



משכן תפלה  
MISHKAN T'FILAH

*A Reform Siddur*

**Candle Blessing**

Kiddush, Evening

Welcome

Shabbat Songs

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

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

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

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

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

*For Kabbalat Shabbat, turn to page 130.*

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

*Martin Buber*

## קַבְּלַת פְּנִים

KABBALAT PANIM — WELCOMING

BLESSINGS FOR SHABBAT

*The candles are lit before the blessing is recited.*

**BARUCH** atah, Adonai  
Eloheinu, Melech haolam,  
asher kid'shanu b'mitzvotav,  
v'tzivanu l'hadlik  
ner shel Shabbat.

**בָּרוּךְ** אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְהַדְלִיק  
נֵר שֶׁל שַׁבָּת.

**BLESSED ARE YOU**, Adonai our God, Sovereign of the universe,  
who hallows us with mitzvot,  
commanding us to kindle the light of Shabbat.

*For Kabbalat Shabbat, turn to page 130.*

*Shabbat Candle Blessing*—The mitzvah of kindling Shabbat lights in the home is an early rabbinic practice (*M. Shabbat 2:1ff.*) The Shabbat candle blessing is first recorded in the ninth-century prayerbook, *Seder Rav Amram*. Lighting Shabbat candles as part of the synagogue service is an innovation of Reform Judaism.

הַדְּלַקַת הַנֵּרוֹת

קַדִּישׁ, עֶרְבֵית

בְּרוּכִים הֵבְאִים

שִׁירֵי שַׁבָּת

Candle Blessing  
 Kiddush, Evening  
 Welcome  
 Shabbat Songs

**BARUCH** atah, Adonai  
 Eloheinu, Melech haolam,  
 borei p'ri hagafen.  
 Baruch atah, Adonai  
 Eloheinu, Melech haolam,  
 asher kid'shanu b'mitzvotav v'ratzah vanu,  
 v'Shabbat kodsho  
 b'ahavah uv'ratzon hinchilanu,  
 zikaron l'maaseih v'reishit.  
 Ki hu yom t'chilah l'mikra-ei kodesh,  
 zecher litziat Mitzrayim.  
 Ki vanu vacharta, v'otanu kidashta,  
 mikol haamim.  
 V'Shabbat kodsh'cha  
 b'ahavah uv'ratzon hinchaltanu.  
 Baruch atah, Adonai, m'kadeish HaShabbat.

**PRAISE TO YOU**, Adonai our God, Sovereign of the universe,  
 Creator of the fruit of the vine.

Praise to You, Adonai our God, Sovereign of the universe  
 who finding favor with us, sanctified us with mitzvot.  
 In love and favor, You made the holy Shabbat our heritage  
 as a reminder of the work of Creation.  
 As first among our sacred days, it recalls the Exodus from Egypt.  
 You chose us and set us apart from the peoples.  
 In love and favor You have given us Your holy Shabbat as an inheritance.

Praise to You, Adonai, who sanctifies Shabbat.

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

**בָּרוּךְ אַתָּה, יְיָ,**  
**אֱלֹהֵינוּ, מְקַדֵּשׁ הָעוֹלָם,**  
**בוֹרֵא פְּרֵי הַגָּפֶן.**

**בָּרוּךְ אַתָּה, יְיָ,**  
**אֱלֹהֵינוּ, מְקַדֵּשׁ הָעוֹלָם,**  
**אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,**  
**וְשַׁבַּת קִדְּשׁוֹ**  
**בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,**  
**זִכְרוֹן לְמַעֲשֵׂה בְּרֵאשִׁית.**  
**כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ,**  
**זִכָּר לִיצִיאַת מִצְרָיִם.**  
**כִּי בָנוּ בְּחַרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ**  
**מִכָּל הָעַמִּים.**  
**וְשַׁבַּת קִדְּשְׁךָ**  
**בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.**  
**בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.**

הַדְּלָקַת הַנֵּרוֹת  
 קִדּוּשׁ, עֶרְבִית  
 בְּרוּכִים הֵבְאִים  
 שִׁירֵי שַׁבָּת

KIDDUSH FOR EVENING OF SHABBAT

Fill a Kiddush cup with wine or grape juice.  
 Raise it and recite:

**VAY'HI EREV** vay'hi voker  
 yom hashishi.

**וַיְהִי עֶרֶב** וַיְהִי בֹקֶר  
 יוֹם הַשִּׁשִּׁי.

**AND THERE WAS EVENING** and there was morning,  
 the sixth day.

**VAY'CHULU** hashamayim v'haaretz  
 v'chol tz'vaam.  
 Vay'chal Elohim bayom hashvi-i  
 m'lachto asher asah.  
 Vayishbot bayom hashvi-i  
 mikol m'lachto asher asah.  
 Vay'varech Elohim et yom hashvi-i  
 vay'kadeish oto ki vo shavat mikol  
 m'lachto asher bara Elohim laasot.

**וַיִּכְלוּ** הַשָּׁמַיִם וְהָאָרֶץ  
**וְכָל-צְבָאָם.**  
**וַיַּכַּל** אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי  
**מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.**  
**וַיִּשְׁבֹּת** בַּיּוֹם הַשְּׁבִיעִי  
**מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.**  
**וַיְבָרֶךְ** אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי  
**וַיְקַדֵּשׁ** אֹתוֹ, כִּי בּו שַׁבַּת מְכֹל-  
**מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.**

**THE HEAVEN AND THE EARTH** were finished, and all their array.  
 On the seventh day God finished the work that God had been doing,  
 and God ceased on the seventh day from all the work that God had done.  
 And God blessed the seventh day and declared it holy,  
 because on it God ceased from all the work of creation that God had done.

Shabbat Kiddush — The beginning of Shabbat is marked by reciting a benediction sanctifying the day (*Kiddush HaYom* or *K'dushat HaYom*, “Sanctification of the Day”; *M. B'rachot* 8:1 and *P'sachim* 10:2). The benediction praises God for the gift of Shabbat that marks Israel as unique. Since Kiddush is recited over a cup of wine, symbolizing joy, it is preceded by the wine benediction, *borei p'ri hagafen*, “Creator of the fruit of the vine.”

**וַיְהִי עֶרֶב** Vay'hi erev . . . *And there was evening* . . . Genesis 1:31  
**וַיִּכְלוּ** Vay'chulu . . . *The heaven and the earth* . . . Genesis 2:1–3

*Psalms 95-99, 29*

*L'chah Dodi*

*Psalms 92-93*

*Shalom Aleichem*

In God's hand are the depths of the earth;  
the peaks of the mountains are God's.  
God's is the sea, God made it;  
and the land, which God's hands fashioned.  
Come, let us bow down and kneel,  
bend the knee before Adonai our maker,  
for Adonai is our God,  
and we are the people God tends, the flock in God's care.  
O, if you would but heed God's charge this day.

PSALM 96:1-6, 11-13

**SHIRU** l'Adonai shir chadash,  
shiru l'Adonai kol haaretz.  
Shiru l'Adonai bar'chu sh'mo,  
basru miyom l'yom y'shuato.  
Sapru vagoyim k'vodo,  
b'chol haamim niflotav.  
Ki gadol Adonai um'hulal m'od,  
nora hu al kol elohim.  
Ki kol elohei haamim elilim  
v'Adonai shamayim asah.  
Hod v'hadar l'fanav,  
oz v'tiferet b'mikdasho.

Yism'chu hashamayim v'tageil haaretz  
yiram hayam um'lo-o.  
Yaaloz saddai v'chol asher bo  
az y'ran'nu kol atzei yaar.  
Lifnei Adonai ki va, ki va lishpot haaretz  
yishpot teiveil b'tzedek v'amim be-emunato.

**שִׁירוּ** לַיְי שִׁיר חֲדָשׁ,  
שִׁירוּ לַיְי כָּל־הָאָרֶץ.  
שִׁירוּ לַיְי, בָּרְכוּ שְׁמוֹ,  
בַּשָּׁרוּ מִיוֹם־לַיּוֹם יְשׁוּעָתוֹ.  
סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ,  
בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.  
כִּי גָדוֹל יְיָ וּמְהַלֵּל מְאֹד,  
נוֹרָא הוּא עַל־כָּל־אֱלֹהִים.  
כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים  
וַיְי שָׁמַיִם עָשָׂה.  
הוֹדוּ וְהַדְרֵה לְפָנָיו,  
עֹז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ.

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ  
יִרְעַם הַיָּם וּמְלֹאוֹ.  
יַעֲלוּ שְׂדֵי וְכָל־אֲשֶׁר־בוֹ,  
אֲזַי יִרְנְנוּ כָּל־עֲצֵי־יַעַר.  
לְפָנָיו יְיָ כִּי בָּא, כִּי בָּא לְשַׁפֵּט הָאָרֶץ,  
יִשְׁפֹּט תֵּבֵל בְּצִדְקָה וְעַמִּים בְּאֱמוּנָתוֹ.

# קַבְּלַת שַׁבָּת

KABBALAT SHABBAT — WELCOMING SHABBAT

*This section, until Shalom Aleichem on page 142, does not offer alternative readings.*

PSALM 95:1-7

**L'CHU** n'ran'na l'Adonai,  
nariyah l'tzur yisheinu.  
N'kadmah fanav b'todah,  
biz'mirot naria lo.

Ki El gadol Adonai,  
uMelech gadol al kol elohim.  
Asher b'yado mech'krei aretz,  
v'to-afot harim lo.  
Asher lo hayam v'hu asahu,  
v'yabeshet yadav yatzaru.

Bo-u nishtachaveh v'nichraah,  
nivr'cha lifnei Adonai oseinu.  
Ki hu Eloheinu,  
vaanachnu am marito v'tzon yado.  
Hayom im b'kolo tishma-u.

**COME, LET US SING** joyously to Adonai,  
raise a shout for our Rock and Deliverer;  
let us come into God's presence with praise;  
let us raise a shout for God in song!  
For Adonai is a great God,  
the great ruler of all divine beings.

מְזִמֹר צ'ה-צ'ט, כ"ט  
לְכֵה דוֹדֵי  
מְזִמֹר צ'ב-צ"ג  
שְׁלוֹם עֲלֵיכֶם

**לְכֹו** יִרְנְנָה לַיְי,  
נְרִיעָה לְצוּר יִשְׁעֵנוּ.  
נְקַדְמָה פָּנָיו בְּתוֹדָה,  
בְּזִמְרוֹת נְרִיעֵ לוֹ.

כִּי אֵל גָּדוֹל יְיָ,  
וּמֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים.  
אֲשֶׁר בְּיָדוֹ מְחַקְרֵי־אָרֶץ,  
וְתוֹעֵפוֹת הָרִים לוֹ.  
אֲשֶׁר־לוֹ הַיָּם וְהוּא עֹשֶׂהוּ,  
וַיַּבֶּשֶׂת יָדָיו יָצָרוּ.

בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה  
נִבְרָכָה לְפָנָיו עֵשָׂנוּ.  
כִּי־הוּא אֱלֹהֵינוּ,  
וַאֲנַחְנוּ עִם מְרֵעִיתוֹ וְצֵאן יָדוֹ,  
הַיּוֹם אִם־בְּקוֹלוֹ תִשְׁמָעוּ.

*Kabbalat Shabbat*, “Welcoming Shabbat,” is one of the ritual innovations of the circle of Kabbalists (Jewish mystics) who gathered around Rabbi Isaac Luria in sixteenth-century Safed in the Land of Israel.

Psalms 95–99, 29 — This cycle of six psalms, representing the six days of creation, enjoins all creation to sing out the praises of God. God's creative power is revealed in the world around us; God's sovereignty is over all nature and all nations.

Psalms 95-99, 29

L'chah Dodi

Psalms 92-93

Shalom Aleichem

5. התְּעוֹרְרִי, הַתְּעוֹרְרִי, חֵדְרְךָ, חֵדְרְךָ,  
 חֵדְרְךָ, חֵדְרְךָ, חֵדְרְךָ, חֵדְרְךָ,  
 חֵדְרְךָ, חֵדְרְךָ, חֵדְרְךָ, חֵדְרְךָ,  
 חֵדְרְךָ, חֵדְרְךָ, חֵדְרְךָ, חֵדְרְךָ.  
 Awake, awake, your light has come! Arise, shine, awake and sing:  
 the Eternal's glory dawns upon you.
6. לֹא תִבּוֹשִׁי וְלֹא תִכְלָמִי, מֵהַתְּשׁוּחָחִי וּמֵהַתְּהַמִּי,  
 מֵהַתְּשׁוּחָחִי וּמֵהַתְּהַמִּי, מֵהַתְּשׁוּחָחִי וּמֵהַתְּהַמִּי,  
 מֵהַתְּשׁוּחָחִי וּמֵהַתְּהַמִּי, מֵהַתְּשׁוּחָחִי וּמֵהַתְּהַמִּי,  
 מֵהַתְּשׁוּחָחִי וּמֵהַתְּהַמִּי, מֵהַתְּשׁוּחָחִי וּמֵהַתְּהַמִּי.  
 An end to shame and degradation; forget your sorrow; quiet your groans. The  
 afflicted of my people find respite in you, the city renewed upon its ancient ruins.
7. וְהָיוּ לְמִשְׁסָה שְׂאֵסָאִי, וְרָחֲקוּ כָּל מִבְּלַעֲיָיִךְ,  
 וְרָחֲקוּ כָּל מִבְּלַעֲיָיִךְ, וְרָחֲקוּ כָּל מִבְּלַעֲיָיִךְ,  
 וְרָחֲקוּ כָּל מִבְּלַעֲיָיִךְ, וְרָחֲקוּ כָּל מִבְּלַעֲיָיִךְ,  
 וְרָחֲקוּ כָּל מִבְּלַעֲיָיִךְ, וְרָחֲקוּ כָּל מִבְּלַעֲיָיִךְ.  
 The scavengers are scattered, your devourers have fled;  
 as a bridegroom rejoices in his bride, your God takes joy in you.
8. יָמִין וּשְׂמֹאל תִּפְרְצִי, וְאֶת־יְיָ תִּעְרִיצִי,  
 וְאֶת־יְיָ תִּעְרִיצִי, וְאֶת־יְיָ תִּעְרִיצִי,  
 וְאֶת־יְיָ תִּעְרִיצִי, וְאֶת־יְיָ תִּעְרִיצִי,  
 וְאֶת־יְיָ תִּעְרִיצִי, וְאֶת־יְיָ תִּעְרִיצִי.  
 Your space will be broad, your worship free: await the promised one;  
 we will exult, we will sing for joy!
9. בּוֹאִי בְּשָׁלוֹם עֲטֹרַת בַּעֲלָהּ, גַּם בְּשִׂמְחָה וּבִצְהֵלָה,  
 גַּם בְּשִׂמְחָה וּבִצְהֵלָה, גַּם בְּשִׂמְחָה וּבִצְהֵלָה,  
 גַּם בְּשִׂמְחָה וּבִצְהֵלָה, גַּם בְּשִׂמְחָה וּבִצְהֵלָה,  
 גַּם בְּשִׂמְחָה וּבִצְהֵלָה, גַּם בְּשִׂמְחָה וּבִצְהֵלָה.  
 Enter in peace, O crown of your husband; enter in gladness, enter in joy.  
 Come to the people that keeps its faith. Enter, O bride! Enter, O bride!

