Kabbalat Shabbat

See note at left.

Love of my soul, compassionate God,
draw me, Your servant, closer to Your will.
I will follow You as quickly as a deer,
hoping to worship right in Your glorious presence.
For being close to You is more appealing to me
than all the finest earthly delights.

Glorious One, You light up the universe,
my soul is faint with love and longing for You.
[1] Please, God, heal the emptiness in my soul,
show her the beauty of Your light.
Then she will regain health and strength,
[2] and will be Your servant forever.

Let Your compassion be stirred
for this Your child, the child that You love.
For again and again I have tried
to experience Your splendor and Your energy.
[3] Please, God, being with You is what I desire,
have compassion on me, don't hide Your face.

Reveal Yourself to me, dear One,
spread over me Your sukkah of peace.
Let *my* world be illuminated by *Your* presence,
let me sing and rejoice in You.
[4] Quickly, my beloved, now is the time,
let me experience Your grace now and forever.

GUIDEPOSTS

Kabbalat Shabbat. Unlike the daily services which go back over 1500 years, Kabbalat Shabbat ("welcoming the Shabbat") was introduced into the liturgy by the 16th-century mystics of Safed (Tz'fat) in Israel, who would go into the fields on Friday afternoon to welcome the Shabbat bride, singing the new hymn L'Chah Dodi (see pp. 152-153), preceded by and followed by Psalms (see following pages).

Y'did Nefesh. In recent years, many have added the custom of chanting Y'did Nefesh here. Written by 16th-century kabbalist Eleazar ben Moses Azikri, Y'did Nefesh speaks movingly and passionately of the soul's yearning for God. Although it makes no reference to Shabbat, it evokes the traditional idea that on the Shabbat we get an extra soul ("n'shamah y'teirah"). During the week we are so occupied with everyday concerns that spirituality and the search for meaning take a back seat in our lives; on Shabbat, that yearning comes to the surface.

The initial letters of the four stanzas spell out the four-letter name of God, the correct pronunciation of which was known only to the high priest in antiquity.

This is the original text of Y'did Nefesh. It differs, grammatically and in several key phrases (see notes 2 and 3 below), from the more widely circulated version.

NOTES

[1] The author uses Moses' plea that Miriam be healed (Num. 12:13) to ask for healing for his lovesick soul.

[2] The more familiar version has "simchat olam – and will be joyous forever" instead of "shifchat olam – and will be Your servant forever." The original phrase seems to fit much better with the theme of this hymn.

[3] The more familiar version, "eileh chamdah libbi, chusa na v'al na titaleim," has a similar meaning, and is often sung as a song in its own right (see p. 139).

[4] The language here is strangely similar to that used.

Kabbalat Shabbat

קַבָּלַת שַׁבָּת

When Shabbat occurs during a festival, many traditional congregations abbreviate Kabbalat Shabbat and begin on p. 154.

Y'did né·fesh, av ha·ra·cha·man,
m'shoch av·dach el r'tzo·nach.
Ya·rutz av·dach k'mo ay·yal,
yish·ta·cha·veh el mul ha·da·rach.
Ki ye·e·rav lo y'di·du·tach
mi·nó·fet tzuf v'chol tá·am.

יְדִיד נֶפֶשׁ, אָב הָרַחֲמָן,
מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנֶךָ.
יָרוּץ עַבְדְּךָ כְּמוֹ אַיָּל,
יִשְׁתַּחֲוֶה אֶל מוּל הֲדָרֶךָ.
כִּי יֶעֱרַב לוֹ יְדִידוּתֶךָ
מִנֹּפֶת צוּף וְכָל טַעַם.

Ha·dur, na·eh, ziv ha·o·lam,
naf·shi cho·lat a·ha·va·tach.
Án·na, Eil na, r'fa na lah,
b'har·ot lah nó·am zi·vach.
Az tit·chaz·zeik v'tit·rap·pei,
v'ha·y'tah lach shif·chat o·lam.

הָדוּר, נָאֶה, זִיו הָעוֹלָם,
נַפְשִׁי חוֹלַת אַהֲבָתֶךָ.
אָנָּא, אֵל נָא, רְפָא נָא לָהּ,
בְּהַרְאוֹת לָהּ נֹעַם זִיוֶךָ.
אָז תִּתְחַזֵּק וְתִתְרַפֵּא,
וְהָיְתָה לָךְ שִׁפְחַת עוֹלָם.

Va·tik, ye·he·mu ra·cha·mé·cha,
v'chus na al bein o·ha·vach.
Ki zeh kam·mah nich·sof nich·saf,
lir·ot b'tif·é·ret uz·zach.
Án·na, Ei·li, mach·mad lib·bi,
chu·shah na, v'al tit·al·lam.

וָתִיק, יֶהֱמוּ רַחֲמֶיךָ,
וְחוּס נָא עַל בֵּן אוֹהֲבֶךָ.
כִּי זֶה כַּמָּה נִכְסוֹף נִכְסַף,
לִרְאוֹת בְּתִפְאֶרֶת עֻזֶּךָ.
אָנָּא, אֵלִי, מַחְמַד לִבִּי,
חוּשָׁה נָא, וְאַל תִּתְעַלָּם.

Hig·ga·leih na u·f'ros, cha·viv, a·lai,
et suk·kat sh'lo·mach.
Ta·ir é·retz mi·k'vo·dach,
na·gí·lah v'nis·m'chah bach.
Ma·heir, a·huv, ki va mo·eid,
v'chon·néi·ni ki·mei o·lam.

הִגָּלֵה נָא וּפְרוֹשׂ, חָבִיב, עָלַי,
אֶת סֻכַּת שְׁלוֹמֶךָ.
תָּאִיר אֶרֶץ מִכְּבוֹדֶךָ,
נָגִילָה וְנִשְׂמְחָה בָּךְ.
מַהֵר, אָהוּב, כִּי בָא מוֹעֵד,
וְחָנֵּנִי כִּימֵי עוֹלָם.

PSALM 95

Come, let us sing to Adonai,
let us shout praises to our powerful savior.
Let us approach Adonai with thanksgiving,
let us sing out our psalms of gratitude.

For Adonai is a mighty God,
ruling over all those called gods.
From the deepest valley to the highest mountain,
all that exists is in Your hands.

The sea is Yours and You created it,
and Your own hands fashioned the dry land.
Come, let us be humble in Your presence,
as we worship You, Adonai, our creator.

For You, Adonai, You are our God,
and we are Your people, Your flock.
We are the sheep tended by Your hand,
and today we need to heed Your voice:

"Do not become obstinate,
do not try my patience,
[1] as your ancestors did at Massah in the desert,
directly after experiencing all my miracles.

I decided they were a rebellious people,
a people who did not understand My ways.
So they wandered in the desert for forty years,
while I waited for that generation to pass,
one that would never find sanctuary, even in My land."

in a very different context but with the same urgency, by Andrew Marvell in "To His Coy Mistress."

GUIDEPOSTS

Kabbalat Shabbat Psalms. The custom today is to recite six psalms (Psalms 95-99 and 29), then L'chah Dodi (p. 152), and then Psalms 92-93. One explanation is that the initial six psalms represent the six days of the week, and Shabbat is doubly represented, first by L'chah Dodi and then by Psalm 92 (the psalm for Shabbat).

It seems that all these psalms were recited in Safed, but the practice was not universally accepted, as some communities omitted Psalms 95-99 and 92. It is not clear why these particular psalms were chosen, although the choice may have been based on the calculation by Rabbi Isaac Luria (founder of the Safed kabbalist group) that the initial letters of the six psalms have the same numerological value (430) as the word "nefesh," or soul. (See "Gematria" below.)

Gematria. Many kabbalists sought to find messages or spiritual significance in the letters of Hebrew texts. Each letter is assigned a numerical value, so the 22 letters of the Hebrew alphabet correspond to, in order, the values 1, 2, 3, ... , 10, 20, 30, ... , 100, 200, 300, 400. The letters nun, pei, and shin of "nefesh" equal 50, 80, and 300, respectively, so the word "nefesh" equals 430, the sum of these numbers. Psalms 95-99 start with the letters lamed, shin, yod, mem, yod, and mem, respectively, which correspond to 30, 300, 10, 40, 10, and 40, for a total of 430. The conclusion to be drawn is that these six psalms, when taken together, form a very soulful collection.

COMMENTS

[1] Immediately after crossing the Sea of Reeds, at a place later called Massah and Merivah, the Israelites complained about the lack of water (Exodus 17:7).

L'chu n'ran·n'nah lA·do·nai,
na·rí·ah l'tzur yish·éi·nu.
N'kad·d'mah fa·nav b'to·dah,
b·z·mi·rot na·rí·a lo.

לְכוּ נְרַנְּנָה לַיְיָ,
נָרִיעָה לְצוּר יִשְׁעֵנוּ.
נְקַדְּמָה פָנָיו בְּתוֹדָה,
בִּזְמִרוֹת נָרִיעַ לוֹ.

K ei ga·dol A·do·nai,
u mé·lech ga·dol al kol e·lo·him.
A sher b'ya do mech·k'rei á·retz,
v'to·a·fot ha·rim lo.

כִּי אֵל גָּדוֹל יְיָ,
וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים.
אֲשֶׁר בְּיָדוֹ מֶחְקְרֵי אָרֶץ,
וְתוֹעֲפוֹת הָרִים לוֹ.

A·sher lo ha·yam v'hu a·sá·hu,
v'yab·bé·shet ya·dav ya·tzá·ru.
Bó·u nish·ta·cha·veh v'nich·rá·ah,
niv·r'chah lif·nei A·do·nai o·séi·nu.

אֲשֶׁר לוֹ הַיָּם וְהוּא עָשָׂהוּ,
וְיַבֶּשֶׁת יָדָיו יָצָרוּ.
בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה,
נִבְרְכָה לִפְנֵי יְיָ עֹשֵׂנוּ.

Ki hu E·lo·héi·nu,
va·a·nach·nu am mar·i·to,
v'tzon ya·do.
Ha·yom im b'ko·lo tish·má·u:

כִּי הוּא אֱלֹהֵינוּ,
וַאֲנַחְנוּ עַם מַרְעִיתוֹ,
וְצֹאן יָדוֹ.
הַיּוֹם אִם בְּקֹלוֹ תִשְׁמָעוּ:

"Al tak·shu l'vav·chem kiM·ri·vah,
k'yom Mas·sah ba·mid·bar.
A·sher nis·sú·ni a·vo·tei·chem,
b'cha·nú·ni, gam ra·u fo·a·li.

"אַל תַּקְשׁוּ לְבַבְכֶם כִּמְרִיבָה,
כְּיוֹם מַסָּה בַּמִּדְבָּר.
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,
בְּחָנוּנִי, גַּם רָאוּ פָעֳלִי. ←

Ar·ba·im sha·nah a·kut b'dor,
va·o·mar am to·ei lei·vav heim,
v'heim lo ya·d'u d'ra·chai.
A·sher nish·bá·ti v'ap·pi,
im y'vo·un el m'nu·cha·ti."

אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר,
וָאֹמַר עַם תֹּעֵי לֵבָב הֵם,
וְהֵם לֹא יָדְעוּ דְרָכָי.
אֲשֶׁר נִשְׁבַּעְתִּי בְאַפִּי,
אִם יְבֹאוּן אֶל מְנוּחָתִי."

PSALM 96

Sing a new song to Adonai,
let the whole world sing to Adonai.

Sing to Adonai, bless God's Name,
tell of God's salvation every day.
Tell all people of God's glory,
tell the nations of God's amazing deeds.

For Adonai is great and greatly praised,
Adonai is more awesome than all those called gods.
For the gods of the nations are false gods,
but Adonai is the one who made the heavens.

Sing of God's majesty and beauty,
sing of God's strength and splendor.

Come to Adonai, all families of the world,
come to acknowledge God's presence and might.
Come give honor to God's name,
come to God's sanctuary with your offering.

Bow to Adonai in the splendor of holiness,
let all the world acknowledge God's presence.
Let all peoples say that it is Adonai who rules,
Adonai established the world and sustains it,
Adonai judges all peoples fairly.

[1] Let the heavens and earth rejoice,
let the sea roar, together with all that live there.
Let the fields celebrate and all within them,
let all the trees in the forest sing.

GUIDEPOSTS

Psalms 95-99. These five psalms have a number of overlapping and upbeat themes. Singing out to God in joy, praise, and thanksgiving is a prominent and explicit theme in Psalms 95, 96, and 98. The earth and the sky, the waters and the islands rejoice and praise God in Psalms 95, 96, and 97. God's role in creating and maintaining the universe is mentioned in Psalms 95 and 96, and God's saving deeds in Psalms 96 and 98. The pre-eminence of God over the gods of the nations appears in Psalms 95, 96, and 97, and God's renown is mentioned in Psalms 96 and 98. God's role as judge of the world appears in Psalms 96, 98, and 99, in which God's fairness to all peoples is emphasized. The approach of these psalms to the peoples of the world is at the same time inviting and triumphalist, inviting others to join us in worshiping and praising God, and proclaiming God's superiority over the gods that others worship.

ALTERNATIVES

Entering Shabbat. One aspect of making Shabbat a time of m'nuchah, of true peace and rest, is to let go of the cares of the week. There is a practice of reviewing one day of the preceding week before reciting each of the six psalms; as we recite each psalm we focus on letting go of the concerns that arose on that day. (We can associate Sunday with Psalm 95, then Monday with Psalm 96, etc., ending with Friday and Psalm 29, or we can proceed in the opposite order.) This practice may be carried out either individually or communally.

Alternatively, the service leader may recite the guided meditation on pp. 150-1, or individuals may read it privately.

COMMENTS

[1] The final verses of Psalm 96 imagine a scenario in which all of creation is in a state of excitement over

Shí·ru lA·do·nai shir cha·dash,
shí·ru lA·do·nai kol ha·á·retz.

Shí·ru lA·do·nai, ba·r'chu sh'mo,
bas·s'ru mi·yom l'yom y'shu·a·to.
Sap·p'ru va·go·yim k'vo·do,
b'chol ha·am·mim nif·l'o·tav.

Ki ga·dol A·do·nai u·m'hul·lal m'od,
no·ra hu al kol e·lo·him.
Ki kol e·lo·hei ha·am·mim e·li·lim,
vA·do·nai sha·má·yim a·sah.

Hod v'ha·dar l'fa·nav.
oz v'tif·é·ret b'mik·da·sho.

Ha·vu lA·do·nai mish·p'chot am·mim,
ha·vu lA·do·nai ka·vod va·oz.
Ha·vu lA·do·nai k'vod sh'mo,
s'u min·chah u·vó·u l'chatz·ro·tav.

Hish·ta·cha·vu lA·do·nai b'had·rat kó·desh,
chí·lu mi·pa·nav kol ha·á·retz.
Im·ru va·go·yim A·do·nai ma·lach,
af tik·kon tei·veil bal tim·mot,
ya·din am·mim b'mei·sha·rim.

Yis·m'chu ha·sha·má·yim v'ta·geil ha·á·retz,
yir·am ha·yam u·m'lo·o.
Ya·a·loz sa·dai v'chol a·sher bo,
az y'ran·n'nu kol a·tzei yá·ar.

שִׁירוּ לַיְיָ שִׁיר חָדָשׁ,
שִׁירוּ לַיְיָ כָּל הָאָרֶץ.

שִׁירוּ לַיְיָ, בָּרְכוּ שְׁמוֹ,
בַּשְּׂרוּ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ.
סַפְּרוּ בַגּוֹיִם כְּבוֹדוֹ,
בְּכָל הָעַמִּים נִפְלְאוֹתָיו.

כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד,
נוֹרָא הוּא עַל כָּל אֱלֹהִים.
כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים,
וַיְיָ שָׁמַיִם עָשָׂה.

הוֹד וְהָדָר לְפָנָיו,
עֹז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ.

הָבוּ לַיְיָ מִשְׁפְּחוֹת עַמִּים,
הָבוּ לַיְיָ כָּבוֹד וָעֹז.
הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ,
שְׂאוּ מִנְחָה וּבֹאוּ לְחַצְרוֹתָיו.

הִשְׁתַּחֲוּ לַיְיָ בְּהַדְרַת קֹדֶשׁ,
חִילוּ מִפָּנָיו כָּל הָאָרֶץ.
אִמְרוּ בַגּוֹיִם יְיָ מָלָךְ,
אַף תִּכּוֹן תֵּבֵל בַּל תִּמּוֹט,
יָדִין עַמִּים בְּמֵישָׁרִים.

יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ,
יִרְעַם הַיָּם וּמְלֹאוֹ.
יַעֲלֹז שָׂדַי וְכָל אֲשֶׁר בּוֹ,
אָז יְרַנְּנוּ כָּל עֲצֵי יָעַר. ←

They all announce that Adonai is coming,
coming to judge the earth.
Adonai will judge the world with justice,
and all nations with faithfulness.

PSALM 97

[1] Adonai rules, so the earth rejoices
and the islands jump for joy,
for justness and justice are the pillars of Your throne.
Clouds and fog swirl all around You,
fire precedes You,
and engulfs all Your enemies.

Bursts of lightning illuminate the world.
[2] The earth senses You and trembles,
mountains melt away like wax before You,
before the ruler of the whole world.

The heavens declare Your justness,
and all people see Your glory.
Idol-worshipers will fade away,
all those who worship what they call gods,
those gods that will all bow to You.

When they hear about Your judgments,
all of Zion will rejoice,
[3] and the daughters of Israel will be glad,
because You, Adonai, are supreme over all the earth,
You are in a different class from all those called gods.

God's imminent arrival. A similar scene is described in the closing verses of Psalm 98. In both psalms, the reason for the divine visitation is that the world is to be judged. But this evaluation doesn't seem to arouse fear or trembling. Instead the mood is one of excitement and enthusiasm, as if a celebrity were paying a visit, rather than a judge; and there is no apparent concern about the outcome, for Adonai judges the world with emunah, faithfulness (in Psalm 96) and meisharim, fairness, (in Psalm 98). Although the meaning of these words is not completely clear, their translations are always positive.

COMMENTS

[1] The initial line of Psalm 97 is structurally similar to that of Psalm 99. Both begin with the words "Adonai malach – Adonai rules." Psalm 97 continues "tageil ha'aretz – the earth rejoices," but Psalm 99 continues "yirg'zu amim – the nations tremble." God's presence and the expectation of God's impending judgment evoke both song and fear.

[2] Although just a few verses earlier, the earth is rejoicing, in this verse God's arrival causes the earth to tremble.

[3] Literally, "the daughters of Judah."

Lif·nei A·do·nai ki va,
ki va lish·pot ha·á·retz.
Yish·pot tei·veil b'tzé·dek,
v'am·mim be·e·mu·na·to.

לִפְנֵי יְיָ כִּי בָא,
כִּי בָא לִשְׁפֹּט הָאָרֶץ.
יִשְׁפֹּט תֵּבֵל בְּצֶדֶק,
וְעַמִּים בֶּאֱמוּנָתוֹ.

A·do·nai ma·lach, ta·geil ha·á·retz,
yis·m'chu iy·yim rab·bim.
A·nan va·a·ra·fel s'vi·vav,
tzé·dek u·mish·pat m'chon kis·o.
Eish l'fa·nav tei·leich,
u·t'la·heit sa·viv tza·rav.

יְיָ מָלָךְ, תָּגֵל הָאָרֶץ,
יִשְׂמְחוּ אִיִּים רַבִּים.
עָנָן וַעֲרָפֶל סְבִיבָיו,
צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאוֹ.
אֵשׁ לְפָנָיו תֵּלֵךְ,
וּתְלַהֵט סָבִיב צָרָיו.

Hei·í·ru v'ra·kav tei·veil,
ra·a·tah va·tá·cheil ha·á·retz.
Ha·rim ka·de·nag na·más·su mi·lif·nei A·do·nai,
mi·lif·nei a·don kol ha·á·retz.

הֵאִירוּ בְרָקָיו תֵּבֵל,
רָאֲתָה וַתָּחֵל הָאָרֶץ.
הָרִים כַּדּוֹנַג נָמַסּוּ מִלִּפְנֵי יְיָ,
מִלִּפְנֵי אֲדוֹן כָּל הָאָרֶץ.

Hig·gí·du ha·sha·má·yim tzid·ko,
v'ra·u chol ha·am·mim k'vo·do.
Yei·vó·shu kol óv·dei fé·sel,
ha·mit·ha·l'lim ba·e·li·lim,
hish·ta·cha·vu lo kol el·o·him.

הִגִּידוּ הַשָּׁמַיִם צִדְקוֹ,
וְרָאוּ כָל הָעַמִּים כְּבוֹדוֹ.
יֵבֹשׁוּ כָל עֹבְדֵי פֶסֶל,
הַמִּתְהַלְלִים בָּאֱלִילִים,
הִשְׁתַּחֲווּ לוֹ כָּל אֱלֹהִים.

Sha·m'ah va·tis·mach Tziy·yon,
va·ta·géil·nah b'not Y'hu·dah,
l'má·an mish·pa·té·cha A·do·nai.
Ki At·tah A·do·nai el·yon al kol ha·á·retz,
m'od na·a·léi·ta al kol e·lo·him.

שָׁמְעָה וַתִּשְׂמַח צִיּוֹן,
וַתָּגֵלְנָה בְּנוֹת יְהוּדָה,
לְמַעַן מִשְׁפָּטֶיךָ יְיָ.
כִּי אַתָּה יְיָ עֶלְיוֹן עַל כָּל הָאָרֶץ,
מְאֹד נַעֲלֵיתָ עַל כָּל אֱלֹהִים.

Abhor evil, all those who love Adonai.
You protect the souls of those faithful to You,
You rescue them from the hand of the wicked.

[1] The righteous will bask in light,
and the honest in joy.
Rejoice, you righteous ones, in Adonai,
and give thanks at the mention of God's holiness.

PSALM 98

[2] A song. Sing a new song to Adonai,
for Adonai has done amazing things.
We have been rescued by Adonai's strong, holy arm.
Adonai's salvation is known to all,
God's righteousness has been revealed to all peoples.

They remember the loving kindness shown by God
to the people of Israel;
every corner of the earth is aware
that Adonai is the God of our salvation.

[3] Shout God's praise, all the earth,
break out in joyous song.
Play to Adonai on the harp,
with the harp and voices of song.
With trumpets and shofars
shout out the praises of our God and ruler.

Let the sea roar, and all that it contains,
the world and all its inhabitants.
Let the waves of the ocean clap hands,
let the mountains sing in harmony.

COMMENTS

[1] In Psalm 92, the righteous will flourish like the palm tree (see p. 155) and here, in Psalm 97, the rightcous will bask in light. In Psalms, the protection and the rewards that God offers the righteous all take place in this world, not in a world-to-come; that concept was developed hundreds of years later.

This verse has since been used to support the later idea of a life after death because its literal translation is "light is sown for the righteous." The meaning of this mixed metaphor is unclear, but the word "sown" seems to imply that this light will come to fruition at a later time.

[2] Psalms 96 and 98 both begin with the phrase "Sing a new song to Adonai." Of course, nothing in either song is really "new;" the idea is that each time we sing the words of a song, it should be as if we were singing it for the first time. Each time we acknowledge God's presence, God's blessings, God's salvation, we can have the same enthusiasm and excitement as if it were the first time we realized the many gifts that God provides. This is reflected in the verse that appears just before Hallel in the Pesach Haggadah, "V'nomar l'fanav shirah chadashah, Halleluyah – Let us sing before God a new song, Halleluyah!" The song we then sing is one we have sung many times before, but we can make it new each time.

[3] The final verses of Psalm 98 echo the final verses of Psalm 96 above. (See Comment 1 on p. 147.)

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

אֹהֲבֵי יְיָ שִׂנְאוּ רָע.
שֹׁמֵר נַפְשׁוֹת חֲסִידָיו,
מִיַּד רְשָׁעִים יַצִּילֵם. ←

Or za·rú·a la·tzad·dik,
u·l'yish·rei leiv sim·chah.
Sim·chu tzad·di·kim bA·do·nai,
v'ho·du l'zéi·cher ko·d'sho.

אוֹר זָרֻעַ לַצַּדִּיק,
וּלְיִשְׁרֵי לֵב שִׂמְחָה.
שִׂמְחוּ צַדִּיקִים בַּיְיָ,
וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ.

Miz·mor. Shí·ru lA·do·nai shir cha·dash,
ki nif·la·ot a·sah.
Ho·shí·ah lo y'mi·no, u·z'ró·a ko·d'sho.
Ho·dí·a A·do·nai y'shu·a·to,
l'ei·nei ha·go·yim gil·lah tzid·ka·to.

מִזְמוֹר. שִׁירוּ לַיְיָ שִׁיר חָדָשׁ,
כִּי נִפְלָאוֹת עָשָׂה.
הוֹשִׁיעָה לוֹ יְמִינוֹ, וּזְרוֹעַ קָדְשׁוֹ.
הוֹדִיעַ יְיָ יְשׁוּעָתוֹ,
לְעֵינֵי הַגּוֹיִם גִּלָּה צִדְקָתוֹ.

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

זָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ
לְבֵית יִשְׂרָאֵל,
רָאוּ כָל אַפְסֵי אָרֶץ
אֵת יְשׁוּעַת אֱלֹהֵינוּ.

Ha·rí·u lA·do·nai kol ha·á·retz,
pitz·chu v'ran·n'nu v'zam·méi·ru.
Zam·m'ru lA·do·nai b'chin·nor,
b'chin·nor v'kol zim·rah.
Ba·cha·tzo·tz'rot v'kol sho·far,
ha·rí·u lif·nei ha·mé·lech A·do·nai.

הָרִיעוּ לַיְיָ כָּל הָאָרֶץ,
פִּצְחוּ וְרַנְּנוּ וְזַמֵּרוּ.
זַמְּרוּ לַיְיָ בְּכִנּוֹר,
בְּכִנּוֹר וְקוֹל זִמְרָה.
בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר,
הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יְיָ.

Yir·am ha·yam u·m'lo·o,
tei·veil v'yósh·vei vah.
N'ha·rot yim·cha·u chaf,
yá·chad ha·rim y'ran·néi·nu.

יִרְעַם הַיָּם וּמְלֹאוֹ,
תֵּבֵל וְיֹשְׁבֵי בָהּ.
נְהָרוֹת יִמְחֲאוּ כָף,
יַחַד הָרִים יְרַנֵּנוּ. ←

They sing for Adonai who comes to judge the earth.
Adonai will judge the world with justice,
and all nations with fairness.

PSALM 99

1 Adonai makes the nations tremble,
2 our ruler shakes up the world.
Adonai is great in Zion,
and has dominion over all peoples.
May Your Name be praised,
You who are great, awesome, and holy.

Though mighty, You love justice,
and You have established fairness.
You have instituted in Israel
the rule of law and righteousness.
Exalt Adonai our God, the one who is holy,
and bow deeply when in God's presence.

Moses, and Aaron with his priests,
and Samuel all called on God's Name.
They called to Adonai and You heard them.
3 Adonai, You spoke to them from a pillar of cloud,
You gave them commandments and laws to observe.
Adonai, our God, You answered them,
You were patient with them,
though You rebuked them for their misdeeds.

Exalt Adonai our God,
bow at God's holy mountain,
for Adonai our God is holy.

COMMENTS

1 The initial line of Psalm 99 is structurally similar to that of Psalm 97. Both begin with the words "Adonai malach – Adonai rules." Psalm 99 continues "yirg'zu amim – the nations tremble," but Psalm 97 continues "tageil ha'aretz – the earth rejoices." God's presence and the expectation of God's impending judgments evoke both fear and song.

2 God is referred to in this verse as "yosheiv k'ruvim – who dwells [between the] k'ruvim," a reference to the ark in which the tablets were kept. Prominent on the ark's cover were two winged creatures, and God's voice emerged from the space between them. (See Ex. 25:17-22.) (The word "cherub" is related to "k'ruvim," although our image of cherubs may not match the appearance of the k'ruvim.)

3 As the children of Israel wandered in the desert, they were guided by a global positioning system the Torah refers to as "ammud anan – a pillar of cloud" (Ex. 13:21-22), from which God's voice emerged.

MEDITATION

Letting go of the week. *This meditation may be read aloud by the leader after Psalm 29 (on the next page), and may be followed by the chanting of L'chah Dodi.*

We pause for a few moments . . .
to let go of the week that has passed . . .
Breathing in . . . and breathing out . . . [repeat]
Like every other week, it has been a week of striving . .
we each had an agenda of what we wanted to do . . .
we each had great hopes for the week . . .
but we didn't accomplish all our objectives.
Although much remains undone, on Shabbat we pause
Breathing in . . . and breathing out . . . [repeat]
As Shabbat approaches . . .
imagine your agenda drifting to the back of your mind
let all your strivings float away for a day . . .

Lif·nei A·do·nai ki va lish·pot ha·á·retz,
yish·pot tei·veil b'tzé·dek,
v'am·mim b'mei·sha·rim.

לִפְנֵי יְיָ כִּי בָא לִשְׁפֹּט הָאָרֶץ,
יִשְׁפֹּט תֵּבֵל בְּצֶדֶק,
וְעַמִּים בְּמֵישָׁרִים.

A·do·nai ma·lach, yir·g'zu am·mim,
yo·sheiv k'ru·vim ta·nut ha·á·retz.
A·do·nai b'Tziy·yon ga·dol,
v'ram hu al kol ha·am·mim.
Yo·du shim·cha,
ga·dol v'no·ra, ka·dosh hu,

יְיָ מָלָךְ, יִרְגְּזוּ עַמִּים,
יֹשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ.
יְיָ בְּצִיּוֹן גָּדוֹל,
וְרָם הוּא עַל כָּל הָעַמִּים.
יוֹדוּ שִׁמְךָ,
גָּדוֹל וְנוֹרָא, קָדוֹשׁ הוּא.

V'oz mé·lech mish·pat a·heiv,
At·tah ko·nán·ta mei·sha·rim.
Mish·pat u·tz'da·kah
b'Ya·a·kov At·tah a·sí·ta.
Ro·m'mu A·do·nai E·lo·héi·nu
v'hish·ta·cha·vu la·ha·dom rag·lav, ka·dosh hu.

וְעֹז מֶלֶךְ מִשְׁפַּט אָהֵב,
אַתָּה כוֹנַנְתָּ מֵישָׁרִים.
מִשְׁפָּט וּצְדָקָה
בְּיַעֲקֹב אַתָּה עָשִׂיתָ.
רוֹמְמוּ יְיָ אֱלֹהֵינוּ,
וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו, קָדוֹשׁ הוּא.

Mo·sheh v'A·ha·ron b'cho·ha·nav,
u·Sh'mu·eil b'kor·ei sh'mo,
kor·im el A·do·nai v'hu ya·a·neim.
B'am·mud a·nan y'dab·beir a·lei·hem,
sha·m'ru ei·do·tav v'chok ná·tan lá·mo.
A·do·nai E·lo·héi·nu At·tah a·ni·tam,
Eil no·sei ha·yi·ta la·hem,
v'no·keim al a·l·lo·tam. ←

מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו,
וּשְׁמוּאֵל בְּקֹרְאֵי שְׁמוֹ,
קֹרְאִים אֶל יְיָ וְהוּא יַעֲנֵם.
בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם,
שָׁמְרוּ עֵדֹתָיו וְחֹק נָתַן לָמוֹ.
יְיָ אֱלֹהֵינוּ אַתָּה עֲנִיתָם,
אֵל נֹשֵׂא הָיִיתָ לָהֶם,
וְנֹקֵם עַל עֲלִילוֹתָם. ←

Ro·m'mu A·do·nai E·lo·héi·nu,
v'hish·ta·cha·vu l'har ko·d'sho,
ki ka·dosh A·do·nai E·lo·héi·nu.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ,
וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ,
כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ.

PSALM 29

1,2 A Psalm of David. Acknowledge Adonai's glory,
acknowledge Adonai's power, all you divine beings.
Acknowledge Adonai's presence and salvation,
bow to Adonai in the majesty of holiness.
The voice of Adonai reverberates over the waters,
a thundering presence over the seas.
The voice of Adonai echoes with power and majesty.
The voice of Adonai snaps cedar trees,
shatters the cedars of Lebanon.
The voice of Adonai makes the hills skip like calves,
the mountains of Lebanon like wild oxen.
The voice of Adonai flashes like lightning
stirring up the desert,
trembling the wilderness of Kadesh.
The voice of Adonai rattles oak trees,
strips the forests bare.
All nature proclaims: "Adonai's presence is surely felt."
3 Adonai presided before the time of the flood
and will continue to rule forever.
4 Adonai, You will give strength to Your people.
You will bless Your people with peace.

Please use Your power to free those who are tied up.
Please accept the songs of Your people and purify us.
Please care for and protect those who seek Your unity.
Please treat them with blessings, mercy, and justice.
Please lead Your community through Your generosity.
Please look kindly on those who echo Your holiness.
Please accept our prayers, You who knows our secrets.
Blessed is the essence of Your majesty for ever.

Breathing in ... take in the fresh air of Shabbat ...
Breathing out ... let go of your strivings ...
Breathing in ... and breathing out ... [repeat]
Like every other week, it has been a week of struggle ...
at times it seemed that everything was going wrong ...
at times it seemed that we went from crisis to crisis.
Although much is yet unsettled, on Shabbat we pause ...
Breathing in ... and breathing out ... [repeat]
As Shabbat approaches ...
feel your concerns drift to the back of your mind,
let your struggles float away for a day ...
Breathing in ... take in the fresh air of Shabbat ...
Breathing out ... let go of your struggles ...
Breathing in ... and breathing out ... [repeat]
We let go of the week ... as we welcome Shabbat ...
We let go of the week ... as we welcome Shabbat.

COMMENTS

1 **Psalm 29.** God's name, Adonai, is mentioned 18 times in Psalm 29, the same as the number of b'rachot in the weekday Amidah; indeed, Psalm 29 is considered in the Talmud to be a rationale for the 18 b'rachot in the Amidah (B'rachot 28B). Psalm 29 has 91 words, which is the sum of the numerical values of the letters in Adonai (aleph is 1, daled is 4, nun is 50, and yod is 10, for a total of 65) and YHVH, the four-letter name of God which we no longer know how to pronounce (yod is 10, heh is 5, vav is 6, and heh is 5, for a total of 26). (See *Guidepost* on "Gematria" on p. 146.) Small wonder that the kabbalists believed that reciting this psalm *loudly* has enormous impact on the celestial spheres.

2,3,4 See comments 2, 3, and 4 on page 90.

ALTERNATIVES

Either the shaded meditation which begins on page 150 or the shaded meditation at left (of unknown origin), known as Anna B'choach (its first two words), may be recited before L'chah Dodi.

Miz·mor L'Da·vid. Ha·vu lA·do·nai b'nei ei·lim,
ha·vu lA·do·nai ka·vod va·oz.
Ha·vu lA·do·nai k'vod sh'mo,
hish·ta·cha·vu lA·do·nai b'had·rat kó·desh.
Kol A·do·nai al ha·má·yim. Eil ha·ka·vod hir·im,
A·do·nai al má·yim rab·bim.
Kol A·do·nai ba·kó·ach, kol A·do·nai be·ha·dar.
Kol A·do·nai sho·veir a·ra·zim,
va·y'shab·beir A·do·nai et ar·zei ha·L'va·non.
Va·yar·ki·deim k'mo éi·gel,
L'va·non v'sir·yon k'mo ven re·i·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 ay·ya·lot,
va·ye·che·sof y'a·rot.
U·v'hei·cha·lo kul·lo o·meir ka·vod.
A·do·nai la·mab·bul ya·shav,
va·yei·shev A·do·nai mé·lech l'o·lam.
A·do·nai oz l'am·mo yit·tein,
A·do·nai y'va·reich et am·mo va·sha·lom.

מִזְמוֹר לְדָוִד. הָבוּ לַיְיָ בְּנֵי אֵלִים,
הָבוּ לַיְיָ כָּבוֹד וָעֹז.
הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ,
הִשְׁתַּחֲווּ לַיְיָ בְּהַדְרַת קֹדֶשׁ.
קוֹל יְיָ עַל הַמָּיִם, אֵל הַכָּבוֹד הִרְעִים,
יְיָ עַל מַיִם רַבִּים.
קוֹל יְיָ בַּכֹּחַ, קוֹל יְיָ בֶּהָדָר.
קוֹל יְיָ שֹׁבֵר אֲרָזִים,
וַיְשַׁבֵּר יְיָ אֶת אַרְזֵי הַלְּבָנוֹן.
וַיַּרְקִידֵם כְּמוֹ עֵגֶל,
לְבָנוֹן וְשִׂרְיוֹן כְּמוֹ בֶן רְאֵמִים.
קוֹל יְיָ חֹצֵב לַהֲבוֹת אֵשׁ.
קוֹל יְיָ יָחִיל מִדְבָּר,
יָחִיל יְיָ מִדְבַּר קָדֵשׁ.
קוֹל יְיָ יְחוֹלֵל אַיָּלוֹת,
וַיֶּחֱשֹׂף יְעָרוֹת.
וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד. ←
יְיָ לַמַּבּוּל יָשָׁב,
וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם.
יְיָ עֹז לְעַמּוֹ יִתֵּן,
יְיָ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם.

An·na, b'ché·ach g'dul·lat y'min·cha tat·tir tz'ru·rah.
Kab·beil rin·nat am·m'cha, sag·g'vé·nu ·ta·ha·réi·nu no·ra.
Na gib·bor, do·r'shei yi·chu·d'cha k'vá·vat sha·m'reim.
Ba·r'cheim ta·ha·reim ra·cha·meim, tzid·ka·t'cha ta·mid
ga·m'leim. Cha·sin ka·dosh, b'rov tu·v'cha na·heil
a·da·té·cha. Ya·chid gei·eh l'am·m'cha p·neih, zo·ch'rei
k'du·sha·té·cha. Shav·a·té·i·nu kab·beil, u·sh'ma
tza·a·ka·té·i·nu, yo·dé·a ta·a·lu·mot.
Ba·ruch sheim ·k'vod mal·chu·to l'o·lam va·ed.

אָנָּא, בְּכֹחַ גְּדֻלַּת יְמִינְךָ תַּתִּיר צְרוּרָה.
קַבֵּל רִנַּת עַמְּךָ, שַׂגְּבֵנוּ טַהֲרֵנוּ נוֹרָא.
נָא גִבּוֹר, דּוֹרְשֵׁי יִחוּדְךָ כְּבָבַת שָׁמְרֵם.
בָּרְכֵם טַהֲרֵם רַחֲמֵם, צִדְקָתְךָ תָּמִיד גָּמְלֵם.
חָסִין קָדוֹשׁ, בְּרוֹב טוּבְךָ נַהֵל עֲדָתֶךָ.
יָחִיד גֵּאֶה לְעַמְּךָ פְּנֵה, זוֹכְרֵי קְדֻשָּׁתֶךָ.
שַׁוְעָתֵנוּ קַבֵּל וּשְׁמַע צַעֲקָתֵנוּ יוֹדֵעַ תַּעֲלֻמוֹת.
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Come, my beloved, to greet the bride,
let us go out and welcome the Shabbat.

[2] The God who is One told us in one breath
to both remember and observe the Shabbat.
Praise to You, Adonai, and glory to You,
You are One, and Your Name is One.

Come, my beloved, to greet the bride, ...

Let us go now to greet the Shabbat,
for she is the source of our blessing.
[1] She was conceived before the world began,
last in creation, but first in God's plan.

Come, my beloved, to greet the bride, ...

Jerusalem, holy city, city of kings,
stand up and leave all that desolation behind.
You've been in the valley of tears long enough;
let God encompass you with compassion.

Come, my beloved, to greet the bride, ...

My people, wake yourselves, shake off that dust,
dress yourselves in glorious garments.
For our souls' redemption is soon to come,
by the hand of David of Bethlehem.

Come, my beloved, to greet the bride, ...

A new dawn has come, wake up, wake up,
your light has come, rise and shine.
Wake up, wake up, it's time to sing,
for God's presence is again shining on you.

Come, my beloved, to greet the bride, ...

GUIDEPOSTS

L'chah Dodi. Unlike the other prayers of Kabbalat Shabbat, L'chah Dodi was written specifically for Shabbat. This hymn to welcome the Shabbat is the high point of the service. It was written by Solomon Alkabez, a 16th-century kabbalist in Safed (Tz'fat), who recorded his name (Sh'lomo haLevi – שלמה הלוי) in the initial letters of the first eight stanzas. He presumably composed L'chah Dodi to be used in his community's practice of going into the fields to welcome the Shabbat – a practice based on a passage in the Talmud which notes that Rabbi Chanina would go outside at sunset and call out, "Let us go forth to welcome the Shabbat queen" (Shabbat 119a). However, L'chah Dodi is not only about the Shabbat: the kabbalists believed that the Shabbat, the Shechinah (see p. 205), and the people of Israel were interwoven, so the hymn has both mystical and messianic overtones.

The first two stanzas and the last stanza focus on welcoming the Shabbat bride. The intermediate six stanzas focus on the plight of the Jewish people and speak optimistically of a day when we will once again be God's bride. L'chah Dodi is a joyful hymn; it is particularly poignant and powerful because its joy comes from a place of intense sadness.

COMMENTS

[1] From the Biblical account one might conclude that God did all the creating that was necessary and then, when the work was done, declared a day of rest. However, the tradition tells us that it was the other way around: God wanted the seventh day to be a day of rest and so planned creation so that it would take exactly six days.

[2] The Ten Commandments appear twice in the Torah, but with slightly different wording. One difference is that the opening phrase of the fourth commandment in Exodus 20:8 is "Remember the Sabbath day," whereas in Deuteronomy 5:12, it begins with "Observe the

L'chah do·di lik·rat kal·lah,
p'nei Shab·bat n'kab·b'lah.

Sha·mor v'za·chor b'dib·bur e·chad,
hish'mi·á·nu Eil ha·m'yu·chad.
A·do·nai e·chad u·sh'mo e·chad,
l'sheim u·l'tif·é·ret v'lit·hil·lah.
L'chah do·di lik·rat kal·lah, ...

Lik·rat Shab·bat l'ciu v'neil·chah,
ki hi m'kor ha·b'ra·chah.
Mei·rosh mi·ké·dem n'su·chah,
sof ma·a·seh, b'ma·cha·sha·vah t'chil·lah.
L'chah do·di lik·rat kal·lah, ...

Mik·dash mé·lech, ir m'lu·chah,
kú·mi tz'i mi·toch ha·ha·fei·chah.
Rav lach shé·vet b'éi·mek ha·ba·cha,
v'hu ya·cha·mol a·lá·yich chem·lah.
L'chah do·di lik·rat kal·lah, ...

Hit·na·a·ri, mei·a·far kú·mi,
liv·shi big·dei tif·ar·teich, am·mi.
Al yad ben Yi·shai Beit ha·lach·mi,
ko·r'vah el naf·shi g'a·lah.
L'chah do·di lik·rat kal·lah, ...

Hit·o·r'ri, hit·o·r'ri,
ki va o·reich, kú·mi ó·ri.
Ú·ri, ú·ri, shir dab·béi·ri,
k'vod A·do·nai a·lá·yich nig·lah.
L'chah do·di lik·rat kal·lah, ...

לְכָה דוֹדִי לִקְרַאת כַּלָּה,
פְּנֵי שַׁבָּת נְקַבְּלָה.

שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד,
הִשְׁמִיעָנוּ אֵל הַמְיֻחָד.
יְיָ אֶחָד וּשְׁמוֹ אֶחָד,
לְשֵׁם וּלְתִפְאֶרֶת וְלִתְהִלָּה.
לְכָה דוֹדִי לִקְרַאת כַּלָּה, ...

לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה,
כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֹאשׁ מִקֶּדֶם נְסוּכָה,
סוֹף מַעֲשֶׂה, בְּמַחֲשָׁבָה תְּחִלָּה.
לְכָה דוֹדִי לִקְרַאת כַּלָּה, ...

מִקְדַּשׁ מֶלֶךְ, עִיר מְלוּכָה,
קוּמִי צְאִי מִתּוֹךְ הַהֲפֵכָה.
רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבָּכָא,
וְהוּא יַחֲמֹל עָלַיִךְ חֶמְלָה.
לְכָה דוֹדִי לִקְרַאת כַּלָּה, ...

הִתְנַעֲרִי, מֵעָפָר קוּמִי,
לִבְשִׁי בִּגְדֵי תִפְאַרְתֵּךְ, עַמִּי.
עַל יַד בֶּן יִשַׁי בֵּית הַלַּחְמִי,
קָרְבָה אֶל נַפְשִׁי גְּאָלָה.
לְכָה דוֹדִי לִקְרַאת כַּלָּה, ...

הִתְעוֹרְרִי, הִתְעוֹרְרִי,
כִּי בָא אוֹרֵךְ, קוּמִי אוֹרִי.
עוּרִי, עוּרִי, שִׁיר דַּבֵּרִי,
כְּבוֹד יְיָ עָלַיִךְ נִגְלָה.
לְכָה דוֹדִי לִקְרַאת כַּלָּה, ...

Don't be embarrassed or distressed;
one day, Jerusalem, you will rise from your ashes.
My impoverished people look to you for strength,
they expect that one day you will be rebuilt.
Come, my beloved, to greet the bride, ...

Those who would destroy you will be destroyed,
those who would harm you will be banished.
Then Your God will rejoice with you,
like a bridegroom and a bride.
Come, my beloved, to greet the bride, ...

Then you will break free of all your constraints,
and spread God's word far and wide.
[1] The time for redemption will arrive,
when together we will rejoice and sing.
Come, my beloved, to greet the bride, ...

See note at left.

Come in peace, crown jewel of creation,
come with joy and come with song.
Join the faithful, God's special people,
[2] come you bride, come join our throng.
Come, my beloved, to greet the bride, ...

See note at left.

[3] May God provide you consolation
together with all mourners of Zion and Jerusalem.

Shabbat day." Are these different commandments? Or are there two versions of the document? The tradition rejects these possibilities and insists that God said both "remember" and "observe" at the same time.

The Ten Commandments are referred to in Hebrew as "aseret hadibrot – the ten statements." The author uses the same word dibbur ("statement") in this line to underscore the tradition that both phrasings were part of a single statement. Thus, a literal translation of this line is "The one God told us both to observe and remember [Shabbat] in one statement."

COMMENTS

[1] Both here and in the fourth stanza, in accordance with the tradition, the redemption is seen as coming "by the hand of – al yad" a descendant of David, referred to here as "ben Partzi – from the family of Peretz," Judah's grandson, and there as "ben Yishai – from the family of Jesse" of Bethlehem, David's father (see I Samuel 16:1).

[2] In some communities, the phrase "Boi challah Shabbat malk'ta – welcome to our bride, the Shabbat queen" is added at the close of this verse.

[3] The name used here to refer to God is hamakom, which literally means "the place." (See the *Perspective* on "God's place" on pp. 95-96.)

GUIDEPOSTS

L'chah Dodi (continued). The author of L'chah Dodi demonstrates an amazing ability to organize Biblical verses (with small modifications) so that they convey the desired messages. Thus, the fourth verse (beginning "My people, wake yourselves") is drawn from Isaiah 52:1-2 and Psalms 69:19; the fifth verse is based on Isaiah 60:1, 52:1 and 40:5, and Judges 5:12; the sixth verse comes from Isaiah 54:4, Psalms 42:12, Isaiah 14:32, and Jeremiah 30:18; the seventh verse is based on Jeremiah 30:16 and Isaiah 49:19 and 62:5; the eighth verse is drawn from Isaiah 54:3, 29:23, and 25:9. Check it out!

Lo tei·vó·shi v'lo tik·kal·mi,
לֹא תֵבֹשִׁי וְלֹא תִכָּלְמִי,
mah tish·to·cha·chi u·mah te·he·mi.
מַה תִּשְׁתּוֹחֲחִי וּמַה תֶּהֱמִי.
Bach ye·che·su a·niy·yei am·mi,
בָּךְ יֶחֱסוּ עֲנִיֵּי עַמִּי,
v'niv·n'tah ir al til·lah.
וְנִבְנְתָה עִיר עַל תִּלָּהּ.
L'chah do·di lik·rat kal·lah, p'nei Shab·bat n'kab·b'lah.
לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

V'ha·yu lim·shis·sah sho·sá·yich,
וְהָיוּ לִמְשִׁסָּה שֹׁאסָיִךְ,
v'ra·cha·ku kol m'val·lá·yich.
וְרָחֲקוּ כָּל מְבַלְּעָיִךְ.
Ya·sis a·lá·yich E·lo·há·yich,
יָשִׂישׂ עָלַיִךְ אֱלֹהָיִךְ,
kim·sos cha·tan al kal·lah.
כִּמְשׂוֹשׂ חָתָן עַל כַּלָּה.
L'chah do·di lik·rat kal·lah, ...
לְכָה דוֹדִי לִקְרַאת כַּלָּה, ...

Ya·min u·s'mol tif·ró·tzi,
יָמִין וּשְׂמֹאל תִּפְרֹצִי,
v'et A·do·nai ta·a·rí·tzi.
וְאֶת יְיָ תַּעֲרִיצִי.
Al yad ish ben Par·tzi,
עַל יַד אִישׁ בֶּן פַּרְצִי,
v'nis·m'chah v'na·gí·lah.
וְנִשְׂמְחָה וְנָגִילָה.
L'chah do·di lik·rat kal·lah, ...
לְכָה דוֹדִי לִקְרַאת כַּלָּה, ...

Before the final verse is chanted, everyone rises and turns to the door to greet the Shabbat.
The custom is to bow twice at the repeated phrase "bo·i chal·lah" in the closing line.

Bo·i v'sha·lom a·té·ret ba·lah,
בּוֹאִי בְשָׁלוֹם עֲטֶרֶת בַּעְלָהּ,
gam b'sim·chah u·v'tzo·ho·lah.
גַּם בְּשִׂמְחָה וּבְצָהֳלָה.
Toch e·mu·nei am s'gul·lah,
תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה,
bo·i chal·lah, bo·i chal·lah.
בּוֹאִי כַלָּה, בּוֹאִי כַלָּה.
L'chah do·di lik·rat kal·lah, ...
לְכָה דוֹדִי לִקְרַאת כַּלָּה, ...

Because Kabbalat Shabbat is a festive service that is said before Shabbat actually begins,
the custom is that, during the week of shiva, mourners do not attend the service.
However, at this point they may enter, and those who do are greeted as follows:

Ha·Ma·kom y'na·cheim et·chem
הַמָּקוֹם יְנַחֵם אֶתְכֶם
b'toch sh'ar a·vei·lei Tziy·yon vi·ru·sha·lá·yim.
בְּתוֹךְ שְׁאָר אֲבֵלֵי צִיּוֹן וִירוּשָׁלָיִם.

PSALM 92

[1,2] A psalm, a song for the Sabbath day.
It is good to give thanks to Adonai,
to sing to Your Name, Most High.

[3] To proclaim Your loving kindness in the morning,
Your faithfulness at night,
with ten-stringed lyre and lute,
with a melody on the harp.

For Your deeds, Adonai, have made me happy,
I will rejoice in the works of Your hands.
[4] How great are Your deeds, Adonai,
how profound Your expectations!

An ignorant person cannot know,
a fool cannot understand this:
that though the wicked flourish like grass
and the wrongdoers blossom,
they will be destroyed forever.

But You, Adonai, You will always be exalted.
Behold, all Your enemies, Adonai,
all Your enemies have perished,
all the evildoers have been scattered.

But You crown my efforts with victory,
You anoint me with fresh oil.
I have seen the downfall of my enemies.
I have heard the doom of the evildoers
who have come to attack me.

COMMENTS

[1] **A Psalm for Shabbat.** Psalm 92, which was apparently chanted on Shabbat in Temple times, is the only psalm that is specifically for Shabbat. Its connection to Shabbat is a subject of speculation. One of the authors of the Shabbat morning service understood it to be a song chanted *by* the Sabbath day (see p. 46).

[2] The central message of Psalm 92 is that, despite all evidence to the contrary, good will be rewarded and evil punished; the prosperity of the wicked is just temporary. No timetable is given for when all will be rectified in this life, and there is no mention of – indeed no hint of – any life after death; but those who remain steadfast will "flourish like date palms and grow mighty like cedars" through their belief in God's ultimate fairness and wisdom. In contrast, the wicked, who *seem* to flourish, only "flourish like grass" which will soon wither and vanish. (See *Perspective* on "Life after death" on p. 117.)

KAVVANOT

[3] *The following kavvanah may be recited here:*

During daytime, when we can see light, it is easy to recognize God's presence and God's blessings. When the light disappears, however, we can only remind ourselves that God's presence is still with us and that God's blessings are still available to us, even though the evidence of God's presence is gone. In the morning, Your loving kindness, Your chésed, is apparent, but at night we rely on Your emunah, Your faithfulness. "Day" and "night" are understood here both literally and figuratively. If we store up our evidence of God's presence at life's brighter moments, we can use it to remind ourselves of God's continuing presence when we find ourselves in the dark.

COMMENTS

[4] When this verse is chanted, the three-syllable name of God, Adonai, may be replaced by Yah, a name of God often used in the Psalms (as in HalleluYah; see note 3 on p. 30).

Miz·mor shir l'yom ha·Shab·bat.
Tov l'ho·dot lA·do·nai,
u·l'zam·meir l'shim·cha, El·yon.

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.
טוֹב לְהֹדוֹת לַיְיָ,
וּלְזַמֵּר לְשִׁמְךָ, עֶלְיוֹן.

L'hag·gid ba·bó·ker chas·dé·cha,
ve·e·mu·na·t'cha ba·lei·lot.
A·lei a·sor va·a·lei ná·vel,
a·lei hig·ga·yon b'chin·nor.

לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ,
וֶאֱמוּנָתְךָ בַּלֵּילוֹת.
עֲלֵי עָשׂוֹר וַעֲלֵי נָבֶל,
עֲלֵי הִגָּיוֹן בְּכִנּוֹר.

Ki si·mach·tá·ni A·do·nai b'fo·o·lé·cha,
b'ma·a·sei ya·dé·cha a·ran·nein.
[4]**Mah ga·d'lu ma·a·sé·cha A·do·nai [Yah],**
m'od a·m'ku mach·sh'vo·té·cha.

כִּי שִׂמַּחְתַּנִי יְיָ בְּפָעֳלֶךָ,
בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן.
מַה גָּדְלוּ מַעֲשֶׂיךָ יְיָ,
מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ.

Ish bá·ar lo yei·da,
u·ch'sil lo ya·vin et zot:
Bif·ró·ach r'sha·im k'mo éi·sev,
va·ya·tzi·tzu kol pó·a·lei á·ven,
l'hi·sha·m'dam a·dei ad.

אִישׁ בַּעַר לֹא יֵדָע,
וּכְסִיל לֹא יָבִין אֶת זֹאת:
בִּפְרֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב,
וַיָּצִיצוּ כָּל פֹּעֲלֵי אָוֶן,
לְהִשָּׁמְדָם עֲדֵי עַד.

V'At·tah ma·rom l'o·lam, A·do·nai.
Ki hin·nei oy·vé·cha, A·do·nai,
ki hin·nei oy·vé·cha yo·véi·du,
yit·pa·r'du kol pó·a·lei á·ven.

וְאַתָּה מָרוֹם לְעֹלָם, יְיָ.
כִּי הִנֵּה אֹיְבֶיךָ, יְיָ,
כִּי הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ,
יִתְפָּרְדוּ כָּל פֹּעֲלֵי אָוֶן.

Va·tá·rem kir·eim kar·ni,
bal·ló·ti b'shé·men ra·a·nan.
Va·tab·beit ei·ni b'shu·rai,
ba·ka·mim a·lai m'rei·im,
tish·má·nah oz·nai.

וַתָּרֶם כִּרְאֵים קַרְנִי,
בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן.
וַתַּבֵּט עֵינִי בְּשׁוּרָי,
בַּקָּמִים עָלַי מְרֵעִים,
תִּשְׁמַעְנָה אָזְנָי.

[1] The righteous will flower like date-palms,
they will grow mighty like cedars in Lebanon.
[2] Planted in the house of Adonai,
they will flower in the courtyards of our God.

They will still bear fruit in old age,
remaining vigorous and fresh,
proclaiming that You are trustworthy,
that You are my rock, and on that I can rely.

PSALM 93

Adonai reigns supreme, robed in majesty,
robed in power, robed in permanence.

The world is so firmly established
that it appears unmovable.
But You have been enthroned forever,
You are truly eternal.

The ocean surges,
the ocean roars,
proclaiming its power.

But You, Adonai, You are truly powerful,
a force stronger than the mighty waters,
a power higher than all others.

Your guarantees are very reliable,
Your house is a symbol of holiness.
You, Adonai, You endure forever.

PERSPECTIVES

Living in God's house. The traditional understanding of these verses is that they describe the *rewards* of righteousness. If we are righteous, then our lives will be lives of strength (like cedars) and beauty (like palms), and we will continue to be productive throughout our long lives. Another way of viewing these verses is that they provide a *description* of the righteous person, one who has learned how to live in God's house, and who has chosen to accept the security and nurture and guidance that are available through living in God's presence. (This perspective is explored in the meditation on p. 28.)

One of the reasons that Psalm 23 (see p. 131) is often read at funerals is that its final verse, "I will dwell in the house of the Lord forever," suggests that the "house of the Lord" is the destination of the deceased. The author of the Psalms, on the other hand, consistently uses the phrase in connection with *this* life, asserting that living in God's house is within our grasp here and now. (See comment 2 below.)

KAVVANOT

[1] *The following kavvanah may be recited here:*

What does it mean to live in God's house? Home represents safety, security, and nurture; home is a quiet place, a haven from the stresses and distresses of daily life. The homes that we live in usually fall short of this ideal (except perhaps when we're children), because they are also *part* of our daily lives. But there is a home for our souls, and that is God's house; and it's always available to us. No matter how difficult our lives, when we pause for a moment, close our eyes, and take a deep breath, we can go home.

COMMENTS

[2] The phrase בְּבֵית יְיָ – b'veit Adonai – in the house of Adonai – occurs often in the Psalms, including the frequently-recited Psalms 23 (p. 131), 27 (pp. 123-124), and 92 (pp. 27-28 or 154-5), and the prologue to Psalm 145 (p. 29 or 88). (See the *Perspective* on p. 131.)

Tzad·dik ka·ta·mar yif·rach,
k'é·rez ba·L'va·non yis·geh.
Sh'tu·lim b'veit A·do·nai,
b'chatz·rot E·lo·héi·nu yaf·rí·chu.

Od y'nu·vun b'sei·vah,
d'shei·nim v'ra·a·nan·nim yih·yu.
L'hag·gid k ya·shar A·do·nai,
tzu·r v'o av·lá·tah bo.

A·do·nai ma·lach gei·ut la·veish,
la·veish A·do·nai oz hit·az·zar.

Af tik·kon tei·veil
bal tim·mot.
Na·chon kis·a·cha mei·az,
mei·o·lam Át·tah.

Na·s'u n'ha·rot A·do·nai,
na·s'u n'ha·rot ko·lam,
yis·u n'ha·rot doch·yam.

Mi·ko·lot má·yim rab·bim,
ad·di·rim mish·b'rei yam,
ad·dir ba·ma·rom A·do·nai.

Ei·do·té·cha ne·em·nu m'od,
l'vei·t'cha na·á·vah kó·desh,
A·do·nai, l'ó·rech ya·mim.

צַדִּיק כַּתָּמָר יִפְרָח,
כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה.
שְׁתוּלִים בְּבֵית יְיָ,
בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ. ←

עוֹד יְנוּבוּן בְּשֵׂיבָה,
דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ.
לְהַגִּיד כִּי יָשָׁר יְיָ,
צוּרִי וְלֹא עַוְלָתָה בוֹ.

יְיָ מָלָךְ גֵּאוּת לָבֵשׁ,
לָבֵשׁ יְיָ עֹז הִתְאַזָּר.

אַף תִּכּוֹן תֵּבֵל
בַּל תִּמּוֹט.
נָכוֹן כִּסְאֲךָ מֵאָז,
מֵעוֹלָם אָתָּה.

נָשְׂאוּ נְהָרוֹת יְיָ,
נָשְׂאוּ נְהָרוֹת קוֹלָם,
יִשְׂאוּ נְהָרוֹת דָּכְיָם.

מִקֹּלוֹת מַיִם רַבִּים,
אַדִּירִים מִשְׁבְּרֵי יָם,
אַדִּיר בַּמָּרוֹם יְיָ. ←

עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד,
לְבֵיתְךָ נָאְוָה קֹדֶשׁ,
יְיָ, לְאֹרֶךְ יָמִים.

Mourner's Kaddish

[1] 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 in those of all Israel! And say:

Congregation responds, mourners repeat and continue:

Amein! May God's great Name
be blessed forever, and through
an infinity of worlds and eternities.

Bless God!	Praise God!
Hallow God!	Worship God!
Acclaim God!	Honor God!
Thank God!	Exalt God!

Blessed be the holy God!
Blessed be God (*far) beyond all the words and
songs and tributes that human beings can utter!
And say: Amein!

**Add "far" between Rosh Hashanah and Yom Kippur.*

May God provide an overflow of life and peace
to us, to all of Israel,
and to all humankind! And say: Amein!

May the One who makes peace in the heavens
create peace in our world as well,
peace for us, peace for all of Israel,
peace for all people, and peace for all peoples.
And say: Amein!

GUIDEPOSTS

Mourner's Kaddish. Mourner's Kaddish is recited by mourners during the initial period of mourning and on the anniversary of the death of a loved one. Like the other forms of the Kaddish, the Mourner's Kaddish does not mention death. It reminds us to affirm our faith in God in times of sorrow as well as in times of joy.

Kaddish. The Kaddish is a hymn of praise that separates parts of the service (see discussions on pp. 41, 74). It appears in this Siddur in four forms: "half Kaddish" (see p. 41), "complete Kaddish" (see p. 74), Kaddish d'Rabbanan (see p. 125), and "Mourner's Kaddish."

KAVVANOT

[1] *The following kavvanah may be recited to introduce the Mourner's Kaddish:*

We stand together now to recite the Kaddish. 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. We recall all those who were dear to us, and give thanks for the moments we shared.

PERSPECTIVES

Saying Kaddish. The traditional perspective is that saying Kaddish benefits the souls of those we mourn. Thus, sometimes people say that they are reciting Kaddish or Yizkor "for" someone who has died. In many communities, "mourners" are hired to say Kaddish for the year-long mourning period to ensure that the dead person will be permitted to enter heaven. One important reason why our ancestors wanted male children was to ensure that someone would say Kaddish when they died — the first male child was thus referred to as one's "kaddishel." The perspective of this Siddur is rather that saying Kaddish helps us keep alive the memory of those who have died, and maintains the link that we have with them and with preceding generations.

Kad·dish Ya·tom

Yit·gad·dal v'yit·kad·dash sh'meih rab·ba.
B'a·l'ma di v'ra chir·u·teih,
v'yam·lich mal·chu·teih, b'chay·yei·chon,
u·v'yo·mei·chon, u·v'chay·yei d'chol beit Yis·ra·eil,
ba·a·ga·la, u·viz·man ka·riv. V'im·ru:

Congregation responds; mourners repeat and continue:

A·mein! Y'hei sh'meih rab·ba m'va·rach
l'a·lam ul·a·l'mei a·l'may·ya.

Yit·ba·rach v'yish·tab·bach
v'yit·pa·ar v'yit·ro·mam v'yit·nas·sei
v'yit·had·dar v'yit·al·leh v'yit·hal·lal
sh'meih d'kud·sha
B'rich hu!

L'éil·la (*l'éil·la) min kol bir·cha·ta
v'sh·ra·ta, tush·b'cha·ta v'ne·che·ma·ta,
da·a·mi·ran b'a·l'ma. V'im·ru: **A·mein!**

**Add "l'éil·la" between Rosh Hashanah and Yom Kippur.*

Y'hei sh'la·ma rab·ba min sh'may·ya,
v'chay·yim a·léi·nu, v'al kol Yis·ra·eil.
V'im·ru: **A·mein!**

O·seh sha·lom bim·ro·mav,
hu ya·a·seh sha·lom a·léi·nu,
v'al kol Yis·ra·eil,
v'al kol yo·sh'vei tei·veil.
V'im·ru: **A·mein!**

קַדִּישׁ יָתוֹם

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ,
וַיַּמְלִיךְ מַלְכוּתֵהּ, בְּחַיֵּיכוֹן,
וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא, וּבִזְמַן קָרִיב. וְאִמְרוּ:

Congregation responds; mourners repeat and continue:

אָמֵן! יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא
בְּרִיךְ הוּא!

לְעֵלָּא (*לְעֵלָּא) מִן כָּל בִּרְכָתָא
וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
דַּאֲמִירָן בְּעָלְמָא. וְאִמְרוּ: אָמֵן!

**Add "לְעֵלָּא" between Rosh Hashanah and Yom Kippur.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל.
וְאִמְרוּ: אָמֵן!

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל.
וְאִמְרוּ: אָמֵן!

Evening Service

The following is omitted on Shabbat and festivals:

[1] You are a merciful God, forgiving our sins.
You are neither angry nor harsh with us.
You save us, answering us when we call to You.

The leader recites this call to prayer:

Bless Adonai, the source of all blessings!

The congregation responds:

We bless Adonai, the source of all blessings,
at every moment, now and forever.

We bless You, Adonai, our God,
ruler of the universe.
You give the word, and evening arrives,
You open the gates of heaven at the right times.
You have established all the cycles wisely,
days and nights, seasons and constellations,
all progressing through the heavens
in accordance with Your will.
You create day and night,
rolling away light to make way for darkness,
rolling away darkness to make way for light.
Now You are removing light and bringing darkness,
and You are separating between day and night.
[2] You are Adonai Tz'vaot, ruling the heavenly bodies.
You are a living God, an enduring God.
You will rule over us and all of creation
for ever and ever.
Blessed are You, Adonai, who brings the evening.

GUIDEPOSTS

Evening service. All evening services – for Shabbat, festivals, and weekdays – begin with the prayers on pp. 157-165 and, after the Amidah, conclude with the prayers on pp. 175-183, although some passages are added or omitted, as indicated, on certain evenings. Each evening service has its own Amidah; you will find instructions for where the appropriate one is located on p. 165.

Structure of the evening service. Like the morning service, the evening service begins with the call to prayer (as on p. 42). Then, as in the morning service, we recite the Sh'ma, preceded and followed by blessings. The first three b'rachot in the evening service have the same themes as the parallel b'rachot in the morning service, that is, God as creator, loving presence, and redeemer. In the evening service, there are two additional b'rachot after the Sh'ma whose themes are God as guardian and ruler. These are followed by the Amidah.

Shabbat afternoon (minchah) service. The Amidah on pp. 166-174 also has the appropriate verses for the Shabbat afternoon (minchah) service; see the notes in the Amidah itself.

First b'rachah before the Sh'ma – God as Creator. The focus of the first b'rachah, as in the morning service, is God as Creator. However, in the morning service, the focus is expansive, ending by describing God as the "creator of the heavenly lights" (see p. 48); with the creation of those lights come the creation of all life. In the evening service, the first b'rachah has a more subdued focus, with God ordering and organizing time and "bringing on the evening."

COMMENTS

[1] Psalms 78:38 and 20:10.

[2] The phrase "Adonai Tz'vaot" occurs frequently, but

Ma·a·riv

מַעֲרִיב

The following is omitted on Shabbat and festivals:

V'hu ra·chum, y'chap·peir a·von, v'lo yash·chit.
V'hir·bah l'ha·shiv ap·po, v'lo ya·ir kol cha·ma·to.
A·do·nai ho·shí·ah, ha·mé·lech ya·a·néi·nu v'yom ka·r'éi·nu.

The leader recites this call to prayer:

Ba·r'chu et A·do·nai ham·vo·rach!

The congregation responds:

Ba·ruch A·do·nai ham·vo·rach
l'o·lam va·ed.

Ba·ruch At·tah A·do·nai, E·lo·héi·nu,
mé·lech ha·o·lam,
a·sher bid·var·o ma·a·riv a·ra·vim,
b'choch·mah po·téi·ach sh'a·rim.
U·vit·vu·nah m'shan·neh it·tim,
u·ma·cha·lif et ha·z'man·nim,
u·m'sad·deir et ha·ko·cha·vim,
b'mish·m'ro·tei·hem ba·ra·ki·a kir·tzo·no.
Bo·rei yom va·lái·lah,
go·leil or mi·p'nei chó·shech,
v'chó·shech mi·p'nei or.
U·ma·a·vir yom u·méi·vi lái·lah,
u·mav·dil bein yom u·vein lái·lah.
A·do·nai Tz'va·ot sh'mo.
Eil chai v'kay·yam,
ta·mid yim·loch a·léi·nu
l'o·lam va·ed.
Ba·ruch At·tah A·do·nai, ha·ma·a·riv a·ra·vim.

The following is omitted on Shabbat and festivals:

וְהוּא רַחוּם, יְכַפֵּר עָוֹן, וְלֹא יַשְׁחִית.
וְהִרְבָּה לְהָשִׁיב אַפּוֹ, וְלֹא יָעִיר כָּל חֲמָתוֹ.
יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ.

The leader recites this call to prayer:

בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ.

The congregation responds:

בָּרוּךְ יְיָ הַמְבֹרָךְ
לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים,
בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים.
וּבִתְבוּנָה מְשַׁנֶּה עִתִּים,
וּמַחֲלִיף אֶת הַזְּמַנִּים,
וּמְסַדֵּר אֶת הַכּוֹכָבִים,
בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ.
בּוֹרֵא יוֹם וָלָיְלָה,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,
וְחֹשֶׁךְ מִפְּנֵי אוֹר. ←
וּמַעֲבִיר יוֹם וּמֵבִיא לָיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה.
יְיָ צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיָּם,
תָּמִיד יִמְלֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יְיָ, הַמַּעֲרִיב עֲרָבִים.

[1] You love Your people Israel
with an eternal love,
giving us Torah and mitzvot,
teaching us a way to live.
Therefore, Adonai our God,
we will meditate on Your instructions,
when we lie down and when we rise up.
We will rejoice in the words of Your Torah
and Your commandments for ever and ever.
[2] For they are our lives, they give value to our days,
and we will be engaged with them day and night.
Through them we always have access to Your love.
Blessed are You, Adonai,
who loves Your people Israel.

We will therefore study Your Torah
and grasp the way of life that it offers us
at every possible opportunity.
We will always rejoice
over the words of Your Torah
and the fulfilment of Your commandments . . .

. . . for they are our very lives,
and they add a new dimension to our days;
so we will tirelessly try to understand
and live by them.

Through them
we always have access to Your love.

Blessed are You, Adonai,
loving Your people Israel.

has no simple translation that conveys its meaning to the speaker of modern English. "Lord of hosts," the traditional translation, no longer has the meaning that it may once have had. Genesis 2:1 (see p. 168) notes that God completed the creation of heaven and the earth and everything in and on them. The Hebrew word used to describe all of these creations is "tz'va·am," a word that has a military connotation. It is as if all of God's creations are lined up in formation, awaiting God's command. This is similar to Psalm 148 (see p. 32), in which all are ready to do God's will. Thus, when God is referred to in this prayer as "Adonai Tz'vaot," the image we might have is that the heavenly bodies, the hosts of heaven, are going through their cycles exactly as God has commanded them to do. (See also the discussion on p. 47.)

GUIDEPOSTS

Second B'rachah before the Sh'ma – Ahavat Olam: God as Loving Presence. The focus of the second b'rachah, as in the morning service, is God as loving presence. Although the words of this prayer are different from those in the morning service, the message is the same: You love us unconditionally and eternally, and, as a symbol of that abiding love, You have given us the gift of the Torah. Our task is to understand, appreciate, and accept this gift, and apply it to find spiritual direction for our own lives.

ALTERNATIVES

[1] **Meditation.** The kavvanah at the left links the two b'rachot before the Sh'ma; it may be used as a meditation, or it may be used as a reading that is substituted here for the translation of Ahavat Olam.

COMMENTS

[2] Based on Deuteronomy 30:20, which speaking of God says, "ki hu chayecha v'orech yamecha – God is your life and gives value to your days."

A·ha·vat o·lam
beit Yis·ra·eil am·m'cha a·hav·ta,
To·rah u·mitz·vot, chuk·kim u·mish·pa·tim,
o·tá·nu lim·mád·ta.
Al kein A·do·nai E·lo·héi·nu,
b'shoch·véi·nu u·v'ku·méi·nu,
na·sí·ach b'chuk·ké·cha.
V'nis·mach b'div·rei To·ra·té·cha
u·v'mitz·vo·té·cha l'o·lam va·ed.
Ki heim chay·yéi·nu v'ó·rech ya·méi·nu,
u·va·hem neh·geh yo·mam va·lái·lah.
V'a·ha·va·t'cha al ta·sir mi·mén·nu l'o·la·mim.
Ba·ruch At·tah A·do·nai,
o·heiv am·mo Yis·ra·eil.

אַהֲבַת עוֹלָם
בֵּית יִשְׂרָאֵל עַמְּךָ אָהָבְתָּ,
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים,
אוֹתָנוּ לִמַּדְתָּ.
עַל כֵּן יְיָ אֱלֹהֵינוּ,
בְּשָׁכְבֵנוּ וּבְקוּמֵנוּ,
נָשִׂיחַ בְּחֻקֶּיךָ.
וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. ←
כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ,
וּבָהֶם נֶהְגֶּה יוֹמָם וָלַיְלָה.
וְאַהֲבָתְךָ אַל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים.
בָּרוּךְ אַתָּה יְיָ,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

KAVVANAH

God's Love

Praised are You, our God,
who arranges the seasons and the stars,
who restores day and night,
and who has brought on the evening twilight.

When we meditate on this universe
which You create anew day after day,
we are filled with wonder and awe.
We see ourselves as tiny specks in a vast universe,
and we are filled with fear.
You seem too busy to be concerned with our lives,
and we feel alone.
We see the difference
between our selves as we are and as we might be,
between our selves as we are and as we would like to be,
and we feel inadequate and powerless.

But You, God, You understand what we feel,
You know how our souls
can be relased from their bonds,
and so,
through Your great love for Your people,
You have given us a precious gift – the Torah.

When we study Your Torah
and observe its commandments,
we find that, small though we are,
we are more important in Your plan
than the mightiest star;
and we find that, far away though You seem,
in reality You are no farther away
than our own hearts;
and we find that, powerless though we feel,
with You we gain strength.

See note on page at left.

Listen,
Israel,
Adonai is our God,
Adonai is One.

(Deut. 6:4)

[2] Blessed is the essence of God's glorious majesty for ever and ever. (P'sachim 56a)

Love Adonai your God with all your heart,
with all your being, with all your power.

[3] Fix these words which I command you today
in your mind and in your heart.

Teach them to your children at all times and places.
Speak of them
when you are at home, and when you are away,
when you lie down, and when you rise up.

Tie them on your hand as a reminder,
and also between your eyes.
Write them on the doorposts of your house
and on your gates. (Deut. 6:5-9)

GUIDEPOSTS

The Sh'ma – Six Words. These six Hebrew words are a high point of the service. They contain two important spiritual affirmations: that Adonai is *our* God, not simply remote and abstract, and that Adonai is one, not simply one of a multiplicity of gods. These two affirmations interact, as in the meditation on p. 50: All of the images we have of God are one, and God is available to us in all the ways we can imagine.

In Judaism, the Sh'ma also represents the ultimate affirmation of commitment; generations of martyrs have gone to their deaths with these words on their lips.

The Sh'ma – Three Paragraphs. In the prayer service, the phrase "the Sh'ma" also refers to the six words of the Sh'ma together with three extended passages from the Torah. The first passage, on this page, focuses on our making the divine presence and commandments central to our lives. The second (on p. 160) describes the consequences of rejecting the path prescribed in the Torah. The third passage (on p. 161) gives us a practical way of remembering these notions.

First Paragraph of the Sh'ma. This passage exhorts us to love God as intensely as God loves us, to convey our love and understanding of God to others, and to keep God in our consciousness at all times. This message is underscored by the placement of "Ahavat Olam" immediately before the Sh'ma (p. 158).

COMMENTS

[1] The two large letters – ע of שְׁמַע (Sh'ma) and ד of אֶחָד (echad) – together spell the word עֵד (eid)– witness. These letters are written large in the Torah scroll, as if to say that when we recite these words as an *affirmation,* we are also *testifying* to God's presence and significance.

[2] See comment 2 on p. 17 for a discussion of this verse.

[3] "These words" refers to the six words of the Sh'ma and to the commandment to love God that follows them.

Traditional communities recite the Sh'ma while seated, and say the line beginning "Baruch Sheim – Blessed is" silently.
Some communities rise to recite the Sh'ma and say the line starting "Baruch Sheim" aloud.
When praying in private, first say: "Eil mé·lech ne·e·man – אֵל מֶלֶךְ נֶאֱמָן – You are a faithful ruler."
Many people cover their eyes when reciting the first line of the Sh'ma.
After this page is chanted aloud, we read silently to the bottom of page 161.

Sh'ma, שְׁמַע,
Yis·ra·eil, יִשְׂרָאֵל,
A·do·nai E·lo·héi·nu, יְיָ אֱלֹהֵינוּ,
A·do·nai E·chad. יְיָ אֶחָד.[1]

Ba·ruch sheim k'vod mal·chu·to
l'o·lam va·ed.
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.

V'a·hav·ta eit A·do·nai E·lo·hé·cha, b'chol l'vá·v'cha,
u·v'chol naf·sh'cha, u·v'chol m'o·dé·cha.
וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ, בְּכָל לְבָבְךָ,
וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדֶךָ.

V'ha·yu ha·d'va·rim ha·éil·leh,
a·sher A·no·chi m'tzav·v'cha ha·yom, al l'va·vé·cha.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה,
אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם, עַל לְבָבֶךָ.

V'shin·nan·tam l'va·né·cha.
V'dib·bar·ta bam,
b'shiv·t'cha b'vei·té·cha, u·v'lech·t'cha va·dé·rech,
u·v'shoch·b'cha, u·v'ku·mé·cha.
וְשִׁנַּנְתָּם לְבָנֶיךָ.
וְדִבַּרְתָּ בָּם,
בְּשִׁבְתְּךָ בְּבֵיתֶךָ, וּבְלֶכְתְּךָ בַדֶּרֶךְ,
וּבְשָׁכְבְּךָ, וּבְקוּמֶךָ.

U·k'shar·tam l'ot al ya·dé·cha,
v'ha·yu l'to·ta·fot bein ei·né·cha.
U·ch'tav·tam al m'zu·zot bei·té·cha
u·vish·a·ré·cha.
וּקְשַׁרְתָּם לְאוֹת עַל יָדֶךָ,
וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֶיךָ.
וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתֶךָ
וּבִשְׁעָרֶיךָ.

The following is the text above with the symbols which indicate how this portion of the Torah is chanted:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד׃ וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ
בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃ וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם
בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם לְאוֹת
עַל־יָדֶךָ וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֶיךָ׃ וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

[1] If you pay close attention to My commandments
that I am teaching 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 on time,
the early rain and the late rain,
so that 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.

Do not let your heart be seduced;
do not stray from the path,
worship other gods, and serve them.

If you do, Adonai will be angry with you,
and will keep the waters up in the heavens,
so that the rain will not fall
and the earth will not yield its produce.
Then you will quickly perish from the good land
which Adonai is giving you.

Therefore, keep these words of Mine
in your mind and in your soul.
Tie them on your hand as a reminder,
and also between your eyes.
Teach them to your children, speaking of them
when you are at home and when you are away,
when you lie down, and when you rise up.
Write them on the doorposts of your house
and on your gates . . .

GUIDEPOSTS

Second Paragraph of the Sh'ma. Whereas the first passage focuses on love of God, the second focuses on the consequences of disobedience.

PERSPECTIVES

Reward and Punishment. All of our actions have consequences. This we understand and accept. Our ancestors, however, understood this in terms of reward and punishment meted out by a God who sits in judgment of our behavior. This notion is quite foreign to many of us, and indeed some of us abandoned religion when we found that God didn't directly respond to our behavior. In the traditional Siddur, this image of God is rare, its authors preferring to present God as a source of unconditional love and blessing, a role inconsistent with that of a stern judge. That role is reserved, by and large, for the days preceding Yom Kippur; even in the Yom Kippur liturgy, however, God's forgiveness is more prominent than God's sternness. This Siddur (see p. 21) rejects altogether the notion of a punishing God.

ALTERNATIVES

[1] Listen to My Commandments.

This interpretive translation of the second paragraph of the Sh'ma reflects the perspective described above:

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, your animals 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. You will be unable to enjoy fully the fruit of your fields, or the fruit of your lives.

So listen to My commandments, be mindful of My blessings, and inherit the promises I made to your ancestors: of fields rich with My bounty, of lives rich with My presence.

V'ha·yah im sha·mó·a tish·m'u el mitz·vo·tai
a·sher A·no·chi m'tzav·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·tat·ti m'tar ar·tz'chem b'it·to,
yo·reh u·mal·kosh,
v'a·saf·ta d'ga·ré·cha,
v'ti·rosh·cha, v'yitz·ha·ré·cha.
V'na·tat·ti é·sev b'sa·d'cha liv·hem·té·cha,
v'a·chal·ta v'sa·vá·ta.

Hi·sha·m'ru la·chem pen yif·teh l'vav·chem,
v'sar·tem va·a·vad·tem e·lo·him a·chei·rim
v'hish·ta·cha·vi·tem la·hem.

V'cha·rah af A·do·nai ba·chem,
v'a·tzar et ha·sha·má·yim,
v'lo yih·yeh ma·tar,
v'ha·a·da·mah lo tit·tein et y'vu·lah.
Va·a·vad·tem m'hei·rah mei·al ha·á·retz ha·to·vah
a·sher A·do·nai no·tein la·chem.

V'sam·tem et d'va·rai éil·leh
al l'vav·chem v'al naf·sh'chem.
U·k'shar·tem o·tam l'ot al yed·chem,
v'ha·yu l'·to·ta·fot bein ei·nei·chem.
V'lim·mad·tem o·tam et b'nei·chem, l'dab·beir bam
b'shiv·t'cha b'vei·té·cha, u·v'lech·t'cha va·dé·rech,
u·v'shoch·b'cha u·v'ku·mé·cha.
U·ch'tav·tam al m'zu·zot bei·té·cha
u·vish·a·ré·cha.

וְהָיָה אִם שָׁמֹעַ תִּשְׁמְעוּ אֶל מִצְוֹתַי
אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם:
לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם,
וּלְעָבְדוֹ בְּכָל לְבַבְכֶם,
וּבְכָל נַפְשְׁכֶם.
וְנָתַתִּי מְטַר אַרְצְכֶם בְּעִתּוֹ,
יוֹרֶה וּמַלְקוֹשׁ,
וְאָסַפְתָּ דְגָנֶךָ,
וְתִירֹשְׁךָ, וְיִצְהָרֶךָ.
וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ,
וְאָכַלְתָּ וְשָׂבָעְתָּ.

הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם,
וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם.

וְחָרָה אַף יְיָ בָּכֶם,
וְעָצַר אֶת הַשָּׁמַיִם,
וְלֹא יִהְיֶה מָטָר,
וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ.
וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה
אֲשֶׁר יְיָ נֹתֵן לָכֶם.

וְשַׂמְתֶּם אֶת דְּבָרַי אֵלֶּה
עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם.
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל יֶדְכֶם,
וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם.
וְלִמַּדְתֶּם אֹתָם אֶת בְּנֵיכֶם, לְדַבֵּר בָּם
בְּשִׁבְתְּךָ בְּבֵיתֶךָ, וּבְלֶכְתְּךָ בַדֶּרֶךְ,
וּבְשָׁכְבְּךָ וּבְקוּמֶךָ.
וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתֶךָ
וּבִשְׁעָרֶיךָ.

[1] ... so that you and your children will flourish
on the land that Adonai promised your ancestors,
for as many days as the heavens
remain above the earth. (Deut. 11:13-21)

See note at left.

Adonai spoke to Moses and said:
Speak to the children of Israel and tell them
to put tzitzit on the corners of their garments
throughout all their generations, including
a blue strand in the tzitzit on each corner.

Tell them: "These tzitzit are for you. Look at them
regularly, so that each time you see them,
you will remember all of God's commandments
and observe them,
[2] and you will not be led astray
by your heart and your eyes,
for they will seduce you to misbehave.

Thus, each time you look at them
you will remember and do all My commandments,
and you will 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." (Num. 15:37-41)

The leader recites:

[3] Adonai Eloheichem ... emet!
Adonai is *your* God ...
and that is true!

KAVVANOT

[1] **Doorposts of the Soul.** *For new insight into the last verse of p. 160, recite this kavvanah (by Jim Propp):*

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.

GUIDEPOSTS

Third paragraph of the Sh'ma. This passage prescribes a simple device to help remind us of God's expectations. If we attach tzitzit (strands) at the four corners of our garments, we will notice them at critical moments, and they will remind us not to follow our own hearts and eyes. Our senses, our feelings, our thoughts all play significant roles in our lives, but each can lead us to inappropriate behavior. We need an anchor that will remind us to consider God's will as well as our own.

COMMENTS

[2] The Hebrew words תָּתוּרוּ (taturu) and זֹנִים (zonim) allude to the story of the spies (Numbers 13-14) that occurs in the Bible just before this paragraph. In scouting תור (tur; see 13:1) the promised land, the spies whored זָנוּ (zanu; see 14:33) after their eyes and made a false report. Thus אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם (asher attem zonim achareihem), usually translated "they will lead you astray" or "they will seduce you to misbehave," is more accurately rendered as "for they will lead you a-whoring." If we rely only on our own instincts or only on our own reasoning, then we are likely to be led astray.

[3] The last phrase of Numbers 15:41, which means "I am Adonai your God" or "I, Adonai, am your God," is now repeated by the leader without the initial word "ani," so that the phrase becomes a declaration: "Adonai is *your* God!" The added exclamation "Emet! – That is true!" may have originated as the congregation's response.

L'má·an yir·bu y'mei·chem vi·mei v'nei·chem
al ha·a·da·mah a·sher nish·ba A·do·nai
la·a·vo·tei·chem la·teit la·hem,
ki·mei ha·sha·má·yim al ha·á·retz.

לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם
עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְיָ
לַאֲבֹתֵיכֶם לָתֵת לָהֶם,
כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ.

In the morning service, it is customary to look at and kiss the tzitzit each time the word "tzitzit" is read, and also at the word "emet;" this practice may also be followed in the evening service. Alternatively, one may hold the tzitzit and "look at them," as indicated in the text.

Va·yó·mer A·do·nai el Mo·sheh lei·mor:
Dab·beir el b'nei Yis·ra·eil v'a·mar·ta a·lei·hem
v'a·su la·hem tzi·tzit
al kan·fei vig·dei·hem l'do·ro·tam,
v'na·t'nu al tzi·tzit ha·ka·naf p'til t'chéi·let.

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵּאמֹר:
דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
וְעָשׂוּ לָהֶם צִיצִת
עַל כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם,
וְנָתְנוּ עַל צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת.

"V'ha·yah la·chem l'tzi·tzit,
u·r'i·tem o·to,
u·z'char·tem et kol mitz·vot A·do·nai,
va·a·si·tem o·tam,
v'lo ta·tú·ru a·cha·rei l'vav·chem
v'a·cha·rei ei·nei·chem,
a·sher at·tem zo·nim a·cha·rei·hem.

"וְהָיָה לָכֶם לְצִיצִת,
וּרְאִיתֶם אֹתוֹ,
וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ,
וַעֲשִׂיתֶם אֹתָם,
וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם
וְאַחֲרֵי עֵינֵיכֶם,
אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם.

L'má·an tiz·k'ru va·a·si·tem
et kol mitz·vo·tai,
vih·yi·tem k'do·shim lEi·lo·hei·chem.
A·ni A·do·nai E·lo·hei·chem
a·sher ho·tzéi·ti et·chem mei·é·retz Mitz·rá·yim,
lih·yot la·chem lEi·lo·nim.
A·ni A·do·nai E·lo·hei·chem."

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת כָּל מִצְוֹתָי,
וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם.
אֲנִי יְיָ אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם,
לִהְיוֹת לָכֶם לֵאלֹהִים.
אֲנִי יְיָ אֱלֹהֵיכֶם."

The leader recites:

A·do·nai E·lo·hei·chem ... e·met!

The leader recites:

יְיָ אֱלֹהֵיכֶם ... אֱמֶת!

[1] All this we regard as true and reliable:
that we, Israel, are Your people,
and that You, Adonai, are our God,
and that there is nothing besides You.
You saved us from the clutches of evil rulers;
You are a ruler who redeemed us from tyrants.
You avenged us on our oppressors,
and gave all our mortal enemies what they deserved.
Your deeds are amazing, beyond what we imagine,
and miraculous, beyond what we can count.
You maintain our souls in the realm of life
[2] and keep our legs from stumbling.
You help us prevail over our enemies:
our light shines while theirs is dimmed.
You made miracles for us
when You avenged Yourself on Pharaoh,
[3] using signs and wonders in the land of Cham.
You struck in Your anger all the firstborn of Egypt,
and You extracted Your people Israel from there,
bringing them to eternal freedom.
You led Your children between the divided waters,
and sank their pursuers and enemies
in the depths of the sea.
When Your children saw this display of Your power,
they sang praises to Your redeeming Name
and they willingly accepted You as their ruler.
[4] Moses and Miriam and the children of Israel burst
into songs of praise and joy to You, and shouted out
[5] all together: "Who is like You, Adonai, among all
those called gods! Who is like You, majestic in
holiness! You are awesome, doing amazing deeds!"

GUIDEPOSTS

First B'rachah after the Sh'ma – God as Redeemer. Like the b'rachah after the Sh'ma in the morning service, this b'rachah focuses on God as redeemer, rescuer, and savior, using the paradigm of the rescue of our ancestors from the slavery in Egypt. The closing section of this b'rachah – the last six lines on this page and the first lines on the next – is parallel to the closing section of the b'rachah in the morning service. Both use Exodus 15:11 and 18 to focus on the response of the Israelites to God's rescuing them from the onrushing Egyptian armies.

COMMENTS

[1] The word "emunah – reliable/faithful" appears in the evening prayer because Ps. 92:3 tells us to speak of God's faithfulness at night (see note 3 on p. 154).

[2] Based on Psalm 121:3.

[3] Mitzrayim (Egypt) was one of the sons of Cham (Ham), one of Noah's three sons (see Genesis 10:8).

[4] After the children of Israel crossed the Sea of Reeds, Moses and Miriam led us in celebratory dancing and singing, including Exodus 15:11, the verse that appears in the subsequent lines. The complete text of Shirat haYam – the "song of the sea" (Ex. 15:1-21) – can be found on pp. 142-143.

[5] "Who is like You among the gods!" This phrase dates from a time when all gods, including ours, were seen as local deities. (The children of Israel may have been skeptical that God could rescue them because of their belief that God's power was restricted to the land of Canaan.) One reason that God does not simply extract the children of Israel from Egypt is in order to gain credibility by defeating other gods, particularly those of Egypt. (See Exodus 12:12.) It isn't until a later period that God is understood to be universal, the God of the world, not just the God of the Jewish people.

E·met v'e·mu·nah kol zot, v'kay·yam a·léi·nu,
אֱמֶת וֶאֱמוּנָה כָּל זֹאת, וְקַיָּם עָלֵינוּ,

ki hu A·do·nai E·lo·héi·nu,
כִּי הוּא יְיָ אֱלֹהֵינוּ,

v'ein zu·la·to,
וְאֵין זוּלָתוֹ,

va·a·nách·nu Yis·ra·eil am·mo.
וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ.

Ha·po·déi·nu mi·yad m'la·chim,
הַפּוֹדֵנוּ מִיַּד מְלָכִים,

mal·kéi·nu ha·go·a·léi·nu mi·kaf kol he·a·ri·tzim.
מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים.

Ha·Eil ha·nif·ra lá·nu mi·tza·réi·nu,
הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ,

v'ha·m'shal·leim g'mul l'chol o·y'vei naf·shéi·nu.
וְהַמְשַׁלֵּם גְּמוּל לְכָל אֹיְבֵי נַפְשֵׁנוּ.

Ha·o·seh g'do·lot ad ein chéi·ker,
הָעֹשֶׂה גְדוֹלוֹת עַד אֵין חֵקֶר,

v'nif·la·ot ad ein mis·par.
וְנִפְלָאוֹת עַד אֵין מִסְפָּר.

Ha·sam naf·shéi·nu ba·chay·yim,
הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים,

v'lo na·tan la·mot rag·léi·nu.
וְלֹא נָתַן לַמּוֹט רַגְלֵנוּ.

Ha·mad·ri·chéi·nu al ba·mot o·y'véi·nu,
הַמַּדְרִיכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ,

va·yá·rem kar·néi·nu al kol so·n'éi·nu.
וַיָּרֶם קַרְנֵנוּ עַל כָּל שׂוֹנְאֵינוּ.

Ha·ó·seh lá·nu nis·sim
הָעֹשֶׂה לָנוּ נִסִּים

u·n'ka·mah b·Far·oh,
וּנְקָמָה בְּפַרְעֹה,

o·tot u·mo·f'tim b'ad·mat b'nei Cham.
אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם.

Ha·mak·keh v'ev·ra·to kol b'cho·rei Mitz·rá·yim,
הַמַּכֶּה בְעֶבְרָתוֹ כָּל בְּכוֹרֵי מִצְרָיִם,

va·yo·tzei et am·mo Yis·ra·eil mi·to·cham,
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם,

l'chei·rut o·lam.
לְחֵרוּת עוֹלָם.

Ha·ma·a·vir ba·nav bein giz·rei yam suf,
הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם סוּף,

et ro·d'fei·hem v'et so·n'ei·hem
אֶת רוֹדְפֵיהֶם וְאֶת שׂוֹנְאֵיהֶם

bit·ho·mot tib·ba.
בִּתְהוֹמוֹת טִבַּע.

V'ra·u va·nav g'vu·ra·to,
וְרָאוּ בָנָיו גְּבוּרָתוֹ,

shib·b'chu v'ho·du lish·mo, ←
שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ,

u·mal·chu·to b'ra·tzon kib·b'lu a·lei·hem.
וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם.

Mo·sheh u·Mir·yam u·v'nei Yis·ra·eil l'cha a·nu shi·rah
מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה

b'sim·chah rab·bah, v'a·m'ru chul·lam:
בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻּלָּם:

"Mi·cha·mó·chah ba·ei·lim, A·do·nai.
"מִי-כָמֹכָה בָּאֵלִים, יְיָ.

Mi ka·mó·chah, ne·dar ba·kó·desh.
מִי כָּמֹכָה, נֶאְדָּר בַּקֹּדֶשׁ.

No·ra t'hil·lot, ó·seih fé·le."
נוֹרָא תְהִלֹּת, עֹשֵׂה פֶלֶא."

Your children experienced Your majesty firsthand
Type text here
when You split the sea in the time of Moses.
[1] "This is my God," they responded, and they said:
[2] "Adonai will rule for ever and ever."
[3] And it is said: "For Adonai redeemed Jacob,
and saved him from those who were stronger."
Blessed are You, Adonai, who rescues Israel.

May You, Adonai, help us sleep in peace,
and may You afterwards restore us to life.
May You spread over us Your sukkah of peace,
and may Your guidance enable us to grow.
May You save us, because that is Your essence.
May You protect us, and banish from us
all enemies, plague, sword, hunger, and pain.
[4] May You remove all evil spirits from our path.
May You protect us under the shadow of Your wings,
for You, Adonai, You watch over us and protect us,
and You are a ruler who provides grace and mercy.
[5] May You guard our comings and goings,
for life and for peace, now and forever.

On weekday evenings:

Blessed are You, Adonai,
who protects Your people Israel forever.

On Shabbat and festivals:

[6] May You spread over us Your sukkah of shalom.
Blessed are You, Adonai,
who spreads Your sukkah of peace over us,
over Your people Israel, and over Jerusalem.

On Shabbat and festivals, continue on page 165.
On weekdays, continue on the next page.

COMMENTS

[1] Exodus 15:2

[2] Exodus 15:18

[3] Jeremiah 31:10

GUIDEPOSTS

Second B'racha after the Sh'ma – God as Guardian. Darkness is frightening. This was particularly the case before electricity enabled us to transform night into day; for most people, candles were a luxury that could be afforded only on Shabbat. In addition to the darkness inside the home, at night the world outside was ruled by wild animals, marauders, and evil spirits. At night, when light is absent, it is also harder to see all of God's blessings, and at night we go to sleep not knowing whether we will see the next day. For all these reasons, the evening service includes a prayer about protection. We pray that God will be with us and spread over us a sukkah of peace, sheltering us from all sorts of harm.

COMMENTS

[4] Literally, "May You remove evil spirits [satan] from before us and from behind us." When this prayer was composed, it was believed that evil spirits are out and about, particularly at night, and can indeed do harm to people. We can reinterpret evil spirits in various ways – as distractions, temptations, fears ("from before us"), and bad memories ("from behind us").

[5] Based on Psalms 121:8.

[6] During the week, the ending for this b'rachah reads "protecting Your people Israel forever," but on Shabbat the b'rachah ends with the image of a "sukkah of shalom." This is a reflection of the image of the Shabbat as a day of rest, a day of peace.

Mal·chu·t'cha ra·u va·né·cha,
bo·kéi·a yam lif·nei Mo·sheh.
"Zeh Ei·li" a·nu, v'am·ru:
"A·do·nai yim·loch l'o·lam va·ed."
V'ne·e·mar: "Ki fa·dah A·do·nai et Ya·a·kov,
u·g'a·lo mi·yad cha·zak mi·mén·nu."
Ba·ruch At·tah A·do·nai, ga·al Yis·ra·eil.

מַלְכוּתְךָ רָאוּ בָנֶיךָ,
בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה.
"זֶה אֵלִי" עָנוּ, וְאָמְרוּ:
"יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד."
וְנֶאֱמַר: "כִּי פָדָה יְיָ אֶת יַעֲקֹב,
וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ."
בָּרוּךְ אַתָּה יְיָ, גָּאַל יִשְׂרָאֵל.

Hash·ki·véi·nu A·do·nai E·lo·héi·nu l'sha·lom,
v'ha·a·mi·déi·nu mal·kéi·nu l'chay·yim.
U·f'ros a·léi·nu suk·kat sh'lo·mé·cha,
v'tak·k'néi·nu b'ei·tzah to·vah mi·l'fa·né·cha.
V'ho·shi·éi·nu l'má·an sh'mé·cha.
V'ha·gein ba·a·déi·nu, v'ha·seir mei·a·léi·nu
o·yeiv, dé·ver, v'ché·rev, v'ra·av, v'ya·gon.
V'ha·seir sa·tan mil·fa·néi·nu u·mei·a·cha·réi·nu.
U·v'tzei k'na·fé·cha tas·ti·réi·nu,
ki Eil sho·m'réi·nu u·ma·tzi·léi·nu Át·tah,
ki Eil mé·lech chan·nun v'ra·chum Át·tah.
U·sh'mor tzei·téi·nu u·vo·éi·nu,
l'chay·yim u·l'sha·lom, mei·at·tah v'ad o·lam.

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים.
וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ,
וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.
וְהָגֵן בַּעֲדֵנוּ, וְהָסֵר מֵעָלֵינוּ
אוֹיֵב, דֶּבֶר, וְחֶרֶב, וְרָעָב, וְיָגוֹן.
וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ,
כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה,
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה. ←
וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ,
לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.

On weekday evenings:

Ba·ruch At·tah A·do·nai,
sho·meir am·mo Yis·ra·eil la·ad.

On weekday evenings:

בָּרוּךְ אַתָּה יְיָ,
שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לָעַד.

On Shabbat and festivals:

U·f'ros a·léi·nu suk·kat sh'lo·mé·cha.
Ba·ruch At·tah A·do·nai,
ha·po·reis suk·ka: sha·lom a·léi·nu,
v'al kol am·mo Yis·ra·eil, v'al Y'ru·sha·lá·yim.

On Shabbat and festivals:

וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ.
בָּרוּךְ אַתָּה יְיָ,
הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם עָלֵינוּ,
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלָיִם.

On Shabbat and festivals, continue on page 165.
On weekdays, continue on the next page.

On Shabbat and festivals, continue on page 165.
On weekdays, continue on the next page.

The following paragraph is recited on Shabbat:

"And the children of Israel shall keep the Shabbat,
treating the Shabbat as an eternal covenant
throughout the generations.
The Shabbat is a sign, for all eternity,
between Me and the children of Israel,
that Adonai made the heavens and the earth
in six days, and on the seventh day
Adonai rested and was refreshed." (Ex. 31:16-17)

The following paragraph is recited on festivals:

And Moses related to the people of Israel
all the festivals that Adonai had prescribed.

Half Kaddish

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 in those of all Israel! And say:

Congregation responds, and reader repeats and continues:

Amein! May God's great Name
be blessed forever, and through
an infinity of worlds and eternities.

Bless God!	Praise God!
Hallow God!	Worship God!
Acclaim God!	Honor God!
Thank God!	Exalt God!

Blessed be the holy God!
Blessed be God (*far) beyond all the words and
songs and tributes that human beings can utter!
And say: Amein!

** Add "far" between Rosh Hashanah and Yom Kippur*

The answer to the question, "Which Amidah am I supposed to say?" can be found in the paragraphs below.

GUIDEPOSTS

Friday evening service. On Shabbat, recite the Amidah that follows, reading only the unshaded portions of pp. 168-170. After the Amidah, conclude the service on the subsequent pages 175-183.

Festival evening service. On the evening of a festival, recite the Amidah that follows, omitting p. 168 and reading the shaded portions on pp. 169-170. After the Amidah is recited, conclude the service on pp. 176-183, beginning with Kaddish Shaleim.

Festival evening service on Friday. Follow the instructions for festivals, but in the Amidah include also the starred phrases on pp. 169-170 and, after the Amidah, precede Kaddish Shaleim with the prayers on pp. 175-176. (Note: These paragraphs do not apply to the intermediate days of Pesach or Sukkot; they are discussed below.)

Weekday evening service. On other evenings, recite the weekday Amidah on pp. 185-197. After the Amidah, the service may be concluded with Kaddish Shaleim on pp. 176-177 and Aleinu and Mourners' Kaddish or pp. 179-182.

Saturday evening service. On Saturday evening, follow the instructions above for weekday evenings, adding the indented paragraph on p. 188, and concluding with Havdalah on p. 184.

Evening service on Intermediate Days of Pesach and Sukkot. On Friday evening, use the Amidah that follows; on a weekday evening, use the Amidah of the weekday evening service (pp. 185-197). In both cases, add the (shaded) ya'aleh v'yavo prayer for festivals on the top of p. 170, as indicated. Conclude the service with pp. 175-183.

The following paragraph is recited on Shabbat:

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 o·lam.
Bei·ni u·vein b'nei Yis·ra·eil
ot hi l'o·lam,
ki shéi·shet ya·mim a·sah A·do·nai
et ha·sha·má·yim v'et ha·á·retz,
u·va·yom ha·sh'vi·i sha·vat va·yin·na·fash.

The following paragraph is recited on festivals:

Va·y'da·beir Mo·sheh et mo·a·dei A·do·nai
el b'nei Yis·ra·eil.

Cha·tzi Kad·dish

Yit·gad·dal v'yit·kad·dash sh'meih rab·ba.
B'a·l'ma di v'ra chir·u·teih,
v'yam·lich mal·chu·teih,
b'chay·yei·chon, u·v'yo·mei·chon,
u·v'chay·yei d'chol beit Yis·ra·eil,
ba·a·ga·la, u·viz·man ka·riv. V'im·ru:
A·mein! Y'hei sh'meih rab·ba m'va·rach
l'a·lam ul·a·l'mei a·l'may·ya.
Yit·ba·rach v'yish·tab·bach
v'yit·pa·ar v'yit·ro·mam v'yit·nas·sei
v'yit·had·dar v'yit·al·leh v'yit·hal·lal
sh'meih d'kud·sha
B'rich hu!
L'éil·la (*l'éil·la) min kol bir·cha·ta
v'shi·ra·ta, tush·b'cha·ta v'ne·che·ma·ta,
da·a·mi·ran b'a·l'ma.
V'im·ru: **A·mein!**

**Add "l'éil·la" from Rosh Hashanah to Yom Kippur*

The following paragraph is recited on Shabbat:

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

The following paragraph is recited on festivals:

וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יְיָ
אֶל בְּנֵי יִשְׂרָאֵל.

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
בְּחַיֵּיכוֹן, וּבְיוֹמֵיכוֹן,
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא, וּבִזְמַן קָרִיב. וְאִמְרוּ:
אָמֵן! יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא
בְּרִיךְ הוּא!
לְעֵלָּא (*לְעֵלָּא) מִן כָּל בִּרְכָתָא
וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
דַּאֲמִירָן בְּעָלְמָא.
וְאִמְרוּ: אָמֵן!

**From Rosh Hashanah to Yom Kippur, add* לְעֵלָּא

Amidah

Adonai, bring words to my lips,
let my mouth declare Your praise. (Ps. 51:17)

See note at left. We bend our knees at "We bless," bow at "You," and straighten up at "Adonai."

God of Our Ancestors

[1] We bless You Adonai,
[2] our God and God of our ancestors,
God of Abraham,
God of Isaac, and God of Jacob.
God of Sarah, God of Rebekkah,
God of Rachel, and God of Leah.
[3,4] You are a great, powerful, and awesome God,
a God who is transcendent.
Yet You perform good and loving acts of kindness,
and You create all things.
You remember the good deeds of our ancestors, and
[5] will lovingly bring [a redeemer | redemption]
to their children's children,
for redemption is Your essence.

On the Shabbat before Yom Kippur add:
Remember us for life,
for You are the ruler who desires life.
Inscribe us in the Book of Life,
because You are the God of life.
See note at left.

You are a ruler who helps, saves, and protects
[and remembers]. We bless You, Adonai,
[6] who protects Abraham
[7] and [remembers | helps] Sarah.

Guideposts

Amidah. The Amidah ("standing") is the core prayer of every service. We recite it quietly and respectfully. The Amidah for Shabbat and festivals has seven b'rachot, each named in the text and discussed in the *Guideposts*.

The First of Three Opening B'rachot – Avot: God of Our Ancestors. In this b'rachah, we reintroduce ourselves to God, reminding both God and ourselves of our relationship, which extends backward into the past and forward into the future.

Comments

[2] You are God of our ancestors, but You are also *our* God, whom each of us struggles to understand and relate to.

[3] Echoing the blessings *before* the Sh'ma, we reaffirm that the powerful God and the caring God are one and the same. Then, reflecting the blessing *after* the Sh'ma, we reaffirm that God's essence is redemption (see pp. 162).

[4] For discussion of "You ... God" (Deut. 10:17), see p. 39.

Alternatives

[1] See p. 223 for another version of the first six lines of this b'rachah, and discussion of the text of this b'rachah.

[5] **Brackets.** Judaism traditionally understands God's redemptive promise as being personified in a Messiah, here referred to as a *redeemer* (גוֹאֵל – goeil). We may instead interpret the promise as a process of *redemption* (גְּאֻלָּה – g'ullah), affirming that through our partnership with God, better days lie ahead, for us and for the world.

[6] The phrase "magein Avraham – shield of Abraham" is based on Genesis 15:1 where God says to Abraham, "Anochi magein lach – I will be your shield."

[7] **Brackets.** The traditional text, here and above, only mentions "the fathers." Many Siddurim now include "the mothers." In referring to Sarah, some use "remembers" to echo Genesis 21:1, while others, echoing the preceding sentence, use "helps," a verb that implies a broader role for God in Sarah's life than remembering her barrenness.

A·mi·dah

166-174

עֲמִידָה

A·do·nai, s'fa·tai tif·tach,
u·fi yag·gid t'hil·la·té·cha.

אֲדֹנָי, שְׂפָתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתֶךָ.

Standing with feet together, we take three steps backward, pause, then take three steps forward, as if approaching God, as if stepping into God's presence. We bend our knees at "Baruch," bow at "Attah," and straighten up at "Adonai."

A·vot v'im·ma·hot

אָבוֹת וְאִמָּהוֹת

Ba·ruch At·tah A·do·nai,
E·lo·hé·nu vEi·lo·hei a·vo·té·nu v'im·mo·té·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·gib·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'im·ma·hot,
u·mei·vi [go·eil | g'ul·lah]
liv·nei v'nei·hem
l'má·an sh'mo b'a·ha·vah.

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים,
וְקוֹנֵה הַכֹּל.
וְזוֹכֵר חַסְדֵי אָבוֹת וְאִמָּהוֹת,
וּמֵבִיא [גוֹאֵל | גְּאֻלָּה]
לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On the Shabbat before Yom Kippur add:
Zoch·ré·nu l'chay·yim,
mé·lech cha·feitz ba·chay·yim.
V'cho·vé·nu b'sé·fer ha·chay·yim,
l'ma·an·cha E·lo·him chay·yim.

On the Shabbat before Yom Kippur add:
זָכְרֵנוּ לְחַיִּים,
מֶלֶךְ חָפֵץ בַּחַיִּים.
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַנְךָ אֱלֹהִים חַיִּים.

We bend our knees at "Baruch," bow at "Attah," and straighten up at "Adonai."

Mé·lech o·zeir u·mo·shi·a u·ma·gein [u·fo·keid].
Ba·ruch At·tah A·do·nai,
ma·gein Av·ra·ham
[u·fo·keid | v'ez·rat] Sa·rah.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן [וּפוֹקֵד].
בָּרוּךְ אַתָּה יְיָ,
מָגֵן אַבְרָהָם
[וּפוֹקֵד | וְעֶזְרַת] שָׂרָה.

God's Power – God's Presence

[1] Adonai, You are always [powerful | present].
[2] You give life to [the dead | all that lives].
Your help, Your deliverance, is abundant.

From Sh'mini Atzeret until the first day of Pesach:
You cause the wind to blow and the rain to fall.
From the second day of Pesach until the end of Sukkot:
You cause the dew to form.

You nourish the living with kindness, You give life
to [the dead | all that lives] with great compassion.
You support the falling, You heal the sick,
and You release the bound.
[3] [You fulfill Your promises to those who are gone.]
Who is like You, source of all power,
and who can be compared to You?
You hold the keys to life and death,
and You generate salvation.

On the Shabbat before Yom Kippur add:
Who is like You, compassionate parent;
with compassion You remember Your creatures for life!

You are faithful,
giving life to [the dead | all that lives].
We bless You, Adonai,
You give life to [the dead | all that lives].

The Holiness of God

[4,5] You are holy and Your Name is holy
and holy beings praise You every day.
We bless You, Adonai,
our holy God*. *(*Before Yom Kippur, "ruler")*

GUIDEPOSTS

Second Opening B'rachah – G'vurot: God's Power. In the second preliminary b'rachah of the Amidah, the focus is on God's power, exemplified by God's holding the keys to life, rain, and salvation.

ALTERNATIVES

[1] **Brackets.** You may prefer to assert that "God is present" instead of the traditional "God is powerful" (see the *Perspective* below).

[2] **Brackets.** Here and below you may prefer to assert that "God gives life to all that lives" rather than the traditional "God gives life to the dead" that focuses on resurrection. In that case, see also comment 3 below.

[3] **Brackets.** You may choose to omit this line (as in 2).

GUIDEPOSTS

[4] **Third Opening B'rachah – K'dushah: God's Holiness.** In the third preliminary b'rachah of the Amidah, the focus is on God's holiness.

[5] **Shabbat afternoon (Minchah) service.** If this service involves a repetition of the Amidah, then the K'dushah on p. 187 should be used. (See p. 168 for additional details about the Shabbat afternoon Amidah.)

PERSPECTIVES

God's Power and Presence. This b'rachah is arguably the most difficult one to deal with in the entire Siddur. Our problems with the concept of life after death can be circumvented by reinterpreting the words "gives life to the dead" in a spiritual sense – so that they refer, for example, to rescue from spiritual death or from self-destructive behavior or to remembering our loved ones – or by substituting other words, such as "gives life to all that lives." However, the more fundamental problem is the notion of God as all-powerful, of which "giving life to the dead" is but one example. God's power was not manifest during the Holocaust, or on September 11, or at other times in the history of our people and of the world when

G'vu·rot

At·tah gib·bor l'o·lam A·do·nai,
m'chay·yeih [mei·tim | kol chai] At·tah,
rav l'ho·shí·a.

From Sh'mini Atzeret until the first day of Pesach:
Ma·shiv ha·rú·ach u·mo·rid ha·gá·shem.

From the second day of Pesach until the end of Sukkot:
Mo·rid ha·tal.

M'chal·keil chay·yim b'ché·sed,
m'chay·yeih [mei·tim | kol chai] b'ra·cha·mim rab·bim.
So·meich no·f'lim, v'ro·fei cho·lim,
u·mat·tir a·su·rim.
[U·m'kay·yeim e·mu·na·to li·shei·nei a·far.]
Mi cha·mó·cha, bá·al g'vu·rot,
u·mi dó·meh lach.
Mé·lech mei·mit u·m'chay·yeh,
u·matz·mi·ach y'shu·ah.

On the Shabbat before Yom Kippur add:
Mi cha·mó·cha av ha·ra·cha·mim,
zo·cheir y'tzu·rav l'chay·yim b'ra·cha·mim.

V'ne·e·man At·tah
l'ha·cha·yot [mei·tim | kol chai].
Ba·ruch At·tah A·do·nai,
m'chay·yeih [ha·mei·tim | kol chai].

K'du·shat ha·Sheim

At·tah ka·dosh v'shim·cha ka·dosh
u·k'do·shim b'chol yom y'ha·l'lú·cha, sé·lah.
Ba·ruch At·tah A·do·nai,
ha·Eil* ha·ka·dosh. *(*Before Yom Kippur, "ha·mé·lech")*

גְּבוּרוֹת

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֵּה [מֵתִים | כָּל חַי] אַתָּה,
רַב לְהוֹשִׁיעַ.

From Sh'mini Atzeret until the first day of Pesach:
מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם.

From the second day of Pesach until the end of Sukkot:
מוֹרִיד הַטָּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֵּה [מֵתִים | כָּל חַי] בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים.
[וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר.]
מִי כָמוֹךָ, בַּעַל גְּבוּרוֹת,
וּמִי דּוֹמֶה לָּךְ.
מֶלֶךְ מֵמִית וּמְחַיֶּה,
וּמַצְמִיחַ יְשׁוּעָה.

On the Shabbat before Yom Kippur add:
מִי כָמוֹךָ אַב הָרַחֲמִים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה
לְהַחֲיוֹת [מֵתִים | כָּל חַי].
בָּרוּךְ אַתָּה יְיָ,
מְחַיֵּה [הַמֵּתִים | כָּל חַי].

קְדֻשַּׁת הַשֵּׁם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וּקְדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ, סֶלָה.
בָּרוּךְ אַתָּה יְיָ,
הָאֵל* הַקָּדוֹשׁ. *(*Before Yom Kippur, "הַמֶּלֶךְ")*

The Holiness of the Day

On festivals, even if also Shabbat, begin with the shaded portion on the next page. On Shabbat, begin here.

You sanctified the seventh day as You intended it,
as the fulfillment 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:
"The heavens and the earth were completed,
[1] and all their inhabitants.
By the seventh day, God had finished
all the work that was in progress.
On the seventh day itself,
God stopped working on creation.
God blessed the seventh day
and sanctified it,
for on it God refrained from all the efforts
that had resulted in creation." (Gen. 2:1-3)

On Shabbat afternoon begin here and then recite the unshaded portion on the next page:

You are One and Your Name is One, and who is like
Your people Israel, unique throughout the world.
Robed in greatness and crowned in salvation,
You gave Your people a day of rest and holiness.
On this day, Abraham rejoiced, Isaac sang,
and Jacob and his children rested.
This gift of rest reflects God's love and generosity,
God's truth and faithfulness, God's peace
and serenity, God's peacefulness and security.
May we experience the total rest that You intend.
May Your children understand and acknowledge
that their contentment comes from You,
and may they therefore hallow Your name.

divine intervention would have made a difference. It seems impossible to maintain at the same time that God is powerful and that God is good, unless we abandon our rationality by concluding that we are either unable to understand God's ways or that we are somehow at fault for our distress. The perspective of this Siddur is that God is good, that God's blessings are always with us ... but that God's power is not always available to us. To make room for human choice, God withdraws from micromanaging the universe and lets the world continue without divine intervention. Therefore we offer here the alternative of speaking of God's *presence* rather than God's *power*, although the Hebrew g'vurot means the latter. God is always present, always with us, providing us with strength and comfort, guidance and dignity.

GUIDEPOSTS

Central B'rachah: The Holiness of the Day. The central b'rachah of the Amidah on Shabbat consists of special prayers appropriate for the occasion.

Friday evening Amidah. The central b'rachah of the Friday evening Amidah consists of the unshaded paragraphs on this and the next page.

Shabbat afternoon (Minchah) Amidah. The Amidah for Shabbat Minchah begins with pp. 166-167, continues with the central b'rachah consisting of the (shaded) paragraph at the bottom of this page and the (unshaded) paragraph at the top of the next page, and then concludes with pp. 171-174.

If the Amidah is repeated, the K'dushah on p. 187 is used (as noted earlier), and, when the reader reaches Mocim on p. 171, the "Modim d'Rabbannan" prayer on pp. 171-172 may be recited.

COMMENTS

[1] The word tz'va'am refers to the inhabitants of heaven as well as those of the earth. References to God as "Adonai Tz'va'ot," often translated as "Lord of hosts," come from this verse. See discussions on pp. 47, 84, and 157-158.

K'du·shat ha·Yom

On festivals, even if also Shabbat, begin with the shaded portion on the next page. On Shabbat, begin here.

At·tah kid·dásh·ta et yom ha·sh'vi·i lish·mé·cha,
tach·lit ma·a·seih sha·má·yim va·á·retz.
U·vei·rach·to mi·kol ha·ya·mim,
v'ki·dash·to mi·kol ha·z'man·nim,
v'chein ka·tuv b'To·ra·té·cha:
"Va·y'chul·lu ha·sha·má·yim v'ha·á·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'vá·rech E·lo·him et yom ha·sh'vi·i
va·y'kad·deish o·to.
ki vo sha·vat mi·kol m'lach·to
a·sher ba·ra E·lo·him la·a·sot."

On Shabbat afternoon begin here and then recite the unshaded portion on the next page:

At·tah e·chad, v'shim·cha e·chad,
u·mi k'am·m'cha Yis·ra·eil, goi e·chad ba·á·retz.
Tif·é·ret g'dul·lah, va·a·té·ret y'shu·ah,
yom m'nu·chah u·k'du·shah l'am·m'cha na·tá·ta.
Av·ra·ham ya·geil, Yitz·chak y'ran·nein,
Ya·a·kov u·va·nav ya·nú·chu vo.
M'nu·chat a·ha·vah u·n'da·vah,
m'nu·chat e·met ve·e·mu·nah,
m'nu·chat sha·lom v'shal·vah v'hash·keit va·vé·tach.
M'nu·chah sh'lei·mah sh·e·At·tah ró·tzeh bah.
Ya·ki·ru va·né·cha v'yei·d'u
ki me·it·t'cha hi m'nu·cha·tam.
v'al m'nu·cha·tam yak·di·shu et sh'mé·cha.

קְדוּשַׁת הַיּוֹם

On festivals. even if also Shabbat, begin with the shaded portion on the next page. On Shabbat, begin here.

אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לִשְׁמֶךָ,
תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ.
וּבֵרַכְתּוֹ מִכָּל הַיָּמִים,
וְקִדַּשְׁתּוֹ מִכָּל הַזְּמַנִּים,
וְכֵן כָּתוּב בְּתוֹרָתֶךָ:
"וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל צְבָאָם.
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ,
כִּי בוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת."

On Shabbat afternoon begin here and then recite the unshaded portion on the next page:

אַתָּה אֶחָד, וְשִׁמְךָ אֶחָד,
וּמִי כְּעַמְּךָ יִשְׂרָאֵל, גּוֹי אֶחָד בָּאָרֶץ.
תִּפְאֶרֶת גְּדֻלָּה, וַעֲטֶרֶת יְשׁוּעָה,
יוֹם מְנוּחָה וּקְדֻשָּׁה לְעַמְּךָ נָתָתָּ.
אַבְרָהָם יָגֵל, יִצְחָק יְרַנֵּן,
יַעֲקֹב וּבָנָיו יָנוּחוּ בוֹ.
מְנוּחַת אַהֲבָה וּנְדָבָה,
מְנוּחַת אֱמֶת וֶאֱמוּנָה,
מְנוּחַת שָׁלוֹם וְשַׁלְוָה וְהַשְׁקֵט וָבֶטַח.
מְנוּחָה שְׁלֵמָה שֶׁאַתָּה רוֹצֶה בָּהּ.
יַכִּירוּ בָנֶיךָ וְיֵדְעוּ
כִּי מֵאִתְּךָ הִיא מְנוּחָתָם,
וְעַל מְנוּחָתָם יַקְדִּישׁוּ אֶת שִׁמְךָ.

[1] Our God and God of our ancestors,
You take delight in our Shabbat rest.
You sanctify us through Your commandments,
and You give us a share in Your Torah.
You fill us with Your bounty,
You make us rejoice in Your salvation,
and You purify our hearts to serve You in truth.
Adonai our God, You give us, lovingly and with
delight, Your holy Shabbat as our inheritance.
May all those who honor Your essence
find true serenity on this day.
We bless You, Adonai, for sanctifying the Shabbat.

On Shabbat, continue on page 171.

*On festivals, begin here; add ** phrases on Shabbat.*

[2] [You chose us from all peoples.]
You love us, and You delight in us,
You sanctify us through Your commandments,
You bring us nearer so that we may serve You,
and You incorporate Your great and holy Name into ours.
You lovingly gave us, Adonai our God,
(**the Shabbat for rest, and)
special days for rejoicing and festivals for gladness:

(**this Shabbat day and)
... this matzah festival, when we were set free:
... this Shavuot festival, when we received the Torah
... this Sukkot festival, when we rejoice
... this Sh'mini Atzeret festival, when we rejoice

each (**lovingly) declared a holy occasion,
and a reminder of the Exodus from Egypt.

On festivals, continue with both shaded paragraphs on the next page.

ALTERNATIVES

[1] You Respond in Many Ways.

(An interpretative translation of the prayer at the left.)

Our God and God of our ancestors,
You respond individually to the many ways
that each of us observes 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 whose Shabbat
is a time for study,
You give us a share 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 purify 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 true serenity on this day.
We bless You, eternal One,
for sanctifying the Shabbat.

ALTERNATIVES

[2] **Brackets.** You may prefer to omit the bracketed line in this prayer that refers to the chosenness of Israel, and focus on the other descriptions of our relationship with God that appear in the subsequent phrases. (See the *Perspectives* on pp. 62-3, 109 for further discussion.)

E·lo·héi·nu vEi·lo·hei a·vo·téi·nu v'im·mo·téi·nu,
r'tzeih vim·nu·cha·téi·nu.
Kad·d'shéi·nu b'mitz·vo·té·cha,
v'tein chel·kéi·nu b'To·ra·té·cha.
Sab·b'éi·nu mi·tu·vé·cha,
v'sam·m'chéi·nu bi·shu·a·té·cha,
v'ta·heir lib·béi·nu l'ov·d'cha be·e·met.
V'han·chi·léi·nu A·do·nai E·lo·héi·nu,
b'a·ha·vah u·v'ra·tzon Shab·bat kod·shé·cha.
V'ya·nú·chu vah Yis·ra·eil,
m'kad·d'shei sh'mé·cha.
Ba·ruch At·tah A·do·nai, m'kad·deish ha·Shab·bat.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
רְצֵה בִמְנוּחָתֵנוּ.
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ,
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ.
שַׂבְּעֵנוּ מִטּוּבֶךָ,
וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ,
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת.
וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ,
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ.
וְיָנוּחוּ בָהּ יִשְׂרָאֵל,
מְקַדְּשֵׁי שְׁמֶךָ.
בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

On Shabbat, continue on page 171.

*On festivals, begin here; add ** phrases when also Shabbat.*

[2] At·tah [v'char·tá·nu m·kol ha·am·mim,]
a·hav·tah o·tá·nu, v'ra·tzi·ta bá·nu,
v'kid·dash·tá·nu b'mitz·vo·té·cha,
v'kei·rav·tá·nu mal·kéi·nu la·a·vo·da·té·cha,
v'shim·cha ha·ga·dol v'ha·ka·dosh a·léi·nu ka·rá·ta.
Va·tit·ten lá·nu A·do·nai E·lo·héi·nu b'a·ha·vah
(** shab·ba·tot lim·nu·chah u·)
mó·a·dim l'sim·chah, chag·gim u·z'man·nim l'sa·son:
et yom (** ha·Shab·bat ha·zeh v'et yom)
(Pesach) chag ha·ma·tzot ha·zeh. Z'man chei·ru·téi·nu
(Shavuot) chag ha·sha·vu·ot ha·zeh. Z'man mat·tan To·ra·téi·nu
(Sukkot) chag ha·suk·kot ha·zeh. Z'man sim·cha·téi·nu
(Sh'mini Atzeret / Simchat Torah) ha·sh·mi·ni,
chag ha·a·tzé·ret ha·zeh. Z'man sim·cha·téi·nu
(** b'a·ha·vah) mik·ra kó·desh,
zé·cher li·tzi·at Mitz·ra·yim.

*On festivals, begin here; add ** phrases on Shabbat.*

[2] אַתָּה [בְּחַרְתָּנוּ מִכָּל הָעַמִּים,]
אָהַבְתָּ אוֹתָנוּ, וְרָצִיתָ בָּנוּ,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.
וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
(** שַׁבָּתוֹת לְמְנוּחָה וְ)
מוֹעֲדִים לְשִׂמְחָה, חַגִּים וּזְמַנִּים לְשָׂשׂוֹן:
אֶת יוֹם (** הַשַּׁבָּת הַזֶּה וְאֶת יוֹם)
(Pesach) חַג הַמַּצּוֹת הַזֶּה. זְמַן חֵרוּתֵנוּ
(Shavuot) חַג הַשָּׁבֻעוֹת הַזֶּה. זְמַן מַתַּן תּוֹרָתֵנוּ
(Sukkot) חַג הַסֻּכּוֹת הַזֶּה. זְמַן שִׂמְחָתֵנוּ
(Sh'mini Atzeret / Simchat Torah)
הַשְּׁמִינִי. חַג הָעֲצֶרֶת הַזֶּה. זְמַן שִׂמְחָתֵנוּ
(** בְּאַהֲבָה) מִקְרָא קֹדֶשׁ,
זֵכֶר לִיצִיאַת מִצְרָיִם.

On festivals, continue with both shaded paragraphs. on the next page.

[1,2] Our God and God of our ancestors,
You remember on this special day of
*Pesach
*Shavuot
*Sukkot
*Sh'mini Atzeret,
*Rosh Chodesh
Your people Israel – us and our ancestors,
Your connections with us in the past, and
Your promises to us for the future.
You remember our messianic visions,
and our hopes for stability and peace in the present.
You provide us with Your blessings of
salvation, generosity, grace, loving kindness,
compassion, life, and peace.
On this special day, and in days to come,
You will remember us with goodness! (Amein)
You will provide us with blessing! (Amein)
You will enable us to live! (Amein)
You will have compassion on us and help us,
for our eyes are directed to You,
compassionate God and ruler.

*For festivals. Add ** phrases when also Shabbat.*

May You enable us to enjoy the blessings of Your festivals
in life and peace, in joy and gladness,
fulfilling Your promise to bless us.
Our God and God of our ancestors,
(** You take delight in our Shabbat rest,)
You sanctify us through Your commandments,
and You give us a share in Your Torah.
You fill us with Your bounty, You make us rejoice in Your
salvation, and You purify our hearts to serve You in truth.
Adonai our God, You give us (** lovingly and with delight,)
joyfully and gladly, Your holy (** Shabbat and) festivals.
May all those who honor Your essence rejoice on this day.
We bless You Adonai,
for sanctifying (** the Shabbat,) Israel and the festivals.

GUIDEPOSTS

[1] **Yaaleh v'Yavo.** This prayer, known simply by its first two words, is recited on all special days – Pesach, Shavuot, Sukkot, and Rosh Chodesh (first day of the month), and also on Rosh Hashanah and Yom Kippur.

TRANSLATIONS

[2] *The following is a more literal translation:*
"Our God and God of our ancestors, may memories rise, arrive, reach, be seen, be acceptable, be heard, and be remembered – memories of us and our deeds, of our ancestors, of the Messiah, son of Your servant David, of Jerusalem Your holy city, and of Your whole people Israel – [may these all come] before You, for salvation, grace, generosity, kindness, compassion, life and peace on this day of [festival name]. Remember us on this day for goodness! (Amein) Recall us on this day for blessing! (Amein) Save us this day for life! (Amein) Have compassion on us and help us, for our eyes are directed to You, compassionate God and Ruler."

PERSPECTIVES

The right time for prayer. This text implies that on festive occasions, God is more likely to remember us and address our concerns. The perspective of this Siddur is that every moment is a propitious time for prayer, that when we turn to God, God is always present. Moreover, the traditional text of this prayer embodies a plea for God to bless us. Our view is that God always provides us with blessings, that when we acknowledge God's blessings, they become more apparent.

E·lo·hé·i·nu vEi·lo·hei a·vo·té·i·nu v'im·mo·té·i·nu,
ya·a·leh v'ya·vo, v'yag·gi·a, v'yei·ra·eh, v'yei·ra·tzeh,
v'yi·sha·ma, v'yip·pa·ke·d, v'yiz·za·cheir zich·ro·né·i·nu
u·fik·do·né·i·nu, v'zich·ron a·vo·té·i·nu v'im·mo·té·i·nu,
v'zich·ron ma·shi·ach ben Da·vid av·dé·cha,
v'zich·ron Y'ru·sha·lá·yim ir kod·shé·cha,
v'zich·ron kol am·m'cha beit Yis·ra·eil l'fa·né·cha,
lif·lei·tah, l'to·vah, l'chein u·l'ché·sed u·l'ra·cha·mim,
l'chay·yim u·l'sha·lom, b'yom
(Pesach) chag ha·ma·tzot ha·zeh.
(Shavuot) chag ha·sha·vu·ot ha·zeh.
(Sukkot) chag ha·suk·kot ha·zeh.
(Sh'mini Atzeret) hash·mi·ni, chag ha·a·tzé·ret ha·zeh.
(Rosh Chodesh) rosh ha·chó·desh ha·zeh.
Zo·ch'ré·i·nu, A·do·nai E·lo·hé·i·nu, bo l'to·vah, (A·mein.)
u·fo·k'dé·i·nu vo liv·ra·chah, (A·mein.)
v'ho·shi·é·i·nu vo l'chay·yim. (A·mein.)
U·vid·var y'shu·ah v'ra·cha·mim,
chus v'chon·né·i·nu, v'ra·chéim a·lé·i·nu v'ho·shi·é·i·nu,
ki el·lé·cha ei·né·i·nu,
ki Eil mé·lech chan·nun v'ra·chum Át·tah.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
יַעֲלֶה וְיָבֹא, וְיַגִּיעַ, וְיֵרָאֶה, וְיֵרָצֶה, וְיִשָּׁמַע,
וְיִפָּקֵד, וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ,
וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ,
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ,
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לִפְלֵיטָה, לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם
(Pesach) חַג הַמַּצּוֹת הַזֶּה.
(Shavuot) חַג הַשָּׁבוּעוֹת הַזֶּה.
(Sukkot) חַג הַסֻּכּוֹת הַזֶּה.
(Sh'mini Atzeret) הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה.
(Rosh Chodesh) רֹאשׁ הַחֹדֶשׁ הַזֶּה.
זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה,
וּפָקְדֵנוּ בוֹ לִבְרָכָה,
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים.
וּבִדְבַר יְשׁוּעָה וְרַחֲמִים,
חוּס וְחָנֵּנוּ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

*For festivals. Add ** phrases when also Shabbat.*

V'has·si·é·i·nu A·do·nai E·lo·hé·i·nu et bir·kat mo·a·dé·cha
l'chay·yim u·l'sha·lom, l'sim·chah u·l'sa·son,
ka·a·sher ra·tzi·ta, v'a·már·ta l'va·r'ché·i·nu.
E·lo·hé·i·nu vEi·lo·hei a·vo·té·i·nu v'im·mo·té·i·nu,
(** r'tzeih vim·nu·cha·té·i·nu,)
kad·d'shé·i·nu b'mitz·vo·té·cha,
v'tein chel·ké·i·nu b'To·ra·té·cha.
Sab·b'é·i·nu mi·tu·vé·cha, v'sam·m'ché·i·nu bi·shu·a·té·cha,
v'ta·heir lib·bé·i·nu l'ov·d'cha be·e·met.
V'han·chi·lé·i·nu A·do·nai E·lo·hé·i·nu (** b'a·ha·vah
u·v'ra·tzon) b'sim·chah u·v'sa·son (** Shab·bat u·)
mo·a·dei kod·shé·cha. V'yis·m'chu v'cha Yis·ra·eil
m'kad·d'shei sh'mé·cha. Ba·ruch At·tah A·do·nai,
m'kad·deish (** ha·Shab·bat v') Yis·ra·eil v'ha·z'man·nim.

וְהַשִּׂיאֵנוּ יְיָ אֱלֹהֵינוּ אֶת בִּרְכַת מוֹעֲדֶיךָ
לְחַיִּים וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשָׂשׂוֹן,
כַּאֲשֶׁר רָצִיתָ, וְאָמַרְתָּ לְבָרְכֵנוּ.
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
(** רְצֵה בִמְנוּחָתֵנוּ,)
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ,
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ.
שַׂבְּעֵנוּ מִטּוּבֶךָ, וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ,
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת.
וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ (** בְּאַהֲבָה וּבְרָצוֹן)
בְּשִׂמְחָה וּבְשָׂשׂוֹן (** שַׁבָּת וּ) מוֹעֲדֵי קָדְשֶׁךָ.
וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.
בָּרוּךְ אַתָּה יְיָ,
מְקַדֵּשׁ (** הַשַּׁבָּת וְ) יִשְׂרָאֵל וְהַזְּמַנִּים.

Worship

[1] You are pleased, Adonai our God,
with Your people Israel and with our prayers,
and You welcome our prayers lovingly.
May the worship of Your people Israel
always be pleasing to You.

On Rosh Chodesh and intermediate days of festivals, add here the shaded prayer on the top of the previous page.

May our eyes see clearly that Your return to Zion
will be only through the attribute of compassion.
We bless You, Adonai,
whose presence will again be manifest in Zion.

Thanksgiving

We bow at "We acknowledge," straighten at "Adonai."

[2,4] We acknowledge Your presence in our lives,
We thank You for all of our blessings,
We bow to You,
for You are Adonai our God,
and God of our ancestors,
for ever and ever.
You are the rock of our lives,
You are the shield of our salvation,
from generation to generation.
We thank You and speak Your praises,
[3] for our lives that are entrusted into Your hand,
for our souls that are in Your care,
for Your miracles that are with us every day,
for Your wonders and favors
that are with us at every moment:
evening, morning, and noon.

GUIDEPOSTS

[1] **First Closing B'rachah – Avodah: Worship.** The traditional text includes a request that God "restore worship to the sanctuary of Your Temple" and "accept our prayers and fire offerings." A reference to sacrifices is appropriate here because "avodah" originally meant that form of worship (see *Comment* on p. 98). After the Temple was destroyed in 70 C.E., the Rabbis substituted daily prayer for daily offerings, and referred to it as "avodat haleiv," worship of the heart, an explicit reference to the replacement of sacrifical offerings by prayer. But they also expressed here in this prayer their desire to return to the Temple form of worship.

Although the Hebrew contains a request that our prayers be accepted, the perspective of this Siddur is that God *does* accept all of our prayers (see pp. 10 and 170).

[2] **Second Closing B'rachah – Modim: Thanking God.** This prayer expresses gratitude for the blessings we receive each day, "evening, morning, and noon." The phrase "modim anachnu lach" (spoken by David in I Chronicles 29:13 – see p. 34) means both "we acknowledge You" and "we thank You"; as we recite it, we bow to acknowledge God's presence in our lives and to express our gratitude to God for all of our blessings.

COMMENTS

[3] The Hebrew word 'al – עַל – for," as in "we thank You for," occurs five times in this thanksgiving prayer (and again in Al Hanissim), giving structure to the gratitude list.

ALTERNATIVES

[4] **Modim d'Rabbanan.** When the Amidah is repeated and the leader pauses here, it is appropriate to offer private words of thanksgiving. You can create your own personal thanksgiving prayer, or recite slowly the meditation on the next page, or recite the prayer below called "modim d'rabbanan – thanksgiving prayers of the Rabbis." This prayer consists of several personal prayers recorded in the Talmud (Sotah 40a), and combined into a

A·vo·dah

R'tzeih, A·do·nai E·lo·héi·nu,
b'am·m'cha Yis·ra·eil u·vit·fil·la·tam,
u·t'fil·la·tam b'a·ha·vah t'kab·beil b'ra·tzon.
U·t'hi l'ra·tzon ta·mid
a·vo·dat Yis·ra·eil am·mé·cha.

On Rosh Chodesh and intermediate days of festivals, add here the shaded prayer on the top of previous page.

V'te·che·zé·nah ei·néi·nu
b'shu·v'cha l'Tziy·yon b'ra·cha·mim.
Ba·ruch At·tah A·do·nai,
ha·ma·cha·zir Sh'chi·na·to l'Tziy·yon.

Mo·dim

We bow at "Modim," straighten at "Adonai."

Mo·dim
a·nách·nu
lach,
she·At·tah hu A·do·nai E·lo·héi·nu,
vEi·lo·hei a·vo·téi·nu v'im·mo·téi·nu,
l'o·lam va·ed.
Tzur chay·yéi·nu,
ma·gein yish·éi·nu,
At·tah hu l'dor va·dor.
No·deh l'cha u·n'sap·peir t'hil·la·té·cha,
al chay·yéi·nu ha·m'su·rim b'ya·dé·cha,
v'al nish·mo·téi·nu ha·p'ku·dot lach,
v'al nis·sé·cha she·b'chol yom im·má·nu,
v'al nif·l'o·té·cha v'to·vo·té·cha
she·b'chol eit:
é·rev, va·vó·ker, v'tzo·ho·rá·yim.

עֲבוֹדָה

רְצֵה, יְיָ אֱלֹהֵינוּ,
בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,
וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

On Rosh Chodesh and intermediate days of festivals, add here the shaded prayer on the top of the previous page.

וְתֶחֱזֶינָה עֵינֵינוּ
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים

We bow at "Modim," straighten at "Adonai."

מוֹדִים
אֲנַחְנוּ
לָךְ,
שֶׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ,
וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
לְעוֹלָם וָעֶד.
צוּר חַיֵּינוּ,
מָגֵן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ,
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת:
עֶרֶב, וָבֹקֶר, וְצָהֳרָיִם.

Source of goodness, whose mercies never end,
source of mercy, whose kindnesses never cease,
we have always put our hope in You.

On Chanukkah, we recite here Al Hanissim.

We thank You also for the miracles, the victories, and the liberations that You have performed for our ancestors from ancient times to this day.

We remember today the battles of Mattathias, the high priest, and his Hasmonean family against the Hellenists who wanted to turn us away from the study and practice of our religion. Through Your great compassion, You stood up for them in the time of their distress, You provided them miraculous support and assistance, helping the weak overcome the strong, the few the many, and the good the wicked. You provided Your people Israel with an amazing rescue, and made the world aware of Your Name and presence. Afterward, Your children cleaned and purified Your Temple, once again lit the menorah, and declared a holiday that would be observed throughout the generations.

In remembrance of these events, we observe eight days of Chanukkah with lights and with expressions of praise and thanks to You.

single paragraph to be recited here:

מוֹדִים אֲנַחְנוּ לָךְ, שֶׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי כָל בָּשָׂר,
יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ
וְקִיַּמְתָּנוּ, כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף
גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמוֹר חֻקֶּיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם, עַל
שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

Mo·dim a·nách·nu lach, she·At·tah hu A·do·nai E·lo·héi·nu vEi·lo·hei a·vo·téi·nu v'im·mo·téi·nu, E·lo·hei chol ba·sar, yo·tz'réi·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·tá·nu v'ki·yam·tá·nu, kein t'chay·yéi·nu u·t'kay·y'méi·nu, v'te·e·sof ga·lu·yo·téi·nu l'ch·atz·rot kod·shé·cha, lish·mor chuk·ké·cha v'la·a·sot r'tzo·né·cha, u·'ov·d'cha b'lei·vav sha·leim, al she·a·nách·nu mo·dim lach. Ba·ruch Eil ha·ho·da·ot

"We thankfully acknowledge that You are our God and the God of our ancestors, the God of all life, our creator and the creator of the universe. We offer blessings and praise to Your holy Name, because You have kept us alive and well – may You continue to do so. May You gather all of our exiles together so that they can serve You wholeheartedly. Thank You God, we are ever grateful to You."

I bring You today my gratitude ...
placing it before You ...
as our ancestors placed their gifts on Your altar.
Thank You God ... Mo·dim a·nách·nu lach ...
for all that You have given me ...
for all that You give me each and every day ...
Breathing in ... I receive Your blessings ...
Breathing out ... I offer You my gratitude ...
I place my gratitude on Your altar ...
I acknowledge Your presence in my life ...
I thank You for all the blessings You provide ...
and I bow to You in gratitude ...

Breathing in ... I receive Your blessings ...
Breathing out ... I offer You my gratitude ...
Our lives are in Your hands ... Our souls are in Your care
Your miracles are always with us ...
Your loving kindness is endless ...
Your compassion is boundless ...
Mei·o·lam kiv·vi·nu lach ...
You are the source of our hope ...
We always put our hope in You ...
Breathing in ... I receive Your blessings ...
Breathing out ... I offer You my gratitude ...
Thank You, God.

Ha·tov, ki lo cha·lu ra·cha·mé·cha,
v'ham·ra·chei·m, ki lo tám·mu cha·sa·dé·cha,
mei·o·lam kiv·vi·nu ·ach.

הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם, כִּי לֹא תַמּוּ חֲסָדֶיךָ,
מֵעוֹלָם קִוִּינוּ לָךְ.

On Chanukkah, we recite here Al Hanissim.

Al ha·nis·sim, v'al ha·pur·kar, v'al ha·g'vu·rot, v'al ha·t'shu·ot. v'al ha·mil·cha·mot, she·a·si·ta la·a·vo·téi·nu u·l'm·mo·téi·nu ba·ya·mim ha·heim ba·z'man ha·zeh.

Bi·mei Mat·tit·yá·hu ben Yo·cha·nan ko·heir ga·dol, Chash·mo·nai u·va·nav, k'she·am·dah mal·chut Ya·van ha·r'sha·ah al am·m'cha Yis·ra·eil l'hash·ki·cham To·ra·té·cha, u·l'ha·a·vi·ram mei·chuk·kei r'tzo·né·cha. V'At·tah b'ra·cha·mé·cha ha·rab·bim a·mád·ta la·hem b'eit tza·ra·tam, rív·ta et ri·vam, dán·ta et di·nam, na·kám·ta et nik·ma·tam. Ma·sár·ta gib·bo·rim b'yad chal·la·shim, v'rab·bim b'yad m'at·tim, u·t'mei·im b'yad t'ho·rim, u·r'sha·im b'yad tzad·di·kim, v'zei·dim b'yad o·s'kei To·ra·té·cha. U·l'cha a·sí·ta shem ga·dol v'ka·dosh b'o·la·mé·cha, u·l'am·m'cha Yis·ra·eil a·sí·ta t'shu·ah g'do·ah u·fur·kan k'ha·yom ha·zeh. V'a·char kein bá·u va·né·cha lid·vir bei·té·cha, u·fin·nu et hei·cha·lé·cha, v'ti·ha·ru et mik·da·shé·cha, v'hid·lí·ku nei·rot b'chatz·rot kod·d'shé·cha, v'ka·v'u sh'mo·nat y'mei Cha·nuk·kah éil·lu, l'ho·dot u·l'hal·leil l'Shim·cha ha·ga·dol.

On Chanukkah, we recite here עַל הַנִּסִּים.

עַל הַנִּסִּים, וְעַל הַפֻּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת, שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ וּלְאִמּוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה.

בִּימֵי מַתִּתְיָהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל, חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ, וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ. וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבְתָּ אֶת רִיבָם, דַּנְתָּ אֶת דִּינָם, נָקַמְתָּ אֶת נִקְמָתָם. מָסַרְתָּ גִבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וּטְמֵאִים בְּיַד טְהוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד עוֹסְקֵי תּוֹרָתֶךָ. וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ, וּפִנּוּ אֶת הֵיכָלֶךָ, וְטִהֲרוּ אֶת מִקְדָּשֶׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ, וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

MEDITATION

Gratitude. *Read this silent prayer one phrase at a time, pausing between phrases. Let your lips move, giving life to your words.*

Rib·bo·no 'shel o·lam ... God of all that is ...
Mo·dim a·nách·nu lach ... I thank you ...

I acknowledge Your presence in my life ...
I thank You for all the blessings You provide ...
and I bow to You in gratitude ...

My life has many blessings ...
I now acknowledge ... that so much comes from You ...

I am grateful ... that I am alive today ...
I am grateful ... for health ... and the possibility of healing
I am grateful for the people in my life ...
I thank You for all the blessings You provide ...
the courage and determination ...
... to meet the challenges that I face each day ...
the abilities and skills ...
... to make my way in the world ...
the insight and direction ...
... to stay on a productive path ...
the love and understanding ...
... that enable me to see my true worth ...

For all of these, our ruler, we bless and exalt
Your Name at each moment, for ever and ever.

On the Shabbat before Yom Kippur, add:
Inscribe all the children of Your covenant for a good life.

All living things will thank You,
and they will praise Your Name in truth,
God of our deliverance and our help.

Bend your knees at "We bless,"
bow at "You," straighten up at "Adonai."

We bless You, Adonai,
Your essence is goodness;
it is fitting to acknowledge, thank, and bow to You.

Shalom

You provide shalom, constantly and eternally,
to Your people Israel and to the whole world,
for You are our ruler and the source of all peace.
You bless Your people Israel,
and all who dwell on earth, at all times,
at every moment of our lives, with Your peace.
*We bless You, Adonai, for blessing
Your people Israel with the gift of shalom.

**On the Shabbat before Yom Kippur,*
replace the last two lines above with the following:

In the Book of Life, Blessing, 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.
We bless You, Adonai, maker of peace.

GUIDEPOSTS

Third Closing B'rachah – Shalom. As we complete the Amidah, we leave God's presence with a sense of shalom – serenity, wholeness, and peace.

MEDITATION

Closing Prayer: God's Presence

This meditation may be said silently or may be read aloud (and slowly) by the leader and/or the congregation as a closing prayer after the completion of the Amidah:

Elohai, my God: As I leave Your presence
I remind myself that it is I, not You, who is leaving,
for You are always present in my life.
When I take a deep breath, I can find You again,
for You are only a breath away.
When I picture Your light, and turn toward it,
my darkness is dispelled, for in Your light I see light.
When my soul utters a prayer, I know that You hear me,
for You are always receptive to prayer.
Elohai, my God: Help me recognize and acknowledge
all the blessings that You provide;
for when I express my gratitude
I am reminded of Your presence.
Help me remember that You created everything,
that the world does not revolve around me;
for when I express my humility,
I am reminded of Your presence.
Help me ask You for guidance and assistance,
and affirm that You make a difference in my life;
for when I express my dependence,
I am reminded of Your presence.

Shi·vi·ti A·do·nai l'neg·di ta·mid. (Ps. 16:8)
Help me keep Your presence directly in my field of vision
at each and every moment.

V'shav·ti b'veit A·do·nai l'o·rech ya·mim. (Ps. 23:6)
Help me choose each day to live in Your house,

V'al kul·lam yit·ba·rach v'yit·ro·mam
shim·cha mal·kéi·nu ta·mid l'o·lam va·ed.

On the Shabbat before Yom Kippur, add:
U·ch'tov l'chay·yim to·vim ko·l b'nei v'ri·té·cha.

V'chol ha·chay·yim yo·dú·cha, sé·lah,
vi·ha·l'lu et shim·cha be·e·met,
ha·Eil y'shu·a·téi·nu v'ez·ra·téi·nu. Sé·lah.

Bend your knees at "Baruch,"
bow at "Attah," straighten up at "Adonai."

Ba·ruch At·tah A·do·nai,
ha·tov Shim·cha,
u·l'cha na·eh l'ho·dot.

Sha·lom

Sha·lom rav al Yis·ra·eil am·m'cha
ta·sim l'o·lam,
ki At·tah hu mé·lech a·don l'chol ha·sha·lom.
V'tov b'ei·né·cha l'va·reich et am·m'cha Yis·ra·eil,
v'et kol yo·sh'vei tei·veil,
b'chol eit u·v'chol sha·ah bish·lo·mé·cha.
*Ba·ruch At·tah A·do·nai,
ham·va·reich et am·mo Yis·ra·eil ba·sha·lom.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם
שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

On the Shabbat before Yom Kippur, add:
וּכְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתֶךָ.

וְכֹל הַחַיִּים יוֹדוּךָ, סֶלָה,
וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת,
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ. סֶלָה.

Bend your knees at "Baruch,"
bow at "Attah," straighten up at "Adonai."

בָּרוּךְ אַתָּה יְיָ,
הַטּוֹב שִׁמְךָ,
וּלְךָ נָאֶה לְהוֹדוֹת.

שָׁלוֹם

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ
תָּשִׂים לְעוֹלָם,
כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל,
וְאֶת כָּל יוֹשְׁבֵי תֵבֵל,
בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ.
*בָּרוּךְ אַתָּה יְיָ,
הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

**On the Shabbat before Yom Kippur,*
replace the last two lines above with the following:

B'séi·fer chay·yim, b'ra·chah, v'sha·lom,
u·far·na·sah to·vah,
niz·za·cheir v'nik·ka·teiv l'fa·né·cha,
a·nách·nu v'chol am·m'cha beit Yis·ra·eil,
l'chay·yim to·vim u·l'sha·lom.
Ba·ruch At·tah A·do·nai, o·seih ha·sha·lom.

בְּסֵפֶר חַיִּים, בְּרָכָה, וְשָׁלוֹם,
וּפַרְנָסָה טוֹבָה,
נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בָּרוּךְ אַתָּה יְיָ, עֹשֵׂה הַשָּׁלוֹם.

Closing Prayer

My God, help me keep my tongue from speaking evil,
and my lips from speaking deceitfully.
May I not respond to those who curse me,
and in my dealings with others,
may my soul be humble.
Open my heart to Your Torah,
that my soul may pursue Your commandments.
And as for those who plot evil against me,
quickly obliterate their thoughts
and frustrate their plans.
Do it because of Your Name.
Do it because of Your strength.
Do it because of Your holiness.
Do it because of Your Torah.
Deliver Your loved ones, answer us,
and use Your power to save us. (Ps. 60:7)
[1] May the words of my mouth
and the meditations of my heart
be pleasing before You,
Adonai, my rock and my redeemer. (Ps. 19:15)

We take three steps backward.
We bow left at "May the One who makes peace,"
right at "make peace for us,"
and forward at "and for all Israel."

[2] 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: Amein!

to feel Your presence all the days of my life.
Yih·yu l'ra·tzon im·rei fi, v'heg·yon
lib·bi l'fa·né·cha, A·do·nai tzu·ri v'go·a·li. (Ps. 19:15)
You are my rock, source of my strength.
You are my redeemer, source of my hope.
And You accept, with love and joy,
the words of my mouth
and the meditations of my heart.
And that is so. Amein.

GUIDEPOSTS

Shabbat Afternoon (Minchah). *After the Amidah, recite the following, then Kaddish (pp. 176-77), and then Aleinu and Mourner's Kaddish (pp. 179-82):*

צִדְקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת.
וְצִדְקָתְךָ, אֱלֹהִים, עַד מָרוֹם,
אֲשֶׁר עָשִׂיתָ גְדֹלוֹת, אֱלֹהִים, מִי כָמוֹךָ.
צִדְקָתְךָ כְּהַרְרֵי אֵל, מִשְׁפָּטֶיךָ
תְּהוֹם רַבָּה, אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ.

Tzid·ka·t'cha tzé·dek l'o·lam, v'to·ra·t'cha e·met.
V'tzid·ka·t'cha, E·lo·him, ad ma·rom,
a·sher a·si·ta g'do·lot, E·lo·him, mi cha·mó·cha.
Tzid·ka·t'cha k'ha·r'rei Eil, mish·pa·té·cha
t'hom rab·bah, a·dam u·v'hei·mah to·shi·a A·do·nai.

Your Torah is true: Your righteousness is eternal and extends throughout the universe, from the highest peaks to the deepest oceans. Who can be compared to You, for You do amazing things? You extend Your hand to all Your creations, not just humans but animals as well.

PERSPECTIVES

[1] **May the words of my mouth.** Although we are asking God to accept our meditations and prayers, the perspective of this Siddur is that we can be confident that God does indeed accept all of our prayers.

[2] **May the One who makes peace.** We ask God to make peace in the world, but we know that God gives us the tools to do so. It is *our* task to ensure that cosmic harmony is truly reflected in our world.

Closing Prayer

E·lo·hai, n'tzor l'sho·ni mei·ra,
u·s'fa·tai mi·dab·beir mir·mah.
V'lim·ka·l'lai naf·shi tid·dom,
v'naf·shi ke·a·far la·kol tih·yeh.

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע,
וּשְׂפָתַי מִדַּבֵּר מִרְמָה.
וְלִמְקַלְלַי נַפְשִׁי תִּדּוֹם,
וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה.

P'tach lib·bi b'To·ra·té·cha,
u·v'mitz·vo·té·cha tir·dof naf·shi.
V'chol ha·cho·sh'vim a·lai ra·ah,
m'hei·rah ha·feir a·tza·tam
v'kal·keil ma·cha·shav·tam.
A·seih l'má·an Sh'mé·cha.
A·seih l'má·an y'mi·né·cha.
A·seih l'má·an k'du·sha·té·cha.
A·seih l'má·an To·ra·té·cha.
L'má·an yei·chal·tzun y'di·dé·cha,
ho·shí·ah y'mi·n'cha va·a·néi·ni.
Yih·yu l'ra·tzon
im·rei fi,
v'heg·yon lib·bi l'fa·né·cha,
A·do·nai tzu·ri v'go·a·li.

פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.
וְכֹל הַחוֹשְׁבִים עָלַי רָעָה,
מְהֵרָה הָפֵר עֲצָתָם
וְקַלְקֵל מַחֲשַׁבְתָּם.
עֲשֵׂה לְמַעַן שְׁמֶךָ.
עֲשֵׂה לְמַעַן יְמִינֶךָ.
עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ.
עֲשֵׂה לְמַעַן תּוֹרָתֶךָ.
לְמַעַן יֵחָלְצוּן יְדִידֶיךָ,
הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי.
יִהְיוּ לְרָצוֹן
אִמְרֵי פִי,
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגוֹאֲלִי.

We take three steps backward.
We bow left at "Oseh shalom,"
right at "hu yaaseh shalom,"
and forward at "v'al kol Yisraeil."

O·seh sha·lom bim·ro·mav,
hu ya·a·seh sha·lom a·léi·nu,
v'al kol Yis·ra·eil,
v'al kol yo·sh'vei tei·veil.
V'im·ru: A·mein!

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל.
וְאִמְרוּ: אָמֵן!

On Friday evening, the following paragraphs are chanted:

"The heavens and the earth were completed
and all their inhabitants. By the seventh day, God had
finished all the work that was in progress. On the
seventh day itself, God stopped working on creation.
God blessed the seventh day, and sanctified it,
for on it God refrained from all the efforts
that had resulted in creation." (Gen. 2:1-3)

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 Rebekkah,
God of Rachel, and God of Leah.
The great, mighty, and awesome God,
creator of the heavens and the earth.

[1] You shielded our ancestors as You promised,
[2,3] and You give life to [the dead. | all that lives.]
[4] You are a holy God (*ruler), and none is like You,
[5] You bring rest to Your people on Your holy Shabbat,
for You wanted to give us this gift.
[6] We will worship You with reverence and awe,
[7] and we will eternally give thanks to Your Name.
[9] [This has been a summary of all of the b'rachot. |
| You are the source of all blessings.]
[8] the God whom we thank, the source of all peace.
You sanctify the Sabbath and bless the seventh day,
Your holy rest brings joy to Your people,
and is a reminder of Your acts of creation.

GUIDEPOSTS

"Repetition" of the Amidah. Although the Amidah is not repeated in the evening service, the three paragraphs on this page and the paragraph at the top of the next page cover essentially the entire Amidah. The first and fourth paragraphs are almost the entire central b'rachah on pp. 168-169. The second paragraph is taken verbatim from the opening b'rachah of the Amidah on p. 166, and the third paragraph, magein avot, at the bottom of this page, summarizes the seven b'rachot of the Amidah. (See the *Comments* below for details.) This repetition allowed those who were late for the service, or who couldn't recite the words, to hear the Amidah.

COMMENTS

[1] The phrase "magen avot v'imahot," together with the paragraph above, represents the first b'rachah of the Amidah in which God is called the shield of Abraham.

[2] The phrase "m'chayeih meitim – gives life to the dead" represents the second b'rachah of the Amidah in which the traditional text refers to God as reviving the dead.

[3] **Brackets.** God may instead be spoken of as "m'chayeih kol chai – who gives life to all living beings."

[4] The phrase "Eil hakadosh – holy God" represents the third b'rachah, which focuses on God's holiness. On the Shabbat before Yom Kippur, "hamelech" replaces "ha-Eil."

[5] This verse speaks of the Shabbat, the focus of the fourth and central b'rachah of the Shabbat Amidah.

[6] The phrase "worship – avodah" represents the fifth b'rachah, which focuses on our worship of God.

[7] The phrase "v'nodeh lishmo – we will give thanks to You" represents the sixth b'rachah, giving God our thanks.

[8] The phrase "Adon hashalom – the source of peace" represents the final b'rachah whose focus is peace.

[9] **Brackets.** The first phrase "mei-ein hab'rachot," which is commonly used, conveys the idea that what has been said thus far is a summary of the b'rachot of the

On Friday evening, the following paragraphs are chanted:

Va·y'chul·lu ha·sha·má·yim v'ha·á·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'vá·rech E·lo·him et yom ha·sh'vi·i
va·y'kad·deish o·to, ki vo sha·vat mi·kol
m'lach·to,
a·sher ba·ra E·lo·him la·a·sot.

Ba·ruch At·tah A·do·nai, E·lo·héi·nu
vEi·lo·hei a·vo·téi·nu v'im·mo·téi·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·gib·bor v'ha·no·ra, Eil El·yon,
ko·neih sha·má·yim va·á·retz.

Ma·gein a·vot v'im·ma·hot bid·va·ro,
m'chay·yeih [mei·tim | kol chai] b'ma·a·ma·ro.
Ha·Eil (*Ha·mé·lech) ha·ka·dosh she·ein ka·mó·hu,
ha·mei·ni·ach l'am·mo b'yom Shab·bat ko·d'sho,
ki vam ra·tzah l'ha·ní·ach la·hem.
L'fa·nav na·a·vod b'yir·ah va·fá·chad,
v'no·deh lish·mo b'chol yom ta·mid.
[Mei·ein ha·b'ra·chot. |
| M'on ha·b'ra·chot.]
Eil ha·ho·da·ot, A·don ha·sha·lom,
m'kad·deish ha·Shab·bat, u·m'va·reich sh'vi·i,
u·mei·ni·ach bik·du·shah l'am m'dush·nei ó·neg,
zéi·cher l'ma·a·seih v'rei·shit.

On Friday evening, the following paragraphs are chanted:

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם.
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ
אֹתוֹ, כִּי בוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ,
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן,
קוֹנֵה שָׁמַיִם וָאָרֶץ.

מָגֵן אָבוֹת וְאִמָּהוֹת בִּדְבָרוֹ,
מְחַיֵּה [מֵתִים | כָּל חַי] בְּמַאֲמָרוֹ.
הָאֵל (*הַמֶּלֶךְ) הַקָּדוֹשׁ שֶׁאֵין כָּמוֹהוּ,
הַמֵּנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קָדְשׁוֹ,
כִּי בָם רָצָה לְהָנִיחַ לָהֶם.
לְפָנָיו נַעֲבוֹד בְּיִרְאָה וָפַחַד,
וְנוֹדֶה לִשְׁמוֹ בְּכָל יוֹם תָּמִיד.
[מֵעֵין הַבְּרָכוֹת.|
| מְעוֹן הַבְּרָכוֹת.]
אֵל הַהוֹדָאוֹת, אֲדוֹן הַשָּׁלוֹם,
מְקַדֵּשׁ הַשַּׁבָּת, וּמְבָרֵךְ שְׁבִיעִי,
וּמֵנִיחַ בִּקְדֻשָּׁה לְעַם מְדֻשְּׁנֵי עֹנֶג,
זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

[1] Our God and God of our ancestors,
You take delight in our Shabbat rest.
You sanctify us through Your commandments,
and You give us a share in Your Torah.
You fill us with Your bounty,
You make us rejoice in Your salvation,
and You purify our hearts to serve You in truth.
Adonai our God, You give us lovingly and with delight
Your holy Shabbat as our inheritance. May all those
who honor Your essence find true serenity on this day.
We bless You, Adonai, for sanctifying the Shabbat.

Complete Kaddish

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 in those of all Israel! And say:

Congregation responds, and reader repeats and continues:

Amein! May God's great Name
be blessed forever, and through
an infinity of worlds and eternities.

Bless God!	Praise God!
Hallow God!	Worship God!
Acclaim God!	Honor God!
Thank God!	Exalt God!

Blessed be the Holy God!
Blessed be God (*far) beyond all the words and songs
and tributes that human beings can utter!
And say: Amein!

** Add "far" between Rosh Hashanah and Yom Kippur.*

Amidah. The second phrase "m'on hab'rachot – the source of blessings," may be more accurate historically. Instead of closing and summarizing the list of b'rachot, the second phrase initiates a series of descriptions of God that are appropriate for this point of the service. It would not be unreasonable to say both phrases.

ALTERNATIVES

[1] See p. 169 for an interpretive translation of this prayer, entitled "You respond in many ways."

GUIDEPOSTS

Complete Kaddish – Kaddish Shaleim. The Kaddish is a hymn of praise that separates parts of the service; in this instance, the Kaddish separates the evening Amidah from the remainder of the service.

This version of the Kaddish is called "Kaddish Shaleim – complete Kaddish – קַדִּישׁ שָׁלֵם" because it has three more verses than the Chatzi Kaddish or "half" Kaddish, which separates P'sukei d'Zimrah from Shacharit (see p. 41), or precedes the evening Amidah (see p. 165).

The three added verses are at the top of the next page. The first of these verses, asking that God accept our prayers, is a clear reference to the prayers of the Amidah. (Because of its content, this verse is missing from Kaddish Yatom, "Mourner's Kaddish," on p. 182.) The remaining two verses echo the final b'rachah of the Amidah, focusing on the blessing of shalom. (Although the Kaddish is in Aramaic, the final verse and half of the preceding one are in Hebrew.)

Reciting the Kaddish. At the conclusion of the evening service, the leader of the service traditionally recites the Kaddish, and the congregation responds with each of the bold phrases in the transliteration.

ALTERNATIVES

Since the Kaddish is a participatory prayer – with responses by congregants – and was written in Aramaic, presumably in order to accommodate those unfamiliar with Hebrew, it seems to make sense for the service leader to

E·lo·héi·nu vEi·lo·hei a·vo·téi·nu v'im·mo·téi·nu,
r'tzeih vim·nu·cha·téi·nu.
Kad·d'shéi·nu b'mitz·vo·té·cha,
v'tein chel·kéi·nu b'To·ra·té·cha.
Sab·b'éi·nu mi·tu·vé·cha,
v'sam·m'chéi·nu bi·shu·a·té·cha,
v'ta·heir lib·béi·nu l'ov·d'cha be·e·met.
V'han·chi·léi·nu A·do·nai E·lo·héi·nu,
b'a·ha·vah u·v'ra·tzon Shab·bat kod·shé·cha.
V'ya·nú·chu vah Yis·ra·eil, m'kad·d'shei sh'mé·cha.
Ba·ruch At·tah A·do·nai, m'kad·deish ha·Shab·bat.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
רְצֵה בִמְנוּחָתֵנוּ.
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ,
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ.
שַׂבְּעֵנוּ מִטּוּבֶךָ,
וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ,
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת.
וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ,
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ.
וְיָנוּחוּ בָהּ יִשְׂרָאֵל, מְקַדְּשֵׁי שְׁמֶךָ.
בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Kad·dish Sha·leim

Yit·gad·dal v'yit·kad·dash sh'meih rab·ba.
B'a·l'ma di v'ra chir·u·teih,
v'yam·lich mal·chu·teih,
b'chay·yei·chon, u·v'yo·mei·chon,
u·v'chay·yei d'chol beit Yis·ra·eil,
ba·a·ga·la, u·viz·man ka·riv. V'im·ru:

A·mein! Y'hei sh'meih rab·ba m'va·rach
l'a·lam ul·a·l'mei a·l'may·ya.

Yit·ba·rach v'yish·tab·bach
v'yit·pa·ar v'yit·ro·mam v'yit·nas·sei
v'yit·had·dar v'yit·al·leh v'yit·hal·lal
sh'meih d'ku·d·sha
B'rich hu!

L'éil·la (*l'éil·la) min kol bir·cha·ta
v'shi·ra·ta, tush·b'cha·ta v'ne·che·ma·ta,
da·a·mi·ran b'a·l'ma. V'im·ru: **A·mein!**

*Add "l'eil·la" between Rosh Hashanah and Yom Kippur.

קַדִּישׁ שָׁלֵם

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
בְּחַיֵּיכוֹן, וּבְיוֹמֵיכוֹן,
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא, וּבִזְמַן קָרִיב. וְאִמְרוּ:

אָמֵן! יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא
בְּרִיךְ הוּא!

לְעֵלָּא (*לְעֵלָּא) מִן כָּל בִּרְכָתָא
וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
דַּאֲמִירָן בְּעָלְמָא. וְאִמְרוּ: אָמֵן!

*Add "לְעֵלָּא" between Rosh Hashanah and Yom Kippur.

May God, our loving and divine parent,
hear all of our prayers and meditations!
And say: Amein!

May God provide an overflow of life and peace
to us, to all of Israel, and to all humankind!
And say: Amein!

May the One who makes peace in the heavens
create peace in our world as well,
peace for us, peace for all of Israel,
peace for all people, and peace for all peoples.
And say: Amein!

Kiddush for Shabbat

[1] We thankfully acknowledge You, Adonai,
our God, ruler of the universe,
You create the fruit of the vine.

We thankfully acknowledge You, Adonai,
our God, ruler of the universe,
You sanctify us through Your commandments,
You cherish and love us, and You have given us the
holy Shabbat as a reminder of Your acts of creation.
The Shabbat is first among all holy days, and
a reminder of our going out of Egypt.
[2] For You have chosen and sanctified us
[from among all nations, | in service to You].
OR [For You have called us
and sanctified us in service to You,]
and in Your love for us, You have given us
the Shabbat as a holy inheritance.
We bless You, Adonai, sanctifying the Shabbat.

consider chanting parts of the Kaddish in English, perhaps concluding with a chant of Oseh Shalom.

GUIDEPOSTS

Kiddush. Kiddush is recited on Shabbat and festivals, and both proclaims and celebrates the specialness of the day. Kiddush typically consists of statements about the occasion and a blessing over wine. The morning Kiddush (see p. 113) is different from the evening Kiddush, and the Shabbat Kiddush is different from the festival Kiddush.

[1] **Blessing over wine.** Although we make a blessing over wine, we do not, as some believe, "bless *the wine.*" It is *the act of drinking the wine* that is changed by the b'rachah from an ordinary and isolated act to one that is placed in a broader context that involves our proclaiming and partaking of God's bounty.

Kiddush for Shabbat. The Kiddush for Friday evening has three components: a Biblical passage that discusses Shabbat (Genesis 2:1-3), the blessing over wine, and the blessing over Shabbat. When Kiddush is said during the evening service, Genesis 2:1-3 is omitted because it was just chanted (see p. 175), but it is repeated when Kiddush is said at home. The blessing over Shabbat is, in a sense, a declaration that Shabbat has begun, which is perhaps why the Kiddush for Shabbat morning (see p. 113) does not have such a blessing.

Kiddush for festivals. When a festival occurs on Shabbat, the Kiddush for festivals is used (see p. 178).

ALTERNATIVES

Shalom Aleichem. This hymn (see p. 222) may be chanted before or after Kiddush.

[2] **Brackets.** The traditional blessing over Shabbat, like other prayers, includes a phrase that refers to the chosenness of Israel. Alternative versions are provided that refer to the special role of Israel without making comparisons to other peoples. (See also the third option in comment 3 on p. 79 and the *Perspectives* on pp. 62-3 and p. 109 for further discussion.)

Tit·kab·bal tz'lo·t'hon u·va·u·t'hon
d·chol beit Yis·ra·eil ka·dam a·vu·hon di
vish·may·ya. V'im·ru: **A·mein!**

תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן
דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי
בִשְׁמַיָּא. וְאִמְרוּ: אָמֵן!

Y'hei sh'la·ma rab·ba min sh'may·ya,
v'chay·yim a·léi·nu, v'al kol Yis·ra·eil.
V'im·ru: **A·mein!**

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל.
וְאִמְרוּ: אָמֵן!

O·seh sha·lom bim·ro·mav,
hu ya·a·seh sha·lom a·léi·nu,
v'al kol Yis·ra·eil,
v'al kol yo·sh'vei tei·veil.
V'im·ru: **A·mein!**

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל.
וְאִמְרוּ: אָמֵן!

Torah Service: page 75

Kiddush for Shabbat

קִדּוּשׁ לְשַׁבָּת

Ba·ruch At·tah A·do·nai,
E·lo·héi·nu mé·lech ha·o·lam,
bo·rei p'ri ha·gá·fen.

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרִי הַגָּפֶן.

Ba·ruch At·tah A·do·nai,
E·lo·héi·nu mé·lech ha·o·lam,
a·sher kid·d'shá·nu b'mitz·vo·tav v'rá·tzah vá·nu,
v'Shab·bat kod·d'sho b'a·ha·vah u·v'ra·tzon
hin·chi·lá·nu, zik·ka·ron l'ma·a·seih v'rei·shit.
Ki hu yom t'chil·lah l'mik·ra·ei kó·desh,
zéi·cher li·tzi·at Mitz·rá·yim.
Ki vá·nu va·chár·ta v'o·tá·nu kid·dásh·ta
[mik·kol ha·am·mim | la·a·vo·da·té·cha],
OR [Ki ei·léi·nu ka·rá·ta
v'o·tá·nu kid·dásh·ta la·a·vo·da·té·cha,]
v'Shab·bat kod·sh'cha
b'a·ha·vah u·v'ra·tzon hin·chal·tá·nu.
Ba·ruch At·tah A·do·nai, m'kad·deish ha·Shab·bat.

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָנוּ,
וְשַׁבַּת קָדְשׁוֹ בְּאַהֲבָה וּבְרָצוֹן
הִנְחִילָנוּ, זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית.
כִּי הוּא יוֹם תְּחִילָה לְמִקְרָאֵי קֹדֶשׁ,
זֵכֶר לִיצִיאַת מִצְרָיִם.
כִּי בָנוּ בָחַרְתָּ וְאֹתָנוּ קִדַּשְׁתָּ
[מִכָּל הָעַמִּים | לַעֲבוֹדָתֶךָ],
OR [כִּי אֵלֵינוּ קָרָאתָ
וְאֹתָנוּ קִדַּשְׁתָּ לַעֲבוֹדָתֶךָ,]
וְשַׁבַּת קָדְשֶׁךָ
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Kiddush for Festivals

(include parenthetical passages on Shabbat)

[1] We thankfully acknowledge You, Adonai, our God, ruler of the universe, You create the fruit of the vine.

We thankfully acknowledge You, Adonai,
our God, ruler of the universe,
[2] [You have chosen us from among all nations, |
| You have called us to serve You,]
You sanctify us through Your commandments,
and You lovingly gave us, Adonai our God,
(the Shabbat for rest, and)
special days for rejoicing and festivals for gladness:
(this Shabbat day and)
... this matzah festival, when we were set free,
... this Shavuot festival, when we received the Torah,
... this Sukkot festival, when we rejoice,
... this Sh'mini Atzeret festival, when we rejoice,
each a holy occasion
and a reminder of our going out of Egypt.
[3] [For You have chosen and sanctified us
from among all nations, | For You have called us
and sanctified us in service to You,]
and You have lovingly given us
(this Shabbat and) these festivals as a holy inheritance,
and as an occasion for (rest and) rejoicing.
We bless You, Adonai,
sanctifying (the Shabbat,) Israel and the festivals.

We thankfully acknowledge You, Adonai, our God, ruler of the universe, You have kept us alive, and sustained us, and enabled us to reach this special day.

On Sukkot, add:

We thankfully acknowledge You, Adonai, our God, ruler of the universe, You make us holy through Your commandments, commanding us to dwell in a sukkah.

GUIDEPOSTS

Kiddush. Kiddush is recited on Shabbat and festivals, and both proclaims and celebrates the specialness of the day. Kiddush typically consists of statements about the occasion and a blessing over wine. The morning Kiddush (see p. 113) is different from the evening Kiddush, and the Shabbat Kiddush is different from the festival Kiddush.

[1] **Blessing over wine.** Although we make a blessing over wine, we do not, as some believe, "bless *the wine.*" It is *the act of drinking the wine* that is changed by the b'rachah from an ordinary and isolated act to one that is placed in a broader context that involves our proclaiming and partaking of God's bounty.

Kiddush for festivals. The evening Kiddush for festivals has three b'rachot: a blessing over wine, a blessing over the festival, and a blessing of joy and gratitude. On the festival of Sukkot, a fourth b'rachah is added when Kiddush is made in the sukkah.

Kiddush for festivals that occur on Shabbat. When a festival occurs on Shabbat, the Kiddush for festivals is used, and the parenthetical phrases referring to Shabbat and Shabbat rest are included. When Kiddush is said at home, Genesis 2:1-3 (see p. 174) is recited before the b'rachah over wine.

Parentheses and brackets. Parentheses include phrases that are added on Shabbat. Brackets include alternative versions of phrases (see below).

ALTERNATIVES

[2,3] **Brackets.** The traditional blessing over festivals, like other prayers, refers to the chosenness of Israel. Alternative versions of two phrases are provided that refer to the special role of Israel without making comparisons to other peoples. (See also the third option in comment 3 on p. 79 and the *Perspectives* on pp. 62-3 and p. 109 for further discussion.)

Kiddush for Festivals

(include parenthetical passages on Shabbat)

Ba·ruch At·tah A·do·nai, E·lo·héi·nu mé·lech ha·o·lam,
bo·rei p'ri ha·gá·fen.

Ba·ruch At·tah A·do·nai, E·lo·héi·nu mé·lech ha·o·lam,
[a·sher bá·char bá·nu mi·kol am, v'ro·m'má·nu mi·kol
la·shon | a·sher keir·vá·nu la·a·vo·da·to],
v'kid·d'shá·nu b'mitz·vo·tav,
va·tit·ten lá·nu A·do·nai E·lo·héi·nu b'a·ha·vah,
(Shab·ba·tot lim·nu·chah u·) mo·a·dim l'sim·chah,
chag·gim u·z'man·nim l'sa·son, et yom
(ha·Shab·bat ha·zeh v'et yom)
...chag ha·ma·tzot ha·zeh, z'man chei·ru·téi·nu,
...chag ha·sha·vu·ot ha·zeh, z'man mat·tan To·ra·téi·nu,
...chag ha·suk·kot ha·zeh, z'man sim·cha·téi·nu,
...hash·mi·ni chag ha·a·tzé·ret ha·zeh,
z'man sim·cha·téi·nu,
(b'a·ha·vah) mik·ra kó·desh
zéi·cher li·tzi·at Mitz·rá·yim.
[Ki vá·nu va·chár·ta v'c·tá·nu kid·dásh·ta
mi·kol ha·am·mim, | Ki ei·léi·nu ka·rá·ta
v'o·tá·nu kid·dásh·ta la·a·vo·da·té·cha,]
(v'Shab·bat) u·mo·a·dei kod·sh'cha
(b'a·ha·vah u·v'ra·tzon)
b'sim·chah u·v'sa·son hin·chal·tá·nu.
Ba·ruch At·tah A·do·nai,
m'ka·deish (ha·Shab·bat v') Yis·ra·eil v'ha·z'man·nim.

Ba·ruch At·tah A·do·nai, E·lo·héi·nu mé·lech ha·o·lam,
she·he·che·yá·nu v'ki·y'má·nu
v'hig·gi·á·nu la·z'man ha·zeh.

On Sukkot, add:

Ba·ruch At·tah A·do·nai, E·lo·héi·nu mé·lech ha·o·lam,
a·sher kid·d'shá·nu b'mitz·vo·tav
v'tziv·vá·nu lei·sheiv ba·suk·kah.

קִדּוּשׁ לִרְגָלִים

(include parenthetical passages on Shabbat)

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרִי הַגָּפֶן.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
[אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם, וְרוֹמְמָנוּ מִכָּל
לָשׁוֹן | אֲשֶׁר קֵרְבָנוּ לַעֲבוֹדָתוֹ],
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו
וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה,
(שַׁבָּתוֹת לְמְנוּחָה וּ) מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וּזְמַנִּים לְשָׂשׂוֹן, אֶת יוֹם
(הַשַּׁבָּת הַזֶּה וְאֶת יוֹם)
...חַג הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ,
...חַג הַשָּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,
...חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,
...הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה,
זְמַן שִׂמְחָתֵנוּ,
(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ
זֵכֶר לִיצִיאַת מִצְרָיִם.
[כִּי בָנוּ בָחַרְתָּ וְאֹתָנוּ קִדַּשְׁתָּ
מִכָּל הָעַמִּים, | כִּי אֵלֵינוּ קָרָאתָ
וְאֹתָנוּ קִדַּשְׁתָּ לַעֲבוֹדָתֶךָ,]
(וְשַׁבַּת) וּמוֹעֲדֵי קָדְשֶׁךָ
(בְּאַהֲבָה וּבְרָצוֹן)
בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה יְיָ,
מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְהַזְּמַנִּים.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ
וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

On Sukkot, add:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה.

See note at left.

What we must do is praise the ruler of all,
and give glory to the creator of *Genesis,*
in which our ancestors alone recognized You.
[1] You singled us out from the peoples of that time,
expecting us to be different from other nations,
to adhere to high moral standards,
to seek a different destiny.

What we must do is praise the ruler of all,
and give glory to the creator of *Genesis,*
in which our ancestors alone recognized You.
You gave us a Torah of truth,
and planted within us eternal life.

What we must do is praise the ruler of all,
and give glory to the creator of *Genesis,*
in which our ancestors alone recognized You.
You created us to tell of Your glory,
separated us from those who stray,
gave us a Torah of truth,
and planted within us eternal life.

What we must do is praise the ruler of all,
and give glory to the creator of *Genesis,*
in which our ancestors alone recognized You.
You made many nations,
all of whom seek to perceive Your ways,
and gave us a unique destiny
by revealing to us Divine laws.

GUIDEPOSTS

Aleinu. The first section of the Aleinu prayer (pp. 179-180) focuses on our responsibility ("Aleinu" means "on us") to recognize and acknowledge God's presence in the world (as in Deut. 4:39 on the next page). The second section (p. 181) articulates a vision that each of us is expected to live by, a vision of a world where God's presence is universally recognized and acknowledged, a vision of a world whose flaws can and will be repaired.

ALTERNATIVES

Four versions. Although the prayer has a powerful universalist focus, the initial verses of Aleinu include the strongest statements of chosenness in the Siddur. The message is jarring: "Only we can have a universalistic vision." (See the *Perspective* on the next page.)

Four versions of the initial verses are provided here, one in each horizontal band. The top band has the traditional text, a literal translation of which appears below. The second (shaded) band has the version used in the Reconstructionist Siddur; the substituted verses are taken from the "Uva l'Tziyon goeil" prayer in the weekday service. The third band includes additional verses from "Uva l'Tziyon goeil" and can be chanted to the same tune as the first version (and even while other people are chanting the first version). The fourth (shaded) band, composed by Rabbi David Seidenberg, acknowledges that all nations play a role in God's plan for humanity.

TRANSLATIONS

[1] *The following is a more literal translation:* "You did not make us like the other peoples of the world, and did not equate us to the other families of the earth. Our heritage is not like theirs, our lot is not like that of their multitudes."

The translation here acknowledges that the Jewish people were indeed moral trailblazers in ancient times, but does not imply that, as a result, we can automatically claim that distinction today.

Between Pesach and Shavuot, the counting of the Omer (p. 215) takes place before Aleinu.

A·léi·nu l'shab·béi·ach la·a·don ha·kol,
la·teit g'dul·lah l'yo·tzeir b'rei·shit.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.

She·lo a·sá·nu k'go·yei ha·a·ra·tzot,
v'lo sa·má·nu k'mish·p'chot ha·a·dá·mah.
She·lo sam chel·kéi·nu ka·hem,
v'go·ra·léi·nu k'chol ha·mo·nam.

שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.
שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם,
וְגֹרָלֵנוּ כְּכָל הֲמוֹנָם.

A·léi·nu l'shab·béi·ach la·a·don ha·kol,
la·teit g'dul·lah l'yo·tzeir b'rei·shit.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.

She·na·tán lá·nu to·rat e·met,
v'chay·yei o·lam na·ta b'to·chéi·nu.

שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.

A·léi·nu l'shab·béi·ach la·a·don ha·kol,
la·teit g'dul·lah l'yo·tzeir b'rei·shit.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.

She·b'ra·á·nu [lich·vo·do | l'sap·peir k'vo·do],
v'hiv·di·lá·nu min hat·to·im,
v'na·tan lá·nu to·rat e·met,
v'chay·yei o·lam na·ta b'to·chéi·nu.

שֶׁבְּרָאָנוּ [לִכְבוֹדוֹ | לְסַפֵּר כְּבוֹדוֹ],
וְהִבְדִּילָנוּ מִן הַתּוֹעִים,
וְנָתַן לָנוּ תּוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.

A·léi·nu l'shab·béi·ach la·a·don ha·kol,
la·teit g'dul·lah l'yo·tzeir b'rei·shit.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.

She·hu a·sah go·yim rab·bim,
v'chul·lam cha·fei·tzim l'hav·chin bid·ra·chav.
v'ná·tan lá·nu go·ral m'yu·chad
she·gi·lah lá·nu et mish·pa·tav.

שֶׁהוּא עָשָׂה גּוֹיִם רַבִּים,
וְכֻלָּם חֲפֵצִים לְהַבְחִין בִּדְרָכָיו.
וְנָתַן לָנוּ גּוֹרָל מְיֻחָד
שֶׁגִּלָּה לָנוּ אֶת מִשְׁפָּטָיו.

Continue here; kneel and bow at "We bow only to You;" straighten at "acknowledging Your presence."

[1] We reject all of the world's idolatries,
all of the vanities that people pursue
and, as did our ancestors,
we bow only to You, supreme ruler of the world,
bending our knee, acknowledging Your presence,
holy One, source of all blessings.

You are the One who
spread out the heavens
and grounded the earth. (Isa. 51:13, Zech. 12:1)
And Your presence transcends the heavens.

You are our God, and no one else.
Your rule is based on truth.
There is none besides You.

As it is written in Your Torah:
"You should know today
[2] and get it straight in your mind
that Adonai, Adonai is God;
that, beyond the heavens,
and in our world below,
there is no other God." (Deut. 4:39)

PERSPECTIVES

The Chosen People. On one level, it is important for people, both individuals and groups, to feel that they are special, that they are singled out for special roles and special benefits. All the better if they use these special resources to benefit their communities and the world. Thus, serving as a "light to the nations" through moral uprightness and communal generosity has definite value. However, in our world, being "chosen" implies being better than others, and deserving better treatment than others. Using sacred texts to reinforce such attitudes is not worthy of our or of any religion. Our specialness today comes from our principles and actions *today*, not from our historical claims to specialness. In a world where religion plays a major role in dividing people and destroying communities, it is our responsibility to ensure that Judaism doesn't contribute to the hatred that plagues the world. We must look to and work toward a time when religions serve to bring us together, not tear us apart.

COMMENTS

[1] The first three lines do not appear in the Hebrew, but are implicit in this paragraph, which is an elaboration of its last sentence, Deut. 4:39. The fundamental principle that we must apprehend is "ein od – there is no other," from which it follows that we must indeed reject all of the world's idolatries and all of the vanities that people pursue, and faithfully follow the God of the universe, who is called by many names and worshiped in many ways.

[2] The Hebrew word "leiv" means heart, but, since in ancient times the heart was seen as the location of the intellect, the translation "get it straight in your mind" is more appropriate than "get it straight in your heart." The same applies to other occurrences of the word "leiv," including on p. 49 where "yacheid l'vavéinu" is translated as "integrate our understanding" and in the Sh'ma (p. 159) where "al l'vavécha" is translated as "Fix in your mind [these words that I command you today]."

Continue here; kneel and bow at "Va·a·nách·nu ko·r'im;" straighten at "lif·nei mé·lech."

Va·a·nách·nu
ko·r'im
u·mish·ta·cha·vim
u·mo·dim,
lif·nei mé·lech, mal·chei ha·m'la·chim,
ha·ka·dosh ba·ruch hu.

She·hu no·teh sha·má·yim
v'yo·seid á·retz,
u·mo·shav y'ka·ro ba·sha·má·yim mi·má·al,
u·sh'chi·nat uz·zo b'go·v'hei m'ro·mim.

Hu E·lo·héi·nu, ein od.
E·met mal·kéi·nu.
É·fes zu·la·to.

Ka·ka·tuv b'To·ra·to:
"V'ya·da·ta ha·yom
va·ha·shei·vo·ta el l'va·vé·cha
ki A·do·nai hu ha·E·lo·him,
ba·sha·má·yim mi·má·al,
v'al ha·á·retz mi·tá·chat,
ein od."

Continue here; kneel and bow at "כּוֹרְעִים"; straighten at "לִפְנֵי מֶלֶךְ".

וַאֲנַחְנוּ
כּוֹרְעִים
וּמִשְׁתַּחֲוִים
וּמוֹדִים,
לִפְנֵי מֶלֶךְ, מַלְכֵי הַמְּלָכִים,
הַקָּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֶה שָׁמַיִם
וְיוֹסֵד אָרֶץ,
וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים.

הוּא אֱלֹהֵינוּ, אֵין עוֹד.
אֱמֶת מַלְכֵּנוּ.
אֶפֶס זוּלָתוֹ.

כַּכָּתוּב בְּתוֹרָתוֹ:
"וְיָדַעְתָּ הַיּוֹם
וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ
כִּי יְיָ הוּא הָאֱלֹהִים,
בַּשָּׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתָּחַת,
אֵין עוֹד."

We therefore hope in You, Adonai our God,
hoping soon to see the splendor of Your strength,
that all idols will be removed from the earth,
that all false gods will be completely destroyed,
that the world will be repaired under Your rulership,
that all people will call out to You,
that all evildoers will turn back to You.

Then all earth's inhabitants will recognize and know
that every knee that bends, bends to You,
that every tongue that swears, swears to You.

To You, Adonai our God,
they will all bow and prostrate themselves,
and give honor to the glory of Your Name.
All will accept the authority of Your rule,
and You will rule over them all, soon and forever.

For dominion is Yours,
and for all eternity You will rule in glory.
As it is written in Your Torah,
"Adonai will rule for ever and ever." (Ex. 15:18)

[1] And it is said:
"Adonai will become
ruler over all the earth.
On that day,
Adonai will be One,
and God's Name will be One." (Zech. 14:9)

ALTERNATIVES

[1] **On That Day.** The following may be read here. It is the closing section of my article entitled "On That Day" that was published in *Reconstructionist* in October 1999.

"On that day, God will be one, and God's Name will be one." On that day, everyone will realize that all of the truths that we adhere to are interpretations of one Truth, that all of the gods to which we pray are manifestations of one God, that all of the peoples to which we belong are variations of one People. On that day, we will realize that none of us has achieved our vision, that none of us has truly articulated God's redemption, and we will begin to look for a new common vision and new metaphors of redemption. On that day, we will form one congregation – agudah achat – to do Your will wholeheartedly. On that day, we will realize that we, individually and collectively, are not and cannot be the rulers of the world, that the world is entrusted to our management and stewardship, roles which have a prerequisite of humility. On that day, we will respect the many different paths to God, and remove the disrespect from our own paths. On that day, we will understand that each of us, and all of our peoples, are part of a whole which transcends the sum of its parts. On that day, we will have a "new heart," one that is not made of stone but of flesh, when God's new covenant will be an organic part of us, not etched unchangingly and intolerantly in our "hearts of stone." On that day, we will all live together, each tending our own gardens, each according to their needs and deeds, the lion living with the lamb, each unafraid. On that day, the world will be mended, since all will be involved in mending the world. On that day, in the words of the prophet [Isaiah 11:9], the earth will be full of the knowledge of God as the waters cover the sea. "On that day, God will be One, and God's Name will be One."

Al kein n'kav·veh l'cha A·do·nai E·lo·hé·i·nu,
lir·ot m'hei·rah b'tif·é·ret uz·zé·cha.
L'ha·a·vir gil·lu·lim min ha·á·retz,
v'ha·e·li·lim ka·rot yik·ka·rei·tun.
L'tak·kein o·lam b'mal·chut shad·dai.
V'chol b'nei va·sar yik·r'u vish·mé·cha,
l'haf·not ei·lé·cha kol rish·ei á·retz.

Yak·ki·ru v'yei·d'u kol yo·sh'vei tei·veil,
ki l'cha tich·ra kol bé·rech,
ti·sha·va kol la·shon.

L'fa·né·cha A·do·nai E·lo·hé·i·nu
yich·r'u v'yip·pó·lu,
v'lich·vod shim·cha y'kar yit·téi·nu.
Vi·kab·b'lu chul·lam et ol mal·chu·té·cha,
v'tim·loch a·lei·hem m'hei·rah l'o·lam va·ed. ←

Ki ha·mal·chut shel·cha hi,
u·l'ó·l'mei ad tim·loch b'cha·vod.
Ka·ka·tuv b'To·ra·té·cha:
"A·do·nai yim·loch l'o·lam va·ed."

V'ne·e·mar:
"V'ha·yah A·do·nai
l'mé·lech al kol ha·á·retz.
Ba·yom ha·hu
yih·yeh A·do·nai e·chad,
u·Sh'mo e·chad."

עַל כֵּן נְקַוֶּה לְךָ יְיָ אֱלֹהֵינוּ,
לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ.
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ,
וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן.
לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי.
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ.

יַכִּירוּ וְיֵדְעוּ כָּל יוֹשְׁבֵי תֵבֵל,
כִּי לְךָ תִכְרַע כָּל בֶּרֶךְ,
תִּשָּׁבַע כָּל לָשׁוֹן.

לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
יִכְרְעוּ וְיִפֹּלוּ,
וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ.
וִיקַבְּלוּ כֻלָּם אֶת עֹל מַלְכוּתֶךָ,
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. ←

כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא,
וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד.
כַּכָּתוּב בְּתוֹרָתֶךָ:
"יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד."

וְנֶאֱמַר:
"וְהָיָה יְיָ
לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא
יִהְיֶה יְיָ אֶחָד,
וּשְׁמוֹ אֶחָד."

Psalm 27 (pp. 123-124) is recited here before and during the high holy days.
Psalm 23 (p. 131) may also be recited here.

Mourner's Kaddish

[1] 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 in those of all Israel! And say:

Congregation responds, reader repeats and continues:

Amein! May God's great Name
be blessed forever, and through
an infinity of worlds and eternities.

Bless God! Praise God!
Hallow God! Worship God!
Acclaim God! Honor God!
Thank God! Exalt God!

Blessed be the holy God!
Blessed be God (*far) beyond all the words and
songs and tributes that human beings can utter!
And say: Amein!

**Add "far" on the Shabbat before Yom Kippur.*

May God provide an overflow of life and peace
to us, to all of Israel,
and to all humankind! And say: Amein!

May the One who makes peace in the heavens
create peace in our world as well,
peace for us, peace for all of Israel,
peace for all people, and peace for all peoples.
And say: Amein!

GUIDEPOSTS

Mourner's Kaddish. Mourner's Kaddish is recited by mourners during the initial period of mourning and on the anniversary of the death of a loved one. Like other forms of the Kaddish, the Mourner's Kaddish does not mention death. It reminds us to affirm our faith in God in times of sorrow as well as in times of joy.

Kaddish. The Kaddish is a hymn of praise that separates parts of the service. It appears in this Siddur in four forms: "half Kaddish" (see p. 41), "complete Kaddish" (see pp. 176-177), Kaddish d'Rabbanan (see p. 125), and "Mourner's Kaddish." (See the discussion of the Kaddish on pp. 41 and 176.)

KAVVANOT

[1] *The following kavvanah may be recited to introduce the Mourner's Kaddish:*

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. We recall all those who were dear to us, and give thanks for the moments we shared.

PERSPECTIVES

Saying Kaddish. The traditional perspective is that saying Kaddish benefits the souls of those we mourn. Thus sometimes people say that they are reciting Kaddish "for" someone who has died. (See the more detailed discussion on p. 132.) The perspective of this Siddur is rather that saying Kaddish helps us keep alive the memory of those who have died, and maintains the link that we have with them and with preceding generations.

Psalm 27 (see pp. 123-124) is traditionally recited here each day during the month of Elul, and through the end of Yom Kippur (or in some communities, through Simchat Torah, the last of the Tishrei holidays). Psalm 23 (see p. 131) may also be recited before Mourner's Kaddish.

Kad·dish Ya·tom v'A·veil

Yit·gad·dal v'yit·kad·dash sh'meih rab·ba.
B'a·l'ma di v'ra chir·u·teih,
v'yam·lich mal·chu·teih,
b'chay·yei·chon, u·v'yo·mei·chon
u·v'chay·yei d'chol beit Yis·ra·eil,
ba·a·ga·la, u·viz·man ka·riv. V'im·ru:

A·mein! Y'hei sh'meih rab·ba m'va·rach
l'a·lam ul·a·l'mei a·l'may·ya.

Yit·ba·rach v'yish·tab·bach
v'yit·pa·ar v'yit·ro·mam v'yit·nas·sei
v'yit·had·dar v'yit·al·leh v'yit·hal·lal
sh'meih d'kud·sha
B'rich hu!

L'éil·la (*l'éil·la) min kol bir·cha·ta
v'shi·ra·ta, tush·b'cha·ta v'ne·che·ma·ta,
da·a·mi·ran b'a·l'ma. V'im·ru: **A·mein!**

**Add "l'eil·la" on the Shabbat before Yom Kippur.*

Y'hei sh'la·ma rab·ba min sh'may·ya,
v'chay·yim a·léi·nu, v'al kol Yis·ra·eil.
V'im·ru: **A·mein!**

O·seh sha·lom bim·ro·mav,
hu ya·a·seh sha·lom a·léi·nu,
v'al kol Yis·ra·eil,
v'al kol yo·sh'vei tei·veil.
V'im·ru: **A·mein!**

קַדִּישׁ יָתוֹם וְאָבֵל

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ,
וַיַּמְלִיךְ מַלְכוּתֵהּ,
בְּחַיֵּיכוֹן, וּבְיוֹמֵיכוֹן,
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא, וּבִזְמַן קָרִיב. וְאִמְרוּ:

אָמֵן! יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא
בְּרִיךְ הוּא!

לְעֵלָּא (*לְעֵלָּא) מִן כָּל בִּרְכָתָא
וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
דַּאֲמִירָן בְּעָלְמָא. וְאִמְרוּ: אָמֵן!

**Add "לְעֵלָּא" on the Shabbat before Yom Kippur.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל.
וְאִמְרוּ: אָמֵן!

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל.
וְאִמְרוּ: אָמֵן!

Prayer for those who need healing

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

Mi Shebeirach avoteinu M'kor habrachah l'imoteinu.

May the source of strength who blessed the ones before us. Help us find the courage to make our lives a blessing, and let us say Amen.

מִי שֶׁבֵּרַךְ אִמּוֹתֵינוּ מְקוֹר הַבְּרָכָה לַאֲבוֹתֵינוּ.

Mi shebeirach imoteinu M'kor habrachah laavoteinu.

Bless those in need of healing with r'fu-a sh'lei-ma, The renewal of body, the renewal of spirit, and let us say Amen.

Debbie Friedman and Rabbi Drorah Setel

Yigdal

Yigdal is only recited on Shabbat and festivals

May the living God be praised and exalted!
You exist, but Your existence transcends time.

You are One, but no other Oneness is like Yours;
Your Oneness is endless, and You are unknowable.

You are bodiless, with no semblance of body; Your
holiness, Your otherness, are beyond comprehension.

You preceded every thing that was created;
although You existed first, You had no beginning.

You are creator of the universe, and all of creation
testifies to Your greatness and rulership.

You imparted Your wisdom to the prophets,
those whom You selected and imbued with Your spirit.

In our entire history there has been none like Moses,
a prophet who knew You most clearly and directly.

You gave Your people a Torah of truth,
by the hand of Moses, Your most trusted servant.

You will not change the laws You have given us,
nor ever replace them with another set of laws.

You see everything, You know all our secrets;
You know the consequences of all of our actions.

You reward people according to their individual deeds,
You repay evil people according to their misdeeds.

You will send a redeemer at the end of days,
to redeem all who have awaited Your salvation.

And in Your loving kindness, You will revive the dead.
Blessed be Your glorious Name forever!

GUIDEPOSTS

Yigdal. This hymn was composed by Daniel ben Judah in the 14th century, and is based on the thirteen principles of faith enumerated by Maimonides in the 12th century. Each of its thirteen verses focuses on one of the thirteen principles, although the first and last lines of the hymn are simply exclamations of praise. The thirteen verses all rhyme (each line ends in "toe"), and each half-verse has ten syllables.

Principles of Faith. The efforts to describe, and prescribe, what Jews should believe has always been controversial. These efforts began in medieval times, presumably in response to similar efforts in Christianity and Islam. Concerns were raised not only about the content of Maimonides' principles, but also about the whole idea of codifying beliefs, and about elevating the importance of philosophical beliefs above the practice of Judaism. These concerns have never been resolved, and Maimonides' suggestion that those who don't share these beliefs be considered heretics has never been implemented. Indeed, Maimonides was himself considered a heretic for some of his writings. The controversy is reflected in the relatively low prominence afforded Yigdal; it is recited only at the evening service of Shabbat and festivals, and is not recited at all by Chasidim.

PERSPECTIVES

Permission is hereby granted ... to sing Yigdal enthusiastically even if you disagree with most (even all) of the principles that it embodies. Although this Siddur systematically provides alternative language that can be used by those who have difficulty with traditional formulations, that approach would clearly not work for Yigdal, since so many of the thirteen principles are problematic for many modern Jews. So sing it loud and sing it strong.

Yig·dal

Yig·dal E·lo·him chai v'yish·tab·bach.
Nim·tza, v'ein eit el m'tzi·u·to.

E·chad v'ein ya·chid k'yi·chu·do,
ne·e·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·sher niv·ra,
ri·shon, v'ein rei·shit l'rei·shi·to.

Hin·no a·don o·lam, v'chol no·tzar
yo·reh g'dul·la·to u·mal·chu·to.

She·fa n'vu·a·to n'ta·no,
el an·shei s'gul·la·to v'tif·ar·to.

Lo kam b'Yis·ra·eil k'Mo·sheh od,
na·vi u·mab·bit et t'mu·na·to.

To·rat e·met na·tan l'am·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·déi·a s'ta·réi·nu,
mabbit l'sof da·var b'kad·ma·to.

Go·meil l'ish ché·sed k'mif·a·lo,
no·tein l'ra·sha ra k'rish·a·to.

Yish·lach l'keitz ya·min m'shi·chéi·nu,
lif·dot m'chak·kei keitz y'shu·a·to.

Mei·tim y'chay·yeh Eil b'rov chas·do,
ba·ruch a·dei ad Sheim t'hil·la·to.

יִגְדַּל

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח.
נִמְצָא, וְאֵין עֵת אֶל מְצִיאוּתוֹ.

אֶחָד וְאֵין יָחִיד כְּיִחוּדוֹ,
נֶעְלָם, וְגַם אֵין סוֹף לְאַחְדוּתוֹ.

אֵין לוֹ דְּמוּת הַגּוּף, וְאֵינוֹ גּוּף,
לֹא נַעֲרוֹךְ אֵלָיו קְדֻשָּׁתוֹ.

קַדְמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא,
רִאשׁוֹן, וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ.

הִנּוֹ אֲדוֹן עוֹלָם, וְכָל נוֹצָר
יוֹרֶה גְדֻלָּתוֹ וּמַלְכוּתוֹ.

שֶׁפַע נְבוּאָתוֹ נָתָנוֹ,
אֶל אַנְשֵׁי סְגֻלָּתוֹ וְתִפְאַרְתּוֹ.

לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד,
נָבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ.

תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל,
עַל יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ.

לֹא יַחֲלִיף הָאֵל וְלֹא יָמִיר דָּתוֹ,
לְעוֹלָמִים, לְזוּלָתוֹ.

צוֹפֶה וְיוֹדֵעַ סְתָרֵינוּ,
מַבִּיט לְסוֹף דָּבָר בְּקַדְמָתוֹ.

גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ,
נוֹתֵן לְרָשָׁע רָע כְּרִשְׁעָתוֹ.

יִשְׁלַח לְקֵץ יָמִין מְשִׁיחֵנוּ,
לִפְדּוֹת מְחַכֵּי קֵץ יְשׁוּעָתוֹ.

מֵתִים יְחַיֶּה אֵל בְּרֹב חַסְדּוֹ,
בָּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ.