who desires life,
and write us in the Book of Life
for Your sake, Living God.

Ruler who helps
and saves and protects [and remembers].

Blessed are You, Adonai,
Who protects Abraham [and remembers Sarah].

God's Might

You are mighty forever, Adonai,
giving life to <the dead / all that lives>,¹
abounding in deliverance.

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

You cause the dew to fall.

You nourish the living in kindness,
give life to <the dead / all that lives>
in great mercy,
support the falling,
heal the sick, release the bound,
and keep faith with those who sleep in the dust.
Who is like You, Master of Mighty Deeds,
and who compares to You,
Ruler who causes death and restores life
and makes salvation grow?

For You are the Source of Protection
and the Mind of Remembrance.

Praise to You, The One,
Enduring throughout the Generations
from Abraham and Sarah until today.

God's Might

With tenderness, you keep us alive,
with compassion You show us
the frailty of life and the reality of death.

¹ Traditional liturgy reflects the belief that God resurrects the dead (מְחַיֶּה הַמֵּיתִים *m'chayeh hameitim*). Contemporary liberal alternatives use the phrases מְחַיֶּה הַכֹּל *m'chayeh ha-kol* (God gives life to all things) or מְחַיֶּה כֹּל חַי *m'chayeh kol chai* (God gives life to all living things). Another understanding of the traditional phrase מְחַיֶּה הַמֵּיתִים *m'chayeh ha-meitim* suggests that God grants us a measure of immortality in that we live on in the memories of our loved ones and in the effects of our good works and creative acts.

Zoch-rei-nu l'cha-yim, me-lech cha-feitz ba-cha-yim,
v-chot-vei-nu b'sei-fer ha-cha-yim,
l'ma-an-cha E-lo-him Cha-yim.

Between Rosh Hashanah and Yom Kippur, say:

זְכוּרֵנוּ לְחַיִּים, מֶלֶךְ חַפְצֵי בְּחַיִּים,
וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַנְךָ אֱלֹהִים חַיִּים.

Me-lech o-zeir
u-mo-shi-a u-ma-gein [u-fo-keid].

מֶלֶךְ עוֹזֵר
וּמוֹשִׁיעַ וּמְגַן [וּפּוֹקֵד].

Bend your knees at Baruch, bow at Atah, straighten up at Adonai.

Ba-ruch A-tah A-do-nai,
ma-gein Av-ra-ham [u-fo-keid Sa-rah].

בָּרוּךְ אַתָּה יי,
מְגַן אַבְרָהָם [וּפּוֹקֵד שָׂרָה].

A-tah gi-bor l'o-lam A-do-nai,
m'cha-yeih <mei-tim / kol chai> A-tah,
rav l'ho-shi-a.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מַחֲיָה <מֵתִים / כָּל חַי> אַתָּה,
רַב לְהוֹשִׁיעַ.

From Sh'mini Atzeret until the first day of Pesach, say:

Ma-shiv ha-ru-ach u-mo-rid ha-ge-shem.

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

From the second day of Pesach until the last day of Sukkot, some say:

Mo-rid ha-tal.

מוֹרִיד הַטַּל.

M'chal-keil cha-yim b'che-sed,
m'cha-yeih <mei-tim / kol chai>
b'ra-cha-mim ra-bim,
so-meich nof-lim v'ro-fei cho-lim,
u-ma-tir a-su-rim,
u-m'ka-yeim e-mu-na-to li-shei-nei a-far.
Mi cha-mo-cha, ba-al g'vu-rot,
u-mi do-meh lach,
Me-lech mei-mit u-m'cha-yeih
u-matz-mi-ach y'shu-ah.

מְכַלְכֵּל חַיִּים בְּחַסֵּד,
מַחֲיָה <מֵתִים / כָּל חַי>
בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת,
וּמִי דוֹמֵה לָךְ,
מֶלֶךְ מִמִּית וּמַחֲיָה
וּמְצַמִּיחַ יְשׁוּעָה.

Who is like You, Merciful Parent,
in mercy remembering Your creatures for life?

You are faithful, giving life to
<the dead / all that lives>.

Blessed are You, Adonai,
who gives life to <the dead / all that lives>.

Holiness

You are holy and Your Name is holy
and holy beings praise You every day.
*Blessed are You, Adonai, the Holy God.

Blessed are You, Adonai, the Holy Ruler.

We constantly seek Your support,
Your healing power, and Your promise,
that we may live,
and our souls may live on.
You provide for us in life and in death.

Praise to You, The One,
Nurturing all of Humanity.

Holiness

Guide us along the path of Holiness;
Bring us closer to all that is holy.
Praise to You, the One,
Naming all that is Holy.

Mi cha-mo-cha Av ha-ra-cha-mim,
zo-cheir y'tzu-rav l'cha-yim b'ra-cha-mim.

Between Rosh Hashanah and Yom Kippur, say:

מי כְּמוֹךְ אֵב הַרְחֵמִים,
זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.

V'ne-e-man A-tah l'ha-cha-yot
<mei-tim / kol chai>.
Ba-ruch A-tah A-do-nai,
m'cha-yeih <ha-mei-tim / kol chai>.

וְנֶאֱמַן אֶתְּהָ לְהַחַיּוֹת
<מֵתִים / כָּל חַי>.
בְּרוּךְ אַתָּה יי,
מְחַיֶּה <הַמֵּתִים / כָּל חַי>.

Recited during the personal Amidah:

A-tah ka-dosh v'shim-cha ka-dosh
u-k'do-shim b'chol yom y'hal'lu-cha, se-lah.
*Ba-ruch A-tah A-do-nai, ha-Eil ha-ka-dosh.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ
וְקְדוּשֵׁים בְּכָל יוֹם יְהַלְלוּךָ, סְלָה.
*בְּרוּךְ אַתָּה יי, הָאֵל הַקְּדוֹשׁ.

Ba-ruch A-tah A-do-nai, ha-Me-lech ha-ka-dosh.

**Between Rosh Hashanah and Yom Kippur, say:*

בְּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַקְּדוֹשׁ.

K'dushah

Let us sanctify Your name in this world
just as they sanctify
it in the highest heaven,
as it is written by (the hand of) Your prophet,
"Each calls to the other:

'Holy, holy, holy!

God of all forces!

— *ISAIAH 6:13*

God's glorious presence fills all the earth!"

Facing them, they say:

— *EZEKIEL 3:12*

"Blessed is the glorious presence of Adonai
from God's place!"

And in Your holy writings it is written:

"Adonai shall reign forever —

your God, O Zion,

— *PSALMS 146:10*

from generation to generation, Halleluyah!"

From generation to generation
we will declare Your greatness;
for all eternity we will proclaim Your holiness.
The praise of You, our God,
will never depart from our mouths,
for You are a great and holy God and Ruler.
*Blessed are You, Adonai, the Holy God.

Blessed are You, Adonai, the Holy Ruler.

K'dushah (Holiness)

We make Your Name Holy in this world
Through who we are,
Through what we do.

We rise like angels, calling out

Kadosh! Kadosh! Kadosh!

Holy, holy, holy!

God's presence fills the world.

And we acknowledge
that our thoughts and our actions
bring You near to us
that we may proclaim,

"Blessed is God's presence in this place."

You rule over the world for all time,
and for this we give praise.

All generations will call You "holy"
and like You,
we bring holiness into the world.

Praise to You, the One,
Naming all that is Holy.

The K'dushah is recited during the leader's repetition of the Amidah. It is customary to stand with feet together, rising on the toes at the verses beginning Kadosh (3x), Baruch and Yimloch.

N'ka-deish et shim-cha ba-o-lam

k'sheim she-mak-di-shim

o-to bish-mei ma-rom,

ka-ka-tuv al yad n'vi-e-cha,

v'ka-ra zeh el zeh v'a-mar:

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,

כְּשֵׁם שְׁמִקְדִּישִׁים

אוֹתוֹ בְּשָׁמַי מְרוֹם,

כְּפָתוּב עַל יַד נְבִיאֶךָ.

וְקָרָא זֶה אֶל זֶה וְאָמַר:

Ka-dosh ka-dosh ka-dosh!

Adonai tz'va-ot!

m'lo chol ha-a-retz k'vo-do!

L'u-ma-tam ba-ruch yo-mei-ru:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ

יְיָ צְבָאוֹת,

מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

Ba-ruch k'vod Adonai,

mi-m'ko-mo.

U-v'div-rei kod-sh'cha ka-tuv lei-mor.

Yim-loch Adonai l'o-lam —

Elo-ha-yich tzi-yon

l'dor va-dor, Ha-l'lu-yah!

בְּרוּךְ כְּבוֹד יְיָ

מִמְקוֹמוֹ.

וּבְדַבְרֵי קְדֻשָּׁךְ כְּתוּב לֵאמֹר:

יְמַלֵּךְ יְיָ לְעוֹלָם,

אֱלֹהֵיךָ צִיּוֹן

לְדֹר וָדֹר, הַלְלוּיָהּ.

L'dor va-dor

na-gid god-le-cha

u-l'nei-tzach n'tza-chim k'du-shat-cha nak-dish.

V'shiv-cha-cha Elo-hei-nu

mi pi-nu lo ya-mush l'o-lam va-ed,

ki Eil me-lech ga-dol v'ka-dosh A-tah.

*Ba-ruch A-tah A-do-nai, ha-Eil ha-ka-dosh.

לְדֹר וָדֹר

נִגִּיד גְּדֻלָּךְ,

וְלִנְצַח נְצָחִים קְדֻשַׁתְךָ נְקַדִּישׁ,

וְשִׁבְחָךְ, אֱלֹהֵינוּ,

מִפְּיֵנוּ לֹא יִמוּשׁ לְעוֹלָם וָעֵד,

כִּי אֵל מְלֶכֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

*בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְּדוֹשׁ.

Leader:

*Between Rosh Hashanah and Yom Kippur, say instead:

Ba-ruch A-tah A-do-nai, ha-Me-lech ha-ka-dosh.

בְּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ.

Knowledge

You grace humanity with knowledge
and teach mortals understanding.

Grace us with the knowledge, understanding
and discernment that come from You.

Blessed are You, Adonai,
who graciously grants knowledge.

Repentance

Bring us back, our Father, to Your Torah.

Draw us near, our King, to Your service.

Lead us back to You

in perfect repentance.

Blessed are You, Adonai, who desires repentance.

Forgiveness

Forgive us, our Parent, for we have sinned.

Pardon us, our Ruler, for we have transgressed;

for You are a pardoner and forgiver.

Blessed are You, Adonai,

the gracious One who repeatedly forgives.

Redemption

See our affliction, and plead our cause,
and redeem us speedily for Your name's sake,
for You are a powerful Redeemer.

Blessed are You, Adonai, the Redeemer of Israel.

Knowledge

Let us be wise and thoughtful
that we may learn to find our way
in the world.

Praise to You, The One,
Offering knowledge and understanding.

Repentance

Support us that we may return to a place
free of judgment, free of blame,
where we can acknowledge
our shortcomings,
so that we may improve.

Praise to You, the One,
Turning us so we change our ways.

Forgiveness

We have wronged You,
and those near to us
with our words and our deeds.

Open our hearts that we may forgive
and be forgiven.

Praise to You, The One,
Forgiving us with compassion.

Redemption

We have seen difficult times;
help us to move forward
from all that holds us back.

Praise to You, the One,
Bringing Israel and the world
to a better place.

A-tah cho-nein l'a-dam da-at,

u-m'la-meid le-e-nosh bi-nah.

Cho-nei-nu mei-it'cha dei-ah,

bi-nah v'has-kel.

Ba-ruch a-tah A-do-nai,

cho-nein ha-da-at.

אתה חונן לאדם דעת,

ומלמד לאנוש בינה.

חננו מאתך דעה,

בינה והשכל.

ברוך אתה יי,

חונן הדעת.

Ha-shi-vei-nu A-vi-nu l'To-ra-te-cha,

v'kar-vei-nu mal-kei-nu la-a-vo-da-te-cha,

v'ha-chazi-rei-nu bi-t'shu-vah

sh'lei-mah l'fa-ne-cha.

Ba-ruch a-tah A-do-nai, ha-ro-tzeh bi-t'shu-vah.

השיבנו אבינו לתורתך,

וקרבנו מלכנו לעבודתך,

והחזירנו בתשובה

שלמה לפניך.

ברוך אתה יי, הרוצה בתשובה.

S'lach la-nu A-vi-nu ki cha-ta-nu,

m'chal la-nu mal-kei-nu ki fa-sha-nu,

ki mo-cheil v'so-lei-ach a-tah.

Ba-ruch a-tah A-do-nai,

cha-nun ha-mar-beh lis-lo-ach.

סלח לנו, אבינו, כי חטאנו,

מחל לנו, מלכנו כי פשענו,

כי מוחל וסולח אתה.

ברוך אתה יי,

חנן המרבה לסלח.

R'eh v'on-yei-nu v'ri-vah ri-vei-nu

u-g'a-lei-nu m'hei-rah l'ma-an sh'me-cha,

ki go-eil chazak a-tah.

Ba-ruch a-tah A-do-nai, go-eil Yis-ra-eil.

ראה בענינו, וריבה ריבנו,

וגאלנו מהרה למען שמך,

כי גואל חזק אתה.

ברוך אתה יי, גואל ישראל.

Healing

Heal us, Adonai, and we shall be healed.

Save us and we shall be saved,

for You are our praise.

Bring complete healing

for all our ailments,

for You are God, Ruler,

and a faithful and compassionate Healer.

Blessed are You, Adonai,

Healer of the sick of Your people Israel.

Prosperity

Bless for us, Adonai our God,

this year

and all its types of produce for good.

Grant blessing

Grant dew and rain as a blessing

on the face of the earth,

and satisfy us from Your goodness,

and bless our year as the best of years.

Blessed are You, Adonai, who blesses the years.

Ingathering

Sound a great shofar for our freedom,

lift up a banner to gather our exiles,

and gather us together

from the four corners of the earth.

Blessed are You, Adonai,

who gathers the dispersed of your people Israel.

Healing

Heal us

in body, mind, and spirit

that we may recover from all that ails us.

Praise to You, The One.

Healing those in need of healing.

Prosperity

Let this be a good year for us,

bringing success in all our endeavors,

filling our lives with purpose.

Praise to You, the One

Prospering our years.

Ingathering

Bring us to a place

where we may stand in freedom

to worship You.

Praise to You, the One,

Bringing Israel together

from distant lands.

R'fa-ei-nu A-do-nai v'nei-ra-fei,
 ho-shi-ei-nu v'ni-va-shei-ah,
 ki t'hi-la-tei-nu a-tah,
 v'ha-a-leih r'fu-ah sh'lei-mah
 l'chol ma-ko-tei-nu.
 Ki eil me-lech
 ro-fe ne-e-man v'ra-cha-man a-tah.
 Ba-ruch a-tah A-do-nai,
 ro-fei cho-lei a-mo Yis-ra-eil.

רְפָאֵנוּ, יְיָ, וְנִרְפָּא,
 הוֹשִׁיעֵנוּ וְנוֹשְׁעָה,
 כִּי תִהְיֶה לָנוּ אַתָּה,
 וְהֵעֵלָה רְפוּאָה שְׁלֵמָה
 לְכָל מַכּוֹתֵינוּ.
 כִּי אֵל מֶלֶךְ
 רוּפֵא נֶאֱמָן וְרַחֲמָן אַתָּה.
 בְּרוּךְ אַתָּה, יְיָ,
 רוּפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

Ba-reich a-lei-nu A-do-nai E-lo-hei-nu
 et ha-sha-nah hazot
 v'et kol mi-nei t'vu-a-tah l'to-vah

בְּרִךְ עֲלֵינוּ, יְיָ אֱלֹהֵינוּ,
 אֶת הַשָּׁנָה הַזֹּאת
 וְאֶת כָּל מִיְיָ תְבוֹאָתָה לְטוֹבָה

From the first day of Chol Hamoeid Pesach until December 4th (in a year before a civil leap year, 5th)

v'tein (b'ra-chah)

וְתֵן בְּרָכָה

From December 5th (in a year before a civil leap year, 6th) until Pesach:

(v'tein tal u-ma-tar liv-ra-chah)

וְתֵן טַל וּמָטָר לְבְרָכָה

al p'nei ha-a-da-mah.
 v'sab-ei-nu mi-tu-ve-cha,
 u-va-reich sh'na-tei-nu ka-sha-nim ha-to-vot.
 Ba-ruch a-tah A-do-nai, m'va-reich ha-sha-nim.

עַל פְּנֵי הָאָדָמָה.
 וּשְׂבַעֵנוּ מִטּוֹבְךָ,
 וּבְרִךְ שְׁנַתְנוּ כְּשָׁנִים הַטּוֹבוֹת.
 בְּרוּךְ אַתָּה, יְיָ, מִבְּרִךְ הַשָּׁנִים.

T'ka b'sho-far ga-dol l'chei-ru-tei-nu,
 v'sa neis l'ka-beitz ga-lu-yo-tei-nu,
 v'ka-b'tzei-nu ya-chad
 mei-ar-ba kan-fot ha-a-retz.
 Ba-ruch a-tah A-do-nai,
 m'ka-beitz nid-chei a-mo Yis-ra-eil.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתְנוּ,
 וְשֵׂא נֶס לְקַבֵּץ גְּלוּתֵינוּ,
 וְקַבְּצֵנוּ יַחַד
 מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ.
 בְּרוּךְ אַתָּה, יְיָ,
 מִקַּבֵּץ נְדָחֵי עַמּוֹ יִשְׂרָאֵל.

Justice

Restore our judges as of yore
and our counsellors as at first,
and remove from us sorrow and sighing.
And reign over us, You, Adonai
alone, with lovingkindness and compassion,
and vindicate us in justice.
Blessed are You, Adonai,
*the Ruler who loves righteousness and justice.

the Ruler of justice.

Against Informers

For the informers let there be no hope,
and may all wickedness perish in an instant.
May all Your people's enemies swiftly be cut down.
And as for the arrogant, may You swiftly uproot,
crush, cast down and humble them
swiftly in our days.
Blessed are You, Adonai,
who destroys enemies and humbles the arrogant.

Justice

Bring justice to the world,
with kindness and compassion,
as judges did in ages past.

Praise to You, the One,
Embracing justice for all.

Against Informers

From all who wish to harm us,
grant us safety.

From all who wish to hurt us,
grant us protection.

May all wickedness be destroyed.

Praise to You, The One,
Guarding us from dangerous forces.

Ha-shi-vah shof-tei-nu k'va-ri-sho-nah,
v'yo-a-tzei-nu k'va-t'chi-lah,
v'ha-ser mi-me-nu ya-gon va-a-na-chah,
u-m'loch a-lei-nu a-tah A-do-nai
l'va-d'cha b'che-sed u-v'ra-cha-mim,
v'tzad'kei-nu ba-mish-pat.
Ba-ruch a-tah A-do-nai,
*me-lech o-heiv tz'da-kah u-mish-pat.

ha-me-lech ha-mish-pat.

V'la-mal-shi-nim al t'hi tikvah,
v'chol ha-rish-ah k're-ga to-veid,
v'chol oi-vei am-cha m'hei-rah yi-ka-rei-tu,
v'ha-zei-dim m'hei-rah t'a-keir
u-t'sha-beir u-t'ma-geir v'tach-ni-a
bim-hei-rah v'ya-mei-nu.
Ba-ruch a-tah A-do-nai,
sho-veir oi-vim u-mach-ni-a ze-dim.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוּנָה
וְיִוְעֲצֵינוּ כְּבַתְּחִלָּה,
וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה,
וּמְלוֹךְ עָלֵינוּ אֶתָּה, יי,
לְבַדְּךָ בְּחֶסֶד וּבְרַחֲמִים,
וְצַדִּיקְנוּ בְּמִשְׁפָּט.
בְּרוּךְ אַתָּה יי,
***מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.**

**Between Rosh Hashanah and Yom Kippur, end the blessing:
הַמֶּלֶךְ הַמִּשְׁפָּט.*

וְלִמְלִשִׁינִים אֵל תְּהִי תִקְוָה,
וְכֹל הַרְשָׁעָה כְּרָגַע תֵּאבֵד,
וְכֹל אוֹיְבֵי עַמְּךָ מְהֵרָה יִכְרְתוּ,
וְהַזְדִּים מְהֵרָה תִּעְקֹר
וּתְשַׁבֵּר וּתְמַגֵּר וּתְכַנְיֶעַ
בְּמִהְרָה בְּיָמֵינוּ.
בְּרוּךְ אַתָּה יי,
שׁוֹבֵר אוֹיְבִים וּמְכַנְיֶעַ זְדִים.

The Righteous

For the righteous, the pious,
the elders of Your people the house of Israel,
the remnant of their scholars,
the righteous converts, and for us,
may Your compassion be aroused, Adonai our God.
Grant a good reward
to all who sincerely trust in Your name.
Set our lot with them for ever,
so that we will never be ashamed, for in You we trust.
Blessed are You, Adonai,
the support and haven of the righteous.

Rebuild Jerusalem

To Jerusalem, Your city,
may You return in compassion,
and may You dwell in it as You said.
May You rebuild it soon in our days
as an everlasting structure,
and establish within it soon the throne of David.
Blessed are You, Adonai, builder of Jerusalem.

Majesty of David

The offshoot of Your servant David
may You soon bring to flower,
and may You raise up his pride by Your salvation,
for we hope for Your salvation all day.
Blessed are You, Adonai,
who brings to flower the pride of salvation.

The Righteous

Have mercy upon us
and upon the righteous and the pious,
upon the elders of our community,
and those dedicated to
sharing their teachings,
and upon those who came
to believe in You
that we may learn by their example
to serve You with without shame.

Praise to You, The One,
Keeping suffering from the righteous.

Rebuild Jerusalem

Let us reestablish a holy place
where all can seek You,
where all can worship You.

Praise to You, The One,
Building a place of peace and wholeness.

Majesty of David

Let our deliverance sprout quickly
like a flower,
watered with the songs of King David.

Praise to You, The One,
Sprouting salvation with Your glory.

Al ha-tza-di-kim v'al ha-cha-si-dim
v'al zik-nei am-cha Beit Yis-ra-eil,
v'al p'lei-tat sof-rei-hem
v'al gei-rei ha-tze-dek v'a-lei-nu,
ye-he-mu ra-cha-me-cha, A-do-nai E-lo-hei-nu,
v'tein sa-char tov,
l'chol ha-bot-chim b'shim-cha be-e-met,
v'sim chel-kei-nu i-ma-hem l'o-lam,
v'lo nei-vosh ki v'cha ba-tach-nu.
Ba-ruch a-tah A-do-nai,
mish-an u-miv-tach la-tza-di-kim.

V'li-ru-sha-la-yim ir-cha
b'ra-cha-mim ta-shuv,
v'tish-kon b'to-chah ka-a-sheer di-barta,
u-v'neih o-tah b'ka-rov b'ya-mei-nu
bin-yan o-lam,
v'chi-sei Da-vid m'hei-rah l'to-chah ta-chin.
Ba-ruch a-tah A-do-nai, bo-neih Y'ru-sha-la-yim.

Et tze-mach Da-vid av-d'cha
m'hei-rah tatz-mi-ach,
v'kar-no ta-rum bi-shu-a-te-cha,
ki li-shu-at-cha ki-vi-nu kol ha-yom.
Ba-ruch a-tah A-do-nai,
matz-mi-ach ke-ren y'shu-ah.

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים
וְעַל זְקֵנֵי עַמֶּךָ בֵּית יִשְׂרָאֵל,
וְעַל פְּלִיטַת סוֹפְרֵיהֶם,
וְעַל גְּרֵי הַצֶּדֶק וְעֵלֵינוּ,
יְהִמוּ נָא רַחֲמֶיךָ, יְיָ אֱלֹהֵינוּ,
וְתֵן שָׂכָר טוֹב
לְכֹל הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת,
וְשִׁים חֲלָקְנוּ עִמָּהֶם לְעוֹלָם,
וְלֹא נִבּוֹשׁ כִּי בָךְ בִּטְחָנוּ.
בְּרוּךְ אַתָּה יְיָ,
מִשְׁעַן וּמִבְטָח לְצְדִיקִים.

וְלִירוּשָׁלַיִם עִירְךָ
בְּרַחֲמִים תָּשׁוּב,
וְתִשְׁכֹּן בְּתוֹכָהּ כְּאֲשֶׁר דִּבַּרְתָּ,
וּבְנֵה אוֹתָהּ בְּקֵרוֹב בְּיָמֵינוּ
בְּנֵן עוֹלָם,
וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תִּכְיֶן.
בְּרוּךְ אַתָּה יְיָ, בּוֹנֵה יְרוּשָׁלַיִם.

אֵת צֶמַח דָּוִד עֲבַדְךָ
מְהֵרָה תִצְמַיֵחַ,
וְקִרְנוּ תְרוֹם בִּישׁוּעָתְךָ,
כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם.
בְּרוּךְ אַתָּה יְיָ,
מִצְמִיחַ קֶרֶן יְשׁוּעָה.

Hear Our Voice

Hear our voice, Adonai our God.
Spare us and have mercy on us,
and accept with mercy
and favor our prayer,
for You are a God who hears prayers
and pleas.
From Your presence, our Ruler,
do not turn us away empty-handed.
For you hear the prayer
of your people Israel with compassion.
Blessed are You, Adonai, who hears prayer.

Receive Our Prayers

Be pleased, Adonai our God
with Your people Israel and with their prayers,
[and restore service
to the Sanctuary of Your Temple]¹
and receive their loving prayers willingly,
and may Your people Israel's service
always be pleasing to You.

Hear Our Voice

Hear our voice,
and accept our prayer
with favor and kindness,
for You are the One
who hears our prayers,
Praise to You, The One,
Hearing with compassion.

Receive Our Prayers

Be pleased with us and our prayers
so that our deeds and our words
draw us closer to You.
May we learn
to sense Your Presence
when we gather for prayer.
Praise to You, the One,
Enriching our lives with Your Presence.

¹Some omit this phrase, which traditionally is interpreted to refer to the restoration of Temple rituals. A modern interpretation of the phrase suggests the hope for all Jews to be able to pray freely in God's Sanctuary.

Sh'ma ko-lei-nu A-do-nai E-lo-hei-nu,
chus v'ra-cheim a-lei-nu
v'ka-beil b'ra-cha-mim
u-v'ra-tzon et t'fi-la-tei-nu,
ki eil sho-mei-a t'fi-lot
v'ta-cha-nu-nim a-tah,
u-mi-l'fa-ne-cha mal-kei-nu
rei-kam al t'shi-vei-nu.
Ki a-tah sho-mei-a t'fi-lat
a-m'cha Yis-ra-eil b'ra-cha-mim.
Ba-ruch a-tah A-do-nai, sho-mei-a t'fi-lah.

R'tzeih A-do-nai E-lo-hei-nu
b'am'cha Yis-ra-eil u-vi-t'fi-la-tam,
[v'ha-shev et ha-a-vo-dah
li-d'vir bei-te-cha],
u-t'fi-la-tam b'a-ha-vah t'ka-beil b'ra-tzon,
u-t'hi l'ra-tzon ta-mid
a-vo-dat Yis-ra-eil a-me-cha.

שמע קולנו, יי אלהינו,
חוס ורחם עלינו,
וקבל ברחמים
וברצון את תפלתנו,
כי אל שומע תפלות
ותחנונים אתה,
ומלפניך, מלכנו,
ריקם אל תשיבנו.
כי אתה שומע תפלת
עמך ישראל ברחמים.
ברוך אתה יי, שומע תפלה.

רצה, יי אלהינו,
בעמך ישראל ובתפלתם,
[והשב את העבודה
לדביר ביתך],
ותפלתם באהבה תקבל ברצון.
ותהי לרצון תמיד
עבודת ישראל עמך.

Ya'aleh v'Yavo

Our God, and God of our ancestors,
let ascend, come, arrive,
appear, be accepted, be heard,
be recollected, and be remembered
our remembrance and recollection,
the remembrance of our ancestors,
the remembrance of the Messiah son of David, Your servant,
the remembrance of Jerusalem Your holy city,
and the remembrance of all Your people
the House of Israel before You,
for survival, for goodness,
for grace, for kindness, and for mercy,
for life and for peace, on this day of
 the New Moon.
 the Matzot Festival.
 the Festival of Sukkot.

Remember us, Adonai, our God,
this day for good;
recall us this day for blessing;
save us this day for life.
With an act of salvation and mercy,
spare us, be gracious to us,
have pity on us, and save us,
for our eyes are upon You,
for You are a gracious and merciful Ruler.

on Rosh Chodesh or Chol Hamoeid add:

E-lo-hei-nu vei-lo-hei a-vo-tei-nu [v'i-mo-tei-nu],
ya-a-leh v'ya-vo v'ya-gi-a,
v'yei-ra-eh, v'yei-ra-tzeh, v'yi-sha-ma,
v'yi-pa-keid, v'yi-za-cheir
zich-ro-nei-nu u-fik-do-nei-nu,
v'zich-ron a-vo-tei-nu [v'i-mo-tei-nu],
v'zich-ron Ma-shi-ach ben Da-vid av-de-cha,
v'zich-ron Y'ru-sha-la-yim ir kod-she-cha,
v'zich-ron kol am-cha
beit Yis-ra-eil l'fa-ne-cha,
lif-lei-tah, l'to-vah,
l'chein u-l'che-sed u-l'ra-cha-mim,
l'cha-yim u-l'sha-lom, b'yom

Rosh ha-Cho-desh hazeh.

Chag ha-Ma-tzot hazeh.

Chag ha-Suk-kot hazeh.

Zoch-rei-nu A-do-nai E-lo-hei-nu,
bo l'to-vah,
u-fok-dei-nu vo liv-ra-chah,
v'ho-shi-ei-nu vo l'cha-yim.
U-vi-d'var y'shu-ah v'ra-cha-mim,
chus v'cho-nei-nu,
v'ra-cheim a-lei-nu, v'ho-shi-ei-nu,
ki Ei-le-cha ei-nei-nu
ki Eil me-lech cha-nun v'ra-chum A-tah.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
יַעֲלֶה, וַיָּבֵא, וַיִּגַּע,
וַיִּרְאֶה, וַיִּרְצֶה, וַיִּשְׁמַע,
וַיִּפְקֶה, וַיִּזְכֵּר
זְכוּרֵנוּ וּפְקֻדוֹנֵנוּ,
וּזְכוּרֵן אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
וּזְכוּרֵן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ,
וּזְכוּרֵן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה
וּזְכוּרֵן כָּל עַמְּךָ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפָלִיטָה, לְטוֹבָה,
לְחַן וּלְחֶסֶד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

ראש החדש הזה. on Rosh Chodesh

חג המצות הזה. on Passover

חג הסוכות הזה. on Sukkot

זָכַרְנוּ, יְיָ אֱלֹהֵינוּ,
בו לְטוֹבָה,
וּפְקֻדְנוּ בו לְבָרָכָה,
וְהוֹשִׁיעֵנוּ בו לְחַיִּים.
וּבְדַבַּר יְשׁוּעָה וּרַחֲמִים,
חוּס וְחָנּוּן,
וּרְחַם עָלֵינוּ, וְהוֹשִׁיעֵנוּ,
כִּי אֱלֹהֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ חַנוּן וּרְחוּם אַתָּה.

May our eyes behold
Your return to Zion in mercy.
Blessed are You, Adonai,
who returns Your Presence to Zion.

Thanksgiving

We thank You
for being Adonai Our God
and God of our ancestors
forever and ever.
Rock of our lives,
Shield of our deliverance,
are You from generation to generation.
We thank You and recount Your praises
for our lives that are entrusted into Your hand,
and for our souls that are in Your care,
and for Your miracles that are with us every day
and for Your wonders and favors
that are at every time:
evening, morning, and noon.
O Good One, whose mercies never end,
O Merciful One, whose kindnesses never cease,
we have always put our hope in You.

Thanksgiving

Let us and all who live
proclaim You as our Creator,
our Pillar of Strength,
and the Cornerstone of our Lives.
Throughout the ages,
throughout each day,
we see the reflections of Your wonders
and Your goodness
as we make our way in the world.
For all of these, we give thanks.

Let all that lives give thanks
for the guidance and strength You provide.
You are the Source of Goodness
in our lives.
Praise to You, The One,
Bringing Goodness to our lives.

V'te-che-ze-nah ei-nei-nu
b'shuv-cha l'Tzi-yon b'ra-cha-mim.
Ba-ruch A-tah A-do-nai,
ha-ma-cha-zir Sh'chi-na-to l'Tzi-yon.

וְתַחֲזִינָה עֵינֵינוּ
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ,
הַמְחַזִּיר שְׂכִינָתוֹ לְצִיּוֹן.

During the repetition of the Amidah, the readers recites this paragraph while the congregation recites the one on the next page.

Bow at Modim, straighten up at Adonai.

Mo-dim a-nach-nu lach,
sha-a-tah hu A-do-nai E-lo-hei-nu
vEi-lo-hei a-vo-tei-nu [v'i-mo-tei-nu],
l'o-lam va-ed.
Tzur cha-yei-nu,
ma-gein yish-ei-nu,
A-tah hu l'dor va-dor.
No-deh l'cha u-n'sa-peir t'hi-la-te-cha,
al cha-yei-nu ha-m'su-rim b'ya-de-cha,
v'al nish-mo-tei-nu ha-p'ku-dot lach,
v'al ni-se-cha she-b'chol yom i-ma-nu,
v'al nif'l'o-te-cha v'to-vo-te-cha
she-b'chol eit
e-rev, va-vo-ker, v'tza-ho-ra-yim.
Ha-tov ki lo cha-lu ra-cha-me-cha,
v'ha-m'ra-cheim ki lo ta-mu cha-sa-de-cha,
mei-o-lam ki-vi-nu lach.

מוֹדִים אֲנַחֲנוּ לָךְ,
שְׂאֵתָה הוּא, יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
לְעוֹלָם וָעֶד.
צוּר חַיֵּינוּ,
מָגֵן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ,
עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ,
וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נְסִיךְ שְׂבָכָל יוֹם עַמָּנוּ,
וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָכָל עֵת,
עָרֵב וּבָקֵר וְצָהָרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ
מֵעוֹלָם קִיְנוּ לָךְ.

Modim d'Rabbanan¹

We thank You
for being Adonai Our God
and God of our ancestors
God of all flesh,
who created us, and formed the universe.
Blessings and thanks
are due to Your great and holy Name,
for keeping us alive and sustaining us.
So may You continue to give us life and sustain us,
and may You gather our exiles
to the courts of your Holy Place,
to keep Your laws and do Your will,
and to serve You with a pure heart,
for we give You thanks.
Blessed is the God of thanksgiving.

¹ This paragraph, known as *Modim d'Rabbanan*, is a collection of expressions of thanksgiving from a number of talmudic sages (*Bavli Sotah 40a*).

Recited privately in an undertone, while the leader recites the version on the previous page.

Bow at Modim, straighten up at Adonai.

Mo-dim a-nach-nu lach,
sha-a-tah hu A-do-nai E-lo-hei-nu
vEi-lo-hei a-vo-tei-nu [v'i-mo-tei-nu],
E-lo-hei chol ba-sar,
yotz-rei-nu, yo-tzeir b'rei-shit.
B'ra-chot v'ho-da-ot
l'shim-cha ha-ga-dol v'ha-ka-dosh,
al she-he-che-yi-ta-nu v'ki-yam-ta-nu.
kein t'cha-yei-nu u-t'kai-mei-nu,
v'te-e-sof ga-lu-yo-tei-nu
l'chatz-rot kod-she-cha,
lish-mor chu-ke-cha v'la-a-sot r'tzo-ne-cha,
u-l'ov-d'cha b'lei-vav sha-leim,
al she-a-nach-nu mo-dim lach.
Ba-ruch Eil ha-ho-da-ot.

מוֹדִים אֲנַחֲנוּ לָךְ,
שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
אֱלֹהֵי כָל בָּשָׂר,
יוֹצֵרְנוּ, יוֹצֵר בְּרֵאשִׁית.
בְּרֻכּוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,
עַל שֶׁהַחַיֵּיתָנוּ וְקִיַּמְתָּנוּ.
כֵּן תַּחֲיֵנוּ וְתִקְיַמְנוּ,
וְתֵאֱסוּף גְּלוֹתֵינוּ
לְחַצְרוֹת קִדְשֶׁךָ,
לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ,
וְלַעֲבֹדְךָ בְּלִבָּב שְׁלֵם,
עַל שֶׁאֲנַחֲנוּ מוֹדִים לָךְ.
בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

Al Hanisim

For the miracles,
for the redemption, for the mighty deeds,
for the saving acts, and for the battles
You carried out for our ancestors
in those days, at this time of year —

In the days of Matityahu ben Yochanan, the High Priest,
the Hasmonean and his sons,
when a wicked Hellenic government
opposed Your people Israel,
[determined] to make them forget Your Torah,
and transgress the laws of Your will,
You, in Your great mercy,
stood by them in their time of distress,
You championed their cause, defended their rights,
and avenged their injustice.
You delivered the strong into the hands of the weak,
the many into the hands of the few,
the impure into the hands of the pure,
the wicked into the hands of the righteous,
and the arrogant into the hands of the students of your Torah.
You made for Yourself
a great and holy name in Your world,
and for Your people Israel You performed
a great act of salvation
and deliverance [lasting] to this day.
Afterwards, Your children came
to the inner sanctum of Your house,
cleansed Your Temple, purified Your sanctuary,
lit lamps in Your holy courtyards,
and set these eight days of Chanukah
for giving thanks and praise to Your great Name.

Al ha-ni-sim,

v'al ha-pur-kan, v'al ha-g'vu-rot
v'al ha-t'shu-ot, v'al ha-mil-cha-mot,
she-a-si-ta la-avo-tei-nu
ba-ya-mim ha-heim baz'man hazeh.

Biy-mei Ma-tit-ya-hu ben Yo-cha-nan,
ko-hein ga-dol, Chash-mo-nai u-va-nav,
k'she-am-dah mal-chut Ya-van ha-r'sha-ah
al am-cha Yis-ra-eil
l'hash-ki-cham To-ra-te-cha,
u'l'ha-a-vi-ram mei-chu-kei r'tzo-ne-cha.
V'a-tah b'ra-cha-me-cha ha-ra-bim,
a-mad-ta la-hem b'eit tza-ra-tam,
rav-ta et ri-vam, dan-ta et di-nam,
na-kam-ta et nik-ma-tam.
ma-sarta gi-bo-rim b'yad cha-la-shim,
v'ra-bim b'yad m'a-tim,
u-t'mei-im b'yad t'ho-rim,
u-r'sha-im b'yad tza-di-kim,
v'zei-dim b'yad os-kei To-ra-te-cha.
U'l'cha a-si-ta
sheim ga-dol v'ka-dosh b'o-la-me-cha,
u'l'am-cha Yis-ra-eil a-si-ta
t'shu-ah g'do-lah u-fur-kan k'ha-yom hazeh.
V'a-char kein ba-u va-ne-cha
lid-vir bei-te-cha,
u-fi-nu et hei-cha-le-cha,
v'ti-ha-ru et mik-da-she-cha,
v'hid-li-ku nei-rot b'chatz-rot kod-she-cha,
v'kav-u sh'mo-nat y'mei Cha-nu-kah ei-lu
l'ho-dot u'l'ha-leil l'shim-cha ha-ga-dol.

על הנסים,

ועל הפרקן, ועל הגבורות,
ועל התשועות, ועל המלחמות,
שעשית לאבותינו
בימים ההם בזמן הזה.
בימי מתתיהו בן יוחנן כהן גדול,
חשמונאי ובניו,
כשעמדה מלכות יון הרשעה
על עמך ישראל
להשפיעם תורתך,
ולהעבירם מחקי רצונך,
ואתה ברחמיך הרבים
עמדת להם בעת צרתם,
רבת את ריבם, דנת את דינם,
נקמת את נקמתם.
מסרת גבורים ביד חלשים,
ורבים ביד מעטים,
וטמאים ביד טהורים,
ורשעים ביד צדיקים,
וודים ביד עוסקי תורתך.
ולך עשית
שם גדול וקדוש בעולמך,
ולעמך ישראל עשית
תשועה גדולה ופרקן כהיום הזה.
ואחר כן באו בניך
לדביר ביתך,
ופנו את היכלך,
וטהרו את מקדשך,
והדליקו נרות בחצרות קדשך
וקבעו שמונת ימי חנכה אלו,
להודות ולהלל לשמך הגדול.

For All These Things

For all these things, blessed and exalted be
Your Name, our Ruler,
constantly, forever and ever.

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

Let all living things thank You
And praise Your Name in truth,
God of our deliverance and our help.

Blessed are You, Adonai, whose Name is Good
and to whom it is fitting to give thanks.

Peace

Bestow abundant peace upon Your people Israel
forever,
because You are the Supreme Ruler
of all peace.

It is good in Your eyes
to bless Your people Israel,
at every time and at every hour with Your peace.

*Blessed are You, Adonai,
who blesses Your people Israel
[and all the world] with peace.

*In the Book of Life, Blessing, and Peace,
and Good Livelihood,
may we be remembered and inscribed before You,
we and all Your people the House of Israel,
for a good life and for peace.
Blessed are You, Adonai, Maker of Peace.

Peace

Grant peace to us and the world
for You are the Source of Peace.
Bless us this moment
and every moment,
with peace.

Praise to You, The One,
Blessing Your people
and all the world with peace.

V'al ku-lam yit-ba-rach v'yit-ro-mam

Shim-cha mal-kei-nu

ta-mid l'o-lam va-ed.

וְעַל כָּלֵם יִתְבַּרַךְ וַיִּתְרוֹמַם

שְׁמֶךָ, מַלְכֵנוּ,

תְּמִיד לְעוֹלָם וָעֶד.

U-ch'tov l'cha-yim to-vim kol b'nei v'ri-te-cha.

Between Rosh Hashanah and Yom Kippur, say:

וַיְכַתוּב לַחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

V'chol ha-cha-yim yo-du-cha se-lah

vi-ha-l'lu et shim-cha be-e-met,

ha-Eil y'shu-a-tei-nu v'ez-ra-tei-nu se-lah.

וְכָל הַחַיִּים יוֹדוּךָ סְלָה,

וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,

הָאֵל יְשׁוּעַתְנוּ וְעִזְרַתְנוּ סְלָה.

Bend your knees at Baruch, bow at Atah, straighten up at Adonai.

Ba-ruch A-tah A-do-nai,

ha-tov shim-cha u-l'cha na-eh l'ho-dot.

בְּרוּךְ אַתָּה יְיָ,

הַטוֹב שְׁמֶךָ וְלִךָ נָאֵה לְהוֹדוֹת.

Sha-lom rav al Yis-ra-eil am-cha

ta-sim l'o-lam,

ki A-tah hu me-lech a-don

l'chol ha-sha-lom.

V'tov b'ei-ne-cha

l'va-reich et am-cha Yis-ra-eil,

b'chol eit u-v'chol sha-ah bi-sh'lo-me-cha.

*Ba-ruch A-tah A-do-nai,

ha-m'va-reich et a-mo Yis-ra-eil

[v'et kol ha-o-lam] ba-sha-lom.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ

תִּשְׁמִים לְעוֹלָם,

כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן

לְכָל הַשְּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ

לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל

בְּכָל עֵת וּבְכָל שְׁעָה בְּשְׁלוֹמְךָ.

*בְּרוּךְ אַתָּה יְיָ,

הַמְּבָרַךְ אֶת עַמּוֹ יִשְׂרָאֵל

[וְאֶת כָּל הָעוֹלָם] בְּשְׁלוֹם.

*B-sei-fer cha-yim b'ra-chah v'sha-lom

u-far-na-sah to-vah,

ni-za-cheir v'ni-ka-teiv l'fa-ne-cha,

A-nach-nu v'chol am-cha Beit Yis-ra-eil,

l'cha-yim to-vim u-l'sha-lom.

Ba-ruch A-tah A-do-nai, O-seih ha-Sha-lom

Between Rosh Hashanah and Yom Kippur, conclude instead:

*בְּסֵפֶר חַיִּים, בְּרַכָּה, וּשְׁלוֹם,

וּפְרִנְסָה טוֹבָה,

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,

אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,

לַחַיִּים טוֹבִים וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

Elohai, N'tzor

My God, guard my tongue from evil
and my lips from speaking deceit.

To those who curse me may my soul be silent,
and may my soul be like dust to all.

Open my heart to Your Torah
that my soul may pursue Your commandments,
and as for all who plot evil against me,
quickly frustrate their plan
and ruin their plot.

Do it for the sake of Your Name.

Do it for the sake of Your right hand.

Do it for the sake of Your holiness.

Do it for the sake of Your Torah.

So that Your loved ones be rescued,
save [with] Your right hand and answer me.

May the words of my mouth
and the meditation of my heart be pleasing
before You,
Adonai, my Rock and my Redeemer.

May The One who makes peace in the heavens,
make peace for us
and for all Israel
[and for all who dwell on earth],
and say Amen.

E-lo-hai, n'tzor l'sho-ni mei-ra

u-s'fa-tai mi-da-beir mir-mah.

V'lim-ka-l'lai naf-shi ti-dom,

v'naf-shi ke-a-far la-kol tih-yeh.

P'tach li-bi b'to-ra-te-cha

u-v'mitz-vo-te-cha tir-dof naf-shi.

V'chol ha-chosh-vim a-lai ra-ah,

m'hei-rah ha-feir a-tza-tam

v'kal-keil ma-cha-shav-tam.

A-seih l'ma-an sh'me-cha.

A-seih l'ma-an y'mi-ne-cha.

A-seih l'ma-an k'du-sha-te-cha.

A-seih l'ma-an to-ra-te-cha.

L'ma-an yei-chal-tzun y'di-de-cha,

ho-shi-ah y'min-cha va-a-nei-ni.

Yih-yu l'ra-tzon im-rei fi

v'heg-yon li-bi

l'fa-ne-cha,

A-do-nai Tzu-ri v'Go-a-li.

O-seh sha-lom bim-ro-mav,

hu ya-a-seh sha-lom a-lei-nu,

v'al kol Yis-ra-eil

[v'al kol yosh-vei tei-veil],

v'im-ru a-mein.

אלהי, נצור לשוני מרע,

ושפתי מדבר מרמה.

ולמקללי נפשי תדם,

ונפשי כעפר לכל תהיה.

פתח לבי בתורתך,

ובמצותיך תרדוף נפשי.

וכל החושבים עלי רעה,

מהרה הפר עצתם

וקלקל מחשבבתם.

עשה למען שמך,

עשה למען ימינך,

עשה למען קדשתך,

עשה למען תורתך.

למען יחלצון ידידיך,

הושיעה ימינך וענני.

יהיו לרצון אמרי פי

והגיון לבי

לפניך,

יי צורי וגאלי.

Take three steps backward. Bow left at Oseh shalom, right at Hu ya'aseh shalom, and forward at v'al kol Yisraeil. Upon concluding your personal prayers, you may be seated.

עשה שלום במרומו,

הוא יעשה שלום עלינו,

ועל כל ישראל

[ועל כל יושבי תבל],

ואמרו: אמן.

Full Kaddish

May The Great Name be made great and holy
in the world created according to Divine will.

May The One's Rule be established
in your lifetimes and in your days
and in the lifetimes of all the House of Israel,
speedily and in a short time, and say Amen.

May The Great Name be blessed
in all worlds, forever and ever.

Blessed, lauded,
glorified, exalted, extolled,
beautified, raised up, and praised
be the Name of the Blessed Holy One,
(Between Rosh Hashanah and Yom Kippur: far) beyond all
blessing and song,
praise and consolation
that are said in the world, and say Amen.

May the prayers and pleas of all Israel
be accepted by their Father in heaven,
and say Amen.

May there be a great peace from the heavens,
with life and goodness for us and all Israel,
and say Amen.

May The One who makes peace in the heavens,
make peace for us
and for all Israel,
[and for all who dwell on earth],¹ and say Amen.

The *Kaddish* prayer is written in Aramaic, the language spoken by Jews of Babylonia. It was originally recited by the rabbis (as the *Kaddish d'Rabbanan*) upon completion of study, and now marks a point of transition in the service.

Its words remind us of our task to make God's Name great and holy in our lives and in the world.

¹ The additional phrase וְעַל כָּל יוֹשְׁבֵי תֵבֵל *v'al kol yosh-vei tei-veil* (and for all who dwell on earth) affirms the hope for peace for the Jewish people and for all the earth's inhabitants.

Yit-ga-dal v'yit-ka-dash sh'meih ra-ba (CONG. A·mein)

B'al-ma di v'ra chir-u-teih,

v'yam-lich mal-chu-teih

b'cha-yei-chon u-v'yo-mei-chon

u-v'cha-yei d'chol beit Yis-ra-eil,

Ba-a-ga-la u-viz-man ka-riv, v'im-ru a-mein (CONG. A·mein). .

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא

בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ,

וַיְמַלִּיךְ מַלְכוּתָהּ

בְּחַיִּיכוּן וּבְיוֹמֵיכוּן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.

Congregation and reader respond:

Y'hei sh'meih ra-ba m'va-rach

l'a-lam u-l'al-mei al-ma-ya.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֵלְמָא וּלְעֵלְמֵי עֵלְמַיָּא.

Reader:

Yit-ba-rach v'yish-ta-bach

v'yit-pa-ar v'yit-ro-mam v'yit-na-sei,

v'yit-ha-dar v'yit-a-leh v'yit-ha-lal

sh'meih d'kud-sha b'rich hu (CONG: B'rich hu!)

l'eila (l'eila)

Between Rosh Hashanah and Yom Kippur, say: l'eila l'eila.

min kol bir-cha-ta v'shi-ra-ta,

tush-b'cha-ta v'ne-che-ma-ta

da-a-mi-ran b'al-ma, v'im-ru a-mein (CONG. A·mein).

יִתְבָּרַךְ וַיִּשְׁתַּבַּח

וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא

וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל

שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא

לְעֵלָא (לְעֵלָא)

מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא,

תְּשַׁבַּחְתָּא וְנִחַמְתָּא,

דְאָמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

Tit-ka-bal tz'lot-hon u-va-ut-hon

d'chol (beit) Yis-ra-eil ko-dam a-vu-hon

di vish-ma-ya v'im-ru a-mein (CONG. A·mein).

תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן

דְּכָל (בֵּית) יִשְׂרָאֵל קֹדָם אָבוּהוֹן

דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן.

Y'hei sh'la-ma ra-ba min sh'ma-ya

v'cha-yim a-lei-nu v'al kol Yis-ra-eil

v'im-ru a-mein (CONG. A·mein).

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא

וְחַיִּים עֲלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל,

וְאָמְרוּ אָמֵן.

Take three steps backward. Bow left at Oseh shalom, right at hu ya'aseh shalom, and forward at v'al kol Yisraeil.

O-seh sha-lom bim-ro-mav,

Hu ya-a-seh sha-lom

a-lei-nu v'al kol Yis-ra-eil

[v'al kol yosh-vei tei-veil] v'im-ru a-mein (CONG. A·mein). .

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו

הוּא יַעֲשֶׂה שְׁלוֹם

עֲלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל,

[וְעַל כּוֹל יוֹשְׁבֵי תֵבֵל] וְאָמְרוּ אָמֵן.

Aleinu

It is up to us to praise the Foundation of all,
to attribute greatness to the One who formed creation,
who did not make us like the nations of the lands,
and has not placed us like the families of the earth,
who did not make our portion like theirs,
nor our fate like that of all their masses.

It is up to us to praise to the Foundation of all,
to attribute greatness to the One who formed creation,
to repair the world for Shadai's dominion,
so that all humanity will call out Your Name,
For the dominion is Yours,
and for all eternity You will rule in glory.¹

We kneel
and bow and give thanks
before
<the Supreme Ruler/
the Source of Life>
the blessed Holy One.

Who stretches out the skies and founds the earth
whose glory dwells in the heavens above
and whose powerful Presence is in the exalted heights.
The One is our God, there is no other.
True is our Ruler, all else is insignificant.
As it is written in The Torah:

¹ The last four lines are taken from the paragraph beginning "Al kein n'kaveh" on the next page, the beginning of which is often recited individually.

Recite Aleinu while standing.

The traditional text begins here and continues after the shaded area.

A·lei-nu l'sha-bei-ach la-a-don ha-kol,
la-teit g'du-lah l'yo-tzeir b'rei-shit,
she-lo a-sa-nu k'go-yei ha-a-ra-tzot,
v'lo sa-ma-nu k'mish-p'chot ha-a-da-mah.
She-lo sam chel-kei-nu ka-hem
v'go-ra-lei-nu k'chol ha-mo-nam.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפַּחֹת הָאֲדָמָה,
שֶׁלֹא שָׂם חֶלְקֵנוּ כֵּהֶם,
וְגַרְלָנוּ כְּכֹל הַמּוֹנֵם.

This alternative text includes phrases reflecting our responsibility to repair the world so God will rule over all humanity in glory.

A·lei-nu l'sha-bei-ach la-a-don ha-kol,
la-teit g'du-lah l'yo-tzeir b'rei-shit
l'ta-kein o-lam b'mal-chut Sha-dai,
v'chol b'nei va-sar yik'r'u vish-me-cha,
Ki ha-mal-chut shel-cha hi
u-l'ol-mei ad tim-loch b'cha-vod.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ.
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
וְלַעוֹלָמֵי עַד תִּמְלֹךְ בְּכַבּוֹד.

Continue here; kneel and bow at Va'anachnu kor'im;
straighten at Lifnei melech.

Va-a-nach-nu kor'im
u-mish-ta-cha-vim u-mo-dim
lif-nei
<me-lech mal-chei ha-m'la-chim/
m'kor ha-cha-yim>,
ha-Ka-dosh Ba-ruch Hu.

וְאֲנַחְנוּ כּוֹרְעִים
וּמְשַׁתְּחִיִּים וּמוֹדִים,
לִפְנֵי
<מֶלֶךְ, מַלְכֵי הַמַּלְכִּים /
מְקַר הַחַיִּים>
הַקְּדוֹשׁ בְּרוּךְ הוּא.

She-hu no-teh sha-ma-yim v'yo-seid a-retz,
u-mo-shav y'ka-ro ba-sha-ma-yim mi-ma-al,
u-sh'chi-nat u-zo b'gov-hei m'ro-mim.
Hu e-lo-hei-nu ein od.
Emet mal-kei-nu e-fes zu-la-to.
Ka-ka-tuv b'to-ra-to:

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וְשֹׁכֵינַת עֵזוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מַלְכָּנוּ אָפֶס זוֹלָתוֹ,
כְּפָתוּב בְּתוֹרָתוֹ:



“Know today and make it dwell in your heart
that Adonai is our God
in the heavens above
and on the earth below. There is no other.”

— *DEUTERONOMY 4:39*

Thus we hope for You, Adonai our God,
to see quickly the beauty of Your strength,
removing idols from the earth,
utterly destroying false gods,
to repair the world for Shadai’s dominion,
so that all humanity will call out Your Name,
to turn back to You all the wicked of the earth.

They will realize and know, all the world’s inhabitants,
that to You every knee must bend,
and every tongue pledge loyalty.
Before You, Adonai our God, will they bow
and prostrate themselves,
and to the glory of Your Name, give honor.
All will accept the authority of Your rule,
and You will rule over them soon, forever and ever.

For the dominion is Yours,
and for all eternity You will rule in glory.

As it is written in Your Torah,

“Adonai will rule forever and ever.” — *EXODUS 15:18*

And it is said: “Adonai will become
Ruler over all the earth.

On that day, Adonai will be One,
and The Name, One.”

V'ya-da-ta ha-yom va-ha-shei-vo-ta el l'va-ve-cha
ki A-do-nai hu ha-E-lo-him
ba-sha-ma-yim mi-ma'al,
v'al ha-a-retz mi-ta-chat, ein od.

וַיַּדְעַת הַיּוֹם וְהַשְּׁבֵת אֶל לְבַבְךָ,
כִּי יי הוּא הָאֱלֹהִים
בַּשָּׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

When reciting the alternative version, continue with V'ne'emar below.

Al kein n'ka-veh l'cha A-do-nai E-lo-hei-nu

lir-ot m'hei-rah b'tife-ret u-ze-cha,
l'ha-a-vir gi-lu-lim min ha-a-retz
v'ha-e-li-lim ka-rot yi-ka-rei-tun,
l'ta-kein o-lam b'mal-chut Sha-dai,
v'chol b'nei va-sar yik'r'u vish-me-cha,
l'haf-not ei-le-cha kol rish-ei a-retz.

Ya-ki-ru v'yeid-u kol yosh-vei tei-veil.

Ki l'cha tich-ra kol be-rech,
ti-sha-va kol la-shon.

L'fa-ne-cha A-do-nai E-lo-hei-nu yich-r'u v'yi-po-lu,
v'lich-vod shim-cha y'kar yi-tei-nu.

Vi-ka-b'lu chu-lam et ol mal-chu-te-cha
v'tim-loch a-lei-hem m'hei-rah
l'o-lam va-ed.

Ki ha-mal-chut shel-cha hi
u-l'ol-mei ad tim-loch b'cha-vod.

Ka-ka-tuv b'to-ra-te-cha,
A-do-nai yim-loch l'o-lam va-ed.

V'ne-e-mar v'ha-yah A-do-nai

l'me-lech al kol ha-a-retz.

Ba-yom ha-hu yih-yeh A-do-nai e-chad,
u-sh'mo e-chad.

עַל כֵּן נִקְוָה לְךָ יי אֱלֹהֵינוּ,
לְרֹאוֹת מְהֵרָה בְּתַפְאֵרַת עֲזֹךְ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים פְּרוֹת יַפְרֵתוּן.
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,
וְכָל בְּנֵי בֶשֶׁר יִקְרְאוּ בְּשִׁמְךָ.
לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אֶרֶץ.

יִכִּירוּ וַיַּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל,
כִּי לְךָ תִכְרַע כָּל בְּרֵךְ,
תִּשָּׁבַע כָּל לְשׁוֹן.
לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ.
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ.
וַיִּקְבְּלוּ כָּלֵם אֶת עוֹל מַלְכוּתְךָ.
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד.

כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
וְלְעוֹלָמֵי עֵד תִּמְלֹךְ בְּכַבוֹד.
כִּכְתוּב בְּתוֹרָתְךָ,
יי יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֹאמַר, וְהָיָה יי
לְמֹלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד,
וּשְׁמוֹ אֶחָד.

Mourner's Kaddish

May The Great Name be made great and holy
in the world created according to Divine will.

May The One's Rule be established
in your lifetimes and in your days
and in the lifetimes of all the House of Israel,
speedily and in a short time, and say Amen.

May The Great Name be blessed
in all worlds, forever and ever.

Blessed, lauded,
glorified, exalted, extolled,
beautified, raised up, and praised
be the Name of the Blessed Holy One,
(*Between Rosh Hashanah and Yom Kippur: far*) beyond all
blessing and song,
praise and consolation
that are said in the world, and say Amen.

May there be a great peace from the heavens,
with life and goodness for us and all Israel,
and say Amen.

May The One who makes peace in the heavens,
make peace for us
and for all Israel,
[and for all who dwell on earth],
and say Amen.

Magnified and sanctified is the name of Yah
in the world by will created.

May Yah's governance govern
in your lifetime, and in your days,
and in the life of the Family Israel, speedily,
and in a time come near. And we say: Amen.

We praise the Name of Yah, unceasing,
Eternally turning to eternity.

May it be blessed, and it be acclaimed,
and it be gloried, and it be adorned, and it be hailed,
and it be adored, and it be raised, and it be praised
— the name, the Holy Name, Blessed Be —
far beyond any
blessings and hymns,
praises and solace
uttered in this world. And we say: Amen.

May there be abundant peace from Heaven,
and life upon us and on all Israel.
And we say: Amen.

May the Maker of peace above
continue to make peace
upon us and on all Israel
and on the world wherein we dwell.
And we say: Amen.

— Translation by Richard Heiberger

Yit-ga-dal v-yit-ka-dash sh'meih ra-ba (CONG. A-mein)
B'al-ma di v'ra chir-u-teih,
v'yam-lich mal-chu-teih
b'cha-yei-chon u-v'yo-mei-chon
u-v'cha-yei d'chol beit Yis-ra-eil,
Ba-a-ga-la u-vizman ka-riv, v'im-ru a-mein (CONG. A-mein).

Y'hei sh'meih ra-ba m'va-rach
l'a-lam u-l'al-mei al-ma-ya.

Yit-ba-rach v'yish-ta-bach
v'yit-pa-ar v'yit-ro-mam v'yit-na-sei,
v'yit-ha-dar v'yita-leh v-yit-ha-lal
sh'meih d'kud-sha b'rich hu (CONG: B'rich hu!)
l'eila (l'eila)
min kol bir-cha-ta v'shi-ra-ta,
tush-b'cha-ta v'ne-che-ma-ta
da-a-mi-ran b'al-ma, v'im-ru a-mein (CONG. A-mein).

Y'hei sh'la-ma ra-ba min sh'ma-ya
v'cha-yim a-lei-nu v'al kol Yis-ra-eil
v'im-ru a-mein (CONG. A-mein).

O-seh sha-lom bim-ro-mav,
Hu ya-a-seh sha-lom a-lei-nu
v'al kol Yis-ra-eil
[v'al kol yosh-vei tei-veil],
v'im-ru a-mein (CONG. A-mein).

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא
בְּעֻלְמָא דִּי בְּרָא כְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אַמֵּן.

Congregation and reader respond:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלָם וּלְעֻלְמֵי עֻלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעֵלָא (לְעֵלָא)

Between Rosh Hashanah and Yom Kippur, say: l'eila l'eila.

מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבְּחָתָא וְנַחֲמָתָא,
דְּאִמְרִין בְּעֻלְמָא, וְאִמְרוּ אַמֵּן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
וּחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אַמֵּן.

Take three steps backward. Bow left at Oseh shalom, right at hu ya'aseh shalom, and forward at v'al kol Yisraeil.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו
הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל יִשְׂרָאֵל,
[וְעַל כָּל יוֹשְׁבֵי תִּבְלַ],
וְאִמְרוּ אַמֵּן.

Candle Lighting

For Shabbat

Blessed are You, Adonai,
Our God, Ruler of the Universe,
who made us holy with Your Commandments,
and commanded us to kindle the Shabbat light.

For Yom Tov

Blessed are You, Adonai,
Our God, Ruler of the Universe,
who made us holy with Your Commandments,
and commanded us to kindle the (Shabbat and)
festival light.

For Yom Kippur

Blessed are You, Adonai,
Our God, Ruler of the Universe,
who made us holy with Your Commandments,
and commanded us to kindle the (Shabbat and)
Yom Kippur light.

Shehecheyanu

Blessed are You, Adonai,
Our God, Ruler of the Universe,
who has kept us alive, sustained us,
and enabled us to reach this season.

Make Circles

Make circles
to take in the light
that brings us Shabbat joy.

Make circles
to take in the light
that brings us Shabbat rest.

Make circles
to take in the light
that brings us Shabbat holiness.

Make circles
to take in the light
that brings us Shabbat peace.

— Mark Frydenberg

Blessed with Light

As soon as the sun set on the evening of the Sabbath, the Blessed Holy One wanted to hide the light, but also wanted to give honor to the Sabbath. And so it is written, "And God blessed the seventh day" for God blessed it with light.

When the sun set and it was dark, the light continued to shine. The whole world praised God, whose light reaches to the ends of the earth.

— Midrash Bereshit Rabbah 11:2

Hadlakat Neiroi

הַדְּלָקַת נֵרוֹת

Some communities begin their services with candle lighting and an opening song or meditation to help separate the end of the work week from the beginning of Shabbat or the festival. Light the candles. Raise your hands as if to draw in the light, then cover your eyes as you say the blessing.

Ba-ruch A-tah A-do-nai
E-lo-hei-nu Me-lech ha-O-lam,
a-sher ki-d'sha-nu b'mitz-vo-tav
v'tzi-va-nu l'had-lik neir shel Shab-bat.

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וַצִּוְנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

Light the candles and recite this blessing on the first and last days of Pesach, Shavuot, and Sukkot, as well as on Rosh Hashanah:

Ba-ruch A-tah A-do-nai
E-lo-hei-nu Me-lech ha-O-lam,
a-sher ki-d'sha-nu b'mitz-vo-tav
v'tzi-va-nu l'had-lik neir (shel Shab-bat v')
shel Yom Tov.

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וַצִּוְנוּ לְהַדְלִיק נֵר [שֶׁל שַׁבָּת ו']
שֶׁל יוֹם טוֹב.

Light the candles and recite this blessing on Yom Kippur eve, after the pre-fast meal:

Ba-ruch A-tah A-do-nai
E-lo-hei-nu Me-lech ha-O-lam,
a-sher ki-d'sha-nu b'mitz-vo-tav
v'tzi-va-nu l'had-lik neir (shel Shab-bat v')
shel Yom ha-Kip-pu-rim.

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וַצִּוְנוּ לְהַדְלִיק נֵר [שֶׁל שַׁבָּת ו']
שֶׁל יוֹם הַכִּפּוּרִים.

Recite Shehecheyanu on the first night of all festivals, on Kol Nidre Eve, and to mark special occasions.

Ba-ruch A-tah A-do-nai
E-lo-hei-nu Me-lech ha-O-lam,
she-he-che-ya-nu, v'ki-y'ma-nu,
v'hi-gi-a-nu la-z'man hazeh.

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיְנוּ, וְקִיַּמְנוּ,
וְהִגִּיעָנוּ לְזִמְנוֹן הַזֶּה.

Welcoming Shabbat

Mah Tov

How good are Your tents, O Jacob.

Your dwelling places, O Israel.

— NUMBERS 24:5

Mah Yafeh Hayom

What a beautiful day! Shabbat Shalom.

Bim Bam

Bim bam. Shabbat Shalom.

Hineih Mah Tov

Behold how good and how pleasant it is
sitting as brothers and sisters in unity.

— PSALM 133:1

Havah Nashirah

Let us sing a song of praise. Halleluyah!

Kabbalat Shabbat

קַבְּלַת שַׁבָּת

A song, niggun (wordless melody), or guided meditation often sets the tone for prayer with the community.

Mah to-vu o-ha-le-cha Ya-a-kov.

Mish-k'no-techa Yis-ra-eil.

מֵה טוֹבוֹ אֱהֲלִיךָ יַעֲקֹב
מִשְׁפְּנוֹתֶיךָ יִשְׂרָאֵל.

Mah ya-feh ha-yom. Shab-bat Sha-lom.

מֵה יִפֶּה הַיּוֹם. שַׁבַּת שְׁלוֹם.

Bim bam. Shab-bat Sha-lom.

בִּם בָּם. שַׁבַּת שְׁלוֹם.

Hi-neih mah tov u-mah na-im

she-vet a-chim gam ya-chad.

הִנֵּה מֵה טוֹב וּמֵה נְעִים
שֶׁבֶת אַחִים גַּם יַחַד.

Ha-vah na-shi-rah, shir Ha-l'u-yah.

הֲבֵה נְשִׁירָה שִׁיר הַלְלוּיָהּ.

*On an ordinary Shabbat, the Kabbalat Shabbat service begins with Yedid Nefesh on page 3.
On Shabbat during Pesach, Shavuot, or Sukkot, the Kabbalat Shabbat service begins with Psalm 92 on page 13.*

Y'did Nefesh

Soul-mate, Merciful Parent,
draw Your servant to do Your will.
Your servant will run like a ram,
will bow down before Your splendor.
For Your love is tastier
than nectar or any imaginable delight.

Pleasing in splendor, light of the world,
my soul is love-sick for You.
Please, God, heal her,
shine on her Your soothing light.
Then she will be strengthened and healed
and will be Your hand-maiden forever.¹

Ancient One, let Your mercies be aroused
and take pity on Your beloved child,
who has so longed to see
the beauty of Your power.
Pray, my God, my heart's desire,
hurry, please, and do not hide.²

Reveal Yourself, Beloved, and spread over me
Your canopy of peace.
Let the land be lit up with Your glory,
let us rejoice and revel in You.
Come quickly, my Love, the time has come,
show me Your grace as of old.

Many communities follow the Chasidic custom of beginning Kabbalat Shabbat with Y'did Nefesh, a love poem to God, written by Rabbi Eleazar Azikri, a sixteenth-century kabbalist of Safed (Tz'fat). The first letters of the four verses form an acrostic, spelling out the four-letter name of God.

The poet speaks of God as parent, master, and especially lover, expressing a profound desire for union with the Divine Presence and asking for healing, mercy, and protection. The fourth verse expresses the poet's desire to be sheltered under God's canopy of peace, a theme which resonates with the Hashkiveinu prayer in the Maariv service.

The text given here is the original, based on the author's autographed manuscript. In Chasidic communities, another equally popular version has evolved, which contains some significant variants. Several alternatives are given below.

Y'did ne-fesh, av ha-ra-cha-man,	יְדִיד נֶפֶשׁ, אָב הָרַחֲמָן,
m'shoch av-d'cha el r'tzo-ne-cha.	מְשׁוֹחַ עַבְדְּךָ אֶל רְצוֹנְךָ.
Ya-rutz av-d'cha k'mo a-yal,	יְרוּץ עַבְדְּךָ כְּמוֹ אֵיל,
yish-ta-cha-veh mul ha-da-re-cha.	יִשְׁתַּחֲוֶה מוֹל הַדָּרְךָ.
Te'e-rav lo y'di-du-te-cha	תֵּעָרַב לוֹ יְדִידוּתְךָ
mi-no-fet tzuf v'chol ta-am.	מִנּוּפֶת צוּף וְכָל-טַעַם.

Alternate version:

¹ve-hay-tah lah sim-chat o-lam. וְהִיְתָה לָהּ שִׂמְחַת עוֹלָם.
and she will rejoice in you forever.

Hasidic version:

²Ei-leh cham-dah li-bi אֱלֹהֵי חַמְדָּה לִבִּי
chu-sah na v'al na tita-leim. חוּסָה נָא וְאֵל נָא תִתְעַלֵּם.
These things my heart desires;
have mercy and do not hide.

*Some communities also sing Shalom Aleichem (page 41) or
Shabbat HaMalkah (page 42) at the start or conclusion of services.*

Y'did ne-fesh, av ha-ra-cha-man,
m'shoch av-dach el r'tzo-nach.
Ya-rutz av-dach k'mo a-yal,
yish-ta-cha-veh el mul ha-da-rach.
Ki ye-rav lo y'di-du-tach
mi-no-fet tzuf v'chol ta-am.

Ha-dur na-eh, ziv ha-o-lam,
naf-shi cho-lat a-ha-va-tach.
A-na, Eil na, r'fa na lah,
b'har-ot lah no-am zi-vach.
Az tit-cha-zeik v'tit-ra-pe
v'ha-y'tah lach shif-chat o-lam.¹

Va-tik, ye-he-mu ra-cha-me-cha
v'chus na al bein o-ha-vach,
ki zeh ka-mah nich-sof nich-saf
lir-ot b'tife-ret uzach.
A-na, Ei-li, mach-mad li-bi,
chu-shah na, v'al tit-a-lam.²

Hi-ga-leh na, u-f'ros, cha-viv, a-lai
et suk-kat sh'lo-mach.
Ta-ir e-retz mi-k'vo-dach,
na-gi-lah v'nis-m'chah bach.
Ma-heir, a-huv, ki va mo-eid,
v'cho-nei-ni kiy-mei o-lam.

יְדִיד נֶפֶשׁ, אֵב הַרְחָמֶיךָ,
מְשׁוּרְ עֵבֶדְךָ אֶל רְצוֹנְךָ.
יְרוּץ עֵבֶדְךָ כְּמוֹ אֵיל,
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרֶךְ.
כִּי יֵעָרֵב לוֹ יְדִידוֹתְךָ
מִנּוֹפֶת צוּף וְכָל טַעַם.

הַדּוֹר נֶאֱהָ, זִיו הָעוֹלָם,
נֶפְשֵׁי חוֹלַת אֶהְבֶּתְךָ.
אֲנִי, אֵל נָא, רְפָא נָא לָהּ,
בְּהִרְאוֹת לָהּ נָעַם זִיוְךָ.
אֲזוֹ תִתְחַזֵּק וְתִתְרַפָּא
וְהִיְתָה לְךָ שְׂפַחַת עוֹלָם.¹

וְתִיק, יִהְמוּ רַחֲמֶיךָ
וְחוּס נָא עַל בֵּן אוֹהֶבְךָ,
כִּי זֶה כְּמָה נִכְסוּף נִכְסוּף
לְרֵאוֹת בְּתַפְאֶרֶת עֵזְךָ.
אֲנִי, אֵלִי, מִחֲמַד לְבִי,
חֹשֶׁה נָא וְאֵל תִּתְעַלֵּם.²

הַגְּלֶה נָא, וּפְרוֹס, חֲבִיב, עָלַי
אֶת סִפְת שְׁלוֹמְךָ.
תִּאִיר אֶרֶץ מִכְבוֹדְךָ,
נְגִילָה וְנִשְׁמָחָה בְּךָ.
מִהֵר, אֶהוּב, כִּי בָא מוֹעֵד,
וְחֲנִנִי כִימֵי עוֹלָם.

Psalm 95

Come, let us sing to Adonai,
let us shout out to the Rock of our salvation.
Let us receive Adonai's countenance with thanks,
with hymns let us shout out to God.

For a great god is Adonai,
a great ruler, above all other gods.
In whose hand are the depths of the earth,
and to whom the mountain peaks belong.

The sea is Yours, Adonai; You made it.
Your hands created the dry land.
Come, let us prostrate ourselves, bow down,
bend the knee before Adonai, our Maker.

For You, Adonai, are our God,
and we are the people You tend,
the flock of Your hand, if this day
we would only heed Your voice:

Do not harden your heart as at Merivah,
as on the day of Massah in the wilderness,¹
when your ancestors tried Me,
they tested Me, though they had seen My deeds.

❖ For forty years I loathed that generation,
I said: "They are a people whose hearts go astray,
they do not know My ways."
So, I vowed in my anger:
"Never shall they enter my resting place."

Welcoming Shabbat

Kabbalat Shabbat, the special service to welcome the Sabbath, was introduced by the kabbalists of Safed (Tz'fat) in the 16th Century. These Jewish mystics would re-enact a teaching from the Talmud, relating how our sages would dress in their best clothes and walk in the fields to welcome the Sabbath queen.

Rabbi Moshe Cordovero, one of this group, selected seven psalms (95, 96, 97, 98, 99, 29, and 92) to comprise the Kabbalat Shabbat Service. They represent the six working days and Shabbat. His brother-in-law, Shlomo Alkabetz, wrote *L'chah Do-di*, a poem comparing Shabbat to a bride.

When Shabbat coincides with or occurs during a festival, the six preliminary psalms and *L'chah Do-di* are omitted; on these occasions the service begins with Psalm 92, the Psalm for Shabbat.

If the service you are attending allows time for reciting all seven psalms, you may wish to use them as a meditation. Recall with each of the first six psalms each work day of the week now ending, then put that day aside in your mind, to help you prepare for Shabbat's arrival.

The Kabbalat Shabbat service begins with **Psalm 95**, *L'chu n'tan'nah*, a psalm in appreciation of all that God has done for us. It ends with God warning us not to "go astray in the wilderness" as our ancestors did, but rather to follow God's path and heed God's voice.

¹*Merivah* means "quarreling" and *Massah* means "trial," a reference to Exodus 17:7, in which the name *Massah uMerivah* is given to one of the places in the desert where the Israelites complained about the lack of water.

L'chu n'ra-n'nah IA-do-nai,
na-ri-ah l'tzur yish-ei-nu.
N'ka-d'mah fa-nav b'to-dah,
biz-mi-rot na-ri-a lo.

Ki eil ga-dol A-do-nai,
u-me-lech ga-dol al kol e-lo-him.
A-sher b'ya-do mech-k'rei a-retz,
v'to-a-fot ha-rim lo.

A-sher lo ha-yam v'hu a-sa-hu.
V'ya-be-shet ya-dav ya-tza-ru.
Bo-u, nish-ta-cha-veh, v'nich-ra-ah,
niv-r'chah lif-nei A-do-nai, o-sei-nu.

Ki hu E-lo-hei-nu,
va-a-nach-nu am mari-to,
v'tzon ya-do, ha-yom
im b'ko-lo tish-ma-u:

Al takshu l'vav-chem kim-ri-vah,
k'yom Ma-sah ba-mid-bar,
a-sher ni-su-ni a-vo-tei-chem,
b'cha-nu-ni gam ra-u fa-o-li.

❖ Ar-ba-im sha-nah a-kut b'dor,
Va-o-mar am to-ei lei-vav heim,
v'heim lo yad-u d'ra-chai.
A-sher nish-ba-ti v'a-pi:
Im y'vo-un el m'nu-cha-ti.

לְכוּ נְרַנְנָה לַיִי
נְרִיעָה לְצוּר יִשְׁעֵנו.
נִקְדְּמָה כְּנֵיו בְּתוֹדָה
בְּזִמְרוֹת נְרִיעֵ לוֹ.

כִּי אֵל גָּדוֹל יְיָ
וּמַלְךְ גָּדוֹל עַל כָּל אֱלֹהִים.
אֲשֶׁר בְּיָדוֹ מַחְקֵי אֶרֶץ
וְתוֹעֲפוֹת הָרִים לוֹ.

אֲשֶׁר לוֹ הַיָּם וְהוּא עֹשֶׂהוּ
וַיִּבְשֹׁת יַדָיו יִצְרוּ.
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה
נִבְרַכָּה לִפְנֵי יְיָ עֲשֹנוּ.

כִּי הוּא אֱלֹהֵינוּ
וְאִנְחָנוּ עִם מְרַעִיתוֹ
וְצֵאֵן יְדוֹ, הַיּוֹם
אִם בְּקִלוֹ תִשְׁמְעוּ.

אֵל תִּקְשׁוּ לְבַבְכֶם כְּמַרְיָבָה
כִּיּוֹם מִסָּה בְּמִדְבָר.
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם
בְּחַנוּנֵי גַם רָאוּ פְעָלֵי.

❖ אַרְבַּעִים שָׁנָה אָקוּט בְּדוֹר
וְאָמַר עִם תַּעֲיֵ לִבְבֵּי הֵם
וְהֵם לֹא יִדְעוּ דְרָכָי.
אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי
אִם יִבְאוּן אֵל מְנוּחָתִי.

Psalm 96

Sing to Adonai a new song,
sing to Adonai all the earth.

Sing to Adonai, bless God's Name,
proclaim God's victory from day to day.
Recount among the nations God's glory,
among all the peoples God's wonders.

For great is Adonai and most deserving of praise,
to be held in awe above all gods.
For all the gods of the peoples are idols,
but Adonai made the heavens.

Splendor and majesty are before The One,
strength and beauty are in The Sanctuary.

Give to Adonai, O families of the peoples,
give to Adonai glory and power.
Give to Adonai the glory due The Name,
bear an offering and enter God's courts.

Bow down to Adonai in the majesty of holiness.
Tremble before God all the land.
Say among the nations: "Adonai rules.
Firmly established is the world, it cannot be shaken.
Adonai judges the peoples with uprightness."

Let the heavens be glad, and the earth rejoice.
Let the sea roar, and all that fills it.
Let the fields exult and everything in them.
Then shall all the trees of the wood sing out

Psalm 96 suggests that we will "sing to Adonai a new song" when declaring God's glory and speaking of God's wonders. On that day "the heavens will be glad and the earth will rejoice," for God will have come to judge the people in righteousness, and the nations in truth.

A midrash teaches that the word "sing" is mentioned three times in this psalm because each corresponds to one of the three daily prayer services. We "sing to Adonai a new song" at *Shacharit* (morning), for God renews creation; *Minchah* (afternoon) is the time for "all the earth" to "sing to Adonai" having enjoyed the light of the day; and at *Maariv* (evening) we "sing to Adonai, bless God's Name," when God shelters us with peace and watches over us throughout the night.

Shi-ru IA-do-nai shir cha-dash,

shi-ru IA-do-nai kol ha-a-retz.

Shi-ru IA-do-nai ba-r'chu sh'mo,

ba-s'ru mi-yom l'yom y'shu-a-to.

Sa-p'ru va-go-yim k'vo-do,

b'chol ha-a-mim nif'l'o-tav.

Ki ga-dol A-do-nai u-m'hu-lal m'od,

no-ra hu al kol e-lo-him.

Ki kol e-lo-hei ha-a-mim e-li-lim,

vA-do-nai sha-ma-yim a-sah.

Hod v'ha-dar l'fa-nav.

oz v'tife-ret b'mik-da-sho.

Ha-vu IA-do-nai mish-p'chot a-mim,

Ha-vu IA-do-nai ka-vod va-oz.

Ha-vu IA-do-nai k'vod sh'mo,

s'u min-chah u-vo-u l'chatz-ro-tav.

Hish-ta-cha-vu IA-do-nai b'had-rat ko-desh

Chi-lu mi-pa-nav kol ha-a-retz.

Im-ru va-go-yim A-do-nai ma-lach.

Af ti-kon tei-veil bal ti-mot.

Ya-din a-mim b'mei-sha-rim.

Yis-m'chu ha-sha-ma-yim v'ta-geil ha-a-retz,

Yiram hayam u-m'lo-o,

Ya-a-loz sa-dai v'chol a-sher bo

az y'ra-n'nu kol a-tzei ya-ar

שִׁירוּ לַיְי שִׁיר חֲדָשׁ

שִׁירוּ לַיְי כָּל הָאָרֶץ.

שִׁירוּ לַיְי בְּרִכּוֹ שְׁמוֹ

בְּשָׁרוֹ מִיּוֹם לְיוֹם יְשׁוּעַתּוֹ.

סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ

בְּכָל הָעַמִּים נִפְלְאוֹתָיו.

כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד

נֹרָא הוּא עַל כָּל אֱלֹהִים.

כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים

וַיְי שָׁמַיִם עָשָׂה.

הוֹד וְהַדָּר לְפָנָיו

עַז וְתִפְאֵרֶת בְּמִקְדָּשׁוֹ.

הָבוּ לַיְי מִשְׁפָּחוֹת עַמִּים

הָבוּ לַיְי כְּבוֹד וְעֵז.

הָבוּ לַיְי כְּבוֹד שְׁמוֹ

שְׂאוּ מִנְחָה וּבְאוּ לְחֻצְרוֹתָיו.

הִשְׁתַּחֲווּ לַיְי בְּהַדְרַת קִדְשׁ

חִילוּ מִפָּנָיו כָּל הָאָרֶץ.

אִמְרוּ בְּגוֹיִם יְיָ מֶלֶךְ

אֵף תִּכּוֹן תִּבְלַל בַּל תִּמוֹט

יָדִין עַמִּים בְּמִישְׁרִים.

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ

יִרְעֵם הַיָּם וּמְלֹאוּ.

יַעֲלֵז שְׂדֵי וְכָל אֲשֶׁר בּוֹ

אֲזוּ יִרְנְנוּ כָּל עֵצֵי יַעַר



❖ before Adonai, when You come,
when You come to judge the earth.
You will judge the world with righteousness
and the peoples with divine Faithfulness.

Psalm 97

Adonai rules, let the earth rejoice,
the many isles be glad!

Cloud and fog surround God.

Righteousness and justice
are the foundation of God's throne.

Fire goes before God, burning foes all around.

God's lightning-flashes light up the world,
the earth sees and trembles.

Mountains melt like wax before Adonai,
before the Ruler of all the earth.

The heavens declare God's righteousness.

All the peoples see God's glory.

Ashamed will be all who serve images,
who boast of idols.

Bow down to the One God, all you gods!

Zion hears and is glad,

the daughters of Judah rejoice
because of Your judgments, Adonai.

For You, Adonai, are the Most High,
above all the earth.

You are most exalted, above all gods.

Psalm 97 reminds us that God rules over all the earth. Those who love God will hate evil, and for them, God's light will shine, bringing joy, gladness, and thanks in remembrance of God's holiness.

How Wise is Our Tradition

How wise is our tradition
to command us to take time to feel joy.

How wise is our tradition
to command us to study Torah,
and what joy it is
to be guided by her words.

How wise is our tradition
to command us to seek rest on Shabbat,
and what joy it is
for our souls to be refreshed.

How wise is our tradition
to command us to kindle Shabbat candles,
and what joy it is
to marvel in their light.

How wise is our tradition
to command us to be mindful of Shabbat,
and what joy it is
to remember God's holiness.

Light is sown for the righteous;
joy for those who are upright.

The righteous will rejoice in Adonai,
give thanks,
and remember God's holiness.

— Mark Frydenberg

❖ lif-nei A-do-nai ki va,
ki va lish-pot ha-a-retz.
Yish-pot tei-veil b'tze-dek
v'a-mim be-e-mu-na-to.

❖ לפני יי כי בא
כי בא לשפט הארץ
ישפט תבל בצדק
ועמים באמונתו.

A-do-nai ma-lach ta-geil ha-a-retz
yis-m'chu i-yim ra-bim.
A-nan va-a-ra-fel s'vi-vav.
Tze-dek u-mish-pat
m'chon kis-o.

יי מלך תגל הארץ
ישמחו איים רבים.
ענן וערפל סביביו
צדק ומשפט
מכון כסאו.

Eish l'fa-nav tei-leich u-t'la-heit sa-viv tza-rav.
Hei-i-ru v'ra-kav tei-veil,
ra-a-tah va-ta-cheil ha-a-retz.
Ha-rim ka-do-nag na-ma-su mi-lif-nei A-do-nai,
mi-lif-nei a-don kol ha-a-retz.

אש לפניו תלה ותלהט סביב צריו.
האירו ברקיו תבל
ראתה ותחל הארץ.
הרים כדונג נמסו מלפני יי
מלפני אדון כל הארץ.

Hi-gi-du ha-sha-ma-yim tzid-ko.
V'ra-u chol ha-a-mim k'vo-do.
Yei-vo-shu kol ov-dei fe-sel
ha-mit-ha-l'lim ba-e-li-lim.
Hish-ta-cha-vu lo kol el-o-him.

הגידו השמים צדקו
וראו כל העמים כבודו.
יבשו כל עבדי פסל
המתהללים באלילים
השתחוו לו כל אלהים.

Sham-ah va-tis-mach Tzi-yon
va-ta-geil-nah b'not Y'hu-dah
l'ma-an mish-pa-te-cha A-do-nai.
Ki A-tah A-do-nai el-yon,
al kol ha-a-retz
M'od na-a-lei-ta al kol e-lo-him.

שמעה ותשמח ציון
ותגלנה בנות יהודה
למען משפטיך יי.
כי אתה יי עליון
על כל הארץ
מאד נעלית על כל אלהים.



Lovers of Adonai, hate evil.
God preserves the souls of the faithful.
From the hands of the wicked will God save them.

❖ Light is sown for the righteous,
for the straight-hearted, joy.
Be glad, righteous ones, in Adonai,
and give thanks in remembrance of God's holiness.

Psalm 98

A Psalm. Sing to Adonai a new song
for wonders You have performed.
Your right hand,
Your holy arm, has brought You victory.
Adonai, You have made known Your victory,
before the eyes of the nations
You have revealed Your justice.
You have remembered Your kindness and faithfulness
to the House of Israel.
All the ends of the earth have seen
our God's victory.
Sing out to Adonai, all the earth.
Break out, exult, make music!
Make music to Adonai with the lyre,
with the lyre and the sound of music.
With trumpets and the sound of the horn,
sing out before the ruler, Adonai.
Let the sea roar and all that fills it,
the world and those who dwell in it.

Psalm 98 invites us to “sing a new song” to God, who has done wonders, saved us, and remembered us. All the world breaks into song and sings God's praises. The rivers clap and the mountains sing before the One who judges the earth.

The Wonder of Life

Sing a new song to God,
Give thanks for the wonders
God has performed.

When we are trapped
in narrow places,
yet find strength to move forward
with confidence and trust;

When we could look the other way,
yet take a chance to reach out
to one another
with openness and compassion;

When we experience great
pain or sorrow,
yet find light in the midst
of darkness;

When we recognize
the Wonder of Life,
ordinary moments become sacred.

— Mark Frydenberg

O-ha-vei A-do-nai sin-u ra.
Sho-meir naf-shot cha-si-dav
mi-yad r'sha-im ya-tzi-leim.

❖ **Or za·ru·a** la-tza-dik,
u:l'yish-rei leiv sim-chah.
Sim-chu tza-di-kim bA-do-nai,
v'ho-du l'zei-cher kod-sho.

Miz-mor. Shi-ru lA-do-nai shir cha-dash
ki nif-la-ot a-sah.
Ho-shi-ah lo,
y'mi-no u-z'ro-a kod-sho.
Ho-di-a A-do-nai y'shu-a-to,
l'ei-nei ha-go-yim
gi-lah tzid-ka-to.

Za-char chas-do ve-e-mu-na-to
l'veit Yis-ra-eil
ra-u chol af-sei a-retz
eit y'shu-at E-lo-hei-nu.

Ha-ri-u lA-do-nai kol ha-a-retz.
Pitz-chu v'ra-n'nu v'za-meiru.
Zam-ru lA-do-nai b'chi-nor,
b'chi-nor v'kol zim-rah.
Ba-cha-tzotz-rot v'kol sho-far,
ha-ri-u lif-nei ha-me-lech A-do-nai.

Yiram ha-yam u-m'lo-o,
tei-veil v'yosh-vei vah.

אֲהִיבִי יְיָ שְׁנָאוֹ רַע
שֹׁמֵר נִפְשׁוֹת חֲסִידָיו
מִיַּד רְשָׁעִים יִצִּילֵם.

❖ **אור זרע לצדיק**
וּלְיִשְׂרָאֵל לֵב שְׂמֵחָה.
שְׂמָחוּ צְדִיקִים בְּיְיָ
וְהוֹדוּ לְזִכְרֵךָ קֹדֶשׁוֹ.

מזמור. שִׁירוּ לַיְיָ שִׁיר חֲדָשׁ
כִּי נִפְלְאוֹת עָשָׂה
הוֹשִׁיעָה לּוֹ
יְמִינוּ וְזָרוּעַ קֹדֶשׁוֹ.
הוֹדִיעַ יְיָ יְשׁוּעָתוֹ
לְעֵינֵי הַגּוֹיִם
גְּלָה צְדָקָתוֹ.

זָכַר חֲסִדוֹ וְאַמּוֹנָתוֹ
לְבַיִת יִשְׂרָאֵל
רָאוּ כָּל אֶפְסֵי אֶרֶץ
אֵת יְשׁוּעַת אֱלֹהֵינוּ.
הֲרִיעוּ לַיְיָ כָּל הָאֶרֶץ
פָּצְחוּ וְרִנְנוּ וְזָמְרוּ.
זָמְרוּ לַיְיָ בְּכִנּוֹר
בְּכִנּוֹר וְקוֹל זְמֵרָה.
בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר
הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ יְיָ.

יִרְעַם הַיָּם וּמְלֵאוֹ
תִּבֵּל וַיִּשְׁבִּי בָהּ.



The rivers will clap hands,
together the mountains will sing

❖ before Adonai, who comes to judge the earth.
God will judge the world with righteousness
and the peoples with uprightness.

Psalm 99

Adonai rules, peoples tremble;
God is enthroned on the cherubim, the earth quakes.

Adonai in Zion is great,
high is God over all the peoples.

Let them praise Your Name,
great and awesome, holy it is,
and the power of the Ruler who loves justice.

You have established uprightness.
Justly and righteously
with Ya'akov You Yourself have dealt.

Exalt Adonai our God, bow down
at the footstool of God's feet; holy is God.

Moses and Aaron among God's priests,
and Samuel among those who call out The Name,
call out to Adonai, and You, God, answer them.

In a pillar of cloud, You, God, speak to them.
They kept Your testimonies, the law You gave them.

Adonai our God, You Yourself answered them.

You were a forgiving God for them,
but a punisher of their misdeeds.¹

❖ Exalt Adonai, our God,
bow down at The Holy Mountain,
for Adonai, our God, is holy.

Psalm 99 continues the theme of God's majesty, ruling the world in justice and righteousness from on high. God is above the winged cherubim (angels) atop the Aron (Ark) housing the Two Tablets of the Law that the Jewish people carried through the desert and into the Promised Land. (See *Exodus 25:18-22*.)

God was faithful and forgiving to our ancestors Moses, Aaron, and Samuel, and answered their prayers because they kept the laws that God gave them. We ask that God show us the same compassion, for we too sense God's holiness when we sing God's praises.

¹ Moses and Aaron were punished for their role in the incident of the waters of Merivah (*Numbers 20:1-14*); they were forbidden to enter the Land of Israel. Samuel was punished for not bringing up his sons in the proper way. Some interpret, with regard to Moses and Aaron, that God punished their opponents as in the incident with Korah and his followers.

N'ha-rot yim-cha-u chaf,
ya-chad ha-rim y'ra-nei-nu.

❖ Lif-nei A-do-nai ki va lish-pot ha-a-retz.
Yish-pot tei-veil b'tze-dek
v'a-mim b'mei-sha-rim.

A-do-nai ma-lach yir-g'zu a-mim;
yo-sheiv k'ru-vim ta-nut ha-a-retz.
A-do-nai b'Tzi-yon ga-dol,
v'ram hu al kol ha-a-mim.
Yo-du shim-cha,
ga-dol v'no-ra ka-dosh hu,
Voz me-lech mish-pat a-heiv.
A-tah ko-nan-ta mei-sha-rim.
Mish-pat u-tz'da-kah
b'Ya-a-kov A-tah a-si-ta.

Ro-m'mu A-do-nai E-lo-hei-nu v'hish-ta-cha-vu
la-ha-dom rag-lav ka-dosh hu.
Mo-sheh v'A-ha-ron b'cho-ha-nav
u-Sh'mu-eil be-korei sh'mo.
Ko-rim el A-do-nai v'hu ya-a-neim.
B'a-mud a-nan y'da-beir a-lei-hem.
Sham-ru ei-do-tav v'chok na-tan la-mo.
A-do-nai E-lo-hei-nu A-tah a-ni-tam.
Eil no-sei ha-yi-ta la-hem,
v'no-keim al a-li-lo-tam.

❖ Ro-m'mu A-do-nai E-lo-hei-nu
v'hish-ta-cha-vu l'har kod-sho
ki ka-dosh A-do-nai E-lo-hei-nu.

נְהָרוֹת יִמְחָאוּ כָּף
יַחַד הָרִים יִרְגְּנוּ.

❖ לִפְנֵי יי כִּי בָּא לְשֹׁפֵט הָאָרֶץ
יִשְׁפֹּט תִּבְלַב בְּצַדֵּק
וְעַמִּים בְּמִישָׁרִים.

יִי מֶלֶךְ יִרְגְּזוּ עַמִּים
יִשֵּׁב כְּרוֹבִים תְּנוּט הָאָרֶץ.
יִי בְּצִיּוֹן גְּדוֹל
וְרֵם הוּא עַל כָּל הָעַמִּים.
יִוְדוּ שְׂמֵךְ
גְּדוֹל וְנוֹרָא קְדוֹשׁ הוּא.
וְעַז מֶלֶךְ מִשְׁפָּט אֲהֵב
אֶתָּה כּוֹנֵנֵת מִיִּשְׂרָאֵל
מִשְׁפָּט וְצַדִּיקָה
בִּיעֲקֹב אֶתָּה עֲשִׂית.

רוֹמְמוּ יי אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ
לְהֵדֵם רַגְלֵי קְדוֹשׁ הוּא.
מִשֶּׁה וְאֶהְרֵן בְּכֹהֲנֵינוּ
וְשִׂמוּאֵל בְּקִרְאֵי שְׁמוֹ
קִרְאִים אֵל יי וְהוּא יַעֲנֵם.
בְּעַמּוּד עֵנָן יִדְבֵּר אֲלֵיהֶם
שְׁמְרוּ עֲדוֹתַי וְחֹק נָתַן לָמוֹ.
יִי אֱלֹהֵינוּ אֶתָּה עֲנִיתָם
אֵל נִשְׂא הָיִיתָ לָּהֶם
וְנָקַם עַל עֲלִילוֹתָם.

❖ רוֹמְמוּ יי אֱלֹהֵינוּ
וְהִשְׁתַּחֲוּוּ לָהֶר קְדוֹשׁ
כִּי קְדוֹשׁ יִי אֱלֹהֵינוּ.

Psalm 29

A Psalm of David.

Give to Adonai, children of gods,
give to Adonai glory and power.
Give to Adonai the glory of God's Name,
bow down to Adonai in the majesty of holiness.

The voice of God is upon the waters.
The God of glory thunders,
Adonai is upon the many waters.

The voice of God is in might itself.
The voice of God is in majesty indeed.
The voice of God breaks the cedars.
Adonai smashed the cedars of Lebanon.

God made them leap like a calf,
Lebanon and Siryon, like a young wild ox.

The voice of Adonai flashes out flames of fire.
The voice of Adonai makes the desert tremble.
Adonai makes tremble the desert of Kadesh.
The voice of Adonai makes the deer writhe.

God strips the forests bare
and in God's palace, everything says: "Glory."

❖ Adonai at the flood sat enthroned.
Adonai sits enthroned, ruling forever.
Adonai, You will give strength to Your people.
Adonai, You will bless Your people with peace.

Psalm 29 celebrates God's might and majesty in the midst of chaos. God rules over all the earth, bringing times of peace to those who hear God's voice.

The Talmud teaches that the phrase *Havu lAdonai* appears three times, representing the first three blessings of the Amidah. *Kol Adonai* appears seven times, corresponding to the seven blessings in the Shabbat Amidah, and the name *Adonai* appears eighteen times, one for each of the eighteen blessings of the weekday Amidah.

This psalm acknowledges that the glory of God thunders, as a powerful storm, in four directions: from the "many waters" of the Mediterranean Sea on Israel's western border to the (Judean) Desert in the east; from the cedars of Lebanon and Siryon (Mount Hermon) in the north to the Desert of Kadesh in the south. In the center is Jerusalem, City of Peace.

Others have seen this Psalm as a poetic rendering of the presence of God within a tremendous thunderstorm, the repeated use of the word *kol*, referring to thunderclaps.

However viewed, the psalm concludes with quiet and peace, just as our turbulent week ends with the peace of Shabbat.

Miz-mor L'Da-vid.

Ha-vu IA-do-nai b'nei ei-lim,
ha-vu IA-do-nai ka-vod va-oz.
Ha-vu IA-do-nai k'vod sh'mo,
hish-ta-cha-vu IA-do-nai b'had-rat ko-desh.

Kol A-do-nai al ha-ma-yim.
Eil ha-ka-vod hirim,
A-do-nai al ma-yim ra-bim.

Kol A-do-nai ba-ko-ach.
Kol A-do-nai be-ha-dar.
Kol A-do-nai sho-veir a-ra-zim.
Va-y'sha-beir A-do-nai et arzei ha-L'va-non.

Va-yar-ki-deim k'mo ei-gel,
L'va-non v'Siryon k'mo ven r'ei-mim.

Kol A-do-nai cho-tzeiv la-ha-vot eish.
Kol A-do-nai ya-chil mid-bar.
Ya-chil A-do-nai mid-bar Ka-deish.
Kol A-do-nai y'cho-leil a-ya-lot.

Va-ye-che-sof y'a-rot
u-v'hei-cha-lo ku-lo o-meir ka-vod.

❖ A-do-nai la-ma-bul ya-shav.
Va-yei-shev A-do-nai me-lech l'o-lam.
A-do-nai oz l'a-mo yi-tein.
A-do-nai y'va-reich et a-mo va-sha-lom.

מִזְמוֹר לְדָוִד.

הָבוּ לַיְי בְּנֵי אֱלִים
הָבוּ לַיְי כְּבוֹד וְעֹז.
הָבוּ לַיְי כְּבוֹד שְׁמוֹ
הַשְׁתַּחֲוּוּ לַיְי בְּהַדְרַת קֹדֶשׁ.

קוֹל יְי עַל הַמַּיִם
אֵל הַכְּבוֹד הַרְעִים
יְי עַל מַיִם רַבִּים.

קוֹל יְי בְּכַחַ
קוֹל יְי בְּהַדָּר.
קוֹל יְי שֹׁבֵר אַרְזִים
וַיִּשְׁבֵּר יְי אֶת אַרְזֵי הַלְּבָנוֹן,

וַיִּרְקִידֵם כְּמוֹ עֵגֶל
לְבָנוֹן וְשָׁרִיוֹן כְּמוֹ בֶן רְאֲמִים,

קוֹל יְי חֹצֵב לְהַבּוֹת אֵשׁ,
קוֹל יְי יַחִיל מִדְּבַר,
יַחִיל יְי מִדְּבַר קֹדֶשׁ.
קוֹל יְי יַחֲלֹל אֵילוֹת

וַיַּחֲשֹׁף יַעֲרוֹת
וּבְהִיכְלוֹ כָּלוּ אֲמַר כְּבוֹד.

❖ יְי לְמַבּוּל יֵשֵׁב
וַיִּשָּׁב יְי מִלֶּךְ לְעוֹלָם.
יְי עֹז לְעַמּוֹ יִתֵּן
יְי יְבַרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Ana, B'choach

Please, with the power
of Your great right hand
free the bound.

Accept the song of Your people, empower us,
make us pure, Awesome One!

Please, Mighty One, the seekers of Your unity,
watch them like the pupil of an eye.

Bless them, make them pure,
have mercy on them; Your justness
bestow upon them always.

Tremendous Holy One,
in Your abundant goodness
lead Your community.

One and Only, Exalted One, face Your people
who remember Your holiness.

Accept our prayer, hear our cry,
Knower of secrets.

Blessed is the name of God's glorious majesty
forever and ever.

Ana, b'Choach is a mystical meditation attributed to Rabbi Nechunya ben Hakanah of the second century. It contains seven names of God (Awesome One, Mighty One, Tremendous One, Holy One, One and Only, Exalted One, Knower of Secrets) which are said to correspond to the seven voices of God (Kol Adonai) in the previous psalm. It is usually recited among traditional communities.

The following reading expresses ways in which our tradition enables us to experience these names of God in our own lives and through our own actions.

So Many Ways To Pray

There are so many ways to pray,
so many doors
that open our minds
to greater understanding,
so many paths
that open our hearts
to greater caring.

Ours is a tradition which recognizes
the infinite manifestations of the Divine
in the miracles of nature,
in the sanctity of deeds.

Ours is a tradition which calls us
to an encounter with the Divine,
to seek the signs of transcendence
in the commonplace,
to seek holiness through intimacy.

— Rabbi Laurence Elis Milder

A-na, b'cho-ach

g'du-lat y'min-cha

ta-tir tz'ru-rah.

Ka-beil ri-nat am-cha sa-g'vei-nu

ta-ha-rei-nu no-ra.

Na gi-bor dor-shei yi-chud-cha

k'va-vat sho-m'reim.

Ba-r'cheim ta-ha-reim

ra-cha-meim; tzid-kat-cha

ta-mid go-m'leim.

Cha-sin ka-dosh

b'rov tuv-cha

na-heil a-da-te-cha.

Ya-chid gei-eh l'am-cha p'neih

zoch-rei k'du-sha-te-cha.

Shava-tei-nu ka-beil u-sh'ma tza-a-ka-tei-nu

yo-dei-a ta-a-lu-mot.

Ba-ruch sheim k'vod mal-chu-to

l'o-lam va-ed.

אָנָא בְּכֹחַ

גְּדֻלַּת יְמִינְךָ

תִּתִּיר צְרוּרָה.

קִבַּל רִנַּת עַמְךָ שְׂגָבְנוּ

טְהַרְנוּ נוֹרָא.

נָא גִבּוֹר דּוֹרְשֵׁי יְחֻדְךָ

כְּבַבַּת שְׂמֵרָם.

בְּרַכְּם טְהָרָם

רַחֲמִים; צְדָקָתְךָ

תְּמִיד גְּמִלָּם.

חֲסִין קְדוֹשׁ

בְּרוּב טוֹבְךָ

נִהַל עֲדָתְךָ.

יְחִיד גֵּי־אֵה לְעַמְךָ פְּנֵה

זוֹכְרֵי קְדוּשָׁתְךָ.

שׁוֹעֲתָנוּ קִבַּל וּשְׁמַע צַעֲקוֹתָנוּ

יִדְעַתְּ עַלְמוֹת.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ

לְעוֹלָם וָעֶד.

L'chah Dodi

Come, my love, to meet the bride.

Let us welcome the presence of the Sabbath.

1 “Keep” and “remember” in one utterance¹
did the one God cause us to hear.

Adonai is One, and The Name is One
for fame, for glory, and for praise.

Come, my love, to meet the bride. Let us welcome . . .

2 To meet the Sabbath, go, let us go
for she is the source of the blessing,
From the very beginning was she established,
last in deed, in thought, first.

Come, my love, to meet the bride. Let us welcome . . .

3 Regal shrine, royal city,
rise up, go out from amidst the desolation.
Too long have you dwelled in the valley of tears.
God, with mercy, will have mercy upon you.

Come, my love, to meet the bride. Let us welcome . . .

4 Shake off the dust, rise up,²
put on your garments of glory, My people.
Through the son of Jesse,³ the Bethlehemite,
draw near to my soul, redeem it.

Come, my love, to meet the bride. Let us welcome . . .

5 Wake up, wake up,
for Your light has come, rise and shine.
Get up, get up, utter a song.
The glory of Adonai is revealed upon you.

Come, my love, to meet the bride. Let us welcome . . .

L'chah Dodi is an acrostic poem, written by the 16th-century Kabbalist Rabbi Shlomo Ha-Levi Alkabetz of Safed (Tz'fat). The first letter of each Hebrew verse spells out his name. The title is taken from Song of Songs, 7:12, “Come my beloved, let us go out into the field.”

As the sun would set over the hilltops of Safed, Rabbi Isaac Luria and his followers would go out into the countryside, and sing this song, which uses the metaphor of a bridegroom and his bride to describe the relationship of the Jewish people to the Sh'chinah (the Sabbath Queen).

Only the first two and last verses mention Shabbat explicitly; the fifth verse invites us to praise God and see God's light and glory. The other verses reflect hope for the Messianic age and recall various stages of the rebuilding of Jerusalem. Since these themes are often omitted in Reform liturgy, some communities sing only verses 1, 2, 5, and 9.

¹ The Sages explained the discrepancy in the two versions of the fourth commandment (Exodus 20:8, Deuteronomy 5:12) by saying that God uttered both words *Shamor* and *Zachor* simultaneously.

² Isaiah 52:2

³ A reference to the Messiah.

L'chah do-di li-k'rat ka-lah.

P'nei Shab-bat n'ka-b'lah.

1 Sha-mor v'za-chor b'di-bur e-chad
hish'mi-a-nu Eil ha-m'yu-chad.
A-do-nai E-chad u-sh'mo E-chad
l'sheim u-l'tif-e-ret v'lit-hi-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

2 Li-k'rat Shab-bat l'chu v'neil-chah
ki hi m'kor ha-b'ra-chah.
Mei-rosh mi-ke-dem n'su-chah
sof ma-a-seh, b'ma-cha-sha-vah, t'chi-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

3 Mik-dash me-lech, ir m'lu-chah,
ku-mi tz'i mi-toch ha-ha-fei-chah.
Rav lach she-vet b'ei-mek ha-ba-cha.
V'hu ya-cha-mol a-la-yich chem-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

4 Hit-na-a-ri mei-a-far, ku-mi,
liv-shi big-dei tif-arteich a-mi.
Al yad ben Yi-shai Beit ha-Lach-mi,
kor-vah el nafshi g'a-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

5 Hit-o-r'ri, hit-o-r'ri,
ki va o-reich ku-mi o-ri.
U-ri, u-ri, shir da-bei-ri
k'vod A-do-nai a-la-yich nig-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

לְכָה דוּדֵי לְקִרְאֵת כְּלָה.

פְּנֵי שַׁבַּת נִקְבְּלָה.

1 שְׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד,
הַשְּׁמִיעֵנוּ אֶל הַמִּיָּחָד.
יְיָ אֶחָד וְשִׁמוֹ אֶחָד.
לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְלָה.
לְכָה דוּדֵי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.

2 לְקִרְאֵת שַׁבַּת לְכוּ וְנִלְכָה.
כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֵאשׁ מְקֻדָּם נְסוּכָה.
סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלָה.
לְכָה דוּדֵי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.

3 מְקֻדָּשׁ מְלֶךְ עִיר מְלוּכָה.
קוֹמֵי צְאֵי מִתּוֹךְ הַהִפְכָּה.
רַב לָךְ שַׁבַּת בְּעֵמֶק הַבְּכָא.
וְהוּא יַחְמוֹל עֲלֶיךָ חֲמֵלָה.
לְכָה דוּדֵי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.

4 הַתְּנַעֲרֵי מַעֲפָר, קוֹמֵי.
לְבָשֵׁי בְּגָדֵי תַפְאֵרֶתְךָ עִמִּי.
עַל יַד בֶּן יִשִׁי בֵּית הַלְחָמֵי.
קִרְבָּה אֶל נַפְשֵׁי גְאֻלָּה.
לְכָה דוּדֵי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.

5 הַתְּעוֹרְרֵי הַתְּעוֹרְרֵי.
כִּי בָּא אוֹרֶךְ קוֹמֵי אוֹרֵי.
עוֹרֵי עוֹרֵי שִׁיר דְּבָרֵי.
כְּבוֹד יְיָ עֲלֶיךָ נִגְלָה.
לְכָה דוּדֵי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.



6 Do not be ashamed, do not be embarrassed.
Why are you so downcast, why are you moaning?
The poor of My people will take shelter in you,
and the city will be rebuilt on its ruins.

Come, my love, to meet the bride. Let us welcome . . .

7 They will be for plunder, those that plunder you,
and they will be removed, all those that devour you.
Your God will rejoice over you
as a bridegroom rejoices over his bride.

Come, my love, to meet the bride. Let us welcome . . .

8 To the right and to the left you will burst out
and Adonai will you revere.
By the hand of the descendant of Perez¹
we will rejoice and be happy.

Come, my love, to meet the bride. Let us welcome . . .

9 Come in peace, crown of her mate
with both joy and exultation
among the faithful of the treasured people.
Come, O bride, come, O bride.

Come, my love, to meet the bride. Let us welcome . . .

May God's Presence³ comfort you
among all the mourners of Zion and Jerusalem.

The verses of *L'chah Dodi* draw on sources from the Bible, Talmud, and Midrash, to welcome the Shabbat bride, marking the high point of the Kabbalat Shabbat service. With images that span all of Jewish history, from the creation of the world, to the revelation at Sinai, to the Jerusalem Temple and its destruction, to visions of the Messianic Age, *L'chah Dodi* reminds us that Shabbat transcends all time.

¹ Perez also refers to the Messiah. Perez was the son of Judah, and an ancestor of David.

² According to tradition, the Sh'chi-nah resides in the west. In most synagogues, which face east, the door is at the back, facing west.

³ HaMakom literally translated means "The Place," and is a term used to signify God's Presence.

6 Lo tei-vo-shi v'lo ti-kal-mi.
Mah tish-to-cha-chi u-mah te-he-mi.
Bach ye-che-su a-ni-yei a-mi,
v'niv-n'tah ir al ti-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

6 לא תבושי ולא תכלמי.
מה תשתוחחי ומה תהמי.
בך יחסו עניי עמי,
ונבנתה עיר על תלה.
לכה דודי לקראת כלה. פני שבת נקבלה.

7 V'ha-yu lim-shi-sah sho-sa-yich
v'ra-cha-ku kol m'val-a-yich.
Ya-sis a-la-yich E-lo-ha-yich
kim-sos cha-tan al ka-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

7 והיו למשסה שאסיך.
ורחקו כל מבלעיך.
ישיש עליך אלהיך.
כמשוש חתן על כלה.
לכה דודי לקראת כלה. פני שבת נקבלה.

8 Ya-min u-s'mol tif-ro-tzi
v'et A-do-nai ta-a-ri-tzi.
Al yad ish ben Partzi
v'nis-m'chah v'na-gi-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

8 ימין ושמאל תפרוצי.
ואת יי תעריצי.
על יד איש בן פרצי.
ונשמחה ונגילה.
לכה דודי לקראת כלה. פני שבת נקבלה.

*It is customary to stand facing the door while reciting the last verse, to symbolically welcome the Shabbat bride.
It is customary to bow when saying the last line.*

9 Bo-i v'sha-lom a-te-ret ba-lah
gam b'sim-chah u-v'tza-ho-lah
toch e-mu-nei am s'gu-lah.
Bo-i cha-lah, bo-i cha-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

9 בואי בשלום עטרת בעלה.
גם בשמחה ובצלה.
תוך אמוני עם סגלה.
בואי כלה, בואי כלה.
לכה דודי לקראת כלה. פני שבת נקבלה.

*When mourners come to the synagogue on the first Friday evening during or after Shivah,
we greet them with these words of consolation.*

Ha-Ma-kom y'na-cheim et-chem
B'toch sh'ar a-vei-lei Tzi-yon vi-ru-sha-la-yim.

המקום ינחם אתכם
בתוך שאר אבלי ציון וירושלים.

Psalm 92

A Psalm, a Song for the Sabbath Day.

It is good to give thanks to Adonai,
to sing to Your Name, Most High.

To proclaim in the morning Your kindness,
Your faithfulness in the nights,
with ten-stringed lyre and lute,
with a melody on the harp.

For You have made me glad, Adonai, with Your work.
I will revel in the works of Your hands.
How great are Your deeds, Adonai!
Very deep are Your thoughts.

A stupid person cannot know,
a fool cannot understand this:
Though the wicked flower like grass
and all wrongdoers blossom,
ultimately, they will be destroyed.

But You are exalted for all time, Adonai.
For see how Your enemies, Adonai,
for see how Your enemies have perished.
They will be scattered, all the evildoers.

But You raised up my horn like that of a wild ox.
I am anointed with fresh oil.
My eye has seen [the downfall of] my enemies¹
When evildoers rose against me,
my ears have heard [of their doom].

Psalm 92, Mizmor Shir l'Yom haShabbat, is the psalm specifically written for Shabbat. In it, we give praise for all God has done for the Jewish people in overcoming the forces set against us. The psalm ends with Tzadik katamar yifrach, promising that the righteous will flourish and thrive.

Psalm 92 (Interpretive Translation)

It is good to give thanks to the Eternal,
and to sing praise to the Great Name,
to tell about Your love in the morning
and Your faithfulness every night,
with the ten-stringed harp and the lute,
in song and meditation.

For I delight in Your world, Source of Joy,
in Your deeds, in the works of Your hands.
How great are Your designs, Creator;
they are beyond our comprehension!

The foolish do not perceive this,
the shallow cannot understand:

though the wicked flourish like the weeds,
though they spring up like grass,
they will be cut down,

for You shine on high forever.
Behold, Your enemies shall perish,
the evil ones will fall apart.

You lift me. You increase my strength
like the wild ram. I am fragrant with oil.
I have seen the defeat of my enemies
and heard the doom of my attackers.



¹ Literally, "those who spy on me."

Miz-mor Shir l'yom ha-Shab-bat.

Tov l'ho-dot IA-do-nai
u-l'za-meir l'shim-cha El-yon.

L'ha-gid ba-bo-ker chas-de-cha,
ve-e-mu-nat-cha ba-lei-lot,
a-lei a-sor va-a-lei na-vel
a-lei hi-ga-yon b'chi-nor.

Ki si-mach-ta-ni A-do-nai b'fa-o-le-cha.
B'ma-a-sei ya-de-cha a-ra-nein.

Mah gad-lu ma-a-se-cha A-do-nai.
M'od am-ku mach-sh'vo-te-cha.

Ish ba-ar lo yei-da
u-ch'sil lo ya-vin et zot:
Bif-ro-ach r'sha-im k'mo ei-sev
va-ya-tzi-tzu kol po-a-lei a-ven,
l'hi-sham-dam a-dei ad.

V'a-tah ma-rom l'o-lam A-do-nai.
Ki hi-neih oi-ve-cha A-do-nai,
ki hi-neih oi-ve-cha yo-vei-du.
Yit-par-du kol po-a-lei a-ven.

Va-ta-rem kireim kar-ni
ba-lo-ti b'she-men ra-a-nan.
V'ta-beit ei-ni b'shu-lai.
Ba-ka-mim a-lai m'rei-im,
tish-ma-nah oz-nai.

מזמור שיר ליום השבת.

טוב להדות ליי
ולזמר לשמך עליון.

להגיד בבקר חסדך
ואמונתך בלילות.
עלי עשור ועלי נבל
עלי הגיון בכנור.

כי שמחתני יי בפעלך
במעשי ידיך ארנן.
מה גדלו מעשיך יי
מאד עמקו מחשבתך.

איש בער לא ידע
וכסיל לא יבין את זאת.
בפרח רשעים כמו עשב
ויציצו כל פעלי און
להשמדם עדי עד.

ואתה מרום לעלם יי.
כי הנה איביך יי
כי הנה איביך יאבדו
יתפרדו כל פעלי און.

ותרם כראים קרני
בלתי בשמן רענן.
ותבט עיני בשורי
בקמים עלי מרעים
תשמענה אזני.



The righteous, like the date-palm, will flower,
like a cedar in Lebanon they will flourish.

Planted in the house of Adonai,
in the courtyards of our God will they flower.

❖ They will still bear fruit in old age;
vigorous and fresh will they be
to proclaim that Adonai is upright,
My Rock, in whom there is no crookedness.

Psalm 93

Adonai rules, in majesty clothed.
Clothed is Adonai, in strength girded.
Firmly established is the world,
it cannot be shaken.

Established of old was Your throne.
You are from eternity.

The rivers raised up, Adonai,
the rivers raised up their voices.
The rivers will raise up their pounding.

Above the sounds of many waters,
mighty breakers of the sea,
supreme on high is Adonai.

❖ Your laws are very certain.
Holiness befits your house,
Adonai, for all the length of days.

The righteous flourish like palm trees;
they grow tall like cedars in Lebanon.
Planted in the dark soil of the Holy One,
they blossom in the courtyard of our God.

Even in old age they bear fruit;
they are green and full of vigor,
proclaiming that the Source of Life is just,
our Rock, whose way is perfect.

— Judith Kerman

Psalm 93 acknowledges that God is above all Creation, and that God has ruled the world since the time of Creation.

It has become the custom among traditional communities to add these five verses following Psalm 92 in order to complete the selection of psalms proclaiming God's majesty.

Tza-dik ka-ta-mar yif-rach
K'e-rez ba-L'va-non yis-geh.
Sh'tu-lim b'veit A-do-nai,
b'chatz-rot E-lo-hei-nu yaf-ri-chu.

❖ Od y'nu-vun b'sei-vah
d'shei-nim v'ra-a-na-nim yih-yu
l'ha-gid ki ya-shar A-do-nai,
Tzu-ri, v'lo av-la-tah bo.

A-do-nai ma-lach gei-ut la-veish.
La-veish A-do-nai oz hita-zar.
Af ti-kon tei-vel
bal ti-mot.

Na-chon kis-a-cha mei-az.
Mei-o-lam A-tah.

Nas-u n'ha-rot A-do-nai,
nas-u n'ha-rot ko-lam.
Yis-u n'ha-rot doch-yam.

Mi-ko-lot ma-yim ra-bim,
a-di-rim mish-b'rei yam,
a-dir ba-ma-rom A-do-nai.

❖ Ei-do-te-cha ne-em-nu m'od
L'veit-cha na-a-vah ko-desh,
A-do-nai, l'o-rech ya-mim.

צדיק כתמר יפרח
כארז בלבנון ישגה.
שתולים בבית יי
בחצרות אלהינו יפריחו.

❖ עוד ינובון בשיבה
דשנים ורעננים יהיו.
להגיד כי ישר יי
צורי ולא עולתה בו.

יי מלך גאות לבש
לבש יי עז התאזר
אף תכון תבל
בל תמוט.

נכון כסאך מאז
מעולם אתה.

נשאו נהרות יי
נשאו נהרות קולם
ישאו נהרות דככם.

מקולות מים רבים
אדירים משברי ים
אדיר במרום יי.

❖ **עדתיך נאמנו מאד**
לבייתך נאווה קדש
יי לארך ימים.

Mourner's Kaddish

May The Great Name be made great and holy
in the world created according to Divine will.

May The One's Rule be established
in your lifetimes and in your days
and in the lifetimes of all the House of Israel,
speedily and in a short time, and say Amen.

May The Great Name be blessed
in all worlds, forever and ever.

Blessed, lauded,
glorified, exalted, extolled,
beautified, raised up, and praised
be the Name of the Blessed Holy One,
(*Between Rosh Hashanah and Yom Kippur: far*) beyond all
blessing and song,
praise and consolation
that are said in the world, and say Amen.

May there be a great peace from the heavens,
with life and goodness for us and all Israel,
and say Amen.

May The One who makes peace in the heavens,
make peace for us
and for all Israel,
[and for all who dwell on earth],¹ and say Amen.

The **Kaddish** prayer is written in Aramaic, the language spoken by Jews of Babylonia. It was originally recited by the rabbis (as the *Kaddish d'Rabbanan*) upon completion of study, and now marks a point of transition in the service.

Its words remind us of our task to make God's Name great and holy in our lives and in the world.

For an alternative translation by Richard Heiberger, see page M-21.

¹ The additional phrase וְעַל כָּל יוֹשְׁבֵי תֵבֵל *v'al kol yosh-vei tei-veil* (and for all who dwell on earth) affirms the hope for peace for the Jewish people and for all the earth's inhabitants.

When no mourners are present, recite Chatzi Kaddish (half kaddish)
to mark the separation between Kabbalat Shabbat and Maariv

Yit-ga-dal v-yit-ka-dash sh'meih ra-ba (CONG. A-mein)

B'al-ma di v'ra chir-u-teih,

v'yam-lich mal-chu-teih

b'cha-yei-chon u-v'yo-mei-chon

u-v'cha-yei d'chol beit Yis-ra-eil,

Ba-a-ga-la u-vizman ka-riv, v'im-ru a-mein (CONG. A-mein). . וְאָמְרוּ אָמֵן.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא

בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.

Congregation and reader respond:

Y'hei sh'meih ra-ba m'va-rach

l-a-lam u-l'al-mei al-ma-ya.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלְמָא וּלְעֵלְמֵי עֲלַמְיָא.

Reader:

Yit-ba-rach v'yish-ta-bach

v'yit-pa-ar v'yit-ro-mam v'yit-na-sei,

v'yit-ha-dar v'yit-a-leh v-yit-ha-lal

sh'meih d'kud-sha b'rich hu (CONG: B'rich hu!)

l'eila (l'eila)

Between Rosh Hashanah and Yom Kippur, say: l'eila l'eila.

min kol bir-cha-ta v'shi-ra-ta,

tush-b'cha-ta v'ne-che-ma-ta

da-a-mi-ran b'al-ma, v'im-ru a-mein (CONG. A-mein).

יִתְבָּרַךְ וְיִשְׁתַּבַּח,

וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל

שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא

לְעֵלָא (לְעֵלָא)

מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא,

תְּשׁוּבָתָא וְנַחֲמָתָא,

דְאָמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

Chatzi Kaddish ends here.

Y'hei sh'la-ma ra-ba min sh'ma-ya

v'cha-yim a-lei-nu v'al kol Yis-ra-eil

v'im-ru a-mein (CONG. A-mein).

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא

וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,

וְאָמְרוּ אָמֵן.

Take three steps backward. Bow left at Oseh shalom,
right at hu ya'aseh shalom, and forward at v'al kol Yisraeil.

O-seh sha-lom bim-ro-mav,

Hu ya-a-seh sha-lom a-lei-nu

v'al kol Yis-ra-eil

[v'al kol yosh-vei tei-veil] v'im-ru a-mein (CONG. A-mein).. וְאָמְרוּ אָמֵן [וְעַל כָּל יוֹשְׁבֵי תֵבֵל]

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו

הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ

וְעַל כָּל יִשְׂרָאֵל,

Evening Service for Shabbat and Festivals

Bar'chu

Bless Adonai, the Blessed One!

Blessed be Adonai, the Blessed One, forever and ever.

Maariv Aravim

Blessed are You, Adonai,
Our God, Ruler of the Universe.
Your word brings on evenings,
with wisdom You open heaven's gates,
with understanding You change fixed times
and alternate the seasons
and arrange the stars
in their places in the sky according to Your will.

Creator of day and night,
rolling light before darkness
and darkness before light,
You cause day to pass and bring on night
and distinguish between day and night.
"God of All Forces" is Your Name.

❖ God, living and enduring,
always rule over us forever and ever.
Blessed are You, Adonai, who brings on evenings.

Barchu calls the community to prayer and begins the Evening (*Maariv*) Service. The reader proclaims and the congregation responds, "Blessed be Adonai, the Blessed One, forever and ever."

Maariv Aravim is the first of two blessings preceding the Sh'ma in the Evening Service. It recalls God's role as Creator of the world. The Torah teaches that God said "Let there be light!" and with God's spoken word, the world came into being. God's word brought on "evening and morning, one day."

Bar'chu, Dear One

Bar'chu, Dear One,
Sh'chinah, Holy Name.

When I call on the Light of my Soul,
I come home.

— *Lev Friedman*

You Bring On the Evening

Blessed are You, our Eternal God, Ruler of the Universe, who completed acts of creation on the seventh day and called it a pleasure, Your holy Sabbath. You instituted rest for The People Israel from evening to evening. With pleasure, You roll light from before darkness and darkness from before light.

Blessed are You, our Eternal God, who brings on the evening.

— *Based on the Siddur of Rabbi Saadia Gaon, 10th century. This blessing was written for use on Erev Shabbat.*

Recite Bar'chu while standing. It is customary to bow at the waist when saying Bar'chu, again at Baruch, and to straighten up at Adonai. In traditional communities, the reader repeats the second line after the congregation recites it.

Ba-r'chu et A-do-nai ha-m'vo-rach!

בָּרַכּוּ אֶת יְיָ הַמְּבַרֵּךְ.

Ba-ruch A-do-nai ha-m'vo-rach l'o-lam va-ed.

בְּרוּךְ יְיָ הַמְּבַרֵּךְ לְעוֹלָם וָעֶד.

Ba-ruch A-tah A-do-nai

E-lo-hei-nu Me-lech ha-o-lam.

A-sher bid-var-o ma-a-riv a-ra-vim

b'choch-mah po-tei-ach sh'a-rim

u-vitvu-nah m'sha-neh i-tim,

u-ma-cha-lif et ha-z'ma-nim,

u-m'sa-deir et ha-ko-cha-vim,

b'mish-m'ro-tei-hem ba-ra-ki-a kirtzo-no.

בְּרוּךְ אַתָּה יְיָ,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עַרְבִים,

בְּחִכְמָה פּוֹתַח שַׁעֲרִים,

וּבַתְּבוּנָה מְשַׁנֶּה עֵתִים,

וּמַחְלִיף אֶת הַזְּמַנִּים,

וּמְסַדֵּר אֶת הַכּוֹכָבִים,

בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ.

Bo-rei yom va-lai-lah,

go-leil or mi-p'nei cho-shech,

v'cho-shech mi-p'nei or,

u-ma-a-vir yom u-mei-vi lai-lah

u-mav-dil bein yom u-vein lai-lah.

A-do-nai Tz'va-ot sh'mo.

בוֹרֵא יוֹם וְלַיְלָה,

גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,

וְחֹשֶׁךְ מִפְּנֵי אוֹר.

וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה,

וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,

יְיָ צְבָאוֹת שְׁמוֹ.

❖ Eil chai v'ka-yam,

ta-mid yim-loch a-lei-nu l'o-lam va-ed.

Ba-ruch A-tah A-do-nai, ha-ma-a-riv a-ra-vim.

❖ אֵל חַי וְקַיִם,

תָּמִיד יִמְלוֹךְ עֲלֵינוּ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עַרְבִים.

Ahavat Olam

With eternal love

You have loved the House of Israel, Your people.

Torah and mitzvot, laws and statutes

You taught us.

Therefore, Adonai our God,

when we lie down and when we arise

we will discuss Your laws,

and rejoice in the words of Your Torah

and in Your mitzvot forever and ever.

❖ Because they are our life

and the length of our days

and on them we will meditate day and night.

Never take away Your love from us.

Blessed are You Adonai,

Lover of Your people Israel.

God is a faithful Ruler.

Sh'ma

Hear, Israel,

Adonai is our God. Adonai is One. — DEUTERONOMY 6:4

Blessed is the Name of God's glorious majesty

for ever and ever.

Ahavat Olam praises God for giving us the Torah, as its teaching guides our lives. The revelation of God's Torah at Mount Sinai is at the heart of the Jewish experience. It defines the unique relationship between God and the Jewish people. The prayer concludes with the second of two blessings before the Sh'ma, acknowledging God's love for us, the Jewish people.

With Eternal Love

With eternal love, You have loved the House of Israel, Your people. Because of Your love for them, You have planted a tree of life among them. You sanctified the Sabbath above all other days, and gave it as a heritage to those who worship You. Let Your love never leave us, for it is the crown on our heads, our eternal glory.

Blessed are You,
who loves Your people Israel.

— Based on the *Siddur of Rabbi Saadia Gaon, 10th century*. This blessing was written for use on Erev Shabbat.

Sh'ma is at the center of the first part of the *Maariv* Service. Preceded by *Ahavat Olam*, proclaiming God's love for us and followed by *V'ahavta*, admonishing us to love God, the *Sh'ma* affirms that God is One, Master of life and death, heaven and earth, past and future. The *Sh'ma* is written in the Torah with two enlarged letters (ע of שְׁמַע *Sh'ma* and ד of אֶחָד *echad*, spelling עֵד *eid*, witness). We bear witness to God's Oneness, unique and unfathomable.

A·ha·vat o·lam

beit Yis-ra-eil a-m'cha a-hav-ta.
To-rah u-mitzvot, chu-kim u-mish-pa-tim
o-ta-nu li-ma-d'ta.

Al kein A-do-nai E-lo-hei-nu
b'shoch-bei-nu u-v'ku·mei-nu
na-si-ach b'chu-ke-cha,
v'nis-mach b'div-rei to-ra-te-cha
u-v'mitz-vo-te-cha l'o-lam va-ed.

❖ Ki heim cha-yei-nu
v'o-rech ya-mei-nu,
u·va-hem neh-geh yo-mam va-lai-lah.
V'a-ha·vat·cha al ta-sir mi-me-nu l'o-la-mim.

Ba-ruch A-tah A-do-nai,
o-heiv a-mo Yis-ra-eil.

Eil Me-lech ne'e-man.

Sh'ma Yis-ra-eil

A-do-nai E-lo-hei-nu A-do-nai E-chad.
Ba-ruch sheim k'vod mal-chu-to
l'o-lam va-ed.

אהבת עולם

בית ישראל עמך אהבת,
תורה ומצוות, חקים ומשפטים,
אותנו למדת.

על כן יי אלהינו,
בשכבנו ובקומנו
נשיח בחקיך,
ונשמח בדברי תורתך
ובמצותיך לעולם ועד.

❖ כי הם חיינו
וארך ימינו,
ובהם נהגה יומם ולילה,
ואהבתך אל תסיר ממנו לעולמים.

ברוך אתה יי,
אוהב עמו ישראל.

*When praying without a minyan, begin with Eil Melech ne'eman.
אל מלך נאמן.*

Many people cover their eyes when reciting the first line of the Sh'ma.

שמע ישראל,
יי אלהינו, יי אחד.

ברוך שם כבוד מלכותו
לעולם ועד.

V'ahavta

And you are to love Adonai your God
with all your heart, with all your soul,
and with all your might.

These words

that I command you today shall be upon your heart.

You should teach them to your children
speaking of them when you sit in your house,
and when you go on your way,
when you lie down and when you rise up.

Bind them as a sign upon your hand,
and let them be a symbol between your eyes.

Write them upon the doorposts of your house
and upon your gates. — *DEUTERONOMY 6:5-9*

V'hayah Im Shamo

And if you will surely listen
to My commandments
that I command you today,
to love Adonai your God,
and to serve God with all your heart,
and with all your being,
then I will provide rain for your land in its time,
the early rain and the late rain, so you may gather
your grain, your wine, and your oil.

I will provide grass in your field for your cattle,
and you will eat and be satisfied.

Beware that your heart not be seduced,
and you turn astray and worship other gods
and bow to them.

And Thou Shalt Love

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

And thou shalt love the Lord thy God
with all thy heart, with all thy soul, and
with all thy might. And these words
which I command thee on this day shall
be upon thy heart. And thou shalt teach
them diligently unto thy children, and
thou shalt speak of them when thou sit-
test in thy house, when thou walkest by
the way, and when thou liest down, and
when thou risest up. And thou shalt bind
them for a sign upon thy hand, and they
shall be for frontlets between thine eyes.
And thou shalt write them on the door-
posts of thy house, and upon thy gates.

That ye may remember and do all of My
commandments, and be holy unto your
God.

— *Classic Translation*

Open Your Heart

Open your heart and mind
to the glory of the One,
and seek after holiness with all your might.
These words which have commanded
our people
through all generations
shall be in your heart.

Teach them to your children.
Speak of them at home
and when you travel,
when you lie down and when you get up.

Bind them to your hand as a reminder
and let them be an ornament on your brow.
Write them on the doorposts of your house
and on your gates.

— *Judith Kerman*

V'a-hav-ta eit A-do-nai E-lo-he-cha

b'chol l'vav-cha u-v'chol naf-sh'cha,
u-v'chol m'o-de-cha.

V'ha-yu ha-d'va-rim ha-ei-leh

a-sher A-no-chi m'tza-v'cha ha-yom al l'va-ve-cha. **עַל לְבַבְךָ.**

V'shi-nan-tam l'va-ne-cha

v'di-barta bam b'shiv-t'cha b'vei-te-cha,

u-v'lech-t'cha va-de-rech

u-v'shoch-b'cha u-v'ku-me-cha.

U-k'shar-tam l'ot al ya-de-cha,

v'ha-yu l'to-ta-fot bein ei-ne-cha.

U-ch'tav-tam al m'zu-zot bei-te-cha

u-vi-sh'a-re-cha.

וְאֶהְבֶּתָּ אֶת יְיָ אֱלֹהֶיךָ

בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ

וּבְכָל מְאֹדְךָ.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה,

אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל לְבַבְךָ.

וּשְׁנַנְתֶּם לְבַנְיָה

וְדַבַּרְתֶּם בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ

וּבְלַכְתְּךָ בַּדֶּרֶךְ

וּבְשֹׁכְבְךָ וּבְקוּמְךָ.

וְקִשְׁרְתֶם לְאוֹת עַל יָדְךָ

וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ

וְכִתְבֹתֶם עַל מְזוֹזֹת בֵּיתְךָ

וּבְשַׁעְרֶיךָ.

V'ha-yah im sha-mo-a

tish-m'u el mitz-vo-tai

a-sher A-no-chi m'tza-veh et-chem ha-yom,

l'a-ha-vah et A-do-nai E-lo-hei-chem,

u-l'ov-do b'chol l'vav-chem,

u-v'chol naf-sh'chem,

v'na-ta-ti m'tar artz'chem b'i-to,

yo-reh u-mal-kosh, v'a-safta

d'ga-ne-cha v'ti-ro-sh'cha v'yitz-ha-re-cha.

V'na-ta-ti ei-sev b'sad-cha liv-hem-te-cha,

v'a-chal-ta v'sa-va-ta.

Hi-sha-m'ru la-chem pen yif-teh l'vav-chem,

v'sart-em va-a-vad-tem e-lo-him a-chei-rim

v'hish-ta-cha-vi-tem la-hem.

וְהָיָה אִם שָׁמְעוּ

תִּשְׁמְעוּ אֶל מִצְוֹתַי,

אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם,

לְאֶהְבָה אֶת יְיָ אֱלֹהֵיכֶם,

וּלְעַבְדוֹ בְּכָל לְבַבְכֶם

וּבְכָל נַפְשְׁכֶם.

וְנִתְתִי מִטֵּר אֲרַצְכֶם בְּעֵתוֹ,

יֹרֶה וּמִלְקוֹשׁ, וְאֶסַּפְתָּ

דָּגְנְךָ וְתִירֹשְׁךָ וְיִצְהַרְךָ.

וְנִתְתִי עֹשֶׁב בְּשָׂדֶךָ לְבַהֲמֹתְךָ

וְאָכַלְתָּ וּשְׂבַעְתָּ.

הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם,

וּסְרַתֶם וְעַבַּדְתֶם אֱלֹהִים אֲחֵרִים

וְהִשְׁתַּחֲוִיתֶם לָהֶם. ←

Then the wrath of Adonai will blaze against you
and the heavens will be held back
so that there will be no rain,
and the ground will not yield its produce.
You will quickly perish from the good land
which Adonai is giving you.
Place these words of Mine upon your heart
and upon your being.
Bind them as a sign upon your hand
and let them be a symbol between your eyes.
Teach them to your children,
and speak of them when you sit in your house,
while you walk on your way,
when you lie down and when you get up.
Write them upon the doorposts of your house
and upon your gates.
In order that your days may increase
and the days of your children
on the land that Adonai has sworn
to your ancestors to give to them
like the days of the heavens over the earth.

— DEUTERONOMY 11:13-21

Vayomer Adonai

Now Adonai spoke to Moses saying:
Speak to the children of Israel and tell them
to make tassels on corners of their garments
throughout all their generations,
and on each corner tassel they are to put a blue strand.
It shall be for you a tassel, and you may look at it
and you will remember all of God's Commandments
and observe them.

Listen to My Commandments

If you listen to My commandments
and do them, the rain that falls on
your fields will also fall in your lives,
enabling everything to grow. Your
fields will be fruitful and your ani-
mals will be fruitful, and you will be
fruitful in body and in spirit.

But if you turn away from My
commandments, then you will also
turn away from My rain; You will no
longer be aware of this blessing and
its source, so that, for you, the rain
will no longer exist. Your fields will
no longer be fruitful, and your lives
will no longer bear fruit.

Listen to My commandments, be
mindful of My blessings, and inherit
the promises I made to your ances-
tors: of fields rich with My bounty, of
lives rich with My presence.

— Joe Rosenstein

Doorposts of the Soul

The ears are doorposts of the soul
and the mouth is one of its gates.
Let us inscribe God's name there,
so that when we hear
the words of others
and speak words of our own,
we do not lose sight of the holiness
that belongs to all people,
as children of The One.

— Jim Propp

V'cha-rah af A-do-nai ba-chem וְחָרָה אַף יי בְּכֶם,
 v'a-tzar et ha-sha-ma-yim וְעֲצַר אֶת הַשָּׁמַיִם
 v'lo yih-yeh ma-tar, וְלֹא יִהְיֶה מָטָר,
 v'ha-da-mah lo ti-tein et y'vu-lah. וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ.
 va-a-vad-tem m'hei-rah mei-al ha-a-retz ha-to-vah אַבְדֹתֶם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה
 a-sher A-do-nai no-tein la-chem. אֲשֶׁר יי נָתַן לָכֶם.
 V'sam-tem et d'va-rai ei-leh al l'vav-chem וְשַׁמְתֶם אֶת דְּבָרֵי אֱלֹהִים עַל לִבְבְּכֶם
 v'al naf-sh'chem. וְעַל נַפְשֹׁכֶם.
 U-k'shar-tem o-tam l'ot al yed-chem וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל יְדֵכֶם,
 v'ha-yu l'to-ta-fot bein ei-nei-chem. וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם.
 V'li-mad-tem o-tam et b'nei-chem, וְלִמַּדְתֶּם אֹתָם אֶת בְּנֵיכֶם,
 l'da-beir bam b'shiv-t'cha b'vei-te-cha, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,
 u-v'lech-t'cha va-de-rech וּבְלַכְתְּךָ בַּדֶּרֶךְ,
 u-v'shoch-b'cha u-v'ku-me-cha. וּבְשֹׁכְבְךָ וּבְקוּמְךָ.
 U-ch'tav-tam al m'zu-zot bei-te-cha וְכָתַבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ
 u-vish-are-cha. וּבְשַׁעֲרֶיךָ.
 L'ma-an yir-bu y'mei-chem לְמַעַן יִרְבוּ יְמֵיכֶם
 vi-mei b'nei-chem וְיָמֵי בְנֵיכֶם
 al ha-a-da-mah a-sher nish-ba A-do-nai עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יי
 la-a-vo-tei-chem la-teit la-hem לְאַבְתֵּיכֶם לְתֵת לָהֶם,
 ki-mei ha-sha-ma-yim al ha-a-retz. כִּי־מֵי הַשָּׁמַיִם עַל הָאָרֶץ.

Va-yo-mer A-do-nai el Mo-sheh lei-mor:
 Da-beir el b'nei Yis-ra-eil v'a-marta a-lei-hem דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאִמַּרְתָּ אֲלֵהֶם
 v'a-su la-hem tzi-tzit וְעֲשׂוּ לָהֶם צִיצִית
 al kan-fei vig-dei-hem l'do-ro-tam עַל כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם,
 v'nat-nu al tzi-tzit ha-ka-naf p'til t'chei-let. וְנָתַנּוּ עַל צִיצִית הַכַּנָּף פְּתִיל תְּכֵלֶת.
 V'ha-yah la-chem l'tzi-tzit, u-r'i-tem o-to וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ
 u-z'chartem et kol mitz-vot A-do-nai וְזָכַרְתֶּם אֶת כָּל מִצְוֹת יי,
 va-a-si-tem o-tam. וְעֲשִׂיתֶם אֹתָם,



You will not go exploring after your heart
and after your eyes
after which you go astray.

Some communities read aloud:

In order that you will remember and perform
all My Mitzvot
and be holy unto your God.
I am Adonai your God,
who took you out of the land of Egypt
to be your God.
I, Adonai, am your God.

— NUMBERS 15:37-41

❖ Adonai, your God, is True.

Emet veEmunah

True and reliable is all this.
We are certain
that You are Adonai, our God,
and there are no others,
and we are Israel, Your people.

Who frees us from the hands of rulers,
Our Ruler, who redeems us from the hold of all tyrants.
The God who punishes our oppressors,
and brings retribution on all our mortal enemies.

You do great things beyond comprehension,
and wonders beyond number.

You keep us among the living,
and do not let our feet stumble.

The Hebrew word **תְּתוּרוּ** (*taturu*) really means scout out or explore and seems to be an allusion to the spies' story from the Torah portion of Sh'lach L'cha. In scouting **תוּר** (*tur*, NUMBERS 13:1), the spies whored **זָנָה** (*za-nah*, NUMBERS 14:33) after their eyes and brought a false report. By wearing the tzitzit, Israel would be prevented from ever again "scouting" and "whoring" after their heart and eyes. Moreover, wearing the tzitzit also converted their dress into uniforms of the royal priests of God.

The Hebrew root **זָנָה** means to be faithless or to prostitute oneself. Thus the nuance of the warning "after which you go astray" **אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם** (*asher atem zonim achareihem*) is quite stern.

— Adapted from Jacob Milgrom,
JPS Torah Commentary for Bemidbar

Emet veEmunah speaks of the third major theme of the prayer service: Redemption. We pray that God's people will be redeemed.

It begins: True and reliable is all this. "This" refers to the Sh'ma that we just recited. *Emet veEmunah* is said only in the evening, for Psalm 92 tells us "to proclaim in the morning Your kindness, Your faithfulness (*emunah*) in the nights."

This prayer includes **Mi Chamochah**, declaring God's power at the splitting of the Red Sea. There Moses sang and Miriam danced as the Children of Israel crossed the Sea and were redeemed from Egyptian slavery.

V'lo ta-tu-ru a-cha-rei l'vav-chem
v'a-cha-rei ei-nei-chem,
a-sher a-tem zo-nim a-cha-rei-hem.

וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם
וְאַחֲרַי עֵינֵיכֶם,
אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם.

Some communities read aloud:

L'ma-an tiz-k'ru va-a-si-tem
et kol mitz-vo-tai
vih-yi-tem k'do-shim l'Ei-lo-hei-chem.
A-ni A-do-nai E-lo-hei-chem
a-sher ho-tzei-ti et-chem mei-e-retz Mitz-ra-yim,
lih'yot la-chem lei-lo-him.
A-ni A-do-nai E-lo-hei-chem. E-met . . .

לְמַעַן תִּזְכְּרוּ וְעַשִּׂיתֶם
אֶת כָּל מִצְוֹתַי,
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.
אֲנִי יי אֱלֹהֵיכֶם,
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם,
לִהְיוֹת לָכֶם לֵאלֹהִים,
אֲנִי יי אֱלֹהֵיכֶם.

When praying individually, end with Emet, the first word of the next paragraph.

The leader concludes with the line below :

❖ A-do-nai E-lo-hei-chem e-met.

❖ יי אֱלֹהֵיכֶם אָמֵת.

E-met ve-e-mu-nah kol zot

v'ka-yam a-lei-nu
ki hu A-do-nai E-lo-hei-nu
v'ein zu-la-to,
va-a-nach-nu Yis-ra-eil a-mo.

אָמֵת וְאִמוּנָה כָּל זֹאת,
וְקַיָּם עָלֵינוּ,
כִּי הוּא יי אֱלֹהֵינוּ
וְאֵין זולָתוֹ,
וְאִנְחָנוּ יִשְׂרָאֵל עַמּוֹ.

Ha-po-dei-nu mi-yad m'la-chim,
Mal-kei-nu ha-go-a-lei-nu mi-kaf kol he-ari-tzim.
Ha-Eil ha-nif-ra la-nu mi-tza-rei-nu,
v'ha-m'sha-leim g'mul l'chol oi-vei naf-shei-nu.

הַפּוֹדֵנוּ מִיַּד מְלָכִים,
מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעֲרִיצִים.
הָאֵל הַנִּפְרָע לָנוּ מִצְרַיִנוּ,
וְהַמְשַׁלֵּם גְּמוּל לְכָל אִיְבֵי נַפְשֵׁנוּ.

Ha-o-seh g'do-lot ad ein chei-ker,
v'nif-la-ot ad ein mis-par.
Ha-sam naf-shei-nu ba-cha-yim
v'lo na-tan la-mot rag-lei-nu.

הָעֹשֶׂה גְדוֹלוֹת עַד אֵין חֶקֶר,
וְנִפְלְאוֹת עַד אֵין מִסְפָּר.
הַשֶּׁם נִפְשָׁנוּ בְּחַיִּים,
וְלֹא נָתַן לְמוֹט רַגְלָנוּ.



You let us trample the high places of our enemies,
and raise our strength over all our foes.

You made for us miracles,
and vengeance against Pharaoh,
signs and wonders in the Hamites' land.¹

In Your anger You slew all of Egypt's first born,
and brought Your people Israel from slavery
to everlasting freedom.

You led Your children
through the split Sea of Reeds,
and their pursuers and enemies
You drowned in its depths.

Your children saw Your power,
and praised and gave thanks to Your Name.

❖ They willingly accepted Your rule.

Moses, [Miriam], and the Children of Israel
sang to You with much joy,
and they all said:

Mi Chamochah

Who is like You, among those called gods, Adonai?

Who is like You, majestic in holiness?

Awesome in praises, doing wonders?

— *Exodus 15:11*

❖ Your children saw Your majesty
when You split the sea before Moses.

"This is my God" they shouted,² and said:

Adonai will rule forever and ever.

— *Exodus 15:18*

Release Us

Adonai, God of the outstretched hand,
who brought our ancestors out of
confinement in Egypt,
release all those bodily confined
for the pursuit of justice.

Release us from the prisons
and the calluses we have constructed
around our hearts.

Release our hands from the shackles
we have placed on them,
and guide them to their work.

Release our minds from the deceptions
in which they are imprisoned.

Remove exhaustion
from our eyelids and bodies.

Release our spirits from terror and fear.

Renew us that we may be renewed,
set us on our journey to the land
we are to enter.

— *Ellen Dannin*

¹ This refers to Africa, where the children of Ham, Noah's second son, were supposed to have settled.

² A Midrash says that at the Red Sea, the people recognized the One who was with them in their slavery, and so they shouted in recognition, "This is my God!"

Ha-mad-ri-chei-nu al ba-mot oi-vei-nu,
va-ya-rem kar-nei-nu al kol son-ei-nu.
Ha-o-seh la-nu ni-sim
u-n'ka-mah b-far-oh,
o-tot u-mof-tim b'ad-mat b'nei Cham.

Ha-ma-keh v'ev-ra-to kol b'cho-rei Mitz-ra-yim,
va-yo-tzei et a-mo Yis-ra-eil mi-to-cham,
l'chei-rut o-lam.

Ha-ma-a-vir ba-nav
bein giz-rei yam suf,
et rod-fei-hem v'et son-ei-hem
bitho-mot ti-ba.

V'ra-u va-nav g'vu-ra-to,
shi-b'chu v'ho-du li-sh'mo.
❖ U-mal-chu-to b'ra-tzon ki-b'lu a-lei-hem.

Mo-sheh [u-Mir-yam] u-v'nei Yis-ra-eil
l'cha a-nu shi-rah b'sim-chah ra-bah,
v'am-ru chu-lam:

Mi cha-mo-chah ba-ei-lim A-do-nai.
Mi ka-mo-chah ne-dar ba-ko-desh.
No-ra t'hi-lot o-seih fe-le.

❖ Mal-chut-cha ra-u va-ne-cha,
bo-kei-a yam lif-nei Mo-sheh.
Zeh Ei-li a-nu v'am-ru:

A-do-nai yim-loch l'o-lam va-ed.

הַמְדַרְיִכְנוּ עַל בְּמוֹת אוֹיְבֵינוּ,
וַיִּרְם קַרְנֵנוּ, עַל כָּל שׁוֹנְאֵנוּ.
הָעֹשֶׂה לָנוּ נְסִים
וַיִּקְמֵה בַּפְרָעָה,
אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם.

הַמִּכְּה בְּעֶבְרַתוֹ כָּל בְּכוֹרֵי מִצְרַיִם,
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם,
לְחֵרוֹת עוֹלָם.

הַמַּעֲבִיר בְּנֵיו
בֵּין גְּזְרֵי יַם סוּף,
אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם,
בְּתֵהוֹמוֹת טֶבַע.

וַרְאוּ בְּנֵיו גְבוּרָתוֹ.
שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ.
❖ וּמַלְכוּתוֹ בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם.

מֹשֶׁה [וּמִרְיָם] וּבְנֵי יִשְׂרָאֵל
לָהּ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ כָלָם:

מִי כַמִּכְּה בְּאֵלִים יְיָ,
מִי כַמִּכְּה נֶאֱדָר בְּקֹדֶשׁ,
נוֹרָא תִהְלֵת, עֹשֶׂה פְּלֵאָ.

❖ מַלְכוּתְךָ רָאוּ בְּנֵיךָ,
בוֹקַע יָם לִפְנֵי מֹשֶׁה,
זֶה אֵלֵי עָנוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

❖ And it is said, “For Adonai has freed Jacob and redeemed him from a hand mightier than his.”

— JEREMIAH 31:11

Blessed are You, Adonai,
who has redeemed Israel.

Hashkiveinu

Lay us down, Adonai our God, in peace,
and awaken us, our Ruler, to life,
and spread over us Your sukkah of peace,
and help us with Your good counsel,
and save us for the sake of Your Name.

Shield us, and remove from us
enemy, disease, and sword,
and hunger, and sorrow,
and remove the evil forces from before us
and from behind us,
and in the shadow of Your wings shelter us.

For God, You watch over us and rescue us;
for God, You are a gracious and merciful Ruler.
Watch over our going and coming,
for life and for peace, from now until forever.

❖ And spread over us Your sukkah of peace.

Blessed are You, Adonai,
the One who spreads a sukkah of peace
over us, and over all Your people Israel
and over Jerusalem.

The Promise of Redemption

Just as redemption requires the working of God’s wonders, so does the earning of a livelihood; and just as one must earn a livelihood every day, so must redemption be earned every day.

— MIDRASH BEREISHIT RABBAH 20:9

We praise You, God,
for the promise of redemption.

Hashkiveinu concludes with the second of two blessings after the *Sh’ma*, asking God to spread over us a protecting sukkah (canopy) of peace.

Shelter Me With Peace

I imagine Your Presence
as the gracious, majestic,
rich-green canopy of a tree
stretching upward, outward,
with me nestled quietly against the sturdy trunk,
resting on sweet smelling leaves and soft moss.

Keep me dry from the rains of sadness.
Save me from the cold winds of doubt.
Protect me from the darkness of the unknown,
so that I may rise and venture forth
and touch Your world.

Your sacred Breath whisks away
all but the purest Presence in me;
Angel wings brush my face.

Watch over me
as a parent peers on a sleeping child.
Be the Presence I feel,
soft, sheltering, strong,
cradling me to safety,
Your canopy over me,
under me,
surrounding me,
sheltering me with peace.

— Lisa Stark

❖ V'ne-e-mar: ki fa-dah A-do-nai et Ya-a-kov,
u-g'a-lo mi-yad
cha-zak mi-me-nu.

Ba-ruch A-tah A-do-nai,
ga-al Yis-ra-eil.

Hash-ki-vei-nu A-do-nai E-lo-hei-nu l'sha-lom,
v'ha-a-mi-dei-nu mal-kei-nu l'cha-yim,
u-f'ros a-lei-nu suk-kat sh'lo-me-cha,
v'tak-nei-nu b'ei-tzah to-vah mi-l'fa-ne-cha,
v'ho-shi-ei-nu l'ma-an sh'me-cha

V'ha-gein ba-a-dei-nu, v'ha-seir mei-a-lei-nu
o-yeiv, de-ver, v'che-rev,
v'ra-av, v'ya-gon,
v'ha-seir sa-tan mi-l'fa-nei-nu
u-mei-a-cha-rei-nu,
u-v'tzeil k'na-fe-cha tas-ti-rei-nu.

Ki Eil shom-rei-nu u-ma-tzi-lei-nu A-tah,
ki Eil me-lech cha-nun v'ra-chum A-tah.
U-sh'mor tzei-tei-nu u-vo-ei-nu,
l'cha-yim u-l'sha-lom, mei-a-tah v'ad o-lam.

❖ **U-f'ros a-lei-nu** suk-kat sh'lo-me-cha.

Ba-ruch A-tah A-do-nai,
ha-po-reis suk-kat sha-lom
a-lei-nu v'al kol a-mo Yis-ra-eil
v'al Y'ru-sha-la-yim.

❖ וְנֹאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב,
וּגְאָלוֹ מִיַּד
חֲזַק מִמֶּנּוּ.

בָּרוּךְ אַתָּה יְיָ,
גֹאֵל יִשְׂרָאֵל.

הַשְּׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מִלְּכָנוּ לַחַיִּים
וּפְרוֹשׁ עֲלֵינוּ סֶכֶת שְׁלוֹמְךָ,
וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ,

וְהִגֵּן בְּעַדְנוּ, וְהִסֵּר מֵעֲלֵינוּ
אוֹיֵב, דָּבָר, וְחִרְבַּי,
וְרָעַב וְיָגוֹן,
וְהִסֵּר שֵׁטֶן מִלְּפָנֶינוּ
וּמֵאַחֲרֵינוּ,
וּבִצֵּל כְּנִפְיֶךָ תִּסְתִּירֵנוּ.

כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה,
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה,
וּשְׁמוֹר צִאתָנוּ וּבוֹאָנוּ,
לַחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.

❖ וּפְרוֹשׁ עֲלֵינוּ סֶכֶת שְׁלוֹמְךָ.

בָּרוּךְ אַתָּה יְיָ,
הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם
עֲלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל
וְעַל יְרוּשָׁלַיִם.

V'sham'ru

And the Children of Israel shall keep the Sabbath
to make the Sabbath
for their generations as an eternal covenant.

Between Me and the Children of Israel
it is a sign for all eternity,
since for six days Adonai made
the heavens and the earth,
and on the seventh day
God rested and was refreshed.

— EXODUS 31:16-17

And Moses proclaimed the festivals of Adonai
to the Children of Israel.

— LEVITICUS 23:44

V'sham'ru (And they shall keep) recalls the covenant of Shabbat between God and the Jewish people.

You Ensouled Me

God who fills my lungs with breath,
each breath from You is a special gift.
Ruach, Breath, Spirit, Life.

Just for today, just for Shabbat,
I give up to You my yesterdays,
and my tomorrows.
They were, and have gone.
They will be, but are not. Yet.

Just for today, will I live, for today.
I give You thanks.
Just for today, I will live in today,
Your Shabbat.

I sing You praise.

Today, oh my God, my body and my spirit
are one, *shaleim*, whole.

Barcheinu Avinu,
bless me, and us,
kulanu k'echad,
each, at one with him or herself,
and together, one with all,
b'or Panecha,
with the light of Your face.

U'vayom hash'vi'i,
shavat vayinafash,
On the seventh day
You ensouled me
with my eternal soul,
nefesh, n'shamah, breath,
and with Your life breath I sing.

— *Jeremy Golding*

*Recite V'sham'ru on Shabbat.
In some communities, the congregation rises.*

V'sha-m'ru v'nei Yis-ra-eil et ha-Shab-bat,
la-a-sot et ha-Shab-bat
l'do-ro-tam b'rit olam.
Bei-ni u-vein b'nei Yis-ra-eil
ot hi l'o-lam,
ki shei-shet ya-mim a-sah A-do-nai
et ha-sha-ma-yim v'et ha-a-retz,
u-va-yom ha-sh'vi-i
sha-vat va-yi-na-fash.

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

On festivals, recite:

Va-y'da-beir Mo-sheh et mo-a-dei A-do-nai
el b'nei Yis-ra-eil.

וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יי,
אֶל בְּנֵי יִשְׂרָאֵל.

(This translation may be sung to a popular Israeli melody for V'sham'ru.)

The Children of Israel observed
the mitzvah of the Sabbath day
keeping this heritage alive
for generations yet unborn.

God said: Between Me and all Jews,
this day is a sign, a sign for all time,
for all Jews an everlasting sign.

A sign that God made the world in six days,
in six busy days,
made the sky, the earth, and what's between.

And then on Shabbat
God rested from work, God put down the work,
God beheld the world and was refreshed.

The Children of Israel observe
the mitzvah of the Sabbath day
keeping this heritage alive
for generations yet unborn.

— Jim Propp

Half Kaddish

May The Great Name be made great and holy
in the world created according to Divine will.

May The One's Rule be established
in your lifetimes and in your days
and in the lifetimes of all the House of Israel,
speedily and in a short time, and say Amen.

May The Great Name be blessed
in all worlds, forever and ever.

Blessed, lauded,
glorified, exalted, extolled,
beautified, raised up, and praised
be the Name of the Blessed Holy One,
(Between Rosh Hashanah and Yom Kippur: far) beyond all
blessing and song,
praise and consolation
that are said in the world, and say Amen.

The *Chatzi Kaddish* indicates a transition between different sections of the liturgy. Having just completed the Sh'ma and its blessings, we are about to begin the Amidah (Standing Prayer).

May The Great Name Be Blessed

When the people of Israel enter synagogues and houses of study, and answer "*Y'hei sh'meih raba m'varach* May The Great Name be blessed," the Blessed Holy One nods and says, "Happy is the Ruler in whose house such praise is spoken"

— Talmud B'rachot 3a

Some stand while the Chatzi (half) Kaddish is recited.
After completing the Chatzi Kaddish, we immediately begin the Amidah.

Yit-ga-dal v-yit-ka-dash sh'meih ra-ba (CONG. A-mein) יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
B'al-ma di v'ra chir-u-teih, בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ,
v'yam-lich mal-chu-teih וְיַמְלִיךְ מַלְכוּתָהּ
b'cha-yei-chon uv-yo-mei-chon בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
u-v'cha-yei d'chol beit Yis-ra-eil, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
Ba-a-ga-la u-vizman ka-riv, v'im-ru a-mein (CONG. A-mein). בְּעֶגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אַמֵּן.

Congregation and reader respond:

Y'hei sh'meih ra-ba m'va-rach יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
l'a-lam u-l'a-l'mei al-ma-ya. לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא.

Reader:

Yit-ba-rach v'yish-ta-bach יִתְבָּרַךְ וְיִשְׁתַּבַּח,
v'yit-pa-ar v'yit-ro-mam v'yit-na-sei, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
v'yit-ha-dar v'yit-a-leh v-yit-ha-lal וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל
sh'meih d'kud-sha b'rich hu (CONG: B'rich hu!) שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא
l'eila (l'eila) לְעֵלָא (לְעֵלָא) *Between Rosh Hashanah and Yom Kippur, say: l'eila l'eila.*
min kol bir-cha-ta v'shi-ra-ta, מִן כָּל בְּרַכָּתָא וְשִׁירָתָא,
tush-b'cha-ta v'ne-che-ma-ta תִּשְׁבַּחְתָּא וְנַחֲמָתָא,
da-a-mi-ran b'al-ma, v'im-ru a-mein (CONG. A-mein). דְאָמְרִין בְּעֶלְמָא, וְאָמְרוּ אַמֵּן.

*The Amidah for Shabbat evenings begins on page 25
and continues through page 31.*

*The Amidah for festival evenings begins on page 32
and continues through page 36.*

Amidah for Shabbat evenings

O God, open up my lips
that my mouth may declare Your praise.

— PSALMS 51:17

God of Our Ancestors

Blessed are You Adonai, our God
and God of our ancestors,
God of Abraham,
God of Isaac, and God of Jacob;
[God of Sarah, God of Rebekah,
God of Rachel, and God of Leah];
The great, mighty and awesome God,
Supreme God,
who performs acts of kindness,
and creates all things,
and remembers
the good deeds of our ancestors,
and brings <a redeemer / redemption>¹
to their children's children
for the sake of The Name, with love.

Standing in the shadow of history,
I approach You, God of all Generations.

God of Our Ancestors

As You protected Abraham,
brought Wonder to Isaac,
and redeemed Jacob;
as You remembered Sarah,
granted the prayers of Rebekah,
listened to Leah,
and heard Rachel's cry,
also hear our cry.
Listen to us;
grant our prayers and remember us.
Redeem us, teach us to wonder,
and protect us.



¹ Jewish tradition teaches that God will bring a Messiah [גואל *Go'eil*, Redeemer] to redeem the Jewish people. A liberal interpretation suggests that every generation must work with God to perfect the world, for at that time, God will bring a Messianic Age [גאולה *G'ulah*, Redemption] to the Jewish people.

Recite the Amidah quietly in private conversation with God.

A-do-nai s'fa-tai tif-tach
u-fi ya-gid t'hi-la-te-cha.

אֲדֹנָי שְׁפָתַי תִּפְתָּח
וּפִי יַגִּיד תְּהִלָּתְךָ.

Standing quietly with your feet together, take three steps backward,
then three forward, as if approaching God, the Supreme Ruler.
Bend your knees at Baruch, bow at Atah, straighten up at Adonai.

Ba-ruch A-tah A-do-nai E-lo-hei-nu
vEi-lo-hei a-vo-tei-nu [v'i-mo-tei-nu],
E-lo-hei Av-ra-ham,
E-lo-hei Yitz-chak, vEi-lo-hei Ya-a-kov;
[E-lo-hei Sa-rah, E-lo-hei Riv-kah,
E-lo-hei Ra-cheil, vEi-lo-hei Lei-ah];
Ha-Eil ha-ga-dol ha-gi-bor v'ha-no-ra
Eil El-yon,
go-meil cha-sa-dim to-vim,
v'ko-neih ha-kol,
v'zo-cheir
chas-dei a-vot [v'i-ma-hot]
u-mei-vi <go-eil / g'u-lah>
liv-nei v'nei-hem
l'ma-an sh'mo b'a-ha-vah.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב;
[אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה];
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים,
וְקוֹנֵה הַכֹּל,
וְזוֹכֵר
חֲסֵדֵי אֲבוֹת [וְאֲמֹהוֹת],
וּמְבִיא <גּוֹאֵל / גְּאוּלָּה>
לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.



Remember us for life, Ruler who desires life,
and write us in the Book of Life
for Your sake, Living God.

Ruler who helps
and saves and protects [and remembers].

Blessed are You, Adonai,
Who protects Abraham [and remembers Sarah].

God's Might

You are mighty forever, Adonai,
giving life to <the dead /all that lives>,¹
abounding in deliverance.

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

You cause the dew to fall.

You nourish the living in kindness,
give life to <the dead / all that lives>
in great mercy,
support the falling,
heal the sick, release the bound,
and keep faith with those who sleep in the dust.
Who is like You, Master of Mighty Deeds,
and who compares to You,
Ruler who brings on death and restores life
and causes deliverance to flourish?

For You are the Source of Protection
and the Mind of Remembrance.

Praise to You, The One
Enduring throughout the Generations
from Abraham and Sarah until today.

God's Might

With tenderness You keep us alive,
with compassion You show us
the frailty of life and the reality of death.



¹ Traditional liturgy reflects the belief that God resurrects the dead (מְחַיֶּה הַמֵּתִים *m'chayei'h hameitim*). Contemporary liberal alternatives use the phrases מְחַיֶּה הַכֹּל *m'chayei'h hakol* (God gives life to all things) or מְחַיֶּה כֹּל חַי *m'chayei'h kol chai* (God gives life to all living things). Another understanding of the traditional phrase מְחַיֶּה הַמֵּתִים *m'chayei'h hameitim* suggests that God grants us a measure of immortality in that we live on in the memories of our loved ones and in the effects of our good works and creative acts.

Between Rosh Hashanah and Yom Kippur, say:

Zoch-rei-nu l'cha-yim, me-lech cha-feitz ba-cha-yim,
v-chot-vei-nu b'sei-fer ha-cha-yim,
l'ma-an-cha E-lo-him Chayim.

זְכוּרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,
וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַנְךָ אֱלֹהִים חַיִּים.

Me-lech o-zeir
u-mo-shi-a u-ma-gein [u-fo-keid].

מֶלֶךְ עוֹזֵר
וּמוֹשִׁיעַ וּמְגִן [וּפּוֹקֵד].

Bend your knees at Baruch; bow at Atah, straighten up at Adonai.

Bar-ruch A-tah A-do-nai,
ma-gein Av-ra-ham [u-fo-keid Sa-rah].

בְּרוּךְ אַתָּה יי,
מְגִן אַבְרָהָם [וּפּוֹקֵד שָׂרָה].

A-tah gi-bor l'o-lam A-do-nai,
m'cha-yeih <mei-tim / kol chai> A-tah,
rav l'ho-shi-a.

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי,
מַחֲיָה <מֵתִים / כָּל חַי> אַתָּה,
רַב לְהוֹשִׁיעַ.

From Sh'mini Atzeret until the first day of Pesach, say:

Ma-shiv ha-ru-ach u-mo-rid ha-ge-shem.

מַשִּׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

From the second day of Pesach until the last day of Sukkot, some say:

Mo-rid ha-tal.

מוֹרִיד הַטַּל.

M'chal-keil cha-yim b'che-sed,
m'cha-yeih <mei-tim / kol chai>
b'ra-cha-mim ra-bim,
so-meich nof-lim v'ro-fei cho-lim,
u-ma-tir a-su-rim,
u-m'ka-yeim e-mu-na-to li-shei-nei a-far.
Mi cha-mo-cha, ba-al g'vu-rot,
u-mi do-meh lach,
Me-lech mei-mit u-m'cha-yeih
u-matz-mi-ach y'shu-ah.

מְכַלְכֵּל חַיִּים בְּחַסֵּד,
מַחֲיָה <מֵתִים / כָּל חַי>
בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמוֹתִיר אֲסוּרִים,
וּמְקַיֵּם אַמוּנַתּוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת,
וּמִי דוֹמֵה לָךְ,
מֶלֶךְ מִמִּית וּמַחֲיָה
וּמְצַמִּיחַ יְשׁוּעָה.

Who is like You, Merciful Parent,
in mercy remembering Your creatures for life?

You are faithful, giving life to
<the dead / all that lives>.

Blessed are You, Adonai,
who gives life to <the dead / all that lives>.

Holiness

You are holy and Your Name is holy
and holy beings praise You every day.
*Blessed are You, Adonai, the Holy God.

Blessed are You, Adonai, the Holy Ruler.

Holiness of the Day

You sanctified
the seventh day for Your Name's sake,
the completion of the creation of heaven and earth.
You blessed it above all the days,
and made it holy above all the festivals,
and thus it is written in Your Torah:

We constantly seek Your support,
Your healing power, and Your promise,
that we may live, and our souls may live on.
You provide for us in life and death.

Praise to You, The One
Nurturing all of humanity.

Holiness

Guide us along the path of Holiness;
Bring us closer to all that is holy.

Praise to You, The One
Naming all that is holy.

Holiness of the Day

You delighted in Shabbat,
making it a day
on which we refresh our souls
and marvel at all of Creation.

Between Rosh Hashanah and Yom Kippur, say:

Mi cha-mo-cha Av ha-ra-cha-mim,
zo-cheir y'tzu-rav l'cha-yim b'ra-cha-mim.

מי כְּמוֹךְ אַב הַרְחַמִּים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

V'ne-e-man A-tah l'ha-cha-yot
<mei-tim / kol chai>.
Ba-ruch A-tah A-do-nai,
m'cha-yeih <ha-mei-tim / kol chai>.

וְנֶאֱמַן אֶתְּהָ לְהַחַיּוֹת
<מֵתִים / כָּל חַי>.
בְּרוּךְ אַתָּה יְיָ,
מִחַיֵּה הַמֵּתִים / כָּל חַי>.

A-tah ka-dosh v'shim-cha ka-dosh
u-k'do-shim b'chol yom y'hal'lu-cha, se-lah.
*Ba-ruch A-tah A-do-nai, ha-Eil ha-ka-dosh.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ
וְקְדוּשֵׁים בְּכָל יוֹם יְהַלְלוּךָ, סֵלָה.
*בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְּדוֹשׁ.

*Between Rosh Hashanah and Yom Kippur, say:

Ba-ruch A-tah A-do-nai, ha-Me-lech ha-ka-dosh.

בְּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ.

A-tah ki-dash-ta
et yom ha-sh'vi-i lish-me-cha,
tach-lit ma-a-seih sha-ma-yim va-a-retz.
U-vei-rach-to mi-kol ha-ya-mim,
v'ki-dash-to mi-kol haz'ma-nim,
v'chein ka-tuv b'To-ra-te-cha:

אַתָּה קְדַשְׁתָּ
אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ.
תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ.
וּבְרַכְתּוֹ מִכָּל הַיָּמִים,
וְקִדַשְׁתּוֹ מִכָּל הַזְּמַנִּים
וְכֵן פְּתוּב בְּתוֹרָתְךָ:

The heavens and the earth were completed
and all their forces.

On the seventh day God completed
the work that God had been doing,
and God ceased on the seventh day
from all the work that God had been doing.

God blessed the seventh day
and made it holy,
for on it God ceased from all The Work
in creation, that God had done.

— *GENESIS 2:1-3*

Our God and God
of our ancestors,
be pleased with our rest.
Make us holy with Your commandments
and give us our share in Your Torah.
Satisfy us with Your goodness,
make us rejoice in Your deliverance,
and purify our hearts to serve You in truth.

Give us as our inheritance, Adonai our God,
in love and in desire Your holy Sabbath,
and on it may rest Israel,
who sanctify Your Name.

Blessed are You, Adonai,
who makes the Sabbath holy.

For the heavens
and the earth were finished,
the work of Creation was completed,
the world was whole.

It was a time for blessing
and proclaiming the wholeness
and holiness of Creation.

Enable us to find rest on Shabbat.

Renew us and inspire us
to act with an open heart,
with honesty, and truth.

Let all generations cherish
the gift of Shabbat,
a sign of Your eternal love.

Praise to You, The One
Creating sacred moments.

Va-y'chu-lu ha-sha-ma-yim v'ha-a-retz

v'chol tz'va-am.

Va-y'chal E-lo-him ba-yom ha-sh'vi-i

m'lach-to a-sher a-sah,

va-yish-bot ba-yom ha-sh'vi-i

mi-kol m'lach-to a-sher a-sah.

Va-y'va-rech E-lo-him et yom ha-sh'vi-i

va-y'ka-deish o-to,

ki vo sha-vat mi-kol m'lach-to

a-sher ba-ra E-lo-him la-a-sot.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ

וְכָל צְבָאָם.

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי,

מִלְאֲכָתּוֹ אֲשֶׁר עָשָׂה,

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי,

מִכָּל מִלְאֲכָתּוֹ אֲשֶׁר עָשָׂה.

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי

וַיְקַדֵּשׁ אֹתוֹ,

כִּי בּוֹ שָׁבַת מִכָּל מִלְאֲכָתּוֹ,

אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

E-lo-hei-nu vei-lo-hei

a-vo-tei-nu [v'i-mo-tei-nu],

r'tzeih vim-nu-cha-tei-nu.

Ka-d'shei-nu b'mitz-vo-te-cha

v'tein chel-kei-nu b'To-ra-te-cha,

sa-b'ei-nu mi-tu-ve-cha,

v'sa-m'chei-nu bi-shu-a-te-cha

V'ta-heir li-bei-nu l'ov-d'cha be-e-met.

V'han-chi-lei-nu A-do-nai E-lo-hei-nu

b'a-ha-vah u-v'ra-tzon Shab-bat kod-she-cha,

v'ya-nu-chu vah Yis-ra-eil,

m'ka-d'shei sh'me-cha.

Ba-ruch A-tah A-do-nai,

m'ka-deish ha-Shab-bat.

אֱלֹהֵינוּ וְאֱלֹהֵי

אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],

רְצֵה בְּמִנוּחֵינוּ.

קַדְשָׁנוּ בְּמִצְוֹתֶיךָ

וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,

שְׁבַעְנוּ מִטוֹבֶךָ,

וְשִׁמְחֵנוּ בִּישׁוּעָתֶךָ,

וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,

וְהִנְחֵלְנוּ יְיָ אֱלֹהֵינוּ

בְּאַהֲבָה וּבְרִצּוֹן שְׁבַת קִדְשֶׁךָ,

וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל,

מִקְדָּשֵׁי שְׁמֶךָ.

בְּרוּךְ אַתָּה יְיָ,

מִקְדָּשׁ הַשְּׁבֹת.

Receive Our Prayers

Be pleased Adonai our God
with Your people Israel and with their prayers,
[and restore service
to the Sanctuary of Your Temple],¹
and receive their loving prayers willingly,
and may Your people Israel's service
always be pleasing to You.

May our eyes behold
Your return to Zion in mercy.

Blessed are You, Adonai,
who returns Your Presence in Zion.

Thanksgiving

We thank You
for being Adonai Our God
and God of our ancestors
forever and ever.
Rock of our lives, Shield of our deliverance,
are You from generation to generation.
We thank You and recount Your praises
for our lives that are entrusted into Your hand,
and for our souls that are in Your care,
and for Your miracles that are with us every day
and for Your wonders and favors
that are at every time: evening, morning, and noon.

Receive Our Prayers

Be pleased with us and our prayers
so that our deeds and our words
draw us closer to You.

May we learn
to sense Your Presence
when we gather for prayer.

Praise to You, The One
Enriching our lives with Your Presence.

Thanksgiving

Let us and all who live
proclaim You as our Creator,
our Pillar of Strength,
and the Cornerstone of our Lives.

Throughout the ages,
throughout each day,
we see the reflections of Your wonders
and Your goodness
as we make our way in the world.

For all of these, we give thanks.

¹ Some omit this phrase, which traditionally is interpreted to refer to the restoration of Temple rituals. A modern interpretation of the phrase suggests the hope for all Jews to be able to pray freely in God's Sanctuary.

R'tzeih A-do-nai E-lo-hei-nu
b'a-m'cha Yis-ra-eil u-vit-fi-la-tam,
[v'ha-sheiv et ha-a-vo-dah
lid-vir bei-te-cha],
u-t'fi-la-tam b'a-ha-vah t'ka-beil b'ra-tzon,
u-t'hi l'ra-tzon ta-mid
a-vo-dat Yis-ra-eil a-me-cha.

רְצֵה, יי אֱלֹהֵינוּ,
בְּעֵמְךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,
[וְהֵשֵׁב אֶת הָעֲבוּדָה
לְדַבֵּיר בֵּיתְךָ],
וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן,
וּתְהִי לְרִצּוֹן תָּמִיד
עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

On Rosh Chodesh or Chol Hamo'eid, add Ya'aleh v'yavo, on page 34.

V'te-che-ze-nah ei-nei-nu
b'shuv-cha l'Tzi-yon b'ra-cha-mim.
Ba-ruch A-tah A-do-nai,
ha-ma-cha-zir Sh'chi-na-to l'Tzi-yon.

וּתְחַזִּינָה עֵינֵינוּ
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יי,
הַמְחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן.

Bow at Modim, straighten up at Adonai.

Mo-dim a-nach-nu lach,
she-a-tah hu A-do-nai E-lo-hei-nu
vEi-lo-hei a-vo-tei-nu [v'i-mo-tei-nu],
l'o-lam va-ed.
Tzur cha-yei-nu, ma-gein yish-ei-nu,
A-tah hu l'dor va-dor.
No-deh l'cha u-n'sa-peir t'hi-la-te-cha,
al cha-yei-nu ha-m'su-rim b'ya-de-cha,
v'al nish-mo-tei-nu ha-p'ku-dot lach,
v'al ni-se-cha she-b'chol yom i-ma-nu,
v'al nif'l'o-te-cha v'to-vo-te-cha
she-b'chol eit, e-rev, va-vo-ker, v'tza-ho-ra-yim

מוֹדִים אֲנַחֲנוּ לָךְ,
שְׂאֵתָה הוּא, יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
לְעוֹלָם וָעֶד,
צוּר חַיֵּינוּ, מְגֵן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר.
נֹדֵדָה לָךְ וְנִסְפַּר תְּהִלָּתְךָ,
עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ,
וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ,
וְעַל נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָכָל עֵת, עָרֵב וּבִקֵּר וְצַהֲרַיִם,



O Good One, whose mercies never end,
O Merciful One, whose kindnesses never cease,
we have always put our hope in You.

For all these things, blessed and exalted be
Your Name, our Ruler, constantly, forever and ever.

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

Let all living things thank You, Selah,
and praise Your Name in truth,
God of our deliverance and our help, Selah.

Blessed are You, Adonai, whose Name is Good
and to whom it is fitting to give thanks.

Peace

Bestow abundant peace upon Your people Israel
forever,
because You are Supreme Ruler of all peace.
It is good in Your eyes to bless Your people Israel,
at every time and at every hour with Your peace.

*Blessed are You, Adonai,
who blesses Your people Israel
[and all the world] with peace.

*In the Book of Life, Blessing, and Peace, and Good Livelihood,
may we be remembered and inscribed before You,
we and all Your people the House of Israel,
for a good life and for peace.
Blessed are You, Adonai, Maker of Peace.

Let all that lives give thanks
for the guidance and strength You provide.

You are the Source of Goodness
in our lives.

Praise to You, The One
Bringing Goodness to our lives.

Peace

Grant peace to us and the world
for You are the Source of Peace.
Bless us this moment
and every moment,
with peace.

Praise to You, The One
Blessing Your people
and all the world with peace.

Ha-tov ki lo cha-lu ra-cha-me-cha,
v'ha-m'ra-cheim ki lo ta-mu cha-sa-de-cha,
mei-o-lam ki-vi-nu lach.

הטוב כי לא כלו רחמיה,
והמרחם כי לא תמו חסדיה
מעולם קיינו לה.

On Chanukkah, add Al Hanisim, on page M-15 (in Minchah).

V'al ku-lam yit-ba-rach v'yit-ro-mam
Shim-cha mal-kei-nu ta-mid l'o-lam va-ed.

ועל כלם יתברך ויתרומם
שמך מלפניו תמיד לעולם ועד.

U-ch'tov l'cha-yim to-vim kol b'nei v'ri-te-cha.

*Between Rosh Hashanah and Yom Kippur, add:
וכתוב לחיים טובים כל בני בריתך.*

V'chol ha-cha-yim yo-du-cha se-lah
vi-ha-l'lu et shim-cha be-e-met,
ha-Eil y'shu-a-tei-nu v'ez-ra-tei-nu se-lah.

וכל החיים יודוך סלה,
ויהללו את שמך באמת,
האל ישועתנו ועזרתנו סלה.

Bend your knees at Baruch, bow at Atah, straighten up at Adonai.

Ba-ruch A-tah A-do-nai, ha-tov shim-cha
u-l'cha na-eh l'ho-dot.

ברוך אתה יי, הטוב שמך
ולך נאה להודות.

Sha-lom rav al Yis-ra-eil am-cha
ta-sim l'o-lam,
ki A-tah hu me-lech a-don l'chol ha-sha-lom.
V'tov b'ei-ne-cha l'va-reich et am-cha Yis-ra-eil,
b'chol eit u-v'chol sha-ah bish-lo-me-cha.

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

*Ba-ruch A-tah A-do-nai,
ha-m'va-reich et a-mo Yis-ra-eil
[v'et kol ha-o-lam] ba-sha-lom.

*ברוך אתה יי,
המברך את עמו ישראל
[ואת כל העולם] בשלום.

**Between Rosh Hashanah and Yom Kippur, conclude instead:*

B'sei-fer cha-yim b'ra-chah v'sha-lom u-far-na-sah to-vah,
ni-za-cheir v'ni-ka-teiv l'fa-ne-cha,
A-nach-nu v'chol am-cha Beit Yis-ra-eil,
l'cha-yim to-vim u-l'sha-lom.
Ba-ruch A-tah A-do-nai, O-seih ha-Sha-lom.

*בספר חיים, ברכה ושלום ופרנסה טובה,
נזכר ונכתב לפניך,
אנחנו וכל עמך בית ישראל,
לחיים טובים ושלום.
ברוך אתה יי, עושה השלום.

Elohai, N'tzor

My God, guard my tongue from evil
and my lips from speaking deceit.

To those who curse me may my soul be silent,
and may my soul be like dust to all.

Open my heart to Your Torah
that my soul may pursue Your commandments,
and as for all who plot evil against me,
quickly frustrate their plan
and ruin their plot.

Do it for the sake of Your Name.

Do it for the sake of Your right hand.

Do it for the sake of Your holiness.

Do it for the sake of Your Torah.

So that Your loved ones be rescued,
save [with] Your right hand and answer me.

May the words of my mouth
and the meditation of my heart be pleasing
before You,
Adonai, my Rock and my Redeemer.

May The One who makes peace in the heavens,
make peace for us
and for all Israel,
[and for all who dwell on earth],¹
and say Amen.

Watch over me
that I may speak kindly to others.

Protect me from harm's way.

Guide me with Your Teachings
that all that I say
and all that I do
may give honor to Your Name.
Accept my prayers,
my thoughts,
and my meditations.

Bless all who live on earth with peace.

— Mark Frydenberg

¹ The additional phrase וְעַל כָּל יוֹשְׁבֵי תֵבֵל *v'al kol yosh-vei tei-veil* (and for all who dwell on earth) affirms the hope for peace for the Jewish people and for all the earth's inhabitants.

E-lo-hai, n'tzor l'sho-ni mei-ra

u-s'fa-tai mi-da-beir mir-mah.

V'li-m'ka-l'lai nafshi ti-dom,

v'nafshi ke-a-far la-kol tih-yeh.

P'tach li-bi b'To-ra-te-cha

u-v'mitz-vo-te-cha tir-dof nafshi.

V'chol ha-chosh-vim a-lai ra-ah,

m'hei-rah ha-feir a-tza-tam

v'kal-keil ma-cha-shav-tam.

A-seih l'ma-an Sh'me-cha.

A-seih l'ma-an y'mi-ne-cha.

A-seih l'ma-an K'du-sha-te-cha.

A-seih l'ma-an To-ra-te-cha.

L'ma-an yei-chal-tzun y'di-de-cha,

ho-shi-ah y'min-cha va-a-nei-ni.

Yih-yu l'ra-tzon im-rei fi

v'heg-yon li-bi

l'fa-ne-cha,

A-do-nai Tzu-ri v'Go-a-li.

O-seh sha-lom bim-ro-mav,

hu ya-a-seh sha-lom a-lei-nu,

v'al kol Yis-ra-eil

[v'al kol yosh-vei tei-veil],

v'im-ru a-mein.

אֱלֹהֵי, נְצוֹר לְשׁוֹנֵי מִרְעַ,

וּשְׁפָתַי מְדַבֵּר מִרְמָה.

וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם,

וְנַפְשֵׁי כְעֶפֶר לְכָל תְּהִיָּה.

פָּתַח לְבִי בְּתוֹרַתְךָ,

וּבְמִצְוֹתֶיךָ תִרְדּוּף נַפְשִׁי.

וְכָל הַחוֹשְׁבִים עָלַי רָעָה,

מִהֲרָה הִפֵּר עֲצָתָם

וְקִלְקַל מִחֲשַׁבְתָּם.

עֲשֵׂה לְמַעַן שְׁמֹךְ,

עֲשֵׂה לְמַעַן יִמְיֶנְךָ,

עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ,

עֲשֵׂה לְמַעַן תּוֹרַתְךָ.

לְמַעַן יִחַלְצוּן יְדִידֶיךָ,

הוֹשִׁיעָה יִמְיֶנְךָ וְעַנְנֵי.

יִהְיוּ לְרִצּוֹן אִמְרֵי פִי

וְהִגִּיוּן לְבִי

לְפָנֶיךָ,

יְיָ צוּרִי וְגֹאֲלִי.

Take three steps backward. Bow left at Oseh shalom, right at Hu ya'aseh shalom, and forward at v'al kol Yisraeil. Upon concluding your personal prayers, you may take your seat.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,

הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ,

וְעַל כָּל יִשְׂרָאֵל

[וְעַל כָּל יוֹשְׁבֵי תֵבֵל],

וְאִמְרוּ: אָמֵן.

Amidah for Festival Evenings

*Standing quietly with your feet together, take three steps backward, then three forward, as if approaching God, the Supreme Ruler.
Bend your knees at Baruch, bow at Atah, straighten up at Adonai.*

A-do-nai s'fa-tai tiftach
u-fi ya-gid t'hi-la-te-cha.

אֲדֹנָי שִׁפְתַי תִּפְתָּח
וּפִי יַגִּיד תְּהִלָּתְךָ. O God, open up my lips that
my mouth may declare Your praise.

God of Our Ancestors

Ba-ruch A-tah A-do-nai E-lo-hei-nu
vEi-lo-hei a-vo-tei-nu [v'i-mo-tei-nu], , [וְאִמּוֹתֵינוּ],
E-lo-hei Av-ra-ham,
E-lo-hei Yitz-chak,
vEi-lo-hei Ya-a-kov;
[E-lo-hei Sa-rah,
E-lo-hei Riv-kah,
E-lo-hei Ra-cheil,
vEi-lo-hei Lei-ah];
Ha-Eil ha-ga-dol ha-gi-bor v'ha-no-ra,
Eil El-yon, go-meil
cha-sa-dim to-vim,
v'ko-neih ha-kol,
v'zo-cheir
chas-dei a-vot [v'i-ma-hot]
u-mei-vi <go-eil/g'u-lah>
liv-nei v'nei-hem
l'ma-an sh'mo b'a-ha-vah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב;
[אֱלֹהֵי שָׂרָה,
אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל,
וְאֱלֹהֵי לֵאָה];
הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֲלִיוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים,
וְקוֹנֵה הַכֹּל,
וְזוֹכֵר
חֲסֵי אֲבוֹת [וְאִמּוֹת],
וּמְבִיא <גּוֹאֵל / גְּאוּלָּה>
לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Blessed are You Adonai, our God
and God of our ancestors,
God of Abraham,
God of Isaac,
and God of Jacob;
[God of Sarah,
God of Rebekah,
God of Rachel,
and God of Leah];
The great, mighty and awesome God,
Supreme God,
who performs acts of kindness
and creates all things,
and remembers
the good deeds of our ancestors,
and brings <a redeemer/redemption>
to their children's children
for the sake of the Name, with love.

Me-lech o-zeir u-mo-shi-a,
u-ma-gein [u-fo-keid.]

מֶלֶךְ עוֹזֵר
וּמוֹשִׁיעַ וּמִגֵּן [וּפּוֹקֵד]. Ruler who helps and saves
and protects [and remembers.]

Ba-ruch A-tah A-do-nai,
ma-gein Av-ra-ham
[u-fo-keid Sa-rah.]

בְּרוּךְ אַתָּה יְיָ,
מִגֵּן אַבְרָהָם
[וּפּוֹקֵד שָׂרָה]. Blessed are You, Adonai,
Who protects Abraham
[and remembers Sarah].

God's Might

A-tah gi-bor l'o-lam A-do-nai,
m'cha-yeih <mei-tim/kol chai>
A-tah, rav l'ho-shi-a.

אַתָּה גְּבוֹר לְעוֹלָם יי, מְחַיֶּה <מֵתִים / כָּל חַי> אַתָּה, רַב לְהוֹשִׁיעַ.

You are mighty forever, Adonai,
giving life to <the dead/all that lives>,
abounding in deliverance.

On Simchat Torah and the first night of Pesach:

Ma-shiv ha-ru-ach
u-mo-rid ha-ge-shem.

**מְשִׁיב הַרוּחַ
וּמוֹרִיד הַגֶּשֶׁם.**

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

On all other Yom Tov evenings, some say:

Mo-rid ha-tal.

מוֹרִיד הַטַּל.

You cause the dew to fall.

M'chal-keil cha-yim b'che-sed,
m'cha-yeih <mei-tim/kol chai>
b'ra-cha-mim ra-bim,
so-meich nof-lim
v'ro-fei cho-lim,
u-ma-tir a-su-rim,
u-m'ka-yeim e-mu-na-to
li-shei-nei a-far.
Mi cha-mo-cha, ba-al g'vu-rot,
u-mi do-meh lach,
Me-lech mei-mit
u-m'cha-yeh
u-matz-mi-ach y'shu-ah.

**מְכַלְכֵּל חַיִּים בְּחַסֵּד,
מְחַיֶּה <מֵתִים / כָּל חַי>
בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ
לִישְׁנֵי עֶפֶר.
מִי כְמוֹךְ בַּעַל גְּבוּרוֹת,
וּמִי דוֹמֵה לָךְ,
מְלֶכֶךְ מֵמִית
וּמְחַיֶּה
וּמַצְמִיחַ יְשׁוּעָה.**

You nourish the living in kindness,
give life to <the dead / all that lives>
in great mercy,
support the falling,
heal the sick,
release the bound,
and keep faith
with those who sleep in the dust.
Who is like You, Master of Mighty Deeds,
and who compares to You,
Ruler who brings on death
and restores life
and causes deliverance to flourish?

V'ne-e-man A-tah l'ha-cha-yot
<mei-tim/kol chai>
Ba-ruch A-tah A-do-nai,
m'cha-yeih <ha-mei-tim/kol chai>.

**וְנֶאֱמַן אַתָּה לְחַיִּים
<מֵתִים / כָּל חַי>.
בְּרוּךְ אַתָּה יי,
מְחַיֶּה <הַמֵּתִים / כָּל חַי>.**

You are faithful, giving life to
<the dead / all that lives>.
Blessed are You, Adonai,
who gives life to <the dead / all that lives>.

Holiness

A-tah ka-dosh v'shim-cha ka-dosh
u-k'do-shim b'chol yom
y'hal'lu-cha, se-lah.
Ba-ruch A-tah A-do-nai,
ha-Eil ha-ka-dosh.

**אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וּקְדוּשִׁים בְּכָל יוֹם
יְהַלְלוּךָ, סְלָה.
בְּרוּךְ אַתָּה יי,
הָאֵל הַקָּדוֹשׁ.**

You are holy and Your Name is holy
and holy beings
praise You every day.
*Blessed are You, Adonai,
the Holy God.

Holiness of the Day

A-tah v'char-ta-nu	אַתָּה בְּחַרְתָּנוּ	You chose us
<mi-kol ha-a-mim / la-a-vo-da-te-cha>, ,	<מִכָּל הָעַמִּים / לְעִבּוֹדְתֶךָ> ,	[from all peoples][for Your service];
a-hav-ta o-ta-nu,	אַהֲבַת אוֹתָנוּ,	You loved us,
v'ra-tzi-ta ba-nu,	וְרָצִיתָ בָּנוּ,	and favored us;
v'ro-mam-ta-nu mi-kol ha-l'sho-not, ,	וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, ,	You exalted us above all tongues
v'ki-dash-ta-nu	וְקִדַּשְׁתָּנוּ	and sanctified us
b'mitz-vo-te-cha,	בְּמִצְוֹתֶיךָ,	with Your commandments.
v'kei-rav-ta-nu mal-kei-nu	וְקִרְבַּתָּנוּ מִלְּכָנוּ	You, our Ruler, have brought us near
la-a-vo-da-te-cha,	לְעִבּוֹדְתֶךָ,	to Your service
v'shim-cha ha-ga-dol v'ha-ka-dosh	וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ	and Your great and holy Name
a-lei-nu ka-ra-ta.	עָלֵינוּ קָרָאתָ.	You have called upon us.

On Saturday night, add:

Va-to-di-ei-nu	וְתוֹדִיעֵנוּ	You have made known to us,
A-do-nai E-lo-hei-nu	יְיָ אֱלֹהֵינוּ	Adonai our God,
et mish-p'tei tzid-ke-cha,	אֶת מִשְׁפָּטֵי צְדָקָה,	Your righteous judgments,
va-t'lam-dei-nu la-a-sot	וְתִלְמַדְנוּ לַעֲשׂוֹת	and You have taught us to perform
chu-kei r'tzo-ne-cha.	חֻקֵי רְצוֹנֶךָ.	statutes according to Your will.
Va-ti-ten la-nu A-do-nai E-lo-hei-nu,	וְתַתֵּן לָנוּ יְיָ אֱלֹהֵינוּ,	You have given us, Adonai our God,
mish-pa-tim y'sha-rim	מִשְׁפָּטִים יְשָׁרִים	honest judgments,
v'to-rot e-met,	וְתוֹרוֹת אֱמֶת,	truthful teachings,
chu-kim u-mitz-vot to-vim.	חֻקִּים וּמִצְוֹת טוֹבִים.	good laws and commandments.
Va-tan-chi-lei-nu z'ma-nei sa-son	וְתַנְחִילְנוּ זְמַנֵי שִׂשׁוֹן	You have granted us times of joy,
u-mo-a-dei ko-desh	וּמוֹעֲדֵי קֹדֶשׁ	holy festivals,
v'cha-gei n'da-vah.	וְחַגֵי נְדָבָה.	and feasts for voluntary offerings.
Va-to-ri-shei-nu	וְתוֹרִישֵׁנוּ	You have bequeathed to us
k'du-shat Shab-bat	קְדוּשַׁת שַׁבָּת	the holiness of the Sabbath,
u-ch'vod mo-eid	וְכָבוֹד מוֹעֵד	the glory of the festival,
va-cha-gi-gat ha-re-gel,	וְחַגִּיגַת הַרְגֵל,	the celebration of the pilgrimage feast.
va-tav-deil	וְתַבְדִּיל	You have distinguished,
A-do-nai E-lo-hei-nu	יְיָ אֱלֹהֵינוּ	Adonai our God,
bein ko-desh l'chol,	בֵּין קֹדֶשׁ לְחוֹל,	between the sacred and the profane,
bein or l'cho-shech,	בֵּין אוֹר לְחֹשֶׁךְ,	between light and darkness,
bein Yis-ra-eil la-a-mim,	בֵּין יִשְׂרָאֵל לְעַמִּים,	between Israel and the nations,
bein yom ha-sh'vi-i	בֵּין יוֹם הַשְּׁבִיעִי	between the seventh day

l'shei-shet y'mei ha-ma-a-seh.
 bein k'du-shat Shab-bat
 li-k'du-shat yom tov
 hiv-dal-ta,
 v'et yom ha-sh'vi-i
 mi-shei-shet y'mei ha-ma-a-seh
 ki-dash-ta
 hiv-dal-ta v'ki-dash-ta
 et am-cha Yis-ra-eil
 bi-k'du-sha-te-cha.

לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה,
 בֵּין קִדְשַׁת שַׁבָּת
 לְקִדְשַׁת יוֹם טוֹב
 הַבְּדַלְתָּ,
 וְאֶת יוֹם הַשְּׁבִיעִי
 מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה
 קִדְשַׁתָּ
 הַבְּדַלְתָּ וְקִדְשַׁתָּ
 אֶת עַמְּךָ יִשְׂרָאֵל
 בְּקִדְשֹׁתֶיךָ.

and the six days of work
 Between the sanctity of the Sabbath
 and the sanctity of the holiday
 have you distinguished,
 and the seventh day
 from the six days of work
 have you set apart.
 You have distinguished and set apart
 your people Israel
 with your holiness.

On all days, continue here:

Va-titen la-nu A-do-nai E-lo-hei-nu
 b'a-ha-vah
 Shab-ba-tot lim-nu-chah
 u-mo-a-dim l'sim-chah,
 cha-gim u-z'manim l'sa-son,
 et yom ha-Shab-bat hazeh
 v'et yom

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ
 בְּאַהֲבָה
 שַׁבָּתוֹת לְמִנוּחָה
 וּמוֹעֲדִים לְשִׂמְחָה,
 חַגִּים וְזִמְנִים לְשִׂשׂוֹן,
 אֶת יוֹם הַשַּׁבָּת הַזֶּה
 וְאֶת יוֹם

You, Adonai our God, have given us
 with love
 Sabbaths for rest
 and appointed times for happiness,
 holidays and times for joy:
 this day of Sabbath
 and this day of

On Pesach:

Chag ha-Ma-tzot hazeh,
 z'man chei-ru-tei-nu

חַג הַמַּצּוֹת הַזֶּה,
 זְמַן חֲרוּתֵנוּ

the Festival of Matzot,
 the time of our liberation

On Shavuot:

Chag ha-Sha-vu-ot hazeh,
 z'man ma-tan To-ra-tei-nu

חַג הַשְּׁבֻעוֹת הַזֶּה,
 זְמַן מַתַּן תּוֹרַתֵנוּ

the Festival of Weeks,
 the time of the Giving of our Torah

On Sukkot:

Chag ha-Suk-kot hazeh,
 z'man sim-cha-tei-nu

חַג הַסֻּכּוֹת הַזֶּה,
 זְמַן שִׂמְחָתֵנוּ

the Festival of Booths,
 the time of our rejoicing

On Sh'mini Atzeret:

ha-Sh'mi-ni
 Chag ha-A-tze-ret hazeh,
 z'man sim-cha-tei-nu

הַשְּׁמִינִי
 חַג הָעֲצֵרֶת הַזֶּה,
 זְמַן שִׂמְחָתֵנוּ

the Eighth day
 Festival of Assembly,
 the time of our rejoicing

On Yom Tov that falls on Shabbat, add the words in parentheses:

(b'a-ha-vah)
 mik-ra ko-desh,
 zei-cher li-tzi-at Mitz-ra-yim.

(בְּאַהֲבָה) (with love)
 מִקְרָא קִדְשׁ,
 זְכוֹר לִיצִיאַת מִצְרַיִם.

a holy convocation,
 a reminder of the exodus from Egypt.

Ya'aleh v'Yavo

E-lo-hei-nu vei-lo-hei a-vo-tei-nu [v'i-mo-tei-nu], ya-a-leh v'ya-vo v'ya-gi-a, v'yei-ra-eh, v'yei-ra-tzeh, v'yi-sha-ma, v'yi-pa-keid, v'yiza-cheir zich-ro-nei-nu u-fik-do-nei-nu, v'zich-ron a-vo-tei-nu [v'i-mo-tei-nu], v'zich-ron Ma-shi-ach ben Da-vid av-de-cha, v'zich-ron Y'ru-sha-la-yim ir kod-she-cha, v'zich-ron kol am-cha beit Yis-ra-eil l'fa-ne-cha, lif-lei-tah, l'to-vah, l'chein u-l'che-sed u-l'ra-cha-mim, l'cha-yim u-l'sha-lom, b'yom	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], יַעֲלֶה, וַיָּבֵא, וַיִּגִּיעַ, וַיֵּרָא, וַיִּרְצֶה, וַיִּשְׁמַע, וַיִּפְקֵד, וַיִּזְכֹּר זְכוּרָנוּ וּפְקֻדוֹנָנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה, לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם	Our God, and God of our ancestors, let ascend, come, arrive, appear, be accepted, be heard, be recollected, and be remembered our remembrance and recollection, the remembrance of our ancestors, the remembrance of the Messiah son of David, Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel before You, for survival, for goodness, for grace, for kindness, and for mercy, for life and for peace, on this day of
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On Pesach:

Chag ha-Ma-tzot hazeh. חַג הַמַּצּוֹת הַזֶּה. the Festival of Matzot.

On Shavuot:

Chag ha-Sha-vu-ot hazeh. חַג הַשְּׁבֻעוֹת הַזֶּה. the Festival of Weeks.

On Sukkot:

Chag ha-Suk-kot hazeh. חַג הַסֻּכּוֹת הַזֶּה. the Festival of Sukkot.

On Sh'mini Atzeret:

ha-Sh'mi-ni הַשְּׁמִינִי the 8th Day
Chag ha-Atze-ret hazeh. חַג הָעֲצֵרֶת הַזֶּה. Festival of Assembly.

Zoch-rei-nu A-do-nai E-lo-hei-nu, bo l'to-vah, u-fok-dei-nu vo liv-ra-chah, v'ho-shi-ei-nu vo l'cha-yim. U-vid-var y'shu-ah v'ra-cha-mim, chus v'cho-nei-nu, v'ra-cheim a-lei-nu, v'ho-shi-ei-nu, ki Ei-le-cha ei-nei-nu	זְכוּרָנוּ, יְיָ אֱלֹהֵינוּ, בוֹ לְטוֹבָה, וּפְקֻדָנוּ בוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה וְרַחֲמִים, חֹסֵם וְחַנּוּן, וְרַחֵם עָלֵינוּ, וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ,	Remember us, Adonai, our God, this day for good; recall us this day for blessing; save us this day for life. With an act of salvation and mercy, spare us, be gracious to us, have pity on us, and save us, for our eyes are upon You,
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ki Eil me-lech cha-nun
v'ra-chum A-tah.

כִּי אֵל מְלֶכְךָ חַנוּן
וְרַחוּם אַתָּה. for You are a gracious
and merciful Ruler.

V'ha-si-ei-nu A-do-nai E-lo-hei-nu
et birkat mo-a-de-cha
l'cha-yim u'l-sha-lom,
l'sim-chah u'l'sa-son,
ka-a-sheh ra-tzi-ta
v'a-marta l'var-chei-nu.

וְהִשִּׁיאוּנוּ יְיָ אֱלֹהֵינוּ
אֶת בְּרַכַּת מוֹעֲדֶיךָ
לְחַיִּים וְלְשָׁלוֹם,
לְשִׂמְחָה וְלִשְׂשׂוֹן,
כַּאֲשֶׁר רָצִיתָ
וְאַמַּרְתָּ לְבָרְכֵנוּ. Bestow upon us, Adonai our God,
the blessing of your festivals
for life and peace,
for happiness and joy,
as you desired
and promised to bless us.

E-lo-hei-nu v'ei-lo-hei
a-vo-tei-nu [v'i-mo-tei-nu],
r'tzeih vim-nu-cha-tei-nu,
ka-d'shei-nu b'mitz-vo-te-cha
v'tein chel-kei-nu b'To-ra-te-cha,
sa-b'ei-nu mi-tu-ve-cha,
v'sa-m'chei-nu bi-shu-a-te-cha.
V'ta-heir li-bei-nu
l'ov-d'cha be-e-met.
V'han-chi-lei-nu,
A-do-nai E-lo-hei-nu
(b'a-ha-vah u-v'ra-tzon.)
b'sim-chah u-v'sa-son
Shab-bat u-mo-a-dei kod-she-cha,
v'yis-m'chu v'cha Yis-ra-eil,
m'ka-d'shei sh'me-cha.

אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ],
רָצָה בְּמִנוּחַתְנוּ
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שִׁבְעֵנוּ מִטוֹבְךָ,
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,
וְטַהַר לִבֵּנוּ
לְעִבְדֶּךָ בְּאֵמֶת,
וְהִנְחֵילֵנוּ
יְיָ אֱלֹהֵינוּ
(בְּאַהֲבָה וּבְרַצוֹן),
בְּשִׂמְחָה וּבִשְׂשׂוֹן
שַׁבַּת וּמוֹעֲדֵי קִדְּשֶׁךָ,
וְיִשְׂמְחוּ בְּךָ יִשְׂרָאֵל
מִקְדָּשֵׁי שְׁמֶךָ. Our God and God
of our ancestors,
be pleased with our rest,
make us holy with Your commandments
and give us our share in Your Torah.
Satisfy us with Your goodness,
and make us happy in Your deliverance,
and purify our hearts
to serve You in truth.
Give us as our inheritance,
Adonai our God,
(with love and grace),
in joy and in gladness,
Shabbat and festivals, Your sacred times,
and may Israel rejoice in You,
they who sanctify Your name.

Ba-ruch A-tah A-do-nai,
m'ka-deish (ha-Shab-bat v')
Yis-ra-eil v'ha-z'ma-nim.

בְּרוּךְ אַתָּה יְיָ,
מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל
וְהַזְּמַנִּים. Blessed are You, Adonai,
who sanctifies (the Sabbath and)
the people Israel and the festivals.

R'tzeih A-do-nai E-lo-hei-nu
b'am-cha Yis-ra-eil
u-vit-fi-la-tam,
[v'ha-sheiv et ha-a-vo-dah
lid-vir bei-te-cha]

רָצָה, יְיָ אֱלֹהֵינוּ,
בְּעַמְּךָ יִשְׂרָאֵל
וּבִתְפִלָּתָם,
[וְהִשָּׁב אֶת הָעֲבוּדָה
לְדָבִיר בֵּיתְךָ] Be pleased Adonai our God
with Your people Israel
and with their prayers,
[and restore service
to the Sanctuary of Your Temple]

Receive Our Prayers

u-t'fi-la-tam b'a-ha-vah
t'ka-beil b'ra-tzon,
u-t'hi l'ra-tzon ta-mid
a-vo-dat Yis-ra-eil a-me-cha.

וּתְפַלְתֶּם בְּאַהֲבָה
תִּקְבַּל בְּרִצּוֹן,
וּתְהִי לְרִצּוֹן תַּמִּיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

V'te-che-ze-nah ei-nei-nu
b'shuv-cha l'Tzi-yon b'ra-cha-mim.

וּתְחַזְיֵנָה עֵינֵינוּ
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.

Ba-ruch A-tah A-do-nai,
ha-ma-chazir Sh'chi-na-to l'Tzi-yon.

בָּרוּךְ אַתָּה יי,
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Thanksgiving

Mo-dim a-nach-nu lach,
sha-a-tah hu
A-do-nai E-lo-hei-nu vEi-lo-hei
a-vo-tei-nu [v'i-mo-tei-nu],
l'o-lam va-ed.

מוֹדִים אֲנַחְנוּ לָךְ,
שְׂאֵתָה הוּא,
יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
לְעוֹלָם וָעֶד,

Tzur cha-yei-nu,
ma-gein yish-ei-nu,
A-tah hu l'dor va-dor.

צוּר חַיֵּינוּ,
מָגֵן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר.

No-deh l'cha
u-n'sa-peir t'hi-la-te-cha,
al cha-yei-nu

נוֹדֶה לָךְ
וְנִסְפֹּר תְהִלָּתְךָ,
עַל חַיֵּינוּ

ha-m'su-rim b'ya-de-cha,
v'al nish-mo-tei-nu
ha-p'ku-dot lach,

הַמְּסוּרִים בְּיָדְךָ,
וְעַל נַשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ,

v'al ni-se-cha
she-b'chol yom i-ma-nu,
v'al nifl'o-te-cha v'to-vo-te-cha
she-b'chol eit
e-rev, va-vo-ker, v'tza-ho-ra-yim.

וְעַל נִסְיֵיךָ
שֶׁבְּכָל יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת,
עֶרֶב וּבֹקֶר וְצַהֲרָיִם,

Ha-tov
ki lo cha-lu ra-cha-me-cha,
v'ham-ra-cheim

הַטוֹב
כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם

ki lo ta-mu cha-sa-de-cha,
mei-o-lam ki-vi-nu lach.

כִּי לֹא תָמוּ חַסְדֶיךָ
מֵעוֹלָם קִוִּינוּ לָךְ.

V'al ku-lam yit-ba-rach v'yit-ro-mam Shim-cha mal-kei-nu ta-mid l'o-lam va-ed.	וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מְלַכְנוּ תָמִיד לְעוֹלָם וָעֶד.	For all these things, blessed and exalted be Your Name, our Ruler, constantly, forever and ever.
V'chol ha-cha-yim yo-du-cha se-lah vi-ha-l'lu et shim-cha be-e-met, ha-Eil y'shu-a-tei-nu v'ez-ra-tei-nu se-lah.	וְכֹל הַחַיִּים יִדְוֹךָ סְלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֱמֶת, הָאֵל יְשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סְלָה.	Let all living things thank You, Selah. And praise Your Name in truth, God of our deliverance and our help, Selah.
Ba-ruch A-tah A-do-nai, ha-tov shim-cha u-l'cha na-eh l'ho-dot.	בְּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָר לְהוֹדוֹת.	Blessed are You, Adonai, whose Name is Good and to whom it is fitting to give thanks.

Peace

Sha-lom rav al Yis-ra-eil am-cha ta-sim l'o-lam, ki A-tah hu me-lech a-don l'chol ha-sha-lom. V'tov b'ei-ne-cha l'va-reich et a-m'cha Yis-ra-eil b'chol eit u-v'chol sha-ah bish-lo-me-cha.	שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכֹל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל, בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.	Bestow abundant peace upon Your people Israel forever, because You are Supreme Ruler of all peace, and it is good in Your eyes to bless Your people Israel at every time and at every hour with Your peace.
Ba-ruch A-tah A-do-nai, ha-m'va-reich et a-mo Yis-ra-eil [v'et kol ha-o-lam] ba-sha-lom.	בְּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל [וְאֶת כָּל הָעוֹלָם] בְּשְׁלוֹם.	Blessed are You, Adonai, who blesses Your people Israel [and all the world] with peace.

Elohai, N'tzor

E-lo-hai, n'tzor l'sho-ni mei-ra
u-s'fa-tai mi-da-beir mir-mah.
V'lim-ka-l'lai
naf-shi ti-dom,
v'naf-shi ke-a-far la-kol tih-yeh.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה,
וּשְׁפָתַי מִדְּבַר מִרְמָה.
וְלִמְקַלְלֵי
נַפְשִׁי תִדָּם,
וְנַפְשִׁי כְּעָפָר לְכָל תְּהִיָּה.

My God, guard my tongue from evil
and my lips from speaking deceit.
To those who curse me
may my soul be silent,
and may my soul be like dust to all.

P'tach li-bi b'To-ra-te-cha
u-v'mitz-vo-te-cha
tir-dof naf-shi.
V'chol ha-chosh-vim a-lai ra-ah,
m'hei-rah ha-feir a-tza-tam
v'kal-keil ma-cha-shav-tam.

פָּתַח לְבִי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ
תִּרְדּוּף נַפְשִׁי.
וְכָל הַחֹשְׁבִים עָלַי רָעָה,
מְהֵרָה הִפֵּר עֲצָתָם
וְקַלְקַל מַחְשְׁבָתָם.

Open my heart to Your Torah
that Your commandments
my soul may pursue,
and as for all who plot evil against me,
quickly frustrate their plan
and ruin their plot.

A-seih l'ma-an Sh'me-cha.
A-seih l'ma-an y'mi-ne-cha.
A-seih l'ma-an K'du-sha-te-cha.
A-seih l'ma-an To-ra-te-cha.
L'ma-an yei-chal-tzun y'di-de-cha,
ho-shi-ah y'min-cha
va-a-nei-ni.

עֲשֵׂה לְמַעַן שְׁמֶךָ,
עֲשֵׂה לְמַעַן יְמִינְךָ,
עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ,
עֲשֵׂה לְמַעַן תּוֹרַתְךָ.
לְמַעַן יִחַלְצוּן יְדִידֶיךָ,
הוֹשִׁיעָה יְמִינְךָ
וְעֲנֵנִי.

Do it for the sake of Your Name.
Do it for the sake of Your right hand.
Do it for the sake of Your holiness.
Do it for the sake of Your Torah.
So that Your loved ones be rescued,
save [with] Your right hand
and answer me.

Yih-yu l'ra-tzon im-rei fi
v'heg-yon li-bi
l'fa-ne-cha,
A-do-nai Tzu-ri v'Go-a-li.

יְהִיו לְרִצּוֹן אִמְרֵי פִי
וְהִגְיוֹן לְבִי
לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

May the words of my mouth
and the meditation of my heart
be pleasing before You,
Adonai, my Rock and my Redeemer.

*Take three steps backward. Bow left at Oseh shalom,
right at hu ya'aseh shalom aleinu, and forward at v'al kol Yisrael.
Upon concluding your personal prayers, you may wish to take your seat.*

O-seh sha-lom

bim-ro-mav,
hu ya-a-seh sha-lom a-lei-nu,
v'al kol Yis-ra-eil,
[v'al kol yosh-vei tei-veil],
v'im-ru a-mein.

עֲשֵׂה שְׁלוֹם
בְּמְרוֹמָיו,
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל
[וְעַל כָּל יוֹשְׁבֵי תֵבֵל],
וְאָמְרוּ: אָמֵן.

May The One who makes peace
in the heavens,
make peace for us
and for all Israel,
[and for all who dwell on earth],
and say Amen.

Sanctuaries in Time

Time, your Creator conceived you glorious,
Majestic, awesome, burning like the bush,
Yet not consumed.

The Sabbath: a great sanctuary in time,
Wherein humanity would meet God's presence.
The feasts, God's holy shrines,
would mark the seasons' turning.

Recalling times
Not yet past, still present
In the wisdom of a people.
New moons, white slivers of hope
Would mark the prayer of women
For happiness and peace.

Time, let eternity touch you,
Let timelessness enfold you in her arms,
And as a mother calms her crying child,
Let God's eternal presence bring stillness
To your restive spirit.

Let Sabbaths still be called 'delight',
The new moon still remain our 'feast-day',
And festivals of joy our sanctuaries in time,
Dedicated to You, transcendent God,
Eternal One of time and space.

Rabbi Alexandra Wright

Vay'chulu

The heavens and the earth were completed
and all their forces.

On the seventh day God completed
the work that God had been doing,
and God ceased on the seventh day
from all the work that God had been doing.

God blessed the seventh day
and made it holy,

for on it God ceased from all The Work
in creation, that God had done.

— GENESIS 2:1-3

Abbreviated Repetition of the Amidah

Blessed are You Adonai,
our God and God of
our ancestors,

God of Abraham,

God of Isaac, and God of Jacob,

[God of Sarah, God of Rebekah,

God of Rachel, and God of Leah],

The great,

mighty, and awesome God

Creator of heaven and earth.

God the Creator

Technological civilization is human beings' conquest of space. It is a triumph achieved by sacrificing an essential ingredient of existence, namely time.

But time is at the heart of our existence. Life goes wrong when the control of space becomes our sole concern. We must not forget that it is not a thing that lends significance to a moment; it is the moment that lends significance to a thing. The meaning of Shabbat, then, is to celebrate time rather than space. On Shabbat, we try to become attuned to holiness in time. It is a day to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world.

— *Paraphrased from The Sabbath: Its Meaning for Modern Man by Abraham Joshua Heschel*

According to the Talmud, this shortened form of the Amidah, called *b'rachah achat mei'ein sheva* (one blessing comprising seven), was added for the congregation to recite, so that those who arrived to the synagogue late might catch up in their individual prayers. Then everyone could leave the synagogue at the same time and walk home safely.

On Shabbat, including a festival or an intermediate day of Sukkot or Pesach, traditional communities stand to recite Vay'chulu:

Va-y'chu-lu ha-sha-ma-yim v'ha-a-retz
v'chol tz'va-am.
Va-y'chal E-lo-him ba-yom ha-sh'vi-i
m'lach-to a-sher a-sah,
va-yish-bot ba-yom ha-sh'vi-i
mi-kol m'lach-to a-sher a-sah.
Va-y'va-rech E-lo-him et yom ha-sh'vi-i
va-y'ka-deish o-to,
ki vo sha-vat mi-kol m'lach-to
a-sher ba-ra E-lo-him la-a-sot.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל צְבָאָם.
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי,
מִלֹּאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי,
מִכָּל מִלֹּאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדְּשׁ אֹתוֹ,
כִּי בּוֹ שָׁבַת מִכָּל מִלֹּאכְתּוֹ,
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

The next three paragraphs, said while standing, summarize the themes of the Amidah.
They are recited when Shabbat does not coincide with Yom Tov evening.

Ba-ruch A-tah A-do-nai
E-lo-hei-nu vEi-lo-hei
a-vo-tei-nu [v'i-mo-tei-nu],
E-lo-hei Av-ra-ham,
E-lo-hei Yitz-chak, vEi-lo-hei Ya-a-kov,
[E-lo-hei Sa-rah, E-lo-hei Riv-kah,
E-lo-hei Ra-cheil, vEi-lo-hei Lei-ah],
Ha-Eil ha-ga-dol ha-gi-bor v'ha-no-ra,
Eil el-yon,
ko-neih sha-ma-yim va-a-retz.

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
[אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה],
הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,
קוֹנֵה שָׁמַיִם וָאָרֶץ.

Magein Avot

You shield [and remember] our ancestors
with your word,
You give life to <the dead / all that lives>
with an utterance.

God, *(Between Rosh Hashanah and Yom Kippur Ruler,)*

holy,
beyond compare,
You bring rest to Your people
on the Holy Sabbath
for so You see fit to do.

We worship You with reverence and awe,
we give thanks to Your Name every day.

Source of Blessings¹,
Object of Thanks,
Foundation of Peace²,
You sanctify the Sabbath
and bless the seventh day,

You give holy rest
to a people sated with pleasure,
a reminder of the act of creation.

The verses of **Magein Avot** correspond to the seven blessings of the Amidah:

Magein Avot מִגֵּן אֲבוֹת [You shield our ancestors] corresponds to the first blessing of the Amidah, *Magein Avraham* מִגֵּן אַבְרָהָם [Shield of Abraham].

M'chayeh Hameitim מְחַיֶּה הַמֵּתִים [God gives life to the dead] corresponds to the second blessing.

HaEil HaKadosh הָאֵל הַקְּדוֹשׁ [Holy God] corresponds to the third blessing of the Amidah.

Hameiniach l'amo הַמֵּינִיחַ לְעַמּוֹ [You bring rest to Your people] corresponds to *R'tzeih vim'nuchateinu* רְצֵה בְּמִנוּחַתֵּנוּ [Be pleased with our rest], the fourth blessing.

L'fanav na'avod לְפָנֶיךָ נֶעְבֹּד [We worship You] corresponds to the line from the fifth section, *U't'hi l'ratzon tamid avodat Yisraeil amecha* וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ [and may Your people Israel's worship always be pleasing to You].

V'nodeh lishmo וְנוֹדֶה לְשִׁמּוֹ [We give thanks to Your Name] corresponds to the sixth section of the Amidah, beginning *Modim anachnu lach* מוֹדִים אֲנַחְנוּ לָךְ [We thank You].

Adon haShalom אֲדוֹן הַשְּׁלוֹם [Foundation of Peace] corresponds to the seventh blessing, beginning *Shalom Rav* שְׁלוֹם רַב [Bestow abundant peace].

¹ The phrase מְעוֹן הַבְּרָחוֹת *M'on hab'rachot* [Source of Blessing] is used here rather than the more common מַעְיָן הַבְּרָחוֹת *me'ein hab'rachot* [with appropriate blessings] since it was found in earliest versions of the Siddur. One may also read מַעְיָן *ma'yan*, Wellspring.

² The phrase אֲדוֹן הַשְּׁלוֹם *Adon haShalom* is translated as "Foundation of Peace." The Hebrew word אֲדוֹן *adon* has the same root letters as the Hebrew word אֵדֶן *eden*, which means base or foundation.

Ma-gein a-vot [u·fo·keid i·ma·hot]

bid·va·ro

m'cha·yeih <mei·tim / kol chai>

b'ma·a·ma·ro.

Ha·Eil (*Between Rosh Hashanah and Yom Kippur* Ha·me·lech)

ha·ka·dosh

she·ein ka·mo·hu,

ha·mei·ni·ach l'a·mo

b'yom Shab·bat kod·sho.

Ki vam ra·tzah l'ha·ni·ach la·hem.

L'fa·nav na·a·vod b'yirah va·fa·chad,

v·no·deh lish·mo b'chol yom ta·mid.

M'on ha·b'ra·chot,

Eil ha·ho·da·ot,

A·don ha·sha·lom,

m'ka·deish ha·Shab·bat

u·m'va·reich sh'vi·i,

u·mei·ni·ach bik·du·shah

l'am m'dush·nei o·neg,

zei·cher l'ma·a·seih v'rei·shit.

מִגּוֹ אֲבוֹת [וּפּוֹקֵד אֲמָהוֹת]

בְּדָבָרוֹ,

מְחַיֶּה <מֵתִים / כָּל חַי>

בְּמֵאֲמָרוֹ,

הָאֵל (*Between Rosh Hashanah and Yom Kippur* הַמֶּלֶךְ)

הַקָּדוֹשׁ

שֶׁאֵין כְּמוֹהוּ,

הַמְּנִיחַ לְעַמּוֹ

בְּיוֹם שַׁבַּת קָדְשׁוֹ,

כִּי בָם רָצָה לְהִנִּיחַ לָהֶם.

לְפָנָיו נִעְבּוֹד בְּיִרְאָה וְפָחַד,

וְנוֹדְדָה לְשִׁמּוֹ בְּכָל יוֹם תָּמִיד,

מֵעוֹן הַבְּרָכוֹת.

אֵל הַהוֹדָאוֹת

אֲדוֹן הַשְּׁלוֹם,

מְקַדֵּשׁ הַשַּׁבָּת,

וּמְבָרֵךְ שְׁבִיעֵי,

וּמְנִיחַ בְּקַדְשָׁהּ

לְעַם מְדֻשְׁנֵי עֲנָג,

זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית.

Holiness of the Day

Our God and God of
our ancestors,

be pleased with our rest.

Make us holy with Your commandments
and give us our share in Your Torah.

Satisfy us with Your goodness,
make us happy in Your deliverance,
and purify our hearts to serve You in truth.

Give us as our inheritance, Adonai our God,
in love and in desire Your holy Sabbath,
and on it may rest Israel,
who sanctify Your Name.

Blessed are You, Adonai,
who makes the Sabbath holy.

You Respond in Many Ways

Our God and God of our ancestors,
You respond individually to the many ways
in which we observe Shabbat.

For those whose Shabbat
is a time for relaxation and sleep,
You take delight in our Shabbat rest;

For those who observe
the details of Shabbat regulations,
You sanctify us through
Your commandments;

For those who spend Shabbat
in study,
You grant our portion in the Torah;

For those whose Shabbat
is a day of celebration,
You fill us with Your bounty;

For those whose Shabbat
is a time for spirituality,
You make us rejoice in Your salvation;

For those whose Shabbat
focuses on service and prayer,
You sanctify our hearts to serve You in truth.

May You continue to provide us
lovingly and with delight,
this gift of Shabbat.

And may all of those
who honor Your Essence
find in it true serenity.

Blessed are You, Eternal,
who hallows Shabbat.

— Joe Rosenstein

E-lo-hei-nu vei-lo-hei
a-vo-tei-nu [V'i-mo-tei-nu],
r'tzeih vim-nu-cha-tei-nu.
Ka-d'shei-nu b'mitz-vo-te-cha
v'tein chel-kei-nu b'to-ra-te-cha.

Sa-b'ei-nu mi-tu-ve-cha,
v'sa-m'chei-nu bi-shu-a-te-cha
V'ta-heir li-bei-nu l'ov-d'cha be-e-met.

V'han-chi-lei-nu A-do-nai E-lo-hei-nu
b'a-ha-vah u-v'ra-tzon Shab·bat kod-she-cha,
v'ya-nu-chu vah Yis-ra-eil,
m'ka-d'shei sh'me-cha.

Ba-ruch A-tah A-do-nai,
m'ka-deish ha-Shab·bat.

אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
רְצֵה בְּמִנוּחֵינוּ.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ.

שְׁבַעְנוּ מְטוֹבָךָ,
וְשִׁמְחָנוּ בִּישׁוּעָתְךָ,
וְטַהַר לִבֵּנוּ לְעִבְדְּךָ בְּאֵמֶת,

וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרִצּוֹן שַׁבַּת קִדְּשֶׁךָ,
וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל,
מִקְדָּשֵׁי שְׁמֶךָ.

בְּרוּךְ אַתָּה יְיָ,
מִקְדָּשׁ הַשַּׁבָּת.

Full Kaddish

May The Great Name be made great and holy
in the world created according to Divine will.

May The One's Rule be established
in your lifetimes and in your days
and in the lifetimes of all the House of Israel,
speedily and in a short time, and say Amen.

May The Great Name be blessed
in all worlds, forever and ever.

Blessed, lauded,
glorified, exalted, extolled,
beautified, raised up, and praised
be the Name of the Blessed Holy One,
(Between Rosh Hashanah and Yom Kippur: far) beyond all
blessing and song,
praise and consolation
that are said in the world, and say Amen.

May the prayers and pleas of all Israel
be accepted by their Father in heaven,
and say Amen.

May there be a great peace from the heavens,
with life and goodness for us and all Israel,
and say Amen.

May The One who makes peace in the heavens,
make peace for us
and for all Israel,
[and for all who dwell on earth],¹ and say Amen.

Kaddish Shaleim (Interpretive Translation)

May God's great Name be hallowed
and enhanced through all creation!

May God's dominion soon be manifest
in our lives, and in our lifetimes, and
those of all Israel!

Amen!

May God's great name be blessed
forever, and through an infinity of
eternities.

Bless God! Praise God!
Hallow God! Worship God!
Acclaim God! Honor God!
Thank God! Exalt God!

Beyond all the words and songs and
tributes that human beings can utter!

Amen!

May God, our loving and divine Parent,
hear all of our prayers and meditations!

Amen!

May God provide an overflow of life
and peace to us, to all of Israel, and to all
humankind!

Amen!

— Joe Rosenstein

¹ The additional phrase **וְעַל כָּל יוֹשְׁבֵי תְּבֵיל** *v'al kol yoshvei teivail* (and for all who dwell on earth) affirms the hope for peace for the Jewish people and for all the earth's inhabitants.

Yit-ga-dal v-yit-ka-dash sh'meih ra-ba (CONG. A-mein)

B'al-ma di v'ra chir-u-teih,

v'yam-lich mal-chu-teih

b'cha-yei-chon uv-yo-mei-chon

u-v'cha-yei d'chol beit Yis-ra-eil,

Ba-a-ga-la u-vizman ka-riv, v'im-ru a-mein (CONG. A-mein). .

Y'hei sh'meih ra-ba m'va-rach

l-a-lam u-l'a-l'mei al-ma-ya.

Yit-ba-rach v'yish-ta-bach

v'yit-pa-ar v'yit-ro-mam v'yit-na-sei,

v'yit-ha-dar v'yita-leh v-yit-ha-lal

sh'meih d'kud-sha b'rich hu (CONG: B'rich hu!)

l'eila (l'eila)

Between Rosh Hashanah and Yom Kippur, say: l'eila l'eila.

min kol bir-cha-ta v'shi-ra-ta,

tush-b'cha-ta v'ne-che-ma-ta

da-a-mi-ran b'al-ma, v'im-ru a-mein (CONG. A-mein).

Tit-ka-bal tz'lot-hon u-va-ut-hon

d'chol (beit) Yis-ra-eil ko-dam a-vu-hon

di vish-ma-ya v'im-ru a-mein (CONG. A-mein).

Y'hei sh'la-ma ra-ba min sh'ma-ya

v'cha-yim a-lei-nu v'al kol Yis-ra-eil

v'im-ru a-mein (CONG. A-mein).

O-seh sha-lom bim-ro-mav,

Hu ya-a-seh sha-lom a-lei-nu

v'al kol Yis-ra-eil

[v'al kol yosh-vei tei-veil] v'im-ru a-mein (CONG. A-mein)..

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיִּיכוּן וּבְיוֹמֵיכוּן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן.

Congregation and reader respond:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח,

וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא

לְעֵלָא (לְעֵלָא)

מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,

תְּשַׁבַּחְתָּא וְנַחַמְתָּא,

דְאִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן

דְכָל (בֵּית) יִשְׂרָאֵל קְדָם אַבּוּהוֹן

דִּי בְשִׁמְיָא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא

וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,

וְאִמְרוּ אָמֵן.

Take three steps backward. Bow left at Oseh shalom, right at hu ya-a-seh shalom, and forward at v'al kol Yisraeil.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו

הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ

וְעַל כָּל יִשְׂרָאֵל,

Aleinu

It is up to us to praise the Foundation of all,
to attribute greatness to the One who formed creation,
who did not make us like the nations of the lands,
and has not placed us like the families of the earth,
who did not make our portion like theirs,
nor our fate like that of all their masses.

It is up to us to praise to the Foundation of all,
to attribute greatness to the One who formed creation,
to repair the world for Shadai's dominion,
so that all humanity will call out Your Name,
For the dominion is Yours,
and for all eternity You will rule in glory.

We kneel
and bow and give thanks
before
<the Supreme Ruler /
the Source of Life>
the blessed Holy One.

Who stretches out the skies and founds the earth
whose glory dwells in the heavens above
and whose powerful Presence is in the exalted heights.
The One is our God, there is no other.
True is our Ruler, all else is insignificant.
As it is written in The Torah:

Aleinu acknowledges the special role that God gave the Jewish people by giving us the Torah. It ends with a vision of the day when all people will acknowledge God's rule, for that will enable us to perfect the world under Shaddai's (God's) dominion.

This interpretive version may be sung to the traditional melody.

We praise, praise the Foundation of all,
the One of glory, Creator of Worlds,

who made us a nation
among all the earth
and gave us our portion
with all humankind.

Who made us seekers of Truth
and gave us the treasures
our Teachings bestow.

We kneel, bow, give thanks
to the true Source of Life,
to the Holy Eternal of old
the Holy One, blessed be.

Who stretched the skies above,
placed the land and poured the sea,
who made the radiance shine
through eternal space and time.
The Source of all Truth,
the Source of all Life,
Eternal Source of all.
You are the true God,
You the only One,
You that we seek in all the paths of life.
As Torah tells, as Torah tells:

Between the second night of Pesach and Shavuot, the Omer is counted here. See page 55.
When reciting Kiddush as part of the service, see page 52. For Mishebeirach, see page 58.

Recite Aleinu while standing.

The traditional text begins here and continues after the shaded area.

A-lei-nu l'sha-bei-ach la-a-don ha-kol,
la-teit g'du-lah l'yo-tzeir b'rei-shit,
she-lo a-sa-nu k'go-yei ha-a-ra-tzot,
v'lo sa-ma-nu k'mish-p'chot ha-a-da-mah.
She-lo sam chel-kei-nu ka-hem
v'go-ra-lei-nu k'chol ha-mo-nam.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׂם חֶלְקֵנוּ כֵּהֶם,
וְגָרְלָנוּ כְּכֹל הַמּוֹנֵם.

This alternative text includes phrases reflecting our responsibility to repair the world so God will rule over all humanity in glory.

A-lei-nu l'sha-bei-ach la-a-don ha-kol,
la-teit g'du-lah l'yo-tzeir b'rei-shit
l'ta-kein o-lam b'mal-chut Sha-dai,
v'chol b'nei va-sar yik-r'u vish-me-cha,
Ki ha-mal-chut shel-cha hin
u-l'ol-mei ad tim-loch b'cha-vod.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ.
כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא,
וּלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד.

Continue here; kneel and bow at Va'anachnu kor'im;
straighten at Lifnei melech.

Va-a-nach-nu kor'im
u-mish-ta-cha-vim u-mo-dim
lif-nei
<me-lech mal-chei ha-m'la-chim/
m'kor ha-cha-yim>,
ha-Ka-dosh Ba-ruch Hu.

וְאֲנַחְנוּ כּוֹרְעִים
וּמְשַׁתְּחִיּוּם וּמוֹדִים,
לִפְנֵי
<מֶלֶךְ, מַלְכֵי הַמַּלְכִּים /
מְקַר הַחַיִּים>
הַקְּדוֹשׁ בְּרוּךְ הוּא.

She-hu no-teh sha-ma-yim v'yo-seid a-retz,
u-mo-shav y'ka-ro ba-sha-ma-yim mi-ma-al,
u-sh'chi-nat u-zo b'gov-hei m'ro-mim.
Hu e-lo-hei-nu ein od.
E-met mal-kei-nu e-fes zu-la-to.
Ka-ka-tuv b'to-ra-to:

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וְשִׁכְנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אַמֶּת מַלְכָּנוּ אָפֶס זוֹלָתוֹ,
כְּפָתוּב בְּתוֹרָתוֹ:



“Know today and make it dwell in your heart
that Adonai is our God
in the heavens above
and on the earth below. There is no other.”

DEUTERONOMY 4:39

Thus we hope for You, Adonai our God,
to see quickly the beauty of Your strength,
removing idols from the earth,
utterly destroying false gods,
to repair the world for Shadai’s dominion,
so that all humanity will call out Your Name,
to turn back to You all the wicked of the earth.

They will realize and know, all the world’s inhabitants,
that to You every knee must bend,
and every tongue pledge loyalty.
Before You, Adonai our God, will they bow
and prostrate themselves,
and to the glory of Your Name, give honor.
All will accept the authority of Your rule,
and You will rule over them soon, forever and ever.

For the dominion is Yours,
and for all eternity You will rule in glory.
As it is written in Your Torah,
“Adonai will rule forever and ever.” *EXODUS 15:18*

And it is said: “Adonai will become
Ruler over all the earth.
On that day, Adonai will be One,
and The Name, One.”

You will know it today,
you will know it today
and keep it in your heart:
One is Eternal in the skies above,
One is Eternal in the land below.
No other exists, no other exists.
The One, the One is All, the One is All.

Thus we hope to see the majesty
of the One
replace the worship of things
made by human hands and minds
among the beings of the earth,
that all beings everywhere may know
the true Source of all nourishment,
of all life and power.

All the voices of life
will acknowledge the Source
and the causes of evil will be stilled
when all who live
keep faith with the Source of Truth.

In Your light will we bow
and honor Your Name,
and know Your peace,
the world which is Yours
unto the ends of space,
until the end of time.

As the Torah tells,
the Source of Truth is eternal.

And we all say: Eternal is the Source,
the Source of all Creation.

And on that day, and on that day,
the One will be One indeed.
And the Name, and the Name,
and the Name be One.

— *Judith Kerman*

V'ya-da-ta ha-yom va-ha-shei-vo-ta el l'va-ve-cha
ki A-do-nai hu ha-E-lo-him
ba-sha-ma-yim mi-ma'al,
v'al ha-a-retz mi-ta-chat, ein od.

Al kein n'ka-veh l'cha A-do-nai E-lo-hei-nu

lir-ot m'hei-rah b'tife-ret u-ze-cha,
l'ha-a-vir gi-lu-lim min ha-a-retz
v'ha-e-li-lim ka-rot yi-ka-rei-tun,
l'ta-kein o-lam b'mal-chut Sha-dai,
v'chol b'nei va-sar yik'r'u vish-me-cha,
l'haf-not ei-le-cha kol rish-ei a-retz.

Ya-ki-ru v'yeid-u kol yosh-vei tei-veil.
Ki l'cha tich-ra kol be-rech,
ti-sha-va kol la-shon.
L'fa-ne-cha A-do-nai E-lo-hei-nu yich'r'u v'yi-po-lu,
v'lich-vod shim-cha y'kar yi-tei-nu.
Vi-ka-b'lu chu-lam et ol mal-chu-te-cha
v'tim-loch a-lei-hem m'hei-rah
l'o-lam va-ed.

Ki ha-mal-chut shel-cha hi
u-l'ol-mei ad tim-loch b'cha-vod.
Ka-ka-tuv b'to-ra-te-cha,
A-do-nai yim-loch l'o-lam va-ed.

V'ne-e-mar v'ha-yah A-do-nai
l'me-lech al kol ha-a-retz.
Ba-yom ha-hu yih-yeh A-do-nai e-chad,
u-sh'mo e-chad.

וַיִּדְעֵת הַיּוֹם וְהִשְׁבַּת אֶל לְבַבָּךְ,
כִּי יְיָ הוּא הָאֱלֹהִים
בְּשִׁמַּיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

*When reciting the alternative version,
continue with V'ne'emar below.*

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ,
לְרֹאוֹת מְהֵרָה בְּתַפְאֵרַת עֲצוּךְ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים כְּרוֹת יַכְרִתוּן.
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי,
וְכָל בְּנֵי בְּשׂוֹר יִקְרָאוּ בְּשִׁמְךָ.
לְהַפְנוֹת אֱלִיךָ כָּל רְשָׁעֵי אֶרֶץ.

יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל,
כִּי לָךְ תִּכְרַע כָּל בְּרֵךְ,
תִּשָׁבַע כָּל לְשׁוֹן.
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְלוּ.
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ.
וַיִּקְבְּלוּ כָּלֵם אֶת עוֹל מַלְכוּתְךָ.
וְתִמְלֶךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד.

כִּי הַמַּלְכוּת שְׁלֶךָ הִיא,
וְלְעוֹלָמִי עַד תִּמְלוֹךְ בְּכָבוֹד.
כְּכַתוּב בְּתוֹרָתְךָ,
יְיָ יִמְלֶךְ לְעוֹלָם וָעֶד.

וְנֵאמַר, וְהָיָה יְיָ
לְמֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד,
וּשְׁמוֹ אֶחָד.

Mourner's Kaddish

May The Great Name be made great and holy
in the world created according to Divine will.

May The One's Rule be established
in your lifetimes and in your days
and in the lifetimes of all the House of Israel,
speedily and in a short time, and say Amen.

May The Great Name be blessed
in all worlds, forever and ever.

Blessed, lauded,
glorified, exalted, extolled,
beautified, raised up, and praised
be the Name of the Blessed Holy One,
(*Between Rosh Hashanah and Yom Kippur: far*) beyond all
blessing and song,
praise and consolation
that are said in the world, and say Amen.

May there be a great peace from the heavens,
with life and goodness for us and all Israel,
and say Amen.

May The One who makes peace in the heavens,
make peace for us
and for all Israel,
[and for all who dwell on earth],
and say Amen.

See page M-21 for alternative translation.

Our thoughts now turn to those whose lives have touched our lives. Some of us may stand to remember relatives or friends; others rise to recall those who died and have no one to remember them; still others may stand in silence, in support of those who recite these words of faith as Jews have done throughout the ages.

Like other versions of the Kaddish prayer, the Mourner's Kaddish does not mention death. Recited by mourners, it reminds us that one should affirm faith in God in times of sorrow as well as in times of joy.

The word *yatom* יתום literally means "orphan." A medieval story suggests that this Kaddish is so named because Rabbi Akiva helped an orphan save his father's soul from punishment in Gehenna (hell). Rabbi Akiva taught the boy to recite the phrase *Yitgadal v'yitkadash sh'meih raba*. When the congregation responded *Y'hei sh'meih raba m'varach*, the boy's father's soul was rescued and sent to eternal rest.

Mourners, those observing a Yahrzeit (the anniversary of the death of a loved one) and those whose custom it is to stand for Kaddish now rise for the recitation of the Mourner's Kaddish.

Yit-ga-dal v-yit-ka-dash sh'meih ra-ba (CONG. A-mein)
B'al-ma di v'ra chir-u-teih,
v'yam-lich mal-chu-teih
b'cha-yei-chon uv-yo-mei-chon
u-v'cha-yei d'chol beit Yis-ra-eil,
Ba-a-ga-la u-viz-man ka-riv, v'im-ru a-mein (CONG. A-mein).

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן.

Congregation and reader respond:

Y'hei sh'meih ra-ba m'va-rach
l-a-lam u-l'al-mei al-ma-ya.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

Reader:

Yit-ba-rach v'yish-ta-bach
v'yit-pa-ar v'yit-ro-mam v'yit-na-sei,
v'yit-ha-dar v'yit-a-leh v-yit-ha-lal
sh'meih d'kud-sha b'rich hu (CONG: B'rich hu!)
l'eila (l'eila)
min kol bir-cha-ta v'shi-ra-ta,
tush-b'cha-ta v'ne-che-ma-ta
da-a-mi-ran b'al-ma, v'im-ru a-mein (CONG. A-mein).

יִתְבָּרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא
לְעֵילָא (לְעֵילָא)
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא,
דְאִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

Between Rosh Hashanah and Yom Kippur, say: l'eila l'eila.

Y'hei sh'la-ma ra-ba min sh'ma-ya
v'cha-yim a-lei-nu v'al kol Yis-ra-eil
v'im-ru a-mein (CONG. A-mein).

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

Take three steps backward. Bow left at Oseh shalom, right at hu ya'aseh shalom, and forward at v'al kol Yisraeil.

O-seh sha-lom bim-ro-mav,
Hu ya-a-seh sha-lom a-lei-nu
v'al kol Yis-ra-eil
[v'al kol yosh-vei tei-veil],
v'im-ru a-mein (CONG. A-mein).

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל,
[וְעַל כָּל יוֹשְׁבֵי תַבְּלָא],
וְאִמְרוּ אָמֵן.

Psalm 27

By David.

Adonai is my light and my salvation

Whom shall I fear?

Adonai is the strength of my life,
of whom shall I be afraid?

When evil ones come near me
to eat my flesh,
my distressors and enemies against me,
it is they who stumble and fall.

If an army would camp out against me,
my heart would not fear;
if war would break out against me,
in this I trust:

One thing I ask of Adonai,
for this I yearn:
that I may dwell in Adonai's house
all the days of my life,
to behold Adonai's Beauty
and to frequent in The Palace.

For The One will hide me in Shelter¹
on a day of peril
and will conceal me in the Tent's hiding place,
and upon a rock will raise me.

Then my head will be raised up
above my enemies surrounding me,
I will sacrifice in the Tent with shouts of joy,
I will sing and chant to Adonai.

This psalm was chosen because it contains verses which convey our trust that God will help and support us in the coming year. A midrash teaches that the first line of the psalm, "Adonai is my light and my help, whom shall I fear?" refers to both Rosh Hashanah ("light") and Yom Kippur ("salvation") since God formed light on the first day of Creation (corresponding to the first day of Rosh Hashanah) and we seek salvation on Yom Kippur.

Reciting the same psalm each day lets us consider its words carefully. "One thing I ask of Adonai, for this I yearn: that I may dwell in Adonai's house all the days of my life, to behold Adonai's Beauty, to contemplate in The Palace." The psalm continues, "Hear my voice when I call. Be gracious to me and answer me."

Each morning during the month of Elul we listen to a single blast of the Shofar. Sometimes it is clear, sometimes it is muffled, sometimes its voice is louder, sometimes softer, sometimes a whisper, sometimes powerful, sometimes comforting.

If you could ask one thing of God in the coming year, what would it be? Next time you hear the sound of the Shofar, listen carefully, for its voice may contain the answer.

¹ Because of the reference to a sukkah as God's Sheltering Presence, many have the custom to continue to recite this psalm following the Days of Awe, until the end of Sukkot.

לְדָוִד.

L'Da-vid.

A-do-nai o-ri v'yish-i

mi-mi i-ra

A-do-nai ma-oz cha-yai

mi-mi ef-chad?

Bik-rov a-lai m'rei-im

le-e-chol et b'sa-ri

tza-rai, v'oi-vai li

hei-mah kash-lu v'na-fa-lu.

Im ta-cha-neh a-lai ma-cha-neh

lo yi-ra li-bi,

im ta-kum a-lai mil-cha-mah

b'zot a-ni vo-tei-ach.

A-chat sha-al-ti mei-eit A-do-nai,

o-tah a-va-keish:

Shiv-ti b'veit A-do-nai

kol y'mei cha-yai,

la-cha-zot b'no-am A-do-nai

u-l'va-keir b'hei-cha-lo.

Ki yitz-p'nei-ni b'su-koh

b'yom ra-ah,

yas-ti-rei-ni b'sei-ter a-ho-lo

b'tzur y'ro-m'mei-ni.

V'a-tah ya-rum ro-shi

al oi-vai s'vi-vo-tai

v'ez-b'chah v'a-ho-lo ziv-chei t'ru-ah,

a-shi-rah va-a-za-m'rah IA-do-nai.

יְיָ אֲוֹרִי וְיִשְׁעֵי

מִמִּי אִירָא,

יְיָ מְעוֹז חַיִּי

מִמִּי אֶפְחָד.

בְּקָרֵב עָלַי מְרַעִים,

לְאֶכֶל אֶת בְּשָׂרִי

צָרִי וְאִיבִי לִי

הִמָּה כְּשֶׁלוֹ וְנִפְלוֹ.

אִם תַּחֲנֶנּוּ עָלַי מִחֲנָה

לֹא יִירָא לְבִי,

אִם תִּקְוֶם עָלַי מִלְחָמָה

בְּזֹאת אֲנִי בּוֹטָח.

אֶחַת שְׁאֵלְתִי מֵאֵת יְיָ,

אוֹתָהּ אֶבְקֶשׁ

שְׁבִתִי בְּבֵית יְיָ,

כֹּל יְמֵי חַיִּי

לְחַזוֹת בְּנֶעַם יְיָ

וּלְבַקֵּר בְּהִיכָלוֹ.

כִּי יִצְפְּנֵנִי בְּסֻכָּה

בְּיוֹם רָעָה,

יִסְתַּרְנִי בְּסֹתֵר אֶהְלוֹ

בְּצוּר יְרוּמֵמֵנִי.

וְעֵתָה יְרוּם רֹאשִׁי,

עַל אִיבֵי סְבִיבוֹתֵי

וְאֶזְבַּחַהּ בְּאֶהְלוֹ זִבְחֵי תְרוּעָה,

אֲשִׁירָהּ וְאֶזְמְרָהּ לִי.



Listen, Adonai, to my voice when I call.

Be gracious to me and answer me.

For You, my heart has said,

“Seek My face”;

Your face I shall seek.

Do not hide Your face from me.

Do not turn away Your servant in anger.

You have been my helper.

Do not abandon or forsake me,

God of my Salvation.

If my father and my mother abandon me,

Adonai will take me in.

Teach me Your way, Adonai,

and lead me in the way of uprightness,

for the sake of those [enemies of mine] watching me.

Do not surrender me to the will of my enemies,

for there have risen against me false witnesses

and unjust accusers.

❖ For I had faith that I would see

the goodness of Adonai

in the land of the living.

Hope to Adonai,

be strong and let your heart be brave,

and hope to Adonai.

A Mere Pebble

Through time I travel,
picking up pieces of the world
and adding them to my life.

The people I meet,
the memories of childhood,
bits of wisdom
passed on by parents and grandparents,
books I've read,
inner learning and outer wonder.
They are with me now.

My journey is short, yet lengthy,
my life, a mere pebble.

Yet it is unique,
a creation of God, creating ripples,
never knowing how large an effect
that one pebble will have.

All the minerals, sand, rushes of water,
animals, and children
that were a part of its creation
will never know their contributions
to such a tiny, special pebble.

These paths are evidence
of love and joy and purpose,
God's plan manifest through my life
and the effect I have on the world.

— Lisa Stark

Sh'ma A-do-nai ko-li ek-ra
v'cho-nei-ni va-a-nei-ni.

L'cha a-mar li-bi,
ba-k'shu fa-nai
et pa-ne-cha A-do-nai a-va-keish.

Al tas-teir pa-ne-cha mi-me-ni,
al tat b'af av-de-cha,
ez-ra-ti ha-yi-ta,
al tit-shei-ni v'al ta-az-vei-ni
E-lo-hei yish-i.

Ki a-vi v'i-mi a-za-vu-ni,
Va-A-do-nai ya-as-fei-ni.

Ho-rei-ni A-do-nai dar-ke-cha,
u-n'chei-ni b'o-rach mi-shor,
l'ma-an sho-r'rai.
Al tit-nei-ni b'ne-fesh tza-rai,
ki ka-mu vi ei-dei she-ker
vi-fei-ach cha-mas.

❖ Lu-lei he-e-man-ti
lir-ot b'tuv A-do-nai
b'e-retz cha-yim.

Ka-veih el A-do-nai,
cha-zak v'ya-a-meitz li-be-cha
v'ka-veih el A-do-nai.

שְׁמַע יי קוּלִי אֶקְרָא,
וְחַנְּנִי וְעַנְּנִי.

לָךְ אֶמַר לְבִי,
בְּקִשׁוֹ פְּנִי,
אֶת פְּנִיךָ יי אֲבַקֵּשׁ.

אֵל תִּסְתַּר פְּנִיךָ מִמֶּנִּי,
אֵל תֵּט בְּאָף עֲבֹדְךָ,
עֲזַרְתִּי הִיִּית,
אֵל תִּטְשֵׁנִי וְאֵל תַּעֲזֹבֵנִי
אֱלֹהֵי יִשְׂרָאֵל.

כִּי אָבִי וְאִמִּי עֲזָבוּנִי,
וַיִּי יֹאסֶפְנִי.

הוֹרֵנִי יי דַּרְכֶּךָ,
וּנְחֵנִי בְּאֶרֶח מִישׁוֹר,
לְמַעַן שְׁרָרִי.
אֵל תִּתְנֶנֶנִּי בְּנִפְשׁ צָרִי,
כִּי קָמוּ בִי עַדֵי שֶׁקֶר
וַיִּפַּח חָמָס.

❖ לֹלֵא הָאֲמַנְתִּי,
לְרָאוֹת בְּטוֹב יי
בְּאֶרֶץ חַיִּים.

קְוֵה אֵל יי,
חֲזַק וַיֵּאֱמָץ לְבָבְךָ
וְקְוֵה אֵל יי.

Recite Mourner's Kaddish, page 43

Yigdal

Great is the living God and praised,
Existing now, and existing beyond time.

One, whose Oneness is unique,
unknowable, whose Oneness is without end.

Lacking bodily form, unbodylike,
holy beyond comparison.

Preceding all things that were created,
First and foremost, without a beginning.

Foundation of the World, every formed being
proclaims Your greatness and majesty.

The fullness of prophecy was given
to those treasured and glorified.

Never has there arisen in Israel another like Moses,
a prophet who saw God's image.

The Torah of Truth God gave to the people,
by means of this prophet, God's faithful servant.

God will not change nor alter the Divine Law
forever, for any other.

Perceiving, knowing our secrets,
foreseeing the outcome from the start.

Rewarding the righteous according to their deeds,
punishing the wicked according to their wickedness.

God will bring on Redemption at the end of days,
redeeming all who wait for deliverance.

God, in great kindness, will give life to the dead,
blessed is The Glorious Name for all eternity.¹

Yigdal is a hymn attributed to Daniel ben Yehudah, a judge who lived in Rome in the 14th century. The poem is based on Moses Maimonides' Thirteen Principles of Faith.

This interpretive version may be sung to the traditional Hebrew melody.

Great is the Source of Life
Who, beyond all time shall be
The Single, The Unique One
of Infinity.

Limitless is The One,
Holy beyond compare.
Foundation of the World, our lives
are in Your care.

Your wonders we proclaim.
Your visions will come true.
Like Moses and Miriam,
May we be close to You.

Your Teaching shall endure,
Your Presence still remains.
Only how we know you
over time may change.

Reward all that we do.
Love and kindness send.
All life sings Your praises,
until time's end.

— Mark Frydenberg

¹ While each verse of *Yigdal* would seem to summarize one of Maimonides's thirteen principles of faith, a closer examination reveals that the first phrase of the first verse serves as an introduction and the last phrase of the last verse serves as a conclusion. Many *Yigdal* melodies group the verses into pairs. As there is no fourteenth verse; the thirteenth verse is repeated. An alternative is to sing the first and last phrases as the fourteenth verse, concluding *Yigdal* with its own summary: *Yigdal Elohim chai v'yishtabach, baruch adei ad sheim t'hilato*. Great is the living God and praised, blessed is The Glorious Name for all eternity.

— Joe Rosenstein

Yig-dal E-lo-him chai v'yish-ta-bach,
nim-tza v'ein eit el m'tzi-u-to.

E-chad v'ein ya-chid k'yi-chu-do,
ne-lam v'gam ein sof l'ach-du-to.

Ein lo d'mut ha-guf v'ei-no guf,
lo na-a-roch ei-lav k'du-sha-to.

Kad-mon l'chol da-var a-sheer niv-ra,
ri-shon v'ein rei-shit l'rei-shi-to.

Hi-no a-don o-lam, v'chol no-tzar
yo-reh g'du-la-to u-mal-chu-to.

She-fa n'vu-a-to n'ta-no,
el an-shei s'gu-la-to v'tif-arto.

Lo kam b'Yis-ra-eil k'Mo-sheh od
na-vi u-ma-bit et t'mu-na-to.

To-rat e-met na-tan l'a-mo Eil,
al yad n'vi-o ne-e-man bei-to.

Lo ya-cha-lif ha-Eil v'lo ya-mir da-to
l'o-la-mim, l'zu-la-to.

Tzo-feh v'yo-dei-a s'ta-rei-nu,
ma-bit l'sof da-var b'kad-ma-to.

Go-meil l'ish cha-sid k'mifa-lo,
no-tein l'ra-sha ra k'rish-a-to.

Yish-lach l'keitz ya-min, m'shi-chei-nu,
lif-dot m'cha-kei keitz y'shu-a-to.

Mei-tim y'cha-yeh Eil b'rov chas-do,
ba-ruch a-dei ad sheim t'hi-la-to.

יגדל אלהים חי וישתבח,
נמצא, ואין עת אל מציאותו.

אחד ואין יחיד כיהודו,
נעלם, וגם אין סוף לאחדותו.

אין לו דמות הגוף ואינו גוף,
לא נערוך אליו קדשותו.

קדמון לכל דבר אשר נברא,
ראשון ואין ראשית לראשיתו.

הנו אדון עולם, וכל נוצר
יורה גדלתו ומלכותו.

שפע נבואתו נתנו,
אל אנשי סגולתו 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 ויודע סתרינו,
מביט לסוף דבר בקדמתו.

גומל לאיש חסיד כמפעלו,
נותן לרשע רע כרשעתו.

ישלח לקץ הימין משיחנו,
לפדות מחכי קץ ישועתו.

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

Adon Olam

Foundation of the World, who ruled
before any creature was formed.

At the time when all was made by Your will,
then was Your Name proclaimed “Ruler.”

And after all things cease to be,
Only the Awesome One will rule,
The One Who was, Who is,
Who will be in glory.

The One and Only, there is no second
with whom to compare or to associate.
Without beginning, without end,
power and dominion are Yours.

You are my God, my living Redeemer,
and my Rock of refuge in times of trouble.

You are my banner and my destiny,
the portion of my cup on the day I call.

In Your hand I entrust my spirit,
at the time when I sleep and awaken.

And as long as my soul is with my body,
Adonai is with me, I will not fear.

Adon Olam is a hymn usually attributed to Solomon ibn Gabirol, a philosopher and poet who lived in Spain in the 11th century. The poem acknowledges God’s rule, power, and presence in our lives.

This interpretive version may be sung to the traditional Hebrew melody.

The Source of all, the only One,
Before creation ruled alone:
Before the sky and stars unfurled,
the beast and bird, the sea and stone.

And when all things shall cease to be,
The One, transcendent, yet shall be.
The Source of All, the life, the truth
will live and rule eternally.

The One is all, unique and free.
The Undivided, whole, complete.
Without beginning, without end,
Fulfilling ancient mystery.

The living Source that shows the way,
In grief and trial, health and joy,
To give me life, to give me strength,
The faith and hope of every day.

The life that flows in all my veins
The body’s joys, the body’s pains.
Awake, asleep, I will not fear.
The One abides; my soul remains.

—Judith Kerman

A-don O-lam a-sher ma-lach,
b'te-rem kol y'tzir niv-ra.
Leit na-a-sah v'cheftzo kol,
azai me-lech sh'mo nikra.

V'a-cha-rei kich·lot ha·kol,
l'va·do yim·loch no·ra,
v'hu ha·yah, v'hu ho·veh,
v'hu yih·yeh b'tifa·rah.

V'hu e·chad v'·ein shei·ni
l'ham·shil lo l'hach·bi·rah.
B'li rei·shit, b'li tach·lit,
v'lo ha·oz v'ha·mis·rah.

V'hu Ei·li v'chai go·a·li,
v'tzur chev·li b'·eit tza·rah.
V'hu ni·si u·ma·nos li
m'nat ko·si b'yom ekra.

B'ya·do af·kid ru·chi,
b'·eit i·shan v'a·i·rah.
V'im ru·chi g'vi·ya·ti,
A·do·nai li v'lo i·ra.

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,
בְּטָרֶם כָּל יִצִיר נִבְרָא.
לֵעֵת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל,
אִזִּי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כִכְלוֹת הַכֹּל,
לְבַדּוֹ יִמְלוֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹה,
וְהוּא יִהְיֶה, בְּתַפְאָרָה.

וְהוּא אֶחָד וְאֵין שְׁנַי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלוֹ הָעֵז וְהַמְשָׁרָה.

וְהוּא אֵלֵי וְחֵי גְאֵלֵי,
וְצוּר חֲבֵלֵי בְעֵת צָרָה.
וְהוּא נָסִי וּמְנוּס לִי
מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחֵי,
בְעֵת אִישׁוֹן וְאַעִירָה.
וְעַם רוּחֵי גְוִיֹּתַי,
יְיָ לִי וְלֹא אִירָא.

Shabbat haMalkah

The sun from above
the treetops has faded,
let us go out
to greet the Sabbath Queen.

Here she descends,
the holy one, the blessed one,
and with her the angels,
a force of peace and rest.

Come in, come in, [Sabbath] Queen,
Come in, come in, [Sabbath] Bride.
Peace be with you, angels of peace.

We received the [face of] Sabbath
with joyous song and prayer
Now we return home
with hearts full of gladness.
There we find the table set,
the candles burning.
Every corner of the house
shines and glows.

A Sabbath of peace and blessing,
A Sabbath of peace and rest!
Come in peace, angels of peace!

This poem was written by Chaim Nachman Bialik (1873-1934). The popular English translation by A. Irma Cohon, adapted below, may be sung to the same melody as the Hebrew.

Sabbath Bride

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

Draw near, draw near, and here abide!
Draw near, draw near, our Sabbath bride!
Peace also to you, angels of peace.

We've welcomed the Sabbath
with song and with prayer
And home we return,
our hearts' gladness to share.
The table is set
and the candles are lit,
The tiniest corner
for Shabbat made fit.

A day of blessing, day of rest,
A day of peace, forever blessed.
Bring peace to us all, angels of peace.

Ha·cha·mah mei-rosh

ha-i-la-not nis-ta-l'kah,
bo-u v'nei-tzei
likrat Shab-bat ha-mal-kah.
Hi-neih hi yo-re-det,
ha-k'do-shah, ha-b'ru-chah,
v'i-mah mal-a-chim,
tz'va sha-lom u-m'nu-chah.

Bo-i bo-i ha-mal-kah!
Bo-i bo-i ha-mal-kah!
Sha-lom a-lei-chem, mal-a-chei ha-sha-lom!

Ki-bal-nu p'nei Shab-bat
bir-na-nah u-t'fi-lah;
ha-bai-tah na-shu-vah
b'leiv ma-lei gi-lah.
Sham a-ruch ha-shul-chan,
ha-nei-rot ya-i-ru,
kol pi-not ha-ba-yit
yiz-ra-chu, yaz-hi-ru.

Shab-bat sha-lom u-m'vo-rach!
Shab-bat sha-lom u-m'vo-rach!
Bo-a-chem l'sha-lom, mal-a-chei ha-sha-lom!

הַחֲמָה מֵרֹאשׁ

הַאֵילָנוֹת נִסְתַּלְקָה,
בָּאוּ וְנֵיצֵא
לְקִרְאֵת שַׁבַּת הַמַּלְכָּה.
הִנֵּה הִיא יוֹרֶדֶת,
הַקְּדוּשָׁה, הַבְּרוּכָה,
וְעַמָּה מְלֹאכִים,
צְבֹא שְׁלוֹם וּמְנוּחָה.

בָּאִי בָּאִי הַמַּלְכָּה!
בָּאִי בָּאִי הַמַּלְכָּה!
שְׁלוֹם עֲלֵיכֶם, מְלֹאכֵי הַשְּׁלוֹם!

קִבְּלֵנוּ פְּנֵי שַׁבַּת
בְּרִנָּה וְתַפְלָה;
הַבֵּיתָה נְשׁוּבָה
בְּלֵב מְלֵא גִילָה.
שֵׁם עֲרוּךְ הַשְּׁלֶחֶן,
הַנְּרוֹת יִאִירוּ,
כָּל פְּנוֹת הַבַּיִת
יִזְרְחוּ, יִזְהִירוּ.

שַׁבַּת שְׁלוֹם וּמְבֻרָךְ!
שַׁבַּת שְׁלוֹם וּמְבֻרָךְ!
בּוֹאֲכֶם לְשְׁלוֹם, מְלֹאכֵי הַשְּׁלוֹם!



Dwell, pure one, among us
and with your radiance light up
night and day,
then you will move on.

We will honor you
with fine clothes,
with songs, prayers,
and three feasts.

And with complete rest,
And with pleasant rest.
Bless me with peace, angels of peace!

The sun from above
the treetops has faded,
come, let us escort
the Sabbath Queen.
Depart in peace,
holy one, pure one,
know that for six days
we shall await your return . . .

So [may it be] for next Shabbat!
So [may it be] for next Shabbat!
Depart in peace, angels of peace!

Sh-vi, za-kah, i-ma-nu

u-v'zi-veich na o-ri

lai-lah va-yom,

a-char ta-a-vo-ri.

Va-a-nach-nu n'cha-b'deich

b'vig-dei cha-mu-dot,

biz-mi-rot u-t'fi-lot

u-v'sha-losh s'u-dot.

U-vim-nu-chah sh'lei-mah,

U-vim-nu-chah na-ei-mah.

Ba-r'chu-ni l'sha-lom, mal-a-chei ha-sha-lom!

Ha-cha-mah mei-rosh

ha-i-la-not nis-ta-l'kah,

bo-u u-n'la-veh

et shab-bat ha-mal-kah.

Tzei-teich l'sha-lom,

ha-k'do-shah, haza-kah,

d'i, shei-shet ya-mim

el shu-veich n'cha-keh . . .

Kein la-shab-bat ha-ba'ah!

Kein la-shab-bat ha-ba'ah!

Tzeit Kein l'sha-lom, mal-a-chei ha-sha-lom!

שְׁבִי, זָכָה, עִמָּנוּ

וּבְזִיוֶךָ נָא אֲוִרִי

לַיְלָה וַיּוֹם,

אֶחָר תִּעֲבְרִי.

וְאִנְחָנוּ נִכְבְּדֶךָ

בְּבִגְדֵי חֲמוּדוֹת,

בְּזִמְרוֹת וּתְפִילוֹת

וּבְשֵׁלֶשׁ סְעֻדוֹת.

וּבְמִנוּחָה שְׁלָמָה,

וּבְמִנוּחָה נְעֻמָּה.

בְּרַכּוֹנִי לְשָׁלוֹם, מְלֶאכֶי הַשָּׁלוֹם!

Some recite this verse at the Havdalah ceremony.

הַחֲמָה מִרֵּאשׁ

הָאֵילָנוֹת נִסְתַּלְקָה,

בָּאוּ וּנְלֹוּהָ

אֶת שַׁבַּת הַמַּלְכָּה.

צֵאתֶךָ לְשָׁלוֹם,

הַקְּדוּשָׁה, הַזָּכָה,

דְּעִי, שֵׁשֶׁת יָמִים

אֶל שׁוֹבֵר נְחֻכָּה . . .

כֵּן לְשַׁבַּת הַבָּאָה!

כֵּן לְשַׁבַּת הַבָּאָה!

צֵאתְכֶם לְשָׁלוֹם, מְלֶאכֶי הַשָּׁלוֹם!

Shalom Aleichem

Peace to you,
attending angels,
messengers of the Most High,
the Supreme Ruler,
the Blessed Holy One.

Come in peace,
angels of peace,
messengers of the Most High,
the Supreme Ruler,
the Blessed Holy One.

Bless me with peace,
angels of peace,
messengers of the Most High,
the Supreme Ruler,
the Blessed Holy One.

Go in peace,¹
angels of peace,
messengers of the Most High,
the Supreme Ruler,
the Blessed Holy One.

The practice of singing Shalom Aleichem at the dinner table was introduced by the mystics of Tz'fat (Safed) in the sixteenth century.

According to the Zohar Chadash: When coming home from the synagogue on Friday evening, a person is accompanied by angels on either side, and the Sh'chinah oversees them, as a mother does with her children. When the Sh'chinah sees the candles burning, the table set, and the family together in happiness and peace, the Sh'chinah says, "This is mine, Israel in whom I take pride."

This story, which has its origins in the Talmud (Shabbat 119b), has here been transformed.

A Chasidic interpretation suggests that just as Jacob had two camps of angels watching over him (one when he was inside, and another when he was outside the land of Israel), there are two groups of angels watching over us as well: those that watch over us during the week and those that watch over us on Shabbat.

We say *Shalom Aleichem* to welcome the Sabbath angels, and *Tzeitchem I'shalom* to bid farewell to the weekday angels, who can now celebrate Shabbat knowing that we are in good care.

Shalom Aleichem is traditionally recited in the home before Kiddush.

¹ In one of her last compositions, Debbie Friedman (z"l) replaces "צאתכם לשלום" *Tzeitchem I'shalom* (Go in peace) with "שובכם לשלום" *Shuvchem I'shalom* (Return in peace). Rather than focusing on seeing the angels off, this alternative closing verse invites the angels to join us again next Shabbat.

Sha-lom a-lei-chem,
mal-a-chei ha-sha-reit,
mal-a-chei El-yon,
mi-Me-lech Mal-chei ha-M'la-chim,
ha-Ka-dosh Ba-ruch Hu.

שְׁלוֹם עֲלֵיכֶם,
מְלֹאכֵי הַשָּׂרֵת,
מְלֹאכֵי עֲלִיּוֹן,
מִמְלֶךְ מַלְכֵי הַמְּלָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Bo-a-chem l'sha-lom,
mal-a-chei ha-sha-lom,
mal-a-chei El-yon,
mi-Me-lech Mal-chei ha-M'la-chim,
ha-Ka-dosh Ba-ruch Hu.

בּוֹאֲכֶם לְשָׁלוֹם,
מְלֹאכֵי הַשָּׁלוֹם,
מְלֹאכֵי עֲלִיּוֹן,
מִמְלֶךְ מַלְכֵי הַמְּלָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Ba-r'chu-ni l'sha-lom,
mal-a-chei ha-sha-lom,
mal-a-chei El-yon,
mi-Me-lech Mal-chei ha-M'la-chim,
ha-Ka-dosh Ba-ruch Hu.

בְּרַכּוּנִי לְשָׁלוֹם,
מְלֹאכֵי הַשָּׁלוֹם,
מְלֹאכֵי עֲלִיּוֹן,
מִמְלֶךְ מַלְכֵי הַמְּלָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Tzeit-chem l'sha-lom,
mal-a-chei ha-sha-lom,
mal-a-chei El-yon,
mi-Me-lech Mal-chei ha-M'la-chim,
ha-Ka-dosh Ba-ruch Hu.

צֵאתְכֶם לְשָׁלוֹם,¹
מְלֹאכֵי הַשָּׁלוֹם,
מְלֹאכֵי עֲלִיּוֹן,
מִמְלֶךְ מַלְכֵי הַמְּלָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Kiddush for Shabbat Evening

And God saw
all that God had made
and behold it was very good. — *GENESIS 1:31*

And there was evening, and there was morning,

The sixth day.

Thus were completed the heavens and the earth
and all their array.

God completed on the seventh day
the work that God had been doing,
and God ceased on the seventh day
from all the work that God had been doing.

God blessed the seventh day
and made it holy,
for on it God ceased from all the work
that God had created to do. — *GENESIS 1:31, 2:1-3*

When reciting Kiddush at the start of the Shabbat meal, begin here.
When reciting Kiddush as part of the service, begin on page 52.

Following a Chasidic custom, some people begin:

Va-yar E-lo-him
et kol a-sher a-sah
v'hi-neih tov m'od.

וַיֵּרָא אֱלֹהִים
אֶת כָּל אֲשֶׁר עָשָׂה
וְהִנֵּה טוֹב מְאֹד.

Va-y'hi e-rev va-y'hi vo-ker

וַיְהִי עֶרֶב וַיְהִי בֹקֶר

Yom Ha-shi-shi.

יּוֹם הַשִּׁשִּׁי.

Va-y'chu-lu Ha-sha-ma-yim v'ha-a-retz
v'chol tz'va-am.

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל צְבָאָם.

Va-y'chal E-lo-him ba-yom ha-sh'vi-i
m'lach-to a-sher a-sah,
va-yish-bot ba-yom ha-sh'vi-i
mi-kol m'lach-to a-sher a-sah.

וַיַּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.

Va-y'va-rech E-lo-him et yom ha-sh'vi-i
va-y'ka-deish o-to,
ki vo sha-vat mi-kol m'lach-to
a-sher ba-ra E-lo-him la-a-sot.

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדְּשׁ אֹתוֹ,
כִּי בּו שָׁבַת מִכָּל מְלַאכְתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.



With the approval of my friends,

Blessed are You, Adonai,
Our God, Ruler of the Universe,
Creator of the fruit of the vine.

Blessed are You, Adonai,
Our God, Ruler of the Universe,
who made us holy with Your Commandments
and favored us. Your holy Sabbath
in love and favor You gave us as our heritage,
a reminder of the work of Creation.

For it is first among the days
called holy,

a reminder of the Exodus from Egypt.

For You have chosen us¹ and set us apart

<from all other peoples | to serve You>

and Your holy Sabbath

with love and favor You have given us as a heritage.

Blessed are You, Adonai,
who makes the Sabbath holy.

1. A central Jewish belief is that God chose the Jewish people over all other nations and entered into an eternal covenant with it. A modern interpretation suggests that our distinction as a people reflects our task, to live our lives guided by God's teachings.

When reciting Kiddush in the service, begin here.

The leader raises the cup of wine or grape juice.

Sa-v'rei cha-vei-rai,

סַבְּרֵי חֶבְרֵי,

Ba-ruch A-tah A-do-nai,

בְּרוּךְ אַתָּה יְיָ,

E-lo-hei-nu Me-lech ha-O-lam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

bo-rei p'ri ha-ga-fen.

בוֹרְא פְרֵי הַגֶּפֶן.

Ba-ruch A-tah A-do-nai,

בְּרוּךְ אַתָּה יְיָ,

E-lo-hei-nu Me-lech ha-O-lam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

a-sher ki-d'sha-nu b'mitz-vo-tav

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

v'ra-tzah va-nu, v'Shab-bat kod-sho

וְרָצָה בְּנוּ, וְשַׁבַּת קִדְּשׁוֹ

b'a-ha-vah u-v'ra-tzon hin-chi-la-nu,

בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,

zi-ka-ron l'ma-a-seih v'rei-shit.

זְכוֹר לְמַעֲשֵׂה בְרֵאשִׁית.

Ki hu yom t'chi-lah

כִּי הוּא יוֹם תְּחִלָּה

l'mik-ra-ei ko-desh,

לְמִקְרָאֵי קֹדֶשׁ,

zei-cher li-tzi-at Mitz-ra-yim.

זְכוֹר לִיצִיאַת מִצְרָיִם.

Ki va-nu va-charta v'o-ta-nu ki-dash-ta

כִּי בָנוּ בְּחֶרֶת וְאוֹתָנוּ קִדְּשַׁתְּ

<mi-kol-ha-a-mim | la-a-vo-da-te-cha>

<מִכָּל הָעַמִּים | לְעַבֹּדְתְּךָ>

v'Shab-bat kod-sh'cha

וְשַׁבַּת קֹדֶשְׁךָ

b'a-ha-vah u-v'ra-tzon, hin-chal-ta-nu.

בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.

Ba-ruch A-tah A-do-nai,

בְּרוּךְ אַתָּה יְיָ,

m'ka-deish ha-Shab-bat.

מְקַדֵּשׁ הַשַּׁבָּת.

Kiddush for Festival Evenings

And God saw
all that God had made
and behold it was very good. — *GENESIS 1:31*

And there was evening, and there was morning,

The sixth day.

Thus were completed the heavens and the earth
and all their array.

God completed on the seventh day
the work that God had been doing,
and God ceased on the seventh day
from all the work that God had been doing.

God blessed the seventh day
and made it holy,
for on it God ceased from all the work
that God had created to do. — *GENESIS 1:31, 2:1-3*

Blessed are You, Adonai,
Our God, Ruler of the Universe,
Creator of the fruit of the vine.

If the festival falls on Shabbat, begin here. Otherwise, begin with blessing over wine at the bottom of this page.

Va-yar E-lo-him
et kol a-sher a-sah
v'hi-neih tov m'od.

וַיֵּרָא אֱלֹהִים
אֶת כָּל אֲשֶׁר עָשָׂה
וְהִנֵּה טוֹב מְאֹד.

Many begin here (reciting the next line in an undertone):

Va-y'hi e-rev va-y'hi vo-ker

וַיְהִי עֶרֶב וַיְהִי בֹקֶר

Yom Ha-shi-shi.
Va-y'chu-lu Ha-sha-ma-yim v'ha-a-retz
v'chol tz'va-am.

יוֹם הַשְּׁשִׁי.
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל צְבָאָם.

Va-y'chal E-lo-him ba-yom ha-sh'vi-i
m'lach-to a-sher a-sah,
va-yish-bot ba-yom ha-sh'vi-i
mi-kol m'lach-to a-sher a-sah.

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מִלְאֲכָתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל מִלְאֲכָתּוֹ אֲשֶׁר עָשָׂה.

Va-y'va-rech E-lo-him et yom ha-sh'vi-i
va-y'ka-deish o-to,
ki vo sha-vat mi-kol m'lach-to
a-sher ba-ra E-lo-him la-a-sot.

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ,
כִּי בּו שָׁבַת מִכָּל מִלְאֲכָתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

*When reciting Kiddush in the service, or on a weekday, begin here.
The leader raises the cup of wine or grape juice.*

Ba-ruch A-tah A-do-nai,
E-lo-hei-nu Me-lech ha-O-lam,
bo-rei p'ri ha-ga-fen.

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן.



Blessed are You, Adonai,
Our God, Ruler of the Universe,
who chose us <from all other nations | to serve You>
and raised us above every tongue,
and made us holy with Your Commandments.

You gave us, Adonai our God, with love
(Sabbaths for rest
and) festivals for joy,
holidays and seasons for rejoicing,
(this day of the Sabbath, and) this day of

the Festival of Matzot, the time of our freedom,
the Festival of Weeks, the time of the giving of our Torah,
the Festival of Sukkot, the time of our Rejoicing,
the Eighth day Festival of Assembly, the time of our Rejoicing,

(in love) a sacred convocation,
a reminder of the Exodus from Egypt.

For You have chosen us and set us apart
<from all other peoples | to serve You>
(and the Sabbath) and Your sacred times
(with love and favor,) with joy and gladness,
You have given us as a heritage.

Blessed are You, Adonai,
who sanctifies (the Sabbath
and) Israel and the seasons.

Ba-ruch A-tah A-do-nai,
E-lo-hei-nu Me-lech ha-O-lam,
a-sher ba-char ba-nu <mi-kol-am | la-a-vo-da-to>
v'ro-m'ma-nu mi-kol la-shon,
v'ki-d'sha-nu b'mitz-vo-tav.

ברוך אתה יי,
אלהינו מלך העולם,
אשר בחר בנו <מכל עם | לעבודתו>
ורוממנו מכל לשון,
וקדשנו במצותיו.

Va-ti-ten la-nu A-do-nai E-lo-hei-nu b'a-ha-vah
(Shab-ba-tot li-m'nu-chah
u-)mo-a-dim l'sim-chah,
cha-gim u-z'ma-nim l'sa-son,
(et yom ha-Shab-bat hazeh v')et yom

ותתן לנו יי אלהינו באהבה
(שבתות למנוחה
)ומועדים לשמחה,
חגים וזמנים לששון,
(את יום השבת הזה ו)את יום

Chag ha-Matzot hazeh, z'man chei-ru-tei-nu,

On Pesach:
חג המצות הזה, זמן חרותנו,

Chag ha-Sha-vu-ot hazeh, z'man ma-tan to-ra-tei-nu,

On Shavuot:
חג השבועות הזה, זמן מתן תורתנו,

Chag ha-Sukkot hazeh, z'man sim-cha-tei-nu,

On Sukkot:
חג הסוכות הזה, זמן שמחתנו,

ha-Sh'mi-ni, chag ha-A-tze-ret hazeh, z'man sim-cha-tei-nu,

On Sh'mini Atzeret/Simchat Torah:
השמיני חג העצרת הזה, זמן שמחתנו,

(b'a-ha-vah) mik-ra ko-desh,
zei-cher li-tzi-at Mitz-ra-yim.

(באהבה) מקרא קדש,
זכר ליציאת מצרים.

Ki va-nu va-charta v'o-ta-nu ki-dash-ta
<mi-kol-ha-a-mim | la-a-vo-da-te-cha>
(v'Shab-bat) u-mo-a-dei kod-she-cha
(b'a-ha-vah u-v'ra-tzon) b'sim-chah u-v'sa-son
hin-chal-ta-nu.

כי בנו בחרת ואותנו קדשת
<מכל העמים / לעבודתך>
(ושבת) ומועדי קדשך
(באהבה ובציון), בשמחה ובששון
הנחלתנו.

Ba-ruch A-tah A-do-nai,
m'ka-deish (ha-Shab-bat
v')Yis-ra-eil v'haz'ma-nim.

ברוך אתה יי,
מקדש (השבת
ו)ישראל והזמנים.

Counting the Omer

I am prepared and ready
to fulfill the mitzvah
of counting the Omer
as it is written in the Torah:

“And you shall count for yourselves
from the day following the day of rest
from the day you bring
the Omer as the grain offering
seven complete weeks there shall be,
until the day after the seventh week,
you shall count fifty days;
and you shall bring a new offering to God.”

— LEVITICUS 23:15-16

Blessed are You, Adonai our God,
Ruler of the Universe,
who made us holy with Your Commandments,
and commanded us to count the Omer.

Seven Weeks of Spiritual Preparation

According to Rabbi Yitzchak Luria, when we experience the Exodus from Egypt in the Passover Seder, we have a special expanded consciousness of freedom and life possibility. Immediately afterwards, however, we often return to a more limited level of consciousness as exemplified by the Israelites slipping back into complaining and wishing for the familiar life of Egypt.

By using the seven weeks (49 days) from the second night of Passover until Shavuot as a period of personal preparation and growth, we can make this time of expanded consciousness a regular part of our lives.

Each week is dedicated to working on life issues related to one of the seven “human levels” *s’firot* (worlds) of the Kabbalistic Tree of Life. In turn, each day of the week is also dedicated to one of the same seven *s’firot*, making a total of 49 combinations. For example, on the first day we work on *chesed* (our capacity for loving kindness) in the context of the week of *chesed*; on the second day we work on *g’vurah* (our capacity for judgment) in the week of *chesed*, (lovingkindness) and so on.

After seven weeks, when Shavuot arrives, may we reach a level of expanded consciousness and be open to hear what Torah has to teach us for the coming year.

— Rabbi Jeff Foust

Associations with the Seven S’firot of the Omer Period

- 1 *Chesed* Overflowing Loving kindness
- 2 *G’vurah* Judgment, Justice, Rigor
- 3 *Tiferet* Compassion, Beauty, Balance
- 4 *Netzach* Victory, Efficiency, Prevailing
- 5 *Hod* Glory, Splendor
- 6 *Y’sod* Foundation, Intimacy, Generativity
- 7 *Malchut* Majesty, God’s Earthly Realm

The Omer is counted during the Evening Service before Aleinu each night
from the second night of Pesach until the night before Shavuot.

Hi-n'ni mu-chan u-m'zu-man
l'ka-yeim mitzvat
a-seh shel s'fi-rat ha-o-mer
k'mo she-ka-tuv ba-To-rah:

הַנְּנִי מוֹכֵן וּמְזַמֵּן
לְקַיֵּם מִצְוַת
עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר
כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה:

U-s'far-tem la-chem
mi-ma-cho-rat ha-Shab-bat
mi-yom ha-vi-a-chem
et o-mer ha-t'nu-fah
she-va sha-ba-tot t'mi-mot tih-ye-nah,
Ad mi-ma-cho-rat ha-shab-bat ha-sh'vi-it,
tis-p'ru cha-mi-shim yom
v'hik-rav-tem min-chah cha-da-shah la-do-nai.

וּסְפַרְתֶּם לָכֶם
מִמַּחֲרַת הַשַּׁבָּת
מִיּוֹם הַבִּיאָכֶם
אֶת עֹמֶר הַתְּנוּפָה
שֶׁבַע שַׁבָּתוֹת תְּמַיִמֹת תַּהֲיִינָה.
עַד מַמַּחֲרַת הַשַּׁבָּת הַשְּׁבִיעִת
תִּסְפְּרוּ חֲמִשִּׁים יוֹם
וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה.

Ba-ruch A-tah A-do-nai
E-lo-hei-nu Me-lech ha-O-lam
a-sheh ki-d'sha-nu b'mitz-vo-tav
v'tzi-va-nu al s'fi-rat ha-o-mer.

בְּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

Ha-yom yom e-chad la-o-mer.	הַיּוֹם יוֹם אֶחָד לְעֹמֶר.	Today numbers 1 day of the Omer.
Ha-yom sh'nei ya-mim la-o-mer.	הַיּוֹם שְׁנַי יָמִים לְעֹמֶר.	Today numbers 2 days of the Omer.
Ha-yom sh'lo-shah ya-mim la-o-mer.	הַיּוֹם שְׁלֹשָׁה יָמִים לְעֹמֶר.	Today numbers 3 days of the Omer.
Ha-yom ar-ba-ah ya-mim la-o-mer.	הַיּוֹם אַרְבָּעָה יָמִים לְעֹמֶר.	Today numbers 4 days of the Omer.
Ha-yom cha-mi-shah ya-mim la-o-mer.	הַיּוֹם חֲמִשָּׁה יָמִים לְעֹמֶר.	Today numbers 5 days of the Omer.
Ha-yom shi-shah ya-mim la-o-mer.	הַיּוֹם שִׁשָּׁה יָמִים לְעֹמֶר.	Today numbers 6 days of the Omer.
Ha-yom shiv-ah ya-mim, she-heim sha-vu-a e-chad la-o-mer.	הַיּוֹם שִׁבְעָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד לְעֹמֶר.	Today numbers 7 days, which make one week of the Omer.

Ha-yom sh'mo-nah ya-mim,
she-heim sha-vu-a e-chad
v'yom e-chad la-o-mer.

הַיּוֹם שְׁמוֹנֵה יָמִים
שֶׁהֵם שְׁבוּעַת אֶחָד
וְיוֹם אֶחָד לְעֹמֶר.

Today numbers 8 days,
which make one week
and one day of the Omer.

Ha-yom tish-ah ya-mim,
she-heim sha-vu-a e-chad
u-sh'nei ya-mim la-o-mer.

הַיּוֹם תִּשְׁעָה יָמִים
שֶׁהֵם שְׁבוּעַת אֶחָד
וּשְׁנֵי יָמִים לְעֹמֶר.

Today numbers 9 days,
which make one week
and two days of the Omer.

Ha-yom a-sa-rah ya-mim,
she-heim sha-vu-a e-chad
u-sh'lo-shah ya-mim la-o-mer.

הַיּוֹם עֶשְׂרֵה יָמִים
שֶׁהֵם שְׁבוּעַת אֶחָד
וּשְׁלֹשָׁה יָמִים לְעֹמֶר.

Today numbers 10 days,
which make one week
and three days of the Omer.

Ha-yom a-chad a-sar yom,
she-heim sha-vu-a e-chad
v'ar-ba-ah ya-mim la-o-mer.

הַיּוֹם אֶחָד עֶשְׂרֵי יוֹם
שֶׁהֵם שְׁבוּעַת אֶחָד
וְאַרְבָּעָה יָמִים לְעֹמֶר.

Today numbers 11 days,
which make one week
and four days of the Omer.

Ha-yom sh'neim a-sar yom,
she-heim sha-vu-a e-chad
va-cha-mi-shah ya-mim la-o-mer.

הַיּוֹם שְׁנַיִם עֶשְׂרֵי יוֹם
שֶׁהֵם שְׁבוּעַת אֶחָד
וּחֲמִישָׁה יָמִים לְעֹמֶר.

Today numbers 12 days,
which make one week
and five days of the Omer.

Ha-yom sh'lo-shah a-sar yom,
she-heim sha-vu-a e-chad
v'shi-shah ya-mim la-o-mer.

הַיּוֹם שְׁלֹשָׁה עֶשְׂרֵי יוֹם
שֶׁהֵם שְׁבוּעַת אֶחָד
וּשְׁשָׁה יָמִים לְעֹמֶר.

Today numbers 13 days,
which make one week
and six days of the Omer.

Ha-yom ar-ba-ah a-sar yom,
she-heim sh'nei sha-vu-ot
la-o-mer.

הַיּוֹם אַרְבָּעָה עֶשְׂרֵי יוֹם
שֶׁהֵם שְׁנֵי שְׁבוּעוֹת
לְעֹמֶר.

Today numbers 14 days,
which make two weeks
of the Omer.

Ha-yom cha-mi-shah a-sar yom,
she-heim sh'nei sha-vu-ot
v'yom e-chad la-o-mer.

הַיּוֹם חֲמִשָּׁה עֶשְׂרֵי יוֹם
שֶׁהֵם שְׁנֵי שְׁבוּעוֹת
וְיוֹם אֶחָד לְעֹמֶר.

Today numbers 15 days,
which make two weeks
and one day of the Omer.

Ha-yom shi-shah a-sar yom,
she-heim sh'nei sha-vu-ot
u-sh'nei ya-mim la-o-mer.

הַיּוֹם שֵׁשָׁה עֶשְׂרֵי יוֹם
שֶׁהֵם שְׁנֵי שְׁבוּעוֹת
וּשְׁנֵי יָמִים לְעֹמֶר.

Today numbers 16 days,
which make two weeks
and two days of the Omer.

Ha-yom shiv-ah a-sar yom,
she-heim sh'nei sha-vu-ot
u-sh'lo-shah ya-mim la-o-mer.

הַיּוֹם שִׁבְעָה עֶשְׂרֵי יוֹם
שֶׁהֵם שְׁנֵי שְׁבוּעוֹת
וּשְׁלֹשָׁה יָמִים לְעֹמֶר.

Today numbers 17 days,
which make two weeks
and three days of the Omer.

Ha-yom sh'mo-nah a-sar yom,
she-heim sh'nei sha-vu-ot
v'ar-ba-ah ya-mim la-o-mer.

הַיּוֹם שְׁמוֹנֵה עֶשְׂרֵי יוֹם
שֶׁהֵם שְׁנֵי שְׁבוּעוֹת
וְאַרְבָּעָה יָמִים לְעֹמֶר.

Today numbers 18 days,
which make two weeks
and four days of the Omer.

Ha-yom tish-ah a-sar yom,
she-heim sh'nei sha-vu-ot
va-cha-mi-shah ya-mim la-o-mer.

היום תשעה עשר יום
שהם שני שבועות
וחמשה ימים לעמר.

Today numbers 19 days,
which make two weeks
and five days of the Omer.

Ha-yom es-rim yom,
she-heim sh'nei sha-vu-ot
v'shi-shah ya-mim la-o-mer.

היום עשרים יום
שהם שני שבועות
וששה ימים לעמר.

Today numbers 20 days,
which make two weeks
and six days of the Omer.

Ha-yom e-chad v'es-rim yom,
she-heim sh'lo-shah sha-vu-ot
la-o-mer.

היום אחד ועשרים יום
שהם שלשה שבועות
לעמר.

Today numbers 21 days,
which make three weeks
of the Omer.

Ha-yom sh'na-yim v'es-rim yom,
she-heim sh'lo-shah sha-vu-ot
v'yom e-chad la-o-mer.

היום שנים ועשרים יום
שהם שלשה שבועות
ויום אחד לעמר.

Today numbers 22 days,
which make three weeks
and one day of the Omer.

Ha-yom sh'lo-shah v'es-rim yom,
she-heim sh'lo-shah sha-vu-ot
u-sh'nei ya-mim la-o-mer.

היום שלשה ועשרים יום
שהם שלשה שבועות
ושני ימים לעמר.

Today numbers 23 days,
which make three weeks
and two days of the Omer.

Ha-yom ar-ba-ah v'es-rim yom,
she-heim sh'lo-shah sha-vu-ot
u-sh'lo-shah ya-mim la-o-mer.

היום ארבעה ועשרים יום
שהם שלשה שבועות
ושלשה ימים לעמר.

Today numbers 24 days,
which make three weeks
and three days of the Omer.

Ha-yom cha-mi-shah v'es-rim yom,
she-heim sh'lo-shah sha-vu-ot
v'ar-ba-ah ya-mim la-o-mer.

היום חמשה ועשרים יום
שהם שלשה שבועות
וארבעה ימים לעמר.

Today numbers 25 days,
which make three weeks
and four days of the Omer.

Ha-yom shi-shah v'es-rim yom,
she-heim sh'lo-shah sha-vu-ot
va-cha-mi-shah ya-mim la-o-mer.

היום ששה ועשרים יום
שהם שלשה שבועות
וחמשה ימים לעמר.

Today numbers 26 days,
which make three weeks
and five days of the Omer.

Ha-yom shiv-ah v'es-rim yom,
she-heim sh'lo-shah sha-vu-ot
v'shi-shah ya-mim la-o-mer.

היום שבעה ועשרים יום
שהם שלשה שבועות
וששה ימים לעמר.

Today numbers 27 days,
which make three weeks
and six days of the Omer.

Ha-yom sh'mo-nah v'es-rim yom,
she-heim ar-ba-ah sha-vu-ot
la-o-mer.

היום שמונה ועשרים יום
שהם ארבעה שבועות
לעמר.

Today numbers 28 days,
which make four weeks
of the Omer.

Ha-yom tish-ah v'es-rim yom,
she-heim ar-ba-ah sha-vu-ot
v'yom e-chad la-o-mer.

היום תשעה ועשרים יום
שהם ארבעה שבועות
ויום אחד לעמר.

Today numbers 29 days,
which make four weeks
and one day of the Omer.

Ha-yom sh'lo-shim yom,
she-heim ar-ba-ah sha-vu-ot
u-sh'nei ya-mim la-o-mer.

היום שלשים יום
שהם ארבעה שבועות
ושני ימים לעמר.

Today numbers 30 days,
which make four weeks
and two days of the Omer.

Ha-yom e-chad u-sh'lo-shim yom,
she-heim ar-ba-ah sha-vu-ot
u-sh'lo-shah ya-mim la-o-mer.

היום אחד ושלשים יום
שהם ארבעה שבועות
ושלשה ימים לעמר.

Today numbers 31 days,
which make four weeks
and three days of the Omer.

Ha-yom sh'na-yim u-sh'lo-shim yom,
she-heim ar-ba-ah sha-vu-ot
v'ar-ba-ah ya-mim la-o-mer.

היום שנים ושלשים יום
שהם ארבעה שבועות
וארבעה ימים לעמר.

Today numbers 32 days,
which make four weeks
and four days of the Omer.

Ha-yom sh'lo-shah u-sh'lo-shim yom,
she-heim ar-ba-ah sha-vu-ot
va-cha-mi-shah ya-mim la-o-mer.

היום שלשה ושלשים יום
שהם ארבעה שבועות
וחמשה ימים לעמר.

Today numbers 33 days,
which make four weeks
and five days of the Omer.

Ha-yom ar-ba-ah u-sh'lo-shim yom,
she-heim ar-ba-ah sha-vu-ot
v'shi-shah ya-mim la-o-mer.

היום ארבעה ושלשים יום
שהם ארבעה שבועות
וששה ימים לעמר.

Today numbers 34 days,
which make four weeks
and six days of the Omer.

Ha-yom cha-mi-shah u-sh'lo-shim yom,
she-heim cha-mi-shah sha-vu-ot
la-o-mer.

היום חמשה ושלשים יום
שהם חמשה שבועות
לעמר.

Today numbers 35 days,
which make five weeks
of the Omer.

Ha-yom shi-shah u-sh'lo-shim yom,
she-heim cha-mi-shah sha-vu-ot
v'yom e-chad la-o-mer.

היום ששה ושלשים יום
שהם חמשה שבועות
ויום אחד לעמר.

Today numbers 36 days,
which make five weeks
and one day of the Omer.

Ha-yom shiv-ah u-sh'lo-shim yom,
she-heim cha-mi-shah sha-vu-ot
u-sh'nei ya-mim la-o-mer.

היום שבעה ושלשים יום
שהם חמשה שבועות
ושני ימים לעמר.

Today numbers 37 days,
which make five weeks
and two days of the Omer.

Ha-yom sh'mo-nah u-sh'lo-shim yom,
she-heim cha-mi-shah sha-vu-ot
u-sh'lo-shah ya-mim la-o-mer.

היום שמונה ושלשים יום
שהם חמשה שבועות
ושלשה ימים לעמר.

Today numbers 38 days,
which make five weeks
and three days of the Omer.

Ha-yom tish-ah u-sh'lo-shim yom,
she-heim cha-mi-shah sha-vu-ot
v'ar-ba-ah ya-mim la-o-mer.

היום תשעה ושלשים יום
שהם חמשה שבועות
וארבעה ימים לעמר.

Today numbers 39 days,
which make five weeks
and four days of the Omer.

Ha-yom ar-ba-im yom,
she-heim cha-mi-shah sha-vu-ot
va-cha-mi-shah ya-mim la-o-mer.

היום ארבעים יום
שהם חמשה שבועות
וחמשה ימים לעמר.

Today numbers 40 days,
which make five weeks
and five days of the Omer.

Ha-yom e-chad v'ar-ba-im yom,
she-heim cha-mi-shah sha-vu-ot
v'shi-shah ya-mim la-o-mer.

הַיּוֹם אֶחָד וָאַרְבָּעִים יוֹם
שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וְשֵׁשָׁה יָמִים לְעֹמֶר.

Today numbers 41 days,
which make five weeks
and six days of the Omer.

Ha-yom sh'na-yim v'ar-ba-im yom,
she-heim shi-shah sha-vu-ot
la-o-mer.

הַיּוֹם שְׁנַיִם וָאַרְבָּעִים יוֹם
שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת
לְעֹמֶר.

Today numbers 42 days,
which make six weeks
of the Omer.

Ha-yom sh'lo-shah v'ar-ba-im yom,
she-heim shi-shah sha-vu-ot
v'yom e-chad la-o-mer.

הַיּוֹם שְׁלֹשָׁה וָאַרְבָּעִים יוֹם
שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת
וְיוֹם אֶחָד לְעֹמֶר.

Today numbers 43 days,
which make six weeks
and one day of the Omer.

Ha-yom ar-ba-ah v'ar-ba-im yom,
she-heim shi-shah sha-vu-ot
u-sh'nei ya-mim la-o-mer.

הַיּוֹם אַרְבָּעָה וָאַרְבָּעִים יוֹם
שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת
וְשְׁנַיִ יָמִים לְעֹמֶר.

Today numbers 44 days,
which make six weeks
and two days of the Omer.

Ha-yom tish-ah v'ar-ba-im yom,
she-heim shi-shah sha-vu-ot
u-sh'lo-shah ya-mim la-o-mer.

הַיּוֹם חֲמִשָּׁה וָאַרְבָּעִים יוֹם
שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת
וְשְׁלֹשָׁה יָמִים לְעֹמֶר.

Today numbers 45 days,
which make six weeks
and three days of the Omer.

Ha-yom shi-shah v'ar-ba-im yom,
she-heim shi-shah sha-vu-ot
v'ar-ba-ah ya-mim la-o-mer.

הַיּוֹם שֵׁשָׁה וָאַרְבָּעִים יוֹם
שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת
וָאַרְבָּעָה יָמִים לְעֹמֶר.

Today numbers 46 days,
which make six weeks
and four days of the Omer.

Ha-yom shiv-ah v'ar-ba-im yom,
she-heim shi-shah sha-vu-ot
va-cha-mi-shah ya-mim la-o-mer.

הַיּוֹם שִׁבְעָה וָאַרְבָּעִים יוֹם
שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת
וְחֲמִשָּׁה יָמִים לְעֹמֶר.

Today numbers 47 days,
which make six weeks
and five days of the Omer.

Ha-yom sh'mo-nah v'ar-ba-im yom,
she-heim shi-shah sha-vu-ot
v'shi-shah ya-mim la-o-mer.

הַיּוֹם שְׁמוֹנָה וָאַרְבָּעִים יוֹם
שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת
וְשֵׁשָׁה יָמִים לְעֹמֶר.

Today numbers 48 days,
which make six weeks
and six days of the Omer.

Ha-yom tish-ah v'ar-ba-im yom,
she-heim shiv-ah sha-vu-ot
la-o-mer.

הַיּוֹם תִּשְׁעָה וָאַרְבָּעִים יוֹם
שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת
לְעֹמֶר.

Today numbers 49 days,
which make seven weeks
of the Omer.

Mi Shebeirach

Mi she-bei-rach a-vo-tei-nu

M'kor ha-b'ra-chah l'i-mo-tei-nu

May the source of strength
Who blessed the ones before us
Help us find the courage
To make our lives a blessing
And let us say, Amen.

Mi she-bei-rach i-mo-tei-nu

M'kor ha-b'ra-chah la-avo-tei-nu

Bless those in need of healing
With *r'fu-ah sh'lei-mah*
The renewal of body
The renewal of spirit
And let us say, Amen.

— Debbie Friedman and Drorah Setel

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This siddur is the companion to the bencher *L'chu N'ran'nah* — *Let us Sing: Blessings before and after the Meal, Z'mirot and songs for Shabbat, festivals, and other occasions*, also distributed by Haggadahs-R-Us.

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