For those who choose: When the congregation reaches the last verse, beginning **בּוֹאִי בְּשָׁלוֹם** *Bo-i v'shalom, Enter in peace*, all rise and turn toward the entrance of the sanctuary, as if to greet the Presence of Shabbat.

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

לְכָה דוֹדִי לְקִרְאֵת כְּלָהּ,  
 פְּנֵי שַׁבָּת נִקְבְּלָהּ.

מְזֻמָּר צ"ה-צ"ט, כ"ט

לְכָה דוֹדִי

מְזֻמָּר צ"ב-צ"ג

שְׁלוֹם עֲלֵיכֶם

BELOVED, COME to meet the bride; beloved come to greet Shabbat.

1. שְׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד, הַשְּׁמִיעֵנוּ אֵל הַמִּיחָד,  
 הַשְּׁמִיעֵנוּ אֵל הַמִּיחָד, הַשְּׁמִיעֵנוּ אֵל הַמִּיחָד,  
 הַשְּׁמִיעֵנוּ אֵל הַמִּיחָד, הַשְּׁמִיעֵנוּ אֵל הַמִּיחָד,  
 הַשְּׁמִיעֵנוּ אֵל הַמִּיחָד, הַשְּׁמִיעֵנוּ אֵל הַמִּיחָד.  
 “Keep” and “remember”: a single command the Only God caused us to hear;  
 the Eternal is One, God's Name is One; glory and praise are God's.
2. לְקִרְאֵת שַׁבָּת לָכוּ וְנִלְכָהּ, כִּי הִיא מְקוֹר הַבְּרָכָה,  
 כִּי הִיא מְקוֹר הַבְּרָכָה, כִּי הִיא מְקוֹר הַבְּרָכָה,  
 כִּי הִיא מְקוֹר הַבְּרָכָה, כִּי הִיא מְקוֹר הַבְּרָכָה,  
 כִּי הִיא מְקוֹר הַבְּרָכָה, כִּי הִיא מְקוֹר הַבְּרָכָה.  
 Come with me to meet Shabbat, forever a fountain of blessing.  
 Still it flows, as from the start: the last of days, for which the first was made.
3. מְקַדְּשׁ מְלֶךְ עִיר מְלוּכָהּ, קוֹמִי צְאִי מִתּוֹךְ הַהִפְכָּה,  
 קוֹמִי צְאִי מִתּוֹךְ הַהִפְכָּה, קוֹמִי צְאִי מִתּוֹךְ הַהִפְכָּה,  
 קוֹמִי צְאִי מִתּוֹךְ הַהִפְכָּה, קוֹמִי צְאִי מִתּוֹךְ הַהִפְכָּה,  
 קוֹמִי צְאִי מִתּוֹךְ הַהִפְכָּה, קוֹמִי צְאִי מִתּוֹךְ הַהִפְכָּה.  
 Royal shrine, city of kings, rise up and leave your ravaged state.  
 You have dwelt long enough in the valley of tears; now God will shower mercy on you.
4. הִתְנַעֲרִי, מֵעַפָּר קוֹמִי, לְבָשִׁי בְּגָדֵי תִפְאַרְתְּךָ, עֲמִי,  
 לְבָשִׁי בְּגָדֵי תִפְאַרְתְּךָ, עֲמִי, לְבָשִׁי בְּגָדֵי תִפְאַרְתְּךָ, עֲמִי,  
 לְבָשִׁי בְּגָדֵי תִפְאַרְתְּךָ, עֲמִי, לְבָשִׁי בְּגָדֵי תִפְאַרְתְּךָ, עֲמִי,  
 לְבָשִׁי בְּגָדֵי תִפְאַרְתְּךָ, עֲמִי, לְבָשִׁי בְּגָדֵי תִפְאַרְתְּךָ, עֲמִי.  
 Lift yourself up! Shake off the dust! Array yourself in beauty, O my people!  
 At hand is Bethlehem's David, Jesse's son, bringing deliverance into my life.

This poem was composed by Shlomo Halevi Alkabetz, 16th century Safed kabbalist. The first eight verses are arranged acrostically according to the author's name (שְׁלֹמֹה הַלֵּוִי).

# עֲרֵבִית לְשַׁבָּת א'

AR'VIT L'SHABBAT I — SHABBAT EVENING I

**LAMDEINI**, Elohai, bareich v'hitpaleil

al sod aleh kameil,  
al nogah p'ri basheil,  
al hacheirut hazot;  
Lirof, lachush, linshom,  
ladaat, layacheil, l'hikasheil.

Lameid et siftotai  
b'rachah v'shir hallel,  
b'hit'chadeish z'mancha  
im boker v'im leil,  
l'val yih'yeh yomi hayom  
kitmol shilshom,  
l'val yih'yeh alai yomi hergeil.

**TEACH ME**, O God, a blessing, a prayer  
on the mystery of a withered leaf,  
on ripened fruit so fair,  
on the freedom to see, to sense,  
to breathe, to know, to hope, to despair.

Teach my lips a blessing, a hymn of praise,  
as each morning and night  
You renew Your days,  
lest my day be today as the one before;  
lest routine set my ways.

**ENTRANCES** to holiness are everywhere.  
The possibility of ascent is all the time,  
even at unlikely times and through unlikely places.  
There is no place on earth without the Presence.

לְמִדְנִי, אֱלֹהִי, בְּרַךְ וְהִתְפַּלֵּל  
עַל סוּד אֶלֶה קָמֵיל,  
עַל נֹגַהּ פְּרֵי בָשֵׁייל,  
עַל הַחֵירוּת הַזֹּאת:  
לְרֹאוֹת, לְחוּשׁ, לְנֶשֶׁם,  
לְדַעַת, לְיַחַל, לְהַכְשִׁיל.

לְמִיד אֶת שְׁפֹתַי  
בְּרַכָּה וְשִׁיר הַלֵּל,  
בְּהִתְחַדֵּשׁ זְמַנְךָ  
עִם בְּקָר וְעִם לַיִל,  
לְבַל יִהְיֶה יוֹמֵי הַיּוֹם  
כְּתִמּוֹל שְׁלֹשׁוֹם,  
לְבַל יִהְיֶה עָלַי יוֹמֵי הַרְגֵּל.

**YITGADAL** v'yitkadesh sh'meih raba

b'alma di vra chiruteih,  
v'yamlich malchuteih  
b'chayeichon uv'yomeichon  
uv'chayei d'chol beit Yisrael,  
baagala uviz'man kariv,  
v'imru: Amen.

Y'hei sh'meih raba m'varach  
l'alam ul'almei almayta.

Yitbarach v'yishtabach v'yitpaar  
v'yitromam v'yitnasei,  
v'yit'hadar v'yitaleh v'yit'halal  
sh'meih d'kud'sha b'rich hu,  
l'eila min kol birchata v'shirata,  
tushb'chata v'nechemata,  
daamiran b'alma, v'imru: Amen.

**EXALTED** and hallowed be God's great name,  
in the world which God created, according to plan.  
May God's majesty be revealed in the days of our lifetime  
and the life of all Israel —  
speedily, imminently.  
To which we say: Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted,  
extolled, glorified, adored, and lauded  
be the name of the Holy Blessed One,  
beyond all earthly words and songs of blessing, praise, and comfort.  
To which we say: Amen.

The *Kaddish* קדיש is marked by long strings of synonyms of praise. The rhythmic repetition of these words is meant to aid one in achieving a higher meditational state. *Judith Z. Abrams*

וְיִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא  
בְּעֵלְמָא דִּי בְרָא כְרְעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ  
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזְמַן קָרִיב,  
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר  
וְיִתְרוֹמַם וְיִתְנַשֵּׂא,  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,  
לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,  
תְּשֻׁבְחָתָא וְנַחֲמָתָא,  
דְאָמִירוֹן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

Psalms 95-99

Psalm 29

L'cha Dodi

Psalms 92-93

Shalom Aleichem

**AND JACOB LEFT** Beersheba and set out for Haran. Coming upon a [certain] place, he passed the night there, for the sun was setting; taking one of the stones of the place, he made it his head-rest as he lay down in that place. He dreamed, and lo — a ladder was set on the ground, with its top reaching to heaven, and lo — angels of God going up and coming down on it. And lo — Adonai stood up above it, and said, “I, Adonai, am the God of your father Abraham and God of Isaac: the land on which you are lying I will give to you and to your descendants. And your descendants shall be like the dust of the earth and you shall spread out to the west and the east and the north and the south. Through you and your descendants all the families of the earth shall find blessing. And here I am, with you: I will watch over you wherever you go, and I will bring you back to this soil. I will not let go of you as long as I have yet to do what I have promised you.”

Waking from his sleep, Jacob said, “Truly, Adonai is in this place, and I did not know it!” He was awestruck, and said, “How awe-inspiring is this place! This is none other than the house of God and this is the gate of heaven!”

*For Shabbat Evening I, turn to pages 144–145.  
For Shabbat Evening II, turn to page 263.*

And so we understand that ordinary people are messengers of the Most High. They go about their tasks in holy anonymity, often, even unknown to themselves. Yet, if they had not been there, if they had not said what they said or did what they did, it would not be the way it is now. We would not be the way we are now. Never forget that you, too, yourself may be a messenger. Perhaps even one whose errand extends over several lifetimes. *Lawrence Kushner*

וַיֵּצֵא יַעֲקֹב מִבְּעֵר שָׂבַע *And Jacob left Beersheba . . .* Genesis 28:10-17

**וַיֵּצֵא יַעֲקֹב מִבְּעֵר שָׂבַע וַיֵּלֶךְ חֲרָנָה: וַיִּפְגַּע בַּמָּקוֹם וַיִּלְוֶן שָׁם כִּי-בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיִּשֶׂם מְרֹאשׁוֹתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא: וַיַּחְלֹם וְהִנֵּה סֹלֶם מַצְבָּב אֶרֶץ וְרֹאשׁוֹ מִגִּיעַ הַשָּׁמַיְמָה וְהִנֵּה מַלְאָכָי אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ: וְהִנֵּה יְיָ נֹצֵב עָלָיו וַיֹּאמֶר אֲנִי יְיָ אֱלֹהֵי אַבְרָהָם אֲבִידָךְ וְאֱלֹהֵי יִצְחָק הָאָרֶץ אֲשֶׁר אַתָּה שׁוֹכֵב עָלֶיהָ לְךָ אֶתְנַנְנָה וְלִזְרְעֶךָ: וְהִנֵּה זֶרְעֶךָ כְּעַפְרַת הָאָרֶץ וַיַּרְצֵתָ יָמָה וַיִּקְדַּמָּה וְצַפְנָה וַיִּגְבְּהָ וַיִּנְבְּרוּ בָךְ כָּל-מִשְׁפְּחוֹת הָאָדָמָה וּבְזֶרְעֶךָ: וְהִנֵּה אֲנֹכִי עֹמֵד בְּכֹל וְשִׁמְרֹתֶיךָ אֲשֶׁר-תֵּלֵךְ וְהִשְׁבַּתֶּיךָ אֶל-הָאָדָמָה הַזֹּאת כִּי לֹא אֶעֱזָבְךָ עַד אֲשֶׁר אִם-עָשִׂיתִי אֵת אֲשֶׁר-דִּבַּרְתִּי לְךָ: וַיִּיקֹץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אָכֵן יֵשׁ יְיָ בַּמָּקוֹם הַזֶּה וְאֲנֹכִי לֹא יָדָעְתִּי: וַיִּירָא וַיֹּאמֶר מִה-נוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם-בַּיִת אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמַיִם:**

**SHALOM** aleichem, malachei hashareit, malachei elyon, mimelech mal'chei hamlachim, HaKadosh Baruch Hu.  
  
Bo-achem l'shalom, malachei hashalom, malachei elyon, mimelech mal'chei hamlachim, HaKadosh Baruch Hu.  
  
Bar'chuni l'shalom, malachei hashalom, malachei elyon, mimelech mal'chei hamlachim, HaKadosh Baruch Hu.  
  
Tzeit'chem l'shalom, malachei hashalom, malachei elyon, mimelech mal'chei hamlachim, HaKadosh Baruch Hu.

**PEACE BE TO YOU**, O ministering angels, messengers of the Most High, Majesty of majesties, Holy One of Blessing.

Enter in peace, O messengers of peace, angels of the Most High, Majesty of majesties, Holy One of Blessing.  
  
Bless me with peace, O messengers of peace, angels of the Most High, Majesty of majesties, Holy One of Blessing.  
  
Depart in peace, O messengers of peace, angels of the Most High, Majesty of majesties, Holy One of Blessing.

*For Shabbat Evening I, turn to pages 144–145.  
For Shabbat Evening II, turn to page 263.*

**שְׁלוֹם עֲלֵיכֶם** *Shalom Aleichem* — A 17th century Shabbat table-song (*zimrah*), probably composed under the influence of Lurianic Kabbalah, alludes to *Shabbat 119b*, which states that two angels accompany each person home from the synagogue as Shabbat begins.

מְזֻמָּר צ"ה-צ"ט, כ"ט  
לְכָה דוֹדֵי  
מְזֻמָּר צ"ב-צ"ג  
שְׁלוֹם עֲלֵיכֶם





Bar'chu

**Maariv Aravim**

Abavat Olam

Sh'ma

V'ahava

Lmaan tizk'ru

Emet Ve-Emunah

Mi Chamochab

Hashkiveinu

V'shamru

**PRAISE** to You, Adonai our God,  
from whom the evening flows.  
Your wisdom sets the way on which time and season glide;  
Your breath guides the sail of the stars.  
Creator of the tide of time and light,  
You guide the current of day into night.  
As heaven spans to infinity,  
You set its course for eternity.  
Praise to You, Adonai our God,  
from whom the evening flows.

**בְּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עֲרָבִים.**  
Baruch atah, Adonai, hamaariv aravim.

**THIS IS AN HOUR** of change.  
Within it we stand uncertain on the border of light.  
Shall we draw back or cross over?  
Where shall our hearts turn?  
Shall we draw back, my brother, my sister,  
or cross over?  
This is the hour of change, and within it,  
we stand quietly  
on the border of light.  
What lies before us?  
Shall we draw back, my brother, my sister,  
or cross over?

**בְּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עֲרָבִים.**  
Baruch atah, Adonai, hamaariv aravim.

I know that the tide is not an independent force, but merely the submission of the water to the movement of the moon in its orbit. And this orbit in its turn is subject to other orbits which are mightier far than it. And so the whole universe is held fast in the clinging grip of strong hands, the forces of Earth and Sun, planets, and comets, and galaxies, blindly erupting forces ceaselessly stirring in ripples of silence to the very depth of black space. *Amos Oz*

**BARUCH** atah, Adonai

Eloheinu, Melech haolam,  
asher bid'varo maariv aravim,  
b'chochmah potei-ach sh'arim,  
uvit'vunah m'shaneh itim  
umachalif et haz'manim,  
um'sadeir et hakochavim  
b'mishm'roteihem barakia kirtzono.  
Borei yom valailah,  
goleil or mipnei choshech,  
v'choshech mipnei or.  
Umaavir yom umeivi lailah,  
umavdil bein yom uvein lailah,  
Adonai Tz'vaot sh'mo.  
El chai v'kayam,  
tamid yimloch aleinu l'olam va-ed.  
Baruch atah, Adonai, hamaariv aravim.

**BLESSED** are You, Adonai our God, Ruler of the universe,  
who speaks the evening into being,  
skillfully opens the gates,  
thoughtfully alters the time and changes the seasons,  
and arranges the stars in their heavenly courses according to plan.  
You are Creator of day and night,  
rolling light away from darkness and darkness from light,  
transforming day into night and distinguishing one from the other.  
*Adonai Tz'vaot* is Your Name.  
Ever-living God, may You reign continually over us into eternity.  
Blessed are You, Adonai, who brings on evening.

**בְּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עֲרָבִים.**  
Baruch atah, Adonai, hamaariv aravim.

**יְיָ צְבָאוֹת** *Adonai Tz'vaot*: this is one of many names that help elucidate God's attributes. God designs, creates and arranges the universe with order and purpose.

The darkness of the first day differed from the darkness that preceded creation. The root of **מַעֲרִיב** *maariv* can also mean "mix," suggesting God mixed light into the primordial darkness. The tiniest spark of light can transform darkness.

**בְּרוּךְ אַתָּה, יְיָ,**  
**אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,**  
**אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים,**  
**בְּחֹכְמָה פּוֹתֵי־אֶחָד שְׁאֵרִים,**  
**וּבִטְבוּנָה מְשַׁנֶּה עֵתִים**  
**וּמַחְלִיף אֶת הַיָּמִים,**  
**וּמְסַדֵּר אֶת הַכּוֹכָבִים**  
**בְּמִשְׁמֹרֶתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ.**  
**בוֹרֵא יוֹם וְלַיְלָה,**  
**גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ**  
**וְחֹשֶׁךְ מִפְּנֵי אוֹר,**  
**וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה,**  
**וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,**  
**יְיָ צְבָאוֹת שְׁמוֹ.**  
**אֵל חַי וְקַיָּם,**  
**תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.**  
**בְּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עֲרָבִים.**

בְּרָכוּ  
מַעֲרִיב עֲרָבִים  
אֶהְבֵּת עוֹלָם  
שְׁמַע  
וְאֶהְבֵּת  
לְמַעַן תִּזְכְּרוּ  
אֶמֶת וְאֱמוּנָה  
מִי־כַמְכָה  
הַשְׁכִּיבֵנוּ  
וְשָׁמְרוּ

אֱלֹהֵינוּ יְהוָה אֶחָד

שְׁמַע יִשְׂרָאֵל יְהוָה

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

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

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

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

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

Bar'chu  
Maariv Aravim  
Ahavat Olam  
Sh'ma  
V'ahavta  
L'maan tizk'ru  
Emet Ve-Emunah  
Mi Chamochab  
Hashkiveinu  
V'shamru

**LOVE** your God with every heartbeat,  
with every breath,  
with every conscious act.  
Keep in mind the words I command you today.  
Teach them to your children,  
talk about them at work:  
whether you are tired or you are rested.  
Let them guide the work of your hands;  
keep them in the forefront of your vision.  
Do not leave them at the doorway of your house,  
or outside your gate.  
They are reminders to do all of My mitzvot,  
so that you can be holy for God.  
I am Adonai your God.  
I led you out of Egypt to become your God,  
I am Adonai your God!

Judaism is a doing which can be grasped only by the heart. *Julius Lester*

When people come to you for help, do not turn them off with pious words, saying: "Have faith and take your troubles to God!" Act instead as if there were no God, as though there were only one person in all the world who could help — only yourself. *Martin Buber*

Abaye said: Spread the love of God through your actions. If you yourself study and help others to do so, if your business activities are decent and trustworthy, what will people say? "Have you seen the behavior of one who studies Torah? How beautiful! What a fine person!" Thus Isaiah (49:3) taught, "You are My servant Israel. I will be glorified through you." *based on Yoma 86a*

**V'AHAVTA** et Adonai Elohecha,  
b'chol l'avvacha uv'chol nafsh'cha uv'chol  
m'odecha. V'hayu had'varim ha-eileh  
asher anochi m'tzav'cha hayom al  
l'avvecha. V'shinantam l'vanecha v'dibarta  
bam b'shivt'cha b'veitecha uv'lecht'cha  
vaderech uv'shochb'cha uv'kumecha.  
Uk'shartam l'ot al yadecha v'hayu  
l'totafot bein einecha. Uchtavtam  
al m'zuzot beitecha uvish'arecha.

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

**YOU SHALL LOVE** Adonai your God with all your heart,  
with all your soul, and with all your might.  
Take to heart these instructions with which I charge you this day.  
Impress them upon your children.  
Recite them when you stay at home and when you are away,  
when you lie down and when you get up.  
Bind them as a sign on your hand and let them serve as a symbol on your forehead;  
inscribe them on the doorposts of your house and on your gates.

Thus you shall remember to observe all My commandments  
and to be holy to your God.  
I am Adonai, your God, who brought you out of the land of Egypt to be your God:  
I am Adonai your God.

**יְיָ אֱלֹהֵיכֶם אַמֶּת.**  
Adonai Eloheichem EMET.

For those who choose: At the end of the **שמע** *Sh'ma*, after the words **יְיָ אֱלֹהֵיכֶם Adonai Eloheichem**, the word **אַמֶּת** *emet* ("true") is added as an immediate affirmation of its truth.

**וְאָהַבְתָּ** *V'ahavta* . . . *You shall love* . . . Deuteronomy 6:5–9

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

**וְאָהַבְתָּ יְיָ אֱלֹהֶיךָ**  
**בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-**  
**מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה**  
**אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-**  
**לִבְבְּךָ: וְשָׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ**  
**בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ**  
**בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:**  
**וְקָשַׁרְתָּם לְאָזְנוֹת עַל-יְדֶיךָ וְהָיוּ**  
**לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם**  
**עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:**

**לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-**  
**כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים**  
**לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם**  
**אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ**  
**מִצְרַיִם לִהְיוֹת לְכֶם לְאֱלֹהִים**  
**אֲנִי יְיָ אֱלֹהֵיכֶם:**

בְּרָכוּ  
מְעַרְבֵי עַרְבִים  
אַהֲבַת עוֹלָם  
שְׁמַע  
וְאָהַבְתָּ  
לְמַעַן תִּזְכְּרוּ  
אַמֶּת וְאֱמוּנָה  
מִי־כַמֹּכָה  
הַשְׁכִּיבֵנו  
וְשָׁמְרוּ

Bar'chu  
 Maariv Aravim  
 Abavat Olam  
 Sh'ma  
 V'ahava  
 Lmaan tizk'ru  
 Emet Ve-Emunah  
**Mi Chamochah**  
 Hashkiveinu  
 V'shamru

**SING THE SONG** of men and women  
 joined in understanding and respect.  
 The song of God's miracles,  
 an earth protected and cherished;  
 a gift for our children  
 and the generations to come.  
 The song of a land once ravished by war,  
 now quiet and content;  
 her soldiers home, to leave no more.  
 The song of a world redeemed:  
 the song of peace.

Salvation is the Jews' victory over human limitations: ignorance or insensitivity. It is the conquest of sinfulness, of the evils resident within the self: pride, selfishness, hate, lust, cynicism, the deliberate rejection of goodness and truth. *Milton Steinberg*

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

Mi kamochoh nedar bakodesh,  
 nora t'hilot, oseih fele!

Malchut'cha ra-u vanecha,  
 bokei-a yam lifnei Moshe uMiryam.  
 Zeh Eli, anu v'amru,  
 Adonai yimloch l'olam va-ed!

V'ne-emar: ki fadah Adonai et Yaakov,  
 ug'alo miyad chazak mimenu.  
 Baruch atah, Adonai, gaal Yisrael.

**מִי-כְמוֹכָה** בְּאֵלִים, יְיָ!  
 מִי כְמוֹכָה נִפְדָּר בְּקֹדֶשׁ,  
 נוֹרָא תְהִלַּת, עֲשֵׂה פְלֵא!

מַלְכוּתְךָ רָאוּ בְנֵיךָ,  
 בּוֹקַע יָם לִפְנֵי מֹשֶׁה וּמִרְיָם.  
 זֶה אֱלֹהֵינוּ וְאִמְרוּ,  
 יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!

וְנֹאמַר: כִּי פָדָה יְיָ אֶת-יַעֲקֹב,  
 וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ.  
 בְּרוּךְ אַתָּה, יְיָ, גֹּאֵל יִשְׂרָאֵל.

בְּרַחוּ  
 מַעֲרִיב עֲרָבִים  
 אֶהְבֵּת עוֹלָם  
 שְׁמַע  
 וְאֶהְבֵּת  
 לְמַעַן תִּזְכְּרוּ  
 אֱמֶת וְאֱמוּנָה  
**מִי-כְמוֹכָה**  
 הַשְׁכִּיבֵנוּ  
 וְשַׁמְרוּ

**WHO IS LIKE YOU**, O God,  
 among the gods that are worshipped?  
 Who is like You, majestic in holiness,  
 awesome in splendor, working wonders?

Your children witnessed Your sovereignty,  
 the sea splitting before Moses and Miriam.  
 “This is our God!” they cried.  
 “Adonai will reign forever and ever!”

Thus it is said,  
 “Adonai redeemed Jacob,  
 from a hand stronger  
 than his own.”  
 Praised are You, Adonai, for redeeming Israel.

**בְּרוּךְ אַתָּה, יְיָ, גֹּאֵל יִשְׂרָאֵל.**  
 Baruch atah, Adonai, gaal Yisrael.

**מִי-כְמוֹכָה** *Mi chamochah . . . Who is like You . . .* Exodus 15:11

**זֶה אֱלֹהֵינוּ** *Zeh Eli . . . This is our God . . .* Exodus 15:2

**יְיָ יִמְלֹךְ** *Adonai yimloch . . . Adonai will reign . . .* Exodus 15:18

**כִּי פָדָה יְיָ** *Ki fadah Adonai . . . Adonai redeemed . . .* Jeremiah 31:10

Bar'chu  
Maariv Aravim  
Ahavat Olam  
Sh'ma  
V'ahava  
Lmaan tizk'ru  
Emet Ve-Emunah  
Mi Chamochab  
Hashkiveinu  
V'shamru

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

בְּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ  
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

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

**GIVE US A PLACE TO REST**, Adonai, our God.

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

בְּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ  
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

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

**HASHKIVEINU**, Adonai Eloheinu,  
l'shalom, v'haamideinu shomreinu l'chayim,  
ufros aleinu sukat sh'lomecha,  
v'takneinu b'eitzah tovah milfanecha,  
v'hoshi-einu l'maan sh'mecha.  
V'hagein baadeinu,  
v'haseir mei-aleinu oyeiv, dever,  
v'cherev, v'raav, v'yagon,  
v'harcheik mimenu avon vafesha.  
Uv'tzeil k'nafecha tastireinu,  
ki El shomreinu umatzileinu atah,  
ki El chanun v'rachum atah.  
Ushmor tzeiteinu uvo-einu  
l'chayim ul'shalom,  
mei-atah v'ad olam.  
Baruch atah, Adonai,  
haporeis sukat shalom aleinu  
v'al kol amo Yisrael v'al Yerushalayim.

הַשְׁכִּיבֵנוּ, יְיָ אֱלֹהֵינוּ,  
לְשָׁלוֹם, וְהַעֲמִידֵנוּ שׁוֹמְרֵנוּ לְחַיִּים,  
וּפְרֹשׂ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,  
וּתְקַנֵּנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,  
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךָ.  
וְהִגֵּן בְּעַדֵּנוּ,  
וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר,  
וְחָרֵב, וְרָעַב, וְיָגוֹן,  
וְהִרְחִיק מִמֶּנּוּ עוֹן וּפְשָׁע.  
וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ,  
כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה,  
כִּי אֵל חַנוּן וְרַחוּם אַתָּה.  
וּשְׁמֹר צְאֲתָנוּ וּבּוֹאֵנוּ  
לְחַיִּים וּלְשָׁלוֹם  
מֵעַתָּה וְעַד עוֹלָם.  
בְּרוּךְ אַתָּה, יְיָ,  
הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ  
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

בְּרָכוּ  
מַעֲרִיב עֲרָבִים  
אַהֲבַת עוֹלָם  
שְׁמַע  
וְאַהֲבַת  
לְמַעַן תִּזְכְּרוּ  
אַמֵּת וְאֱמוּנָה  
מִי־כַמְכָה  
הַשְׁכִּיבֵנוּ  
וּשְׁמֹרוּ

**GRANT, O GOD**, that we lie down in peace,  
and raise us up, our Guardian, to life renewed.  
Spread over us the shelter of Your peace.  
Guide us with Your good counsel; for Your Name's sake, be our help.  
Shield and shelter us beneath the shadow of Your wings.  
Defend us against enemies, illness, war, famine and sorrow.  
Distance us from wrongdoing.  
For You, God, watch over us and deliver us. For You, God, are gracious and merciful.  
Guard our going and coming, to life and to peace, evermore.

Blessed are You, Adonai, Guardian of Israel, whose shelter of peace is spread over us,  
over all Your people Israel, and over Jerusalem.

בְּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ  
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

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

Grant, O God, that we lie down in peace . . . Following a reading from *Seder Rav Amram*, our first known comprehensive prayerbook, circa 860 C.E.



Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

### PRAYER INVITES

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

**IN AN ENVELOPE** marked:

*Personal*

God addressed me a letter.

In an envelope marked:

*Personal*

I have given my answer.

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

*Nachman of Bratzlav*

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

תְּפִלָּה

T'FILAH

**ADONAI**, s'fatai tiftach,  
ufi yagid t'hilatecha.

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,  
וּפִי יגיד תְּהִלָּתְךָ.

**ADONAI**, open up my lips,  
that my mouth may declare Your praise.

For those who choose: Before reciting תְּפִלָּה *t'filah*, one takes three steps forward.

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

אבות ואמהות

גבורות

קדושה

קדושת היום

עבודה

הודאה

שלום

תפלת הלב

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

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

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

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

**בְּרוּךְ אַתָּה, יי, פּוֹקֵד שָׂרָה וּמַגֵּן אַבְרָהָם.**  
Baruch atah, Adonai, pokeid Sarah u'magein Avraham.

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

Genesis 15:1, 5, 6

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

**BARUCH** atah, Adonai Eloheinu

v'Elohei avoteinu v'imoteinu, Elohei  
Avraham, Elohei Yitzchak v'Elohei Yaakov,  
Elohei Sarah, Elohei Rivkah, Elohei  
Rachel v'Elohei Leah. Ha-El hagadol  
hagibor v'hanora, El elyon, gomeil  
chasadim tovim, v'koneih hakol, v'zocheir  
chasdei avot v'imahot, umeivi g'ulah  
liv'nei v'neihem l'maan sh'mo b'ahavah.

\*SHABBAT SHUVAH — Zochreinu l'chayim,  
Melech chafeitz bachayim,  
v'chotveinu b'sefer hachayim,  
l'maancha Elohim chayim.

Melech ozeir umoshia umagen.  
Baruch atah, Adonai,  
magein Avraham v'ezrat Sarah.

**BLESSED ARE YOU**, Adonai our God, God of our fathers and mothers,  
God of Abraham, God of Isaac, and God of Jacob,  
God of Sarah, God of Rebecca, God of Rachel, and God of Leah,  
the great, mighty and awesome God, transcendent God  
who bestows loving kindness, creates everything out of love,  
remembers the love of our fathers and mothers,  
and brings redemption to their children's children for the sake of the Divine Name.

\*SHABBAT SHUVAH — Remember us for life, O Sovereign who delights in life,  
and inscribe us in the Book of Life, for Your sake, Living God.

Sovereign, Deliverer, Helper and Shield,  
Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.

**בְּרוּךְ אַתָּה, יי, מַגֵּן אַבְרָהָם וְעֶזְרַת שָׂרָה.**  
Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

\*SHABBAT SHUVAH: The Shabbat between Rosh HaShanah and Yom Kippur.

For those who choose: At the beginning and end of the blessing, one bends the knees and bows from the waist at the word **בְּרוּךְ Baruch** and stands straight at the word **יי Adonai**.

**אָבוֹת וְאִמּוֹת** *Avot v'imahot* . . . As God has been gracious to our forebears, so may we receive divine favor.

אָבוֹת וְאִמּוֹת

גְּבוּרוֹת

קְדוּשָׁה

קְדוּשַׁת הַיּוֹם

עֲבוֹדָה

הוֹדָאָה

שְׁלוֹם

תְּפִלַּת הַלֵּב

**בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ**  
**וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי**  
**אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב,**  
**אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי**  
**רַחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל**  
**הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל**  
**חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר**  
**חַסְדֵי אָבוֹת וְאִמּוֹת, וַיַּמְבִּיא גְּאֻלָּה**  
**לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.**

\*SHABBAT SHUVAH — זָכְרֵנוּ לְחַיִּים,  
מֶלֶךְ חַפֵּץ בְּחַיִּים,  
וּקְתַבֵּנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
בְּרוּךְ אַתָּה, יי,  
מַגֵּן אַבְרָהָם וְעֶזְרַת שָׂרָה.



Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

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

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

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

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

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

**בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּוֹל (הַמְתִּים).**  
Baruch atah, Adonai, m'chayeih hakol (hameitim).

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

*Brachot 58b, Y. Brachot 4:2*

**ATAH** gibor l'olam, Adonai,  
m'chayeih hakol (meitim) atah,  
rav l'hoshia.

\*WINTER — Mashiv haruach  
umorid hagashem.

\*SUMMER — Morid hatal.

M'chalkeil chayim b'chesed,  
m'chayeih hakol (meitim)  
b'rachamim rabim, someich noflim,  
v'rofei cholim, umatir asurim,  
um'kayeim emunato lisheinei afar.  
Mi chamochah baal g'vurot  
umi domeh lach, melech meimit  
um'chayeh umatzmiach y'shuah.

SHABBAT SHUVAH —

Mi chamochah Av harachamim,  
zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot hakol (meitim).

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

**YOU ARE FOREVER MIGHTY**, Adonai; You give life to all (revive the dead).

WINTER — You cause the wind to shift and rain to fall.

SUMMER — You rain dew upon us.

You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)?

SHABBAT SHUVAH — Who is like You, Compassionate God,  
who mercifully remembers Your creatures for life?

Blessed are You, Adonai, who gives life to all (who revives the dead).

**בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּוֹל (הַמְתִּים).**  
Baruch atah, Adonai, m'chayeih hakol (hameitim).

**מְשִׁיב הַרְוֵחַ / מוֹרִיד הַטַּל** *Mashiv haruach / Morid hatal* — with these words, we join our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel.

**מוֹרִיד הַטַּל** *Morid hatal* . . . *You rain dew upon us* . . . A seasonal insertion into the *G'vurot* acknowledges God as the Source of the power of nature. The variations in climate like growth and decay, birth and death, are part of the fixed pattern of the universe created by God. In his prayerbook, *Minhag America*, Isaac Mayer Wise used the prayer for dew and rain as a permanent part of this benediction.

\*WINTER: *Sh'mini Atzeret / Simchat Torah to Pesach*. SUMMER: *Pesach to Sh'mini Atzeret / Simchat Torah*.

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**DAYS PASS** and the years vanish, and we walk sightless among miracles.

God, fill our eyes with seeing and our minds with knowing;  
let there be moments when Your Presence, like lightning,  
illuminates the darkness in which we walk.

Help us to see, wherever we gaze, that the bush burns unconsumed.

And we, clay touched by God, will reach out for holiness, and exclaim in wonder:  
How filled with awe is this place, and we did not know it!

Blessed is the Eternal One, the Holy God!

ברוך אתה, יי, האל הקדוש.

Baruch atah, Adonai, Ha-El hakadosh.

**WHERE** might I go to find You,

Exalted, Hidden One?

Yet where would I not go to find You,

Everpresent, Eternal One?

My heart cries out to You:

Please draw near to me.

The moment I reach out for You,

I find You reaching in for me.

יה אנה אמצאך

מקומך נעלה ונעלם

ואנה לא אמצאך

כבודך מלא עולם.

דרשתי קרבך

בכל לבי קראתיך

ובצאתי לקראתך

לקראתי מצאתיך.

ברוך אתה, יי, האל הקדוש.

Baruch atah, Adonai, Ha-El hakadosh.

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

*adapted from Mordecai Kaplan*

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

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קדשה

קדשת היום

עבודה

הודאה

שלום

תפלת הלב

**ATAH** kadosh v'shimcha kadosh

uk'doshim b'chol yom

y'hal'lucha, selah.\*

Baruch atah Adonai, Ha-El hakadosh.

\*SHABBAT SHUVAH — Baruch atah,

Adonai, HaMelech hakadosh.

**אתה** קדוש ושמך קדוש

וקדושים בכל יום

יהללוך סלה.\*

ברוך אתה, יי, האל הקדוש.

ברוך אתה, — SHABBAT SHUVAH\*

יי המלך הקדוש.

**YOU ARE HOLY**, Your Name is holy,  
and those who are holy praise You every day.\*

Blessed are You, Adonai, the Holy God.

ברוך אתה, יי, האל הקדוש.

Baruch atah, Adonai, Ha-El hakadosh.

\*SHABBAT SHUVAH —

Praised are You, Adonai, Holy Sovereign.

ברוך אתה, יי, המלך הקדוש.

Baruch atah, Adonai, HaMelech hakadosh.

This third blessing of praise in the עמידה *Amidah* emphasizes God's holy nature. Even God's name is holy.

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

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

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

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

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

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

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

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

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

Abraham Joshua Heschel

**אַתָּה** קִדְשַׁתְּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ, **ATAH** kidashta et yom hashvi-i lishmecha,  
תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ, tachlit maaseih shamayim vaaretz.  
וַיְבַרְכֶתוּ מִכָּל הַיָּמִים, Uveirachto mikol hayamim,  
וְקִדְשֹׁתוֹ מִכָּל הַיָּמִינִים, v'kidashto mikol haz'manim,  
וְכֵן כָּתוּב בְּתוֹרַתְךָ: v'chein katuv b'Toratecha:  
וַיַּכְלֹו הַשָּׁמַיִם וְהָאָרֶץ VAY'CHULU hashamayim v'haaretz  
וְכָל-צְבָאָם: וַיַּכֵּל אֱלֹהִים בַּיּוֹם וְכָל-צְבָאָם: v'chol tz'vaam. Vay'chal Elohim bayom  
הַשְּׁבִיעִי מִלַּאכְתּוֹ אֲשֶׁר עָשָׂה hashvi-i m'lachto asher asah,  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל- v'vayishbot bayom hashvi-i mikol  
מִלַּאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבַרְכֵךְ m'lachto asher asah. Vay'varech  
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, Elohim et yom hashvi-i vay'kadeish oto,  
כִּי בּוֹ שָׁבַת מִכָּל-מִלַּאכְתּוֹ ki vo shavat mikol m'lachto  
אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת: asher bara Elohim laasot.

**YOU SET ASIDE** the seventh day for Your Name, the pinnacle of Creation; and  
You blessed it above all other days, more sacred than all Festival times. So it is  
written in Your Torah: The heaven and the earth were finished and all their array.  
On the seventh day, God had completed the work that had been done, ceasing then  
on the seventh day from all the work that [God] had done. Then God blessed the  
seventh day and made it holy, and ceased from all the creative work that God [had  
chosen] to do.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, Eloheinu v'Elohei avoteinu v'imoteinu,  
רָצָה בְּמִנוּחֵינוּ. קִדְשָׁנוּ בְּמִצְוֹתֶיךָ, r'tzeih vim'nuchateinu. Kadsheinu b'mitzvotecha  
וַתֵּן חֶלְקֵנוּ בְּתוֹרַתְךָ, v'tein chelkeinu b'Toratecha.  
שָׂפַעְנוּ מְטוֹבָךָ וְשִׂמְחָנוּ בִישׁוּעָתְךָ, Sabeinu mituvecha, v'samcheinu biy'shuatecha,  
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, v'taheir libeinu l'ovd'cha be-emet,  
וְהִנְחִילֵנוּ, יי אֱלֹהֵינוּ, v'hanchileinu Adonai Eloheinu  
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְשֶׁךָ, b'ahavah uv'ratzon Shabbat kodshecha,  
וְנִחוּחוּ בָּהּ יִשְׂרָאֵל, מְקַדְּשֵׁי שִׁמְךָ. v'yanuchu va Yisrael m'kadshei sh'mecha.  
בְּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת. Baruch atah, Adonai, m'kadeish HaShabbat.

Our God and God of our ancestors, be pleased with our rest. Sanctify us with Your mitzvot, and grant us a share in Your Torah. Satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. In Your gracious love, Adonai our God, grant as our heritage Your Holy Shabbat, that Israel who sanctifies Your Name may rest on it. Praise to You, Adonai, who sanctifies Shabbat.

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

וַיַּכְלֹו Vay'chulu . . . The heaven and the earth . . . Genesis 2:1-3

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

ut'filatam b'ahavah t'kabeil,

ut'hi l'ratzon tamid

avodat Yisrael amecha.

Baruch atah, Adonai,

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

EVERPRESENT ONE, may we, Your people Israel,

be worthy in our deeds and our prayer.

Wherever we live, wherever we seek You —

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

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

ברוך אתה, יי, שְׂאוֹתֶךָ לְבַדְּךָ בְּיִרְאַה נְעַבְדְּךָ.

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

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

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

You are the still clear voice within us.

Therefore, O God, when doubt troubles us,

when anxiety makes us tremble,

when pain clouds the mind,

we look inward for the answer to our prayers.

There may we find You,

and there find courage, insight and endurance.

And let our worship bring us closer to one another,

that all Israel, and all who seek You,

may find new strength for Your service.

ברוך אתה, יי, שְׂאוֹתֶךָ לְבַדְּךָ בְּיִרְאַה נְעַבְדְּךָ.

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

רְצֵה, יי אֱלֹהֵינוּ, בְּעֵמֶךָ יִשְׂרָאֵל,

וּתְפִלָּתֵנוּ בְּאַהֲבָה תִּקְבֹּל,

וּתְהִי לְרִצּוֹן תָּמִיד

עֲבוֹדַת יִשְׂרָאֵל עִמָּךָ.

בְּרוּךְ אַתָּה, יי,

שְׂאוֹתֶךָ לְבַדְּךָ בְּיִרְאַה נְעַבְדְּךָ.

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

ut'filatam b'ahavah t'kabeil,

ut'hi l'ratzon tamid

avodat Yisrael amecha.

El karov l'chol korav,

p'nei el avadecha v'choneinu,

sh'foch ruchacha aleinu.

FIND FAVOR, Adonai, our God, with Your people Israel

and accept their prayer in love.

May the worship of Your people Israel always be acceptable.

God who is near to all who call, turn lovingly to Your servants.

Pour out Your spirit upon us.

## ROSH CHODESH, PESACH, AND SUKKOT

Eloheinu v'Elohei avoteinu v'imoteinu,

yaaleh v'yavo, v'yizacheir zichroneinu

v'zichron kol amcha beit Yisrael l'fanecha,

l'tovah, l'chein ul'chesed ul'rachamim,

l'chayim ul'shalom, b'Yom

Rosh HaChodesh hazeh.

Chag HaMatzot hazeh.

Chag HaSukkot hazeh.

Zochreinu, Adonai Eloheinu, bo l'tovah. Amen.

Ufokdeinu vo liv'rachah. Amen.

V'hoshi-einu vo l'chayim. Amen.

רְצֵה, יי אֱלֹהֵינוּ, בְּעֵמֶךָ יִשְׂרָאֵל,

וּתְפִלָּתֵנוּ בְּאַהֲבָה תִּקְבֹּל,

וּתְהִי לְרִצּוֹן תָּמִיד

עֲבוֹדַת יִשְׂרָאֵל עִמָּךָ.

אֵל קָרוֹב לְכָל קוֹרְאָיו,

פְּנֵי אֵל עֹבְדֶיךָ וְחֹנְנֵנוּ,

שְׂפוֹךְ רוּחְךָ עָלֵינוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

יַעֲלֶה וְיָבֵא וְיִזְכֹּר וְיִזְכְּרֵנוּ

וְיִזְכְּרוּן כָּל עֵמֶךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,

לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים,

לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

רֹאשׁ הַחֹדֶשׁ הַזֶּה.

חַג הַמַּצּוֹת הַזֶּה.

חַג הַסּוּכּוֹת הַזֶּה.

זָכוּרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

וּפְקֹדֵנוּ בּוֹ לְבִרְכָה. אָמֵן.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

Our God and God of our fathers and mothers, on this  
(first day of the new month) — (day of Pesach) — (day of Sukkot)

be mindful of us and all Your people Israel,

for good, for love, for compassion, life and peace.

Remember us for wellbeing. Amen.

Visit us with blessing. Amen. Help us to a fuller life. Amen.

V'techezenah eineinu b'shuv'cha

l'Tzion b'rachamim.

LET OUR EYES BEHOLD Your loving return to Zion.

Blessed are You, Adonai, whose Presence returns to Zion.

Baruch atah, Adonai,

hamachazir Shechinato l'Tzion.

וּתְחַזְיֵנָה עֵינֵינוּ בְּשׁוּבְךָ

לְצִיּוֹן בְּרַחֲמִים.

בְּרוּךְ אַתָּה, יי,

הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

אבות ואמהות

גבורות

קדושה

קדושת היום

עבודת

הודאה

שלום

תפלת הלב

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

בְּרוּךְ אַתָּה, יְיָ, הַטּוֹב שֶׁמָּדָּךְ וּלְךָ נִצָּאָה לְהוֹדוֹת.  
Baruch atah, Adonai, hatov shimcha ul'cha na-eh l'hodot.

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

בְּרוּךְ אַתָּה, יְיָ, הַטּוֹב שֶׁמָּדָּךְ וּלְךָ נִצָּאָה לְהוֹדוֹת.  
Baruch atah, Adonai, hatov shimcha ul'cha na-eh l'hodot.

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

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

**MODIM** anachnu lach, shaatah hu

Adonai Eloheinu v'Elohei avoteinu v'imoteinu  
l'olam va-ed. Tzur chayeinu, Magen Yisheinu,  
atah hu l'dor vador.

Nodeh l'cha un'sapeir t'hilatecha. Al chayeinu  
ham'surim b'yadecha, v'al nishmoteinu  
hap'kudot lach, v'al nisecha sheb'chol yom  
imanu, v'al niflotecha v'tovotecha  
sheb'chol eit, erev vavoker v'tzohorayim.

Hatov ki lo chalu rachamecha, v'ham'racheim  
ki lo tamu chasadecha, mei-olam kivinu lach.

**WE ACKNOWLEDGE** with thanks that You are Adonai, our God and the God of our ancestors forever. You are the Rock of our lives, and the Shield of our salvation in every generation. Let us thank You and praise You — for our lives which are in Your hand, for our souls which are in Your care, for Your miracles that we experience every day and for Your wondrous deeds and favors at every time of day: evening, morning and noon. O Good One, whose mercies never end, O Compassionate One, whose kindness never fails, we forever put our hope in You.

On Chanukah, continue on page 556.

V'al kulam yitbarach v'yitromam shimcha,  
Malkeinu, tamid l'olam va-ed.

SHABBAT SHUVAH — Uchtov l'chayim  
tovim kol b'nei v'ritecha.

V'chol hachayim yoducha selah,  
viy'hal'lu et shimcha be-emet,  
Ha-El y'shuateinu v'ezrateinu selah.  
Baruch atah, Adonai,  
hatov shimcha ul'cha na-eh l'hodot.

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

נוֹדֶה לְךָ וְנִסְפֵּר תְּהִלָּתְךָ עַל חַיֵּינוּ  
הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשִׁמוֹתֵינוּ  
הַמְּקוּדוֹת לָךְ, וְעַל נִסֵּיךָ שֶׁבְּכָל יוֹם  
עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שֶׁבְּכָל עֵת, עֶרֶב וּבֹקֵר וְצַהֲרָיִם.

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם  
כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם קוֹיֵנוּ לָךְ.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ,  
מִלְּפָנֶיךָ, תָּמִיד לְעוֹלָם וָעֶד.

SHABBAT SHUVAH — וְכִתּוּב לְחַיִּים  
טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,  
וַיְהִלּוּ אֶת שְׁמֶךָ בְּאַמֶּת,  
הָאֵל יִשְׁוַעֲתָנוּ וְעִזְרָתָנוּ סֵלָה.  
בְּרוּךְ אַתָּה, יְיָ,  
הַטּוֹב שֶׁמָּדָּךְ וּלְךָ נִצָּאָה לְהוֹדוֹת.

For all these things, O Sovereign, let Your Name be forever praised and blessed.

SHABBAT SHUVAH — Inscribe all the children of Your covenant for a good life.

O God, our Redeemer and Helper, let all who live affirm You and praise Your Name in truth. Blessed are You, Adonai, Your Name is Goodness, and You are worthy of thanksgiving.

בְּרוּךְ אַתָּה, יְיָ, הַטּוֹב שֶׁמָּדָּךְ וּלְךָ נִצָּאָה לְהוֹדוֹת.  
Baruch atah, Adonai, hatov shimcha ul'cha na-eh l'hodot.

אבות ואמהות

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G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

**GRANT US PEACE**, Your most precious gift,  
 O Eternal Source of peace.  
 And give us the will to proclaim its message  
 to all the peoples of the earth.  
 Bless our country as a safeguard of peace,  
 its advocate among the nations.  
 May contentment reign within our borders,  
 health and happiness within our homes.  
 Strengthen the bonds of friendship and fellowship  
 among all the inhabitants of every land.  
 Plant virtue in every soul,  
 and may the love of Your Name hallow every home and every heart.  
 Praised are You, Eternal One, who blesses our people with peace.  
**בְּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.**  
 Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

**LO YISA GOI** el goi cherev.  
 V'lo yilm'du od milchamah.

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

**NATION** shall not take up sword against nation; they shall never again know war.

**DON'T STOP** after beating the swords  
 into ploughshares, don't stop! Go on beating  
 and make musical instruments out of them.

Whoever wants to make war again  
 will have to turn them into ploughshares first.

Great is peace, for peace is to the world as leaven is to dough. *Perek HaShalom 1:1*

By three things does the world endure: justice, truth, and peace. R. Muna said: The three are one because if justice is done, truth has been effected and peace is brought about. *Perek HaShalom 1:2*

Great is peace, for even in a time of war one should begin (by attempting to arrange) peace.  
*Perek HaShalom 1:14*

**לֹא-יִשָּׂא גּוֹי** *Lo yisa goi . . . Nation shall not . . .* Isaiah 2:4

**SHALOM RAV** al Yisrael amcha  
 tasim l'olam,  
 ki atah hu Melech Adon  
 l'chol hashalom.  
 V'tov b'einecha l'vareich  
 et amcha Yisrael  
 b'chol eit uv'chol shaah bish'lomecha.

SHABBAT SHUVAH — B'sefer chayim,  
 b'rachah, v'shalom, ufarnasah tovah,  
 nizacheir v'nikateiv l'fanecha,  
 anachnu v'chol amcha beit Yisrael,  
 l'chayim tovim ul'shalom.  
 Baruch atah, Adonai, oseih hashalom.

Baruch atah, Adonai,  
 ham'vareich et amo Yisrael bashalom.

**שָׁלוֹם רַב** עַל יִשְׂרָאֵל עַמְּךָ  
 תְּשִׂים לְעוֹלָם,  
 כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן  
 לְכֹל הַשָּׁלוֹם.  
 וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ  
 אֶת עַמְּךָ יִשְׂרָאֵל  
 בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשָׁלוֹמְךָ.

SHABBAT SHUVAH — בְּסֵפֶר חַיִּים,  
 בְּרַחֲמֶיךָ וְשָׁלוֹם וּפְרִיָּטָה טוֹבָה,  
 נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,  
 אֲנַחְנוּ וְכֹל עַמְּךָ בֵּית יִשְׂרָאֵל,  
 לְחַיִּים טוֹבִים וּלְשָׁלוֹם.  
 בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

בְּרוּךְ אַתָּה, יְיָ,  
 הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

אבות ואמהות  
 גבורות  
 קדושה  
 קדושת היום  
 עבודה  
 הודאה  
 שלום  
 תפילת הלב

**GRANT ABUNDANT PEACE** to Israel Your people forever,  
 for You are the Sovereign God of all peace.  
 May it be pleasing to You to bless Your people Israel  
 in every season and moment with Your peace.

SHABBAT SHUVAH —

In the book of life, blessing, peace and prosperity,  
 may we be remembered and inscribed by You,  
 we and all Your people Israel for a good life and for peace.  
 Blessed are You, Adonai, who makes peace.

**בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.**  
 Baruch atah, Adonai, oseih hashalom.

Blessed are You, Adonai, who blesses Your people Israel with peace.

**בְּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.**  
 Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

“Seek peace and pursue it.” (Psalm 34:15) . . . The midrash observes, we must “seek” peace in our own place, and “pursue it” in every other place. *Numbers Rabbah, Chukat 19:27*

PRAYERS FOR HEALING

*Kabbalat HaTorah*

*Hakafah*

*Birchot HaTorah*

*Atzeret-Simchat Torah*

*Mi Shebeirach*

*Hagbahah*

*Birkat HaGomeil*

*Birchot*

*HaHaftarah*

*HaChazarat*

*HaTorah*

**MI SHEBEIRACH** avoteinu v'imoteinu,  
Avraham, Yitzchak v'Yaakov, Sarah, Rivkah,  
Rachel v'Lei-ah, hu y'vareich et hacholim  
[*names*]. HaKadosh Baruch Hu yimalei  
rachamim aleihem, l'hachalimam ul'rapotam  
ul'hachazikam, v'yishlach lahem m'heirah  
r'fuah, r'fuah shleimah min hashamayim,  
r'fuat hanefesh ur'fuat haguf, hashta  
baagala uviz'man kariv. V'nomar: Amen.

**מִי שֶׁבִּירַךְ** אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
אַבְרָהָם, יִצְחָק וְיַעֲקֹב, שָׂרָה, רִבְקָה,  
רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת הַחֹלִים  
[*names*]. הַקְּדוֹשׁ בְּרוּךְ הוּא יְמַלֵּא  
רַחֲמִים עֲלֵיהֶם, לְהַחֲלִימָם וּלְרַפְּאֵתָם  
וּלְהַחֲזִיקָם, וְיִשְׁלַח לָהֶם מִהֵרָה  
רְפוּאָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,  
רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, הַשְּׂתָא  
בְּעֵגְלָא וּבִזְמַן קָרִיב. וְנֹאמֵר: אָמֵן.

**MAY THE ONE** who blessed our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless and heal those who are ill [*names*]. May the Blessed Holy One be filled with compassion for their health to be restored and their strength to be revived. May God swiftly send them a complete renewal of body and spirit, and let us say, Amen.

**MI SHEBEIRACH** avoteinu  
M'kor hab'rachah l'imoteinu.

**מִי שֶׁבִּירַךְ** אֲבוֹתֵינוּ  
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

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

Mi shebeirach imoteinu  
M'kor hab'rachah laavoteinu.

**מִי שֶׁבִּירַךְ** אִמּוֹתֵינוּ  
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

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

BIRKAT HAGOMEIL — בְּרַכַּת הַגּוֹמֵל — THANKSGIVING BLESSING

*Individual recites:*

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

**בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,**  
מֶלֶךְ הָעוֹלָם, שֶׁגְּמַלְנוּ כָּל טוֹב.

**BLESSED ARE YOU**, Adonai our God, Sovereign of the universe, who has bestowed every goodness upon us.

*Congregation responds:*

Amen. Mi sheg'malchem kol tov,  
Hu yigmolchem kol tov. Selah.

אָמֵן. מִי שֶׁגְּמַלְכֶם כָּל טוֹב,  
הוּא יְגַמְלְכֶם כָּל טוֹב סֵלָה.

Amen. May the One who has bestowed goodness upon us continue to bestow every goodness upon us forever.

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

MI SHEBEIRACH FOR ALIYAH

**MI SHEBEIRACH** avoteinu v'imoteinu,  
Avraham Yitzchak v'Yaakov,  
Sarah, Rivkah, Rachel v'Lei-ah,  
hu y'vareich et [*name*] ben/bat [*parents*]  
baavur she-alah/she-altah  
lich'vod HaMakom, lich'vod haTorah.  
Bis'char zeh HaKadosh Baruch Hu  
yishm'reihu/yishm'rehah  
v'yatzleihu/v'yatzleilah  
mikol tzarah v'tzukah umikol nega umachalah,  
v'yishlach b'rachah v'hatzlachah  
v'chol maaseh yadav/yadeha,  
im kol Yisrael. V'nomar: Amen.

**מִי שֶׁבִּירַךְ** אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
אַבְרָהָם יִצְחָק וְיַעֲקֹב,  
שָׂרָה, רִבְקָה, רָחֵל וְלֵאָה,  
הוּא יְבָרֵךְ אֶת [*name*] בֶּן/בַּת [*parents*]  
בְּעִבּוּר שְׂעֵלָה/שְׂעֵלְתָה  
לְכָבוֹד הַמָּקוֹם, וְלְכָבוֹד הַתּוֹרָה.  
בְּשָׂכָר זֶה הַקְּדוֹשׁ בְּרוּךְ הוּא  
יְשַׁמְרֵהוּ/יְשַׁמְרֶהָ  
וְיַצִּילֵהוּ/וְיַצִּילֶהָ  
מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע וּמַחֲלָה,  
וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה  
בְּכָל מַעֲשֵׂה יָדָיו/יָדֶיהָ,  
עַם כָּל יִשְׂרָאֵל. וְנֹאמֵר: אָמֵן.

**MAY THE ONE WHO BLESSED** our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless [*name*] son/daughter of [*parents*], since he/she has come up to the Torah in honor of God and Torah. May he/she merit from the Holy One of Blessing protection, rescue from any trouble or distress, and from any illness, minor or serious; may God send blessing and success in his/her every endeavor, together with all Israel, and let us say, Amen.

HAGBAHAH UG'LILAH — הַגְּבָהָה וְגִלְיָה —  
*The Torah is raised, rolled and wrapped*

**V'ZOT** haTorah asher sam Moshe  
lifnei b'nei Yisrael,  
al pi Adonai b'yad Moshe.

**וְזֹאת** הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה  
לְפָנֵי בְנֵי יִשְׂרָאֵל,  
עַל-פִּי יְיָ בְּיַד-מֹשֶׁה.

**THIS IS THE TORAH** which Moses placed before the people of Israel, God's word through the hand of Moses.

*Prayers of Our Community are on page xxx.*

*V'zot haTorah . . . This is the Torah . . . Deuteronomy 4:44*

*al pi Adonai . . . God's word . . . Numbers 9:23*

**ALEINU** l'shabei-ach laadon hakol,  
lateit g'dulah l'yotzeir b'reishit,  
shehu sam chelkeinu  
l'yacheid et sh'mo  
v'goraleinu l'hamlich malchuto.  
Vaanachnu kor'im  
umishtachavim umodim,  
lifnei Melech mal'chei ham'lachim  
haKadosh Baruch Hu.

**LET US NOW PRAISE** the Sovereign of the universe, and proclaim the greatness of the Creator whose unity we are charged to declare; whose realm it is our purpose to uphold. Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

**LET US ADORE** the ever-living God,  
and render praise unto You  
who spreads out the heavens and established the earth,  
whose glory is revealed in the heavens above,  
and whose greatness is manifest throughout the world.  
You are our God; there is none else.

Vaanachnu kor'im  
umishtachavim umodim,  
lifnei Melech mal'chei ham'lachim  
haKadosh Baruch Hu.

Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

We seek God as a partner in every significant act, we invest our deciding and doing with direction, worth, hope, and in failure, the possibility of repair. *Eugene Borowitz*

Maybe God and perfection are at the end and not at the beginning. Maybe it is a growing world and a growing humanity and a growing God, and perfection is to be achieved, and not something to start with. *Henry Slominsky*

**עלינו** *Aleinu*, one of our oldest prayers, was composed to introduce the sound of the shofar on Rosh HaShanah, announcing God's ultimate and universal rule. By the fourteenth century, this prayer joined the final קדיש *kaddish* as a concluding note of hope for every service. Reform Jewish tradition emphasizes the universal aspect of this hope, represented by the English prayer "Let us adore," going back to the original *Union Prayer Book* of 1895.

**עלינו** לשבח לאדון הכל,  
לתת גדלה ליוצר בראשית,  
שהוא שם חלקנו  
ליחד את שמו  
וגרלנו להמליך מלכותו.  
ואנחנו כורעים  
ומשתחוים ומודים,  
לפני מלך מלכי המלכים  
הקדוש ברוך הוא.

**עלינו**  
ALEINU

**ALEINU** l'shabei-ach laadon hakol,  
lateit g'dulah l'yotzeir b'reishit,  
shehu noteh shamayim v'yoseid aretz,  
umoshav y'karo bashamayim mimaal,  
ush'chinat uzo b'govhei m'romim,  
hu Eloheinu ein od.  
Vaanachnu kor'im  
umishtachavim umodim,  
lifnei Melech mal'chei ham'lachim  
HaKadosh Baruch Hu.

**LET US NOW PRAISE** the Sovereign of the universe, and proclaim the greatness of the Creator who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. You are our God; there is none else. Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

*Continue on page 589.*

**ALEINU** l'shabei-ach laadon hakol,  
lateit g'dulah l'yotzeir b'reishit,  
shelo asanu k'goyei haaratzot,  
v'lo samanu k'mishp'chot haadamah.  
Shelo sam chelkeinu kahem,  
v'goraleinu k'chol hamonam.  
Vaanachnu kor'im  
umishtachavim umodim,  
lifnei Melech mal'chei ham'lachim  
HaKadosh Baruch Hu.

**עלינו** לשבח לאדון הכל,  
לתת גדלה ליוצר בראשית,  
שלא עשנו כגויי הארצות,  
ולא שמנו כמשפחות האדם.  
שלא שם חלקנו כהם,  
וגרלנו ככל־המונים.  
ואנחנו כורעים  
ומשתחוים ומודים,  
לפני מלך מלכי המלכים  
הקדוש ברוך הוא.

**LET US NOW PRAISE** the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing.

For those who choose: At the word כורעים *kor'im*, one bends the knees; at ומשתחוים *umishtachavim*, one bows at the waist; and at לפני מלך *lifnei Melech*, one stands straight.



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

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

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

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

SHEHU noteh shamayim v'yoseid aretz,  
umoshav y'karo bashamayim mimaal  
ush'chinat uzo b'govhei m'romim.  
Hu Eloheinu ein od,  
emet Malkeinu efes zulato.  
Kakativ b'Torato, V'yadata hayom  
v'hashevota el l'vavecha,  
ki Adonai hu HaElohim  
bashamayim mimaal,  
v'al haaretz mitachat, ein od.

שְׁהוּ הוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,  
וּמוֹשָׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל  
וְשָׁכִינַת עֵזוֹ בְּגִבְהֵי מְרוֹמִים.  
הוּא אֱלֹהֵינוּ אֵין עוֹד,  
אֱמֶת מַלְכֵנוּ אֶפֶס זִוְלָתוֹ.  
כַּכָּתוּב בְּתוֹרָתוֹ, וְיָדַעַת הַיּוֹם  
וְהִשְׁבֹּתָ אֶל לְבָבְךָ,  
כִּי יי הוּא הָאֱלֹהִים  
בַּשָּׁמַיִם מִמַּעַל,  
וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

FOR YOU SPREAD OUT THE HEAVENS and established the earth; Your majestic  
abode is in the heavens above and Your mighty Presence is in the loftiest heights. You  
are our God and there is none else. In truth You are our Sovereign without compare, as  
is written in Your Torah: Know then this day and take it to heart that Adonai is surely  
God in the heavens above and on the earth below. There is none else.

Al kein n'kaveh lach Adonai Eloheinu,  
livot m'heirah b'tiferet uzecha,  
l'haavir gilulim min haaretz  
v'ha-elilim karot yikareitun.  
L'takein olam b'malchut Shaddai,  
v'chol b'nei vasar yikr'u vishmecha.  
L'hafnot eilecha kol rishei aretz.

על כן נקוה לך יי אלהינו,  
לראות מהרה בתפארת עזך,  
להעביר גלולים מן הארץ  
והאילילים פרות יכרתון.  
לתקן עולם במלכות שדי,  
וכל בני בשר יקראו בשמך.  
להפנות אליך כל רשעי ארץ.

We therefore hope in You, Adonai our God. may we soon behold the glory of Your  
might: sweeping away the false gods of the earth that idolatry be utterly destroyed;  
perfecting the world under the rule of God that all humanity invoke Your name;  
turning all the wicked of the earth toward You.

עוֹד אֵין עוֹד . . . *There is none else . . .* The Kabbalah's interpretation is “Adonai is God;  
there is nothing (!) else,” the idea being, “God is all there is!” God and the universe become the  
same, interwoven in history. *Joel Hoffman*

אֵין עוֹד *ein od . . . (Shehu) noteh shamayim . . . (For You) spread out the heavens . . .* Isaiah 51:13

וְיָדַעַת הַיּוֹם *V'yadata hayom . . . Know then this day . . .* Deuteronomy 4:39

**MAY WE GAIN WISDOM** in our lives,  
overflowing like a river with understanding.  
Loved, each of us, for the peace we bring to others.  
May our deeds exceed our speech,  
and may we never lift up our hand  
but to conquer fear and doubt and despair.

Rise up like the sun, O God, over all humanity.  
Cause light to go forth over all the lands between the seas.  
And light up the universe with the joy  
of wholeness, of freedom, and of peace.

V'ne-emar, v'hayah Adonai  
l'Melech al kol haaretz.  
Bayom hahu yih'yeh Adonai echad  
ush'mo echad.

וְנֵאמָר, וְהָיָה יי  
לְמַלְךְ עַל כָּל הָאָרֶץ.  
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד  
וּשְׁמוֹ אֶחָד.

Thus it has been said, Adonai will be Sovereign over all the earth.  
On that day, Adonai will be one, and God's Name will be one.

*Kaddish begins on page 592.*

**תיקון עולם** *Tikkun olam* (literally, "repairing the world") originally (second-third century) referred to rabbinic legislation to remedy specific social ills or legal injustices. In the *Aleinu*, composed about the same time, it represents acts by God to replace this imperfect world with the legal and moral perfection of divine rule. Sixteenth-century kabbalistic thought applied the term to human action, shifting the responsibility for perfecting the world onto us.

The oneness of God is declared in the **שְׁמַע** *Sh'ma*. Yet that oneness is not apparent in the world. Human action can bring oneness and peace to all. *Elyse D. Frishman*

The Jewish idea of redemption compels us to imagine a perfect world, a world that has reached its full potential. Poetry asks the same of its language; poetry at its best imagines a perfect language, which can impart all the nuances, meanings, and music that it never quite achieves in our everyday speech. When understood well, poetry and redemption can help us remake our world: a brilliant line of poetry can place a new link in the chain of our thought and language; and the idea of redemption helps us to look beyond our lives towards a world of possibility. *Adam Sol*

Yakiru v'yeidu kol yoshvei teivel,  
ki l'cha tichra kol berech,  
tishava kol lashon.  
L'fanecha Adonai Eloheinu yichr'u v'yipolu.  
V'lichvod shimcha y'kar yiteinu.  
Vikablu chulam et ol malchutecha,  
v'timloch aleihem m'heirah l'olam va-ed.  
Ki hamalchut shelcha hi,  
ul'olmei ad timloch b'chavod,  
kakatuv b'Toratecha:  
Adonai yimloch l'olam va-ed.  
V'ne-emar, V'hayah Adonai  
l'Melech al kol haaretz.  
Bayom hahu yih'yeh Adonai echad  
ush'mo echad.

יִכְרֹוּ וַיְעִידוּ כָּל יוֹשְׁבֵי תֵבֵל,  
כִּי לְךָ תִּכְרַע כָּל בִּרְךְ, וְ  
תִשָּׁבַע כָּל-לָשׁוֹן:  
לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.  
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ.  
וַיִּקְבְּלוּ חֻלָּם אֶת עוֹל מַלְכוּתְךָ,  
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.  
כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא,  
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד,  
כַּכָּתוּב בְּתוֹרַתְךָ:  
יי יִמְלֹךְ לְעוֹלָם וָעֶד:  
וְנֵאמָר, וְהָיָה יי  
לְמַלְךְ עַל כָּל הָאָרֶץ.  
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד  
וּשְׁמוֹ אֶחָד.

Let all who dwell on earth acknowledge  
that unto You every knee must bend and every tongue swear loyalty.  
Before You, Adonai, our God, let them pay homage.  
Let them give glory to Your honored Name.  
Let all accept the yoke of Your reign,  
that You may rule over us soon and forever.  
For Sovereignty is Yours  
and to all eternity You will reign in glory,  
as it is written in Your Torah:  
Adonai will reign forever and ever.

Thus it has been said:

Adonai will become Sovereign of all the earth.

On that day Adonai will become One and God's Name will be One.

*Kaddish begins on page 592.*

**כִּי לְךָ תִּכְרַע** *Ki l'cha (li) tichra, . . . Unto You (Me) every knee must bend . . .* Isaiah 45:23

**יי יִמְלֹךְ** *Adonai yimloch . . . Adonai will reign . . .* Exodus 15:18

**וְהָיָה יי לְמַלְךְ** *V'hayah Adonai l'Melech . . . Adonai will become Sovereign . . .* Zechariah 14:9

**בַּיּוֹם הַהוּא** *Bayom hahu . . . On that day . . .* Zechariah 14:9

**WE THINK OF OUR LOVED ONES**  
whom death has recently taken from us,  
those who died at this season in years past,  
and those whom we have drawn into our hearts  
with our own . . .

**זְכוֹרָנוּם לְבְרָכָה.**  
Zichronam liv'rachah.  
May their memories be for blessing.

## MOURNER'S KADDISH

**YITGADAL** v'yitkadash sh'mei raba.

B'alma di v'ra chirutei,  
v'yamlich malchutei,  
b'chayeichon uv'yomeichon  
uv'chayei d'chol beit Yisrael,  
baagala uviz'man kariv. V'imru: Amen.

Y'hei sh'mei raba m'varach  
l'alam ul'almei almaya.  
Yitbarach v'yishtabach v'yitpaar  
v'yitromam v'yitnasei,  
v'yit'hadar v'yitaleh v'yit'halal  
sh'mei d'Kud'sha B'rich Hu,  
l'eila min kol birchata v'shirata,  
tushb'chata v'nechemata,  
daamiran b'alma. V'imru: Amen.  
Y'hei sh'lama raba min sh'maya,  
v'chayim aleinu v'al kol Yisrael.  
V'imru: Amen.  
Oseh shalom bimromav,  
Hu yaaseh shalom aleinu,  
v'al kol Yisrael. V'imru: Amen.

**יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.**  
בְּעֵלְמָא דִּי בְרָא כְרְעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ,  
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזַמַּן קָרִיב. וְאָמְרוּ: אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.  
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר  
וְיִתְרוֹמַם וְיִתְנַשֵּׂא,  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,  
לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,  
תְּשֻׁבְחָתָא וְנַחֲמָתָא,  
דְאָמְרִין בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,  
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.  
וְאָמְרוּ: אָמֵן.  
עֹשֶׂה שְׁלוֹם בְּמִרְוַמָּיו,  
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,  
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

**EXALTED** and hallowed be God's great name,  
in the world which God created, according to plan.  
May God's majesty be revealed in the days of our lifetime  
and the life of all Israel — speedily, imminently. To which we say: Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded  
be the name of the Holy Blessed One, beyond all earthly words and songs of blessing,  
praise, and comfort. To which we say: Amen.

May there be abundant peace from heaven, and life, for us and all Israel.  
To which we say: Amen.

May the One who creates harmony on high, bring peace us us and to all Israel.  
To which we say: Amen.

## HYMNS / PIYUTIM

## ADON OLAM

<i>Hymns</i>		
<i>Shabbat</i>		
<i>Havdalah</i>		
<i>Songs</i>	Adon olam asher malach,	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
<i>Israeli Songs</i>	b'terem kol y'tzir nivra.	בְּתֵרֶם כָּל יִצִיר נִבְרָא.
<i>Days of Awe</i>	Leit naasah v'cheftzo kol,	לֵעֵת נִעְשָׂה בְּחֶפְצוֹ כָּל,
<i>Three Festivals</i>	azai Melech sh'mo nikra.	אֲזִי מָלַךְ שְׁמוֹ נִקְרָא.
<i>Sukkot</i>	V'acharei kichlot hakol,	וְאַחֲרֵי כִכְלוֹת הַכֹּל,
<i>Pesach</i>	l'vado yimloch nora.	לְבַדּוֹ יִמְלֹךְ נוֹרָא.
<i>Shavuot</i>	V'hu hayah, v'hu hoveh,	וְהוּא הָיָה, וְהוּא הוֹנֵה,
<i>Chanukah</i>	v'hu yih'yeh, b'tifarah.	וְהוּא יִהְיֶה, בְּתִפְאַרְהָ.
<i>Tu Bishvat</i>	V'hu echad v'ein sheini,	וְהוּא אֶחָד וְאֵין שֵׁנִי,
<i>Purim</i>	l'hamshil lo l'hachbirah.	לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
<i>Songs of Memory</i>	B'li reishit b'li tachlit,	בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
<i>Meditation and Healing</i>	v'lo haoz v'hamisrah.	וְלוֹ הָעוֹז וְהַמְשַׁרָּה.
<i>National Hymns</i>	V'hu Eli v'chai go-ali,	וְהוּא אֱלִי וְחַי גֹּאֲלִי,
	v'tzur chevli b'eit tzarah.	וְצוּר חֲבָלִי בְּעֵת צָרָה.
	V'hu nisi umanos li	וְהוּא נָסִי וּמְנוֹס לִי
	m'nat kosi b'yom ekra.	מִנַּת כּוֹסִי בְּיוֹם אֶקְרָא.
	B'yado afkid ruchi,	בְּיָדוֹ אֶפְקִיד רוּחִי,
	b'eit ishan v'a-irah.	בְּעֵת אִישָׁן וְאַעִירָה.
	V'im ruchi g'viyati,	וְעִם רוּחִי גְוִיַּתִּי,
	Adonai li v'lo ira.	יְיָ לִי וְלֹא אִירָא.

You are our Eternal God, who reigned before any being had been created;  
when all was done according to Your will, then You were called Ruler.

And after all ceases to be, You alone will rule in majesty.  
You have been, are yet, and will be in glory.

And You are One; none other can compare to or consort with You.  
You are without beginning, without end. To You belong power and dominion.

And You are my God, my living Redeemer, my Rock in times of trouble and distress.  
You are my standard bearer and my refuge, my benefactor when I call on You.

Into Your hands I entrust my spirit, when I sleep and when I wake,  
and with my spirit my body also; Adonai is with me and I shall not fear.

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## L'CHI LACH

<i>Hymns</i>		
<i>Shabbat</i>	L'chi lach, lech l'cha.	לְכִי לָךְ, לְךָ-לָךְ.
<i>Havdalah</i>	L'simchat chayim, l'chi lach.	לְשִׂמְחַת חַיִּים, לְכִי לָךְ.

<b>Songs</b>		
<i>Israeli Songs</i>	<i>L'chi lach</i> to a land that I will show you,	
<i>Days of Awe</i>	<i>Lech l'cha</i> to a place you do not know,	
<i>Three Festivals</i>	<i>L'chi lach</i> , on your journey I will bless you,	
	And you shall be a blessing, you shall be a blessing,	
<i>Sukkot</i>	You shall be a blessing, <i>l'chi lach</i> .	

<i>Pesach</i>		
<i>Shavuot</i>	<i>L'chi lach</i> and I shall make your name great,	
<i>Chanukah</i>	<i>Lech l'cha</i> and all shall praise your name,	
<i>Tu Bishvat</i>	<i>L'chi lach</i> , to the place that I will show you,	
<i>Purim</i>	<i>L'simchat chayim</i> (3x), <i>l'chi lach</i> .	

## LO ALECHA

<i>Songs of Memory</i>		
<i>Meditation and Healing</i>	Lo alecha ham'lachah ligmor	לֹא עָלֶיךָ הַמְּלָאכָה לְגִמּוֹר
<i>National Hymns</i>	v'lo atah ben chorin l'hibateil mimenah.	וְלֹא אַתָּה בֶּן חֲרוּיִן לְהִבְטֵל מִמְּנָה.

It is not your duty to complete the work.  
Neither are you free to desist from it. *(Pirkei Avot 2:16)*

## LO YAREI-U

Lo yarei-u v'lo yashchitu	לֹא-יִרְעוּ וְלֹא-יִשְׁחִיתוּ
V'chit'vu charvotam l'itim	וְכִתְּוּ חֲרֻבוֹתֵם לְאִתִּים
vachanitoteihem l'mazmeirot.	וְחִנִּיתוּתֵיהֶם לְמִזְמֵרוֹת.

They shall not hurt or destroy.  
They shall beat their swords into plowshares,  
and their spears into pruning hooks. *(Isaiah 11:9)*

## LO YISA GOI

Lo yisa goi el goi cherev,	לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב,
v'lo yilm'du od milchamah.	וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה.

Nation shall not take up sword against nation; they shall never again study war.  
*(Isaiah 2:4)*

## HEIVEINU SHALOM ALEICHEM

Heiveinu shalom aleichem,	הִבְאֵנוּ שְׁלוֹם עֲלֵיכֶם,	פּוֹיטִים
aleichem heiveinu shalom.	עֲלֵיכֶם הִבְאֵנוּ שְׁלוֹם.	שִׁבְת

Let us bring you peace.

## HINEIH MAH TOV

Hineih mah tov u'mah na-im	הִנֵּה מַה-טוֹב וּמַה-נְּעִים	שִׁירֵי אֶרֶץ יִשְׂרָאֵל
shevet achim gam yachad.	שִׁבְת אַחִים גַּם-יַחַד.	קְמִים נוֹרְאִים

How good and how pleasant it is that brothers/sisters dwell together.  
*(Psalm 133:1)*

## IM EIN ANI LI MI LI?

Im ein ani li, mi li?	אִם אֵין אֲנִי לִי, מִי לִי?	שִׁירֵי מְדִינַת יְהוּדָה וְהַחֲלָמָה
Uch'she-ani l'atzmi, mah ani?	וְכִשְׂאֲנִי לְעַצְמִי, מַה אֲנִי?	שִׁירֵים לְאַמִּיִּים
V'im lo achshav, eimatai?	וְאִם לֹא עֲכָשְׂוּי, אֵימַתַּי?	

If I am not for myself, who will be for me?  
And if I am for myself, what am I?  
And if not now, when? *(Pirkei Avot 1:14)*

## IM TIRTZU

Im tirtzu ein zo agadah	אִם תִּרְצוּ אֵין זֹו אַגְדָּה
lih'yot am chofshi b'artzeinu,	לְהִיּוֹת עַם חֲפְשֵׁי בְּאַרְצֵנוּ,
b'Eretz Tzion, viY'rushalayim.	בְּאַרֶץ צִיּוֹן, וִירוּשָׁלַיִם.

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

## IVDU ET ADONAI B'SIMCHAH

Ivdu et Adonai b'simchah,	עֲבָדוּ אֶת יְיָ בְּשִׂמְחָה,
bo-u l'fanav birnanah.	בְּאוֹ לְפָנָיו בְּרִנְנָה.

Worship God with gladness! Come into God's presence with singing.  
*(Psalm 100:2)*

## ISRAELI SONGS

## AL KOL EILEH

<i>Hymns</i>		
<i>Shabbat</i>		
<i>Havdalah</i>		
<i>Songs</i>	Al had'vash v'al haoketz al hamar v'hamatok	עַל הַדְּבַשׁ וְעַל הָעֵקֶץ עַל הַמֶּר וְהַמָּתוֹק
<i>Israeli Songs</i>	al biteinu hatinoket sh'mor Eli hatov.	עַל בִּתְנוּ הַתִּינוּקָת שְׁמֹר אֵלַי הַטוֹב.
<i>Days of Awe</i>	Al ha-ish ham'vo-eret al hamayim hazakim.	עַל הָאִישׁ הַמְּבַעֵרֵת עַל הַמַּיִם הַזְּכִימִים.
<i>Three Festivals</i>	Al ha-ish hashav habay'tah min hamerchakim.	עַל הָאִישׁ הַשָּׁב הַבַּיְתָה מִן הַמְּרַחֲקִים.
<i>Sukkot</i>	Al kol eileh, al kol eileh,	עַל כָּל אֵלֶּה, עַל כָּל אֵלֶּה,
<i>Pesach</i>	sh'mor na li Eli hatov.	שְׁמֹר נָא לִי אֵלַי הַטוֹב.
<i>Shavuot</i>	Al had'vash v'al haoketz	עַל הַדְּבַשׁ וְעַל הָעֵקֶץ
<i>Chanukah</i>	al hamar v'hamatok.	עַל הַמֶּר וְהַמָּתוֹק.
<i>Tu Bishvat</i>	Al na taakor natua,	אַל נָא תַעֲקוֹר נְטוּעַ,
<i>Purim</i>	al tishkach et hatikvah.	עַל תִּשְׁכַּח אֶת הַתִּקְוָה.
<i>Songs of Memory</i>	Hashiveini v'ashuva	הַשִּׁיבֵנִי וְאַשׁוּבָה
<i>Meditation and Healing</i>	el haaretz hatovah.	אֶל הָאֶרֶץ הַטוֹבָה.
<i>National Hymns</i>	Sh'mor Eli al zeh habayit,	שְׁמֹר אֵלַי עַל זֶה הַבַּיִת,
	al hagan, al hachomah	עַל הַגֵּן, עַל הַחֹמָה
	miyagon mipachad peta umimilchamah.	מִיגוֹן מִפַּחַד פֶּתַע וּמִמְלַחְמָה.
	Sh'mor al ham'at sheyeish li,	שְׁמֹר עַל הַמַּעַט שְׁיֵשׁ לִי,
	al haor v'al hataf	עַל הָאוֹר וְעַל הַטָּף
	al hapri shelo hevshil od v'shene-esaf.	עַל הַפְּרִי שֶׁלֹּא הִבְשִׁיל עוֹד וְשָׁנָאֵסֵף.
	M'rashreish ilan baruach,	מְרַשְׂרֵשׁ אֵילָן בְּרוּחַ,
	meirachok nosheir kochav	מְרַחֵק נוֹשֵׁר כּוֹכַב
	mish'alot libi bachoshech nirsh'mot achshav.	מִשְׁאַלוֹת לִבִּי בַחֲשֵׁךְ נִרְשָׁמוֹת עֲכָשׂוּ.
	Ana sh'mor li al kol eileh	אֲנִי שְׁמֹר לִי עַל כָּל אֵלֶּה
	v'al ahuvei nafshi	וְעַל אֲהוּבֵי נַפְשִׁי
	al hasheket al habechi v'al zeh hashir. (chorus)	עַל הַשִּׁקֵּט עַל הַבְּכִי וְעַל זֶה הַשִּׁיר.

My Good God, keep these safe: the honey and sting, the bitter and the sweet, and our baby daughter; the burning flame, the pure water, and the man returning home from afar.

Keep all of these safe my Good God: the honey and the sting, the bitter and the sweet. Do not uproot what has been planted; do not forget the hope. Return me and I will return to the good land.

[Cont.]

## V'HA-EIR EINEINU

V'ha-eir eineinu b'Toratecha,	וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,	פִּיטִים
v'dabeik libeinu b'mitzvotcha.	וְדַבֵּק לִבְנוּ בְּמִצְוֹתֶיךָ.	שֶׁבֶת
V'yacheid l'vaveinu,	וַיַּחַד לְבַבְנוּ,	הַבְּדִלָה
l'ahavah ul'yirah et sh'mecha,	לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ,	שִׁירִים
v'lo neivosh, v'lo nikaleim,	וְלֹא יִבוֹשׁ, וְלֹא נִפְלִים,	שִׁירֵי אֶרֶץ יִשְׂרָאֵל
v'lo nikasheil l'olam va-ed.	וְלֹא נִפְשֵׁל לְעוֹלָם וָעֶד.	קְמִים נוֹרָאִים

Enlighten our eyes with Your Torah. Cause our hearts to cling to Your commandments. Unite our hearts to love and revere Your name, so that we may never be put to shame.

## V'NOMAR L'FANAV

V'nomar l'fanav shirah chadashah. Hal'lu Yah.	וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה. הַלְלוּ־יְהוָה.	שְׁלֹשׁ רִגְלִים
	Sing before God a new song, Hallelujah.	סְכוּת

## V'TAHEIR LIBEINU

V'taheir libeinu l'ovd'cha be-emet.	וְטַהַר לִבְנוּ לְעַבְדְּךָ בְּאֵמֶת.	פְּסָח
	Purify our hearts to serve you in truth. (based on Proverbs 20:9)	שְׁבֻעוֹת

## V'YASHVU ISH

V'yashvu ish tachat gafno	וַיֵּשְׁבוּ אִישׁ תַּחַת גִּפְנוֹ	הַנִּבְחָה
v'tachat t'einato v'ein macharid.	וְתַחַת תְּאֵנָתוֹ וְאֵין מַחְרִיד.	שִׁירֵי אֶרֶץ יִשְׂרָאֵל
	And all shall sit under their vines and fig trees, and none shall make them afraid. (Micah 4:4)	קְמִים נוֹרָאִים

## YISM'CHU HASHAMAYIM

Yism'chu hashamayim v'tageil haaretz.	יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאֶרֶץ.	שִׁירֵי אֶרֶץ יִשְׂרָאֵל
Yiram hayam umlo-o.	יִרְעַם הַיָּם וּמְלֹאוֹ.	קְמִים נוֹרָאִים

Let the heavens rejoice and the earth exult.

Let the sea roar and everything within it. (Psalm 96:11)

## Hymns

## Shabbat

## Havdalah

## Songs

## Israeli Songs

## Days of Awe

## Three Festivals

## Sukkot

## Pesach

## Shavuot

## Chanukah

## Tu B'shvat

## Purim

## Songs of Memory

Meditation and  
Healing

## National Hymns

There is still a white sail on the horizon opposite a heavy black cloud.  
May all that we ask for come to pass.  
And if in the evening windows, the light of holiday candles flickers,  
may all that we ask for come to pass.

May all that we ask for come to pass.

If the messenger is standing at the door, may he have a good word.  
May all that we ask for come to pass.  
If your soul seeks to die, from blossom or from harvest.  
May all that we ask for come to pass.

What are these sounds I hear, the sound of the shofar, the sound of the drums?  
May all that we ask for come to pass.  
Let one prayer from my lips be heard from among all these.  
May all that we ask for come to pass.

In a small shady neighborhood, there is a small house with a red roof.  
May all that we ask for come to pass.  
It is the end of the summer, the end of the road; let them come back here.  
May all that we ask for come to pass.

## MAH NAVU

Mah navu al heharim raglei m'vaseir, מַה־נְאוּ עַל־הַהָרִים רַגְלֵי מְבַשֵּׂר,  
Mashmia shalom mashmia y'shuah. מִשְׁמִיעַ שְׁלוֹם מִשְׁמִיעַ יְשׁוּעָה.  
Kol tzofayich nasu kol yachdav y'raneinu, קוֹל צִפְיִךָ נִשְׂאוּ קוֹל יַחְדָּו יְרַנְּנוּ,  
Ki ayin b'ayin yiru b'shuv Adonai Tziyon. כִּי עֵינֹן בְּעֵינֹן יִרְאוּ בְּשׁוּב יְיָ צִיּוֹן.

How beautiful on the mountains are the feet of the herald announcing peace,  
announcing salvation. Hark! Your sentries raise their voices, as one they shout for joy,  
when every eye shall behold Adonai's return to Zion. *(Isaiah 52:7-8)*

## OD YAVO SHALOM ALEINU

Od yavo shalom aleinu v'al kulam. עוֹד יָבוֹא שְׁלוֹם עָלֵינוּ וְעַל כָּלָם.  
Salaam, aleinu v'al kol haolam, סָלָאָם, עָלֵינוּ וְעַל כָּל הָעוֹלָם,  
Salaam, salaam. סָלָאָם, סָלָאָם.

Peace will surely come to us, to everyone. Salaam, for us and for the entire world.

## LU Y'HI

Od yeish mifras lavan baofek  
mul anan shachor kaveid.  
Kol shen'vakeish, lu y'hi.  
V'im bachalonot ha-erev  
or nerot hechag ro-eid.  
Kol shen'vakeish, lu y'hi.

Lu y'hi, lu y'hi, ana lu y'hi,  
kol shen'vakeish, lu y'hi.

Im ham'vaseir omeid badelet  
tein milah tovah b'fiv.  
Kol shen'vakeish, lu y'hi.  
Im nafsh'cha lamut sho-elet  
miprichah umei-asif.  
Kol shen'vakeish, lu y'hi.

Ma kol anot ani shomei-a  
kol shofar v'kol tupim?  
Kol shen'vakeish, lu y'hi.  
Lu tishama b'toch kol eileh  
gam t'filah achat mipi.  
Kol shen'vakeish, lu y'hi.

B'toch sh'chunah k'tanah mutzelet  
bayit kat im gag adom.  
Kol shen'vakeish, lu y'hi.  
Zeh sof hakayitz, sof haderech  
tein lahem lashuv halom.  
Kol shen'vakeish, lu y'hi.

עוֹד יֵישׁ מִפְרָשׁ לָבָן בְּאֹפֶק  
מוֹל עָנָן שְׁחוֹר כָּבֵד.  
כָּל שֶׁנִּבְקֵשׁ, לוֹ יְהִי.  
וְאִם בְּחַלּוֹנוֹת הָעֶרֶב  
אוֹר יָרוֹת־הַחַג רוֹעֵד.  
כָּל שֶׁנִּבְקֵשׁ, לוֹ יְהִי.

לוֹ יְהִי, לוֹ יְהִי, אָנָּה לוֹ יְהִי,  
כָּל שֶׁנִּבְקֵשׁ, לוֹ יְהִי.

אִם הַמְבַשֵּׂר עוֹמֵד בְּדֹלֶת  
תֵּן מְלָה טוֹבָה בְּפִיו.  
כָּל שֶׁנִּבְקֵשׁ, לוֹ יְהִי.  
אִם נִפְשָׁךְ לְמוֹת שׁוֹאֵלֶת  
מְפְרִיחָה וּמֵאֲסִיף.  
כָּל שֶׁנִּבְקֵשׁ, לוֹ יְהִי.

מַה קוֹל עֲנוֹת אֲנִי שׁוֹמֵעַ  
קוֹל שׁוֹפָר וְקוֹל תְּפִים?  
כָּל שֶׁנִּבְקֵשׁ, לוֹ יְהִי.  
לוֹ תִשְׁמַע בְּתוֹךְ כָּל אֵלֶּה  
גַּם תְּפִלָּה אַחַת מִפִּי.  
כָּל שֶׁנִּבְקֵשׁ, לוֹ יְהִי.

בְּתוֹךְ שְׁכִינָה קִטְנָה מִצְּלֶת  
בַּיִת קָטַן עִם גַּג אָדָם.  
כָּל שֶׁנִּבְקֵשׁ, לוֹ יְהִי.  
זֶה סוֹף הַקַּיִץ, סוֹף הַדֶּרֶךְ  
תֵּן לָהֶם לָשׁוּב הַלּוֹם.  
כָּל שֶׁנִּבְקֵשׁ, לוֹ יְהִי.

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שבת

הבדלה

שירים

שירי ארץ ישראל

ימים נוראים

שלוש רגלים

סוכות

פסח

שבועות

חגגה

ט"ו בשבט

פורים

זכור

מדיטציה והחלמה

שירים לאומיים

*Hymns*  
*Shabbat*  
*Havdalah*  
*Songs*  
**Israeli Songs**  
*Days of Awe*  
*Three Festivals*  
*Sukkot*  
*Pesach*  
*Shavuot*  
*Chanukah*  
*Tu B'shvat*  
*Purim*  
*Songs of Memory*  
*Meditation and Healing*  
*National Hymns*

The mountain air is clear as wine and the fragrance of pine is carried in the evening breeze with the sound of bells. In the slumber of tree and stone, captive within her dream, is the city which sits deserted, and the wall at its heart.

Jerusalem of gold, of bronze, and of light, am I not a harp for all your songs?

How the cisterns have dried up! The market square is empty. No one attends the temple mount in the Old City. And in the caves in the rock winds moan. No one descends to the Dead Sea by way of Jericho.

But when I come today to sing unto you and to bind crowns for you, I become smaller than the youngest of your sons or the least of the poets. For your name burns the lips like the kiss of a seraph if I forget you. O Jerusalem, that is all of gold.

We have returned to the cisterns, to the market and to the square. A shofar calls out on the Temple Mount in the Old City. And in the caves in the rock, thousands of suns shine. We will once again descend to the Dead Sea by way of Jericho.

## Y'RUSHALAYIM SHEL ZAHAV

Avir harim tzalul kayayin v'rei-ach oranim  
nisa b'ruach haarbayim im kol paamonim.  
Uv'tardeimat ilan va-even sh'vuyah bachalomah  
ha-ir asher badad yoshevet uv'libah chomah.

אָויר הָרִים צָלוּל כַּיַּיִן וְרֵיִחַ אֲרָנִים  
נִשָּׂא בְרוּחַ הָעֲרָבִים עִם קוֹל פְּעֻמוֹנִים.  
וּבְתַרְדֵּימַת אֵילָן וְאַבְּן שְׂבוּיָהּ בְּחִלּוּמָהּ  
הָעִיר אֲשֶׁר בְּדָד יוֹשֶׁבֶת וּבִלְבָּהּ חוֹמָה.

Y'rushalayim shel zahav  
v'shel n'choshet v'shel or  
Halo l'chol shirayich ani kinor.

יְרוּשָׁלַיִם שֶׁל זָהָב  
וְשֶׁל נְחֹשֶׁת וְשֶׁל אוֹר  
הֲלֹא לְכֹל שִׁירְיִיךָ אֲנִי כִנּוֹר.

Eicha yav'shu borot hamayim,  
kikar hashuk reika.  
V'ein pokeid et Har Habayit  
ba-Ir Haatikah.  
Uvamarot asher basela  
m'yal'lot ruchot.  
V'ein yoreid el Yam Hamelach  
b'derech Y'richo.

אֵיכָה יָבֹשׁוּ בּוֹרוֹת הַמַּיִם,  
כִּכָּר הַשּׁוּק רִיקָה.  
וְאֵין פּוֹקֵד אֶת הַר הַבַּיִת  
בְּעִיר הָעֵתִיקָה.  
וּבְמַעְרֹת אֲשֶׁר בַּסֶּלַע  
מִיַּלְלוֹת רוּחוֹת.  
וְאֵין יוֹרֵד אֶל יַם הַמֶּלַח  
בְּדֶרֶךְ יְרִיחוֹ.

Ach b'vo-i hayom lashir lach  
v'lach likshor k'tarim,  
katonti mitz'ir banayich  
umei-acharon ham'shor'rim.  
Ki sh'meich tzoreiv et has'fatayim  
kin'shikat saraf.

אָךְ בְּבוֹאֵי הַיּוֹם לְשִׁיר לָךְ  
וְלָךְ לְקִשׁוֹר כְּתָרִים,  
קִטְנֹתִי מִצְעִיר בְּנִיךָ  
וּמֵאַחֲרוֹן הַמְּשׁוֹרְרִים.  
כִּי שְׁמִיךָ צוֹרֵב אֶת הַשְּׁפָתַיִם  
כְּנִשְׁיִקֹת שָׂרָף.

Im eshcacheich Y'rushalayim asher kulah zahav. אם אֲשַׁכַּחְךָ יְרוּשָׁלַיִם אֲשֶׁר כֻּלָּהּ זָהָב.

Chazarnu el borot hamayim lashuk v'lakikar  
shofar korei b'Har Habayit ba-Ir Haatikah.  
Uvamarot asher basela  
alfei sh'mashot zorcho  
v'shuv neireid el Yam Hamelach  
b'derech Y'richo.

חֲזַרְנוּ אֶל בּוֹרוֹת הַמַּיִם לְשׁוּק וְלִכְכָּר  
שׁוֹפָר קוֹרֵא בְּהַר הַבַּיִת בְּעִיר הָעֵתִיקָה.  
וּבְמַעְרֹת אֲשֶׁר בַּסֶּלַע  
אַלְפֵי שְׁמָשׁוֹת זוֹרְחוֹת  
וְשׁוֹב נִרְד אֶל יַם הַמֶּלַח  
בְּדֶרֶךְ יְרִיחוֹ.

פּוֹיִטִים

שַׁבָּת

הַבְּדִלָּה

שִׁירִים

שִׁירֵי אֲרָץ יִשְׂרָאֵל

יָמֵי נוֹרָאִים

שְׁלֹשׁ רִגְלִים

סַבּוֹת

פֶּסַח

שַׁבּוּעוֹת

תְּנִינָה

ט"ו בְּשֻׁבֵט

פּוֹרִים

זְכוֹר

מְדִיטַצְיָה וְהַחֲלָמָה

שִׁירֵי לְאֻמִּיִּים



## STAR SPANGLED BANNER

Hymns

Shabbat

Havdalah

Songs

Israeli Songs

Days of Awe

Three Festivals

Sukkot

Pesach

Shavuot

Chanukah

Tu B'shvat

Purim

Songs of Memory

Meditation and  
Healing

National Hymns

O say, can you see  
By the dawn's early light,  
What so proudly we hailed  
At the twilight's last gleaming?  
Whose broad stripes and bright stars,  
Through the perilous fight,  
O'er the ramparts we watched  
Were so gallantly streaming!

And the rockets' red glare,  
The bombs bursting in air,  
Gave proof through the night  
That our flag was still there!  
O say, does that star-spangled banner yet wave  
O'er the land of the free, and the home of the brave?

## O CANADA

O Canada!  
Our home and native land!  
True patriot love in all thy sons command.

With glowing hearts we see thee rise,  
The True North strong and free!

From far and wide,  
O Canada, we stand on guard for thee.

God keep our land glorious and free!  
O Canada, we stand on guard for thee.

O Canada, we stand on guard for thee.

## LAMDEINI ELOHAI

Lamdeini, Elohai, bareich v'hitpaleil  
al sod aleh kameil,  
al nogah p'ri basheil,  
al hacheirut hazot,  
lirot, lachush, linshom,  
ladaat, layacheil, l'hikasheil.

Lameid et siftotai b'rachah v'shir hallel,  
b'hit'chadeish z'mancha im boker v'im leil,  
l'val yih'yeh yomi hayom kitmol shilshom,  
l'val yih'yeh alai yomi hergeil.

Teach me O God, a blessing, a prayer  
On the mystery of a withered leaf  
On ripened fruit so fair  
On the freedom to see, to sense,  
To breathe, to know, to hope, to despair.

Lamdeini Elohai, bareich v'hitpaleil  
lameid et siftotai b'rachah v'shir hallel.

לְמַדְנִי אֱלֹהִי, בְּרַךְ וְהִתְפַּלֵּל  
עַל סוּד אֶלֶה קָמֵיל,  
עַל נֹגַהּ פְּרִי בַשֵּׁייל,  
עַל הַחֲרוּת הַזֹּאת,  
לְרֹאוֹת, לְחוּשׁ, לְנֶשֶׁם,  
לְדַעַת, לְיַחַל, לְהַכְפִּישׁל.

לְמִיד אֶת שְׁפִתוֹתַי בְּרַכָּה וְשִׁיר הַלֵּל  
בְּהִתְחַדֵּשׁ זְמַנְךָ עִם בְּקָר וְעִם לַיִל,  
לְבַל יִהְיֶה יוֹמֵי הַיּוֹם כִּתְמוֹל שְׁלֹשׁוֹם,  
לְבַל יִהְיֶה עָלַי יוֹמֵי הֶרְגֵל.

Teach my lips a blessing, a hymn of praise  
As each morning and night  
You renew Your days,  
Lest my days be today as the one before  
Lest routine set my ways.

לְמַדְנִי אֱלֹהִי, בְּרַךְ וְהִתְפַּלֵּל  
לְמִיד אֶת שְׁפִתוֹתַי בְּרַכָּה וְשִׁיר הַלֵּל.

## NATIONAL HYMNS

## HATIKVAH

Kol od balevav p'nimah  
nefesh Y'hudi homiyah  
ul'faatei mizrach kadimah  
ayin l'Tzion tzofiyah  
od lo avdah tikvateinu  
hatikvah bat sh'not alpayim  
lih'yot am chofshi b'artzeinu  
Eretz Tziyon viY'rushalayim.

כָּל עוֹד בַּלֵּבב פְּנִימָה  
נֶפֶשׁ יְהוּדֵי הוֹמְיָה  
וּלְפָאֵתַי מִזְרַח קִדְיָמָה  
עֵין לְצִיּוֹן צוֹפְיָה  
עוֹד לֹא אֶבְדָּה תִקְוַתֵּנוּ  
הַתִּקְוָה בַּת שָׁנוֹת אֲלָפִים  
לְהִיּוֹת עִם חֶפְשִׁי בְּאַרְצֵנוּ  
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

So long as within the inmost heart a Jewish spirit sings, so long as the eye looks eastward, gazing toward Zion, our hope is not lost - the hope of two thousand years: to be a free people in our land, the land of Zion and Jerusalem.