

The candles are now lit. After candlelighting, the following blessing is recited:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת:

Baruḥ atah adonay eloheynu meleḥ ha'olam asher kideshanu
bemitzvotav vetzivanu lehadlik ner shel shabbat.

Many contemporary Jews are reciting *berahot*/blessings in ways that reflect their theological outlooks and ethical concerns. At any place where a blessing occurs in the liturgy the following elements can be combined to create alternative formulas for *berahot*. This can be done by selecting one phrase from each group to form the introductory clause.

I	Baruḥ atah adonay	בְּרוּךְ אַתָּה יְהוָה	Blessed are you Adonay
	Beruḥah at yah	בְּרוּכָה אַתָּה יְיָ	Blessed are you Yah
	Nevareḥ et	נְבַרְךָ אֵת	Let us bless
II	eloheynu	אֱלֹהֵינוּ	our God
	hasheḥinah	הַשְׁכִּינָה	Sheḥinah
	eyn haḥayim	עֵין הַחַיִּים	Source of Life
III	meleḥ ha'olam	מֶלֶךְ הָעוֹלָם	Sovereign of all worlds
	ḥey ha'olamim	חַי הָעוֹלָמִים	Life of all the worlds
	ru'ah ha'olam	רוּחַ הָעוֹלָם	Spirit of the world

The candles are now lit. After candlelighting, the following blessing is recited:

Blessed are you, SOURCE OF LIGHT, our God, sovereign of
all worlds, who has made us holy with your mitzvot, and
commanded us to kindle the Shabbat light.

* *

Blessed is the match that's consumed in kindling a flame.
Blessed is the flame that burns in the secret depths of the heart.

Hannah Szenes (translator unknown)

* *

Almighty God,
Grant me and all my loved ones
A chance truly to rest on this Shabbat.
May the light of the candles drive out from among us
The spirit of anger, the spirit of harm.
Send your blessings to my children,
That they may walk in the ways of your Torah, your light.

Shas Tkhines (translator unknown)

YEDID NEFESH / SOUL BELOVED

Transliteration can be found on page 9.

This translation can be sung to the same melody as the Hebrew.

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

יָרִיד נֶפֶשׁ אֵב הַרְחֵמֶנּוּ מִשׁוֹף עֶבְדֶּךָ אֵל רְצוֹנֶךָ:
 יָרוּץ עֶבְדֶּךָ כְּמוֹ אֵיל יִשְׁתַּחֲוֶה אֵל מוֹל הַדְרֹתֶיךָ:
 תַּעֲרֹב לוֹ יְדִידוֹתֶיךָ מִנִּפְתַּת צוּף וְכֹל־טֹעֵם:



דוֹר נָאֵה זִיו הָעוֹלָם נִפְשֵׁי חוֹלֵת אֶהְבֶּתְךָ:
 אֲנָא אֵל נָא רַפָּא נָא לָהּ בְּהִרְאוֹת לָהּ נֵעַם זִינְךָ:
 אִז תַּתְחַזֵּק וְתִתְרַפָּא וְהִיְתָה לָהּ שְׂמֵחַת עוֹלָם:



תִּיק יְהִמוּ נָא רַחֲמֶיךָ וְחֹסֶה נָא עַל בְּנוֹ אֱהוֹבֶיךָ:
 כִּי זֶה כְּמָה נִכְסֶיךָ נִכְסֵי לְרֵאוֹת בְּתַפְאֲרַת עֲזֶיךָ:
 אֵלֶּה חֲמֻדָּה לְבִי חֹסֶה נָא וְאֵל תַּתְעַלֵּם:



גִּלְהָ נָא וּפְרוֹשׁ חֲבִיבֵי עָלִי אֶת־סִבַּת שְׁלוֹמֶיךָ:
 תִּאִיר אֶרֶץ מִכְבוֹדֶךָ נְגִילָה וְנִשְׂמַחָה בְּךָ:
 מִהַר אֱהוֹב כִּי בָא מוֹעֵד וְחַנּוּנוֹ כִּימֵי עוֹלָם:



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

What pity stirs in you
 Since days of old, my God!
 Be kind to me your own child
 Begotten by your love.
 For long and longing hours
 I yearn for your embrace,

COMMENTARY. *Yedid Nefesh* was written by Rabbi Eleazar Azikri of Safed. A love song of the soul to God, it achieved great popularity in Sephardic communities, where it was included in the daily prayerbook. Hasidic custom adopted it for use as an introduction to Shabbat. The poet speaks to God in most intimate terms as lover and parent, but also as shining light of the universe. The longing for God is fulfilled for "the time has come" as God spreads over the world the great *sukkat shalom*, canopy of peace, which is Shabbat.

The traditional Hebrew text of *Yedid Nefesh* presented here differs in several places from Azikri's original. Most notably, this version substitutes in the second verse "Eternal her delight" for "She shall be your handmaiden forever." Here tradition seems to have improved on the author's work!
 A.G.

Yedid nefesh av haraḥaman meshoḥ avdeḥa el retzoneḥa
Yarutz avdeḥa kemo ayal yishtaḥaveh el mul hadareḥa.
Te'erav lo yediduteḥa minofet tzuf veḥol ta'am.

Hadur na'eh ziv ha'olam nafshi ḥolat ahavateḥa.
Ana el na refa na lah beharot lah no'am ziveḥa.
Az titḥazek vetitrapey vehayetah lah simḥat olam.

Vatik yehemu na raḥameḥa vehusah na al ben ahuveḥa.
Ki zeh ḥamah niḥsof niḥsafti lirot betiferet uzeḥa.
Eleh ḥamdah libi husah na ve'al titalam.

Higaley na ufros ḥavivi alay et sukkat shelomeḥa.
Ta'ir erez mikevodeḥa nagilah venismehah bah.
Maher ahuv ki va mo'ed vehonenu kimey olam.

לה אלה תפא נא לה. A quotation from Moses's prayer to heal Miriam, "God, please heal her" (Numbers 12:13). God is sought as the source of spiritual healing—soul healing. In union with the divine we find release from the pain of the futile cycle of searching and disappointment. Shabbat is our refuge of acceptance, our shelter from cravings and strivings. S.P.W.

DERASH. Our yearning for salvation is the human form of the will to live, which is cosmic and characteristic of all living beings. In our case the will to live is the will to abundant and harmonious living...Human nature is part of the larger world of nature, and our salvation can only be conceived as a manifestation of a divine power both within and beyond us.

M.M.K. (ADAPTED)

לה תפא נא לה / *eleh ḥamdah libi* is a corruption of the original *לה תפא נא לה / eli mahmad libi*. My God, my heart's beloved. The popular version, while grammatically difficult, offers a clear sense of surrender, a central motif of religious love poetry. All I want, O my God, is to be near you and to feel your presence. These are the *only* things my heart desires.

A.G.

To see my light in your light
Basking in your grace.
My heart's desire is
To harmonize with yours
Do not conceal your pity
Hide not that light of yours.

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

Eleazar Azikri (translated by Zalman Schachter-Shalomi)

COMMENTARY. The first letter of each verse spells out יהוה, the four-letter name of God. That name subsumes and unites all the descriptions which Jewish tradition has evolved in its quest for the divine. Jews may once have commonly pronounced יהוה, but they have avoided doing so since at least the third century B.C.E. The traditional vocalization "Yahweh" can be understood as, "He causes to exist," or just, "He is!" It also resembles God's enigmatic words to Moses at the burning bush: "Ehyeh Asher Ehyeh—I Am Who I am" (Exodus 3:14). Thus יהוה hints at the absurdity of assigning a name to an ineffable divinity. M.P.

שְׁלוֹם עֲלֵיכֶם

שְׁלוֹם עֲלֵיכֶם מְלַאכֵי הַשָּׁרֵת מְלַאכֵי עֲלִיּוֹן
מִמְלַךְ מַלְכֵי הַמַּלְכִּים הַקְּרוֹשׁ בְּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם מְלַאכֵי הַשָּׁלוֹם מְלַאכֵי עֲלִיּוֹן
מִמְלַךְ מַלְכֵי הַמַּלְכִּים הַקְּרוֹשׁ בְּרוּךְ הוּא:

בְּרַכּוֹנֵי לְשָׁלוֹם מְלַאכֵי הַשָּׁלוֹם מְלַאכֵי עֲלִיּוֹן
מִמְלַךְ מַלְכֵי הַמַּלְכִּים הַקְּרוֹשׁ בְּרוּךְ הוּא:

צְאֹתְכֶם לְשָׁלוֹם מְלַאכֵי הַשָּׁלוֹם מְלַאכֵי עֲלִיּוֹן
מִמְלַךְ מַלְכֵי הַמַּלְכִּים הַקְּרוֹשׁ בְּרוּךְ הוּא:

Shalom aleyhem malahey hasharet malahey elyon
mimeleh malhey hamalahim hakadosh baruh hu.

Bo'ahem leshalom malahey hashalom malahey elyon
mimeleh malhey hamalahim hakadosh baruh hu.

Barehuni leshalom malahey hashalom malahey elyon
mimeleh malhey hamalahim hakadosh baruh hu.

Tzethem leshalom malahey hashalom malahey elyon
mimeleh malhey hamalahim hakadosh baruh hu.

SHALOM ALEYHEM

This translation can be sung to the same melody as the Hebrew.

Welcome among us, messengers of shalom,
angels of the Highest One,
from deep within us, Majesty of majesties,
the blessed Holy One.

Come, then, in shalom,
blessing us with shalom,
leaving us with holy shalom,
from deep within us, Majesty of majesties,
the blessed Holy one.

translated by Burt Jacobson

Angels are another name for feelings.
When we love and act with kindness
we create angels of love and kindness;
when we hate and act with violence
we create angels of hatred and violence.
It is our job to fill our world with angels of love:
messengers of kindness
that link people together as one family.

R.M.S.

COMMENTARY. *Shalom Aleyhem* is the best-known and most beloved of all the Sabbath hymns. Its simple words are a greeting to the angels of peace who come to dwell with us on Shabbat. The Hebrew word *malah* actually means "messenger" and is used in the Bible for both heavenly and earthly emissaries. All of us on Shabbat can become *malahey shalom* or messengers of peace to one another as we share our inner quiet and joy in this day. We sing this welcome to introduce the Shabbat meal, a time of festive rejoicing in the fullness of rest and in our sharing with one another. A.G.

On Hol Hamo'ed it is customary to begin on page 49.
On Festivals, turn to Kabbalat Haḡ, page 533.

TEHILIM

נְרִיעָה לְצוּר יִשְׁעֵנוּ:	לְכוּ נְרַנְנָה לַיהוָה
בְּזִמְרוֹת נְרִיעַ לֹ:	נִקְדְּמָה פָּנָיו בְּתוֹדָה
וּמִלֶּךְ גָּדוֹל עַל־כָּל־אֱלֹהִים:	כִּי אֵל גָּדוֹל יְהוָה
וְתוֹעֲפוֹת הַרִים לֹ:	אֲשֶׁר בִּידוֹ מְחַקְרֵי־אָרֶץ
וַיִּפְּשֹׁת יָדָיו לְצָרוֹ:	אֲשֶׁר־לוֹ הַיָּם וְהוּא עֹשֶׂהוּ
נִבְרָכָה לְפָנֵי־יְהוָה עֲשֵׂנוּ: ←	בְּאוֹ נִשְׁתַּחֲוֶה וְנִכְרַעַה

Leḡu neranenah ladanay nari'ah letzur yishenu.
Nekademah fanav betodah bizmirot nari'ah lo.
Ki el gadol adonay umeleḡ gadol al kol elohim.
Asher beyado meḡkerey aretz veto'afot harim lo.

COMMENTARY. It may be the concluding line of Psalm 95 that caused this entire group of psalms to be included in *Kabbalat Shabbat*. The psalmist speaks of the forty years in the wilderness, saying that the generation who came out of Egypt were not able "to enter God's place of rest," the Holy Land promised at the end of Israel's wanderings. But here in *Kabbalat Shabbat* "rest" has taken on a new meaning; it is in *time* rather than in *place* that rest is to be found. Shabbat has herself become a Holy Land, a time of rest in which we are called upon to cease our wandering. A.G.

On Hol Hamo'ed it is customary to begin on page 48.
On Festivals, turn to Kabbalat Haḡ, page 532.

PSALMS

Come, sing in ecstasy to THE ETERNAL ONE
ring out a fanfare to our rock of rescue!

Hurry forth in thanks before the Presence,
shouting in song to God.

For THE CREATOR is a generous divinity,
a sovereign greater than all image-gods,

in whose hand the planetary depths reside,
the greatest heights, there in God's palm,

to whom belongs the sea, as it was made,
the dry land, shaped by divine hand.

Come worship, bend the knee,
let's bow to THE EMINENCE who made us all. ←



COMMENTARY. The five psalms of *Kabbalat Shabbat*, Psalms 95-99, are a literary unit within the Book of Psalms. Their spirit of joy and exultation calls on the worshipper to rejoice in the presence of God that fills the world. Nature itself joins in the symphony of praise as heaven and earth, field and forest, sea and rivers all seem to clap hands and enter the song and dance of joy. The coming of Shabbat fills us with a new vision, one that sees earth as freshly created and brimming with divine radiance. This vision is a universal one. It invites all nations to join in our celebration of divine presence. A.G.

וְאִנְחָנוּ עִם מְרֵעֵיתוֹ וְצֹאן יָדוֹ

כִּיּוֹם מִטָּה בְּמִדְבָּר:
בְּחַנּוּנֵי גַם־רָאוּ פְּעָלַי:
וְאָמַר עִם תְּעִי לִכְבֹּהֵם

אִם־יִבְאוּן אֶל־מְנוּחָתַי:

כִּי הוּא אֱלֹהֵינוּ
הַיּוֹם אִם־בְּקִלּוֹ תִשְׁמָעוּ:

אֶל־תִּקְשׁוּ לִבְבְּכֶם כְּמִרִיבָה
אֲשֶׁר נִסּוּנִי אַבּוֹתֵיכֶם
* אֲרִבְעִים שָׁנָה אָקוּט בְּרוּר
וְהֵם לֹא־יָדְעוּ דְרָכַי:

אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי

DERASH. The ancients deemed obedience to God's will to be a prime virtue. Abraham had it; Adam lacked it. In our own day this virtue must mean the power to conform to the basic law of life. Obedience to that law brings salvation; defiance of it leads to disaster. M.M.K. (ADAPTED)

This is our God,
and we, nurtured by God, a flock under God's care

—today:
if to the Voice
you'll listen—:

“Harden not your heart as it was done at Meribah,
as on a day of trial in the wilderness,

there your predecessors tested me,
they put to trial my patience, but they saw my power.

For forty years I argued with that generation,
till finally I said: ‘They are a people with a wandering heart,’

nor did they ever
come to know
my ways.

And as for them, I swore amid my wrath,
that they'll not come into my place of rest.”

שִׁירוּ לַיהוָה כְּלַהֲאָרֶץ:	שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ
בְּשָׂרוֹ מִיּוֹם לְיוֹם יִשׁוּעָתוֹ:	שִׁירוּ לַיהוָה כְּרָבוֹ שְׁמוֹ
בְּכָל־הַעַמִּים נִפְלְאוֹתָיו:	סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ
נִרְאָה הוּא עַל־כָּל־אֱלֹהִים:	כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד
וַיהוָה שְׁמַיִם עָשָׂה:	כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים
עוֹ וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ:	הוֹדִיָּוְהָרָר לְפָנָיו
הִבֵּי לַיהוָה כְּבוֹד וְעוֹ:	הִבֵּי לַיהוָה מְשֻׁפְּחוֹת עַמִּים
שֵׂאוּ מִנְחָה וּבְאוּ לְחַצְרוֹתָיו:	הִבֵּי לַיהוָה כְּבוֹד שְׁמוֹ
חִילוּ מִפְּנֵי כָל־הָאָרֶץ:	הִשְׁתַּחֲוּוּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ
אֲחִיתְכוֹן תִּבְלַבְל בְּלִיתְמוֹט	אָמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ
	יְדִין עַמִּים בְּמִישְׁרִים: ←

Shiru ladonay shir hadash, shiru ladonay kol ha'aretz.
 Shiru ladonay barechu shemo baseru miyom leiyom yeshu'ato.
 Saperu vagoyim kevodo, behol ha'amim nifle'otav.
 Ki gadol adonay umhulal me'od, no-ra hu al kol elohim.
 Ki kol elohey ha'amim elilim, vadonay shamayim asah.
 Hod vehadar lefanov, oz vetiferet bemikdasho.
 Havu ladonay mishpehot amim, havu ladonay kavod va'oz.
 Havu ladonay kevod shemo, se'u minhah uvo'u lehatzrotav.
 Hishtahavu ladonay behadrat kodesh, hilu mipanav kol ha'aretz.
 Imru vagoyim adonay malah, af tikon tevel bal timot.
 Yadin amim bemeysarim. ↪

תכון תבל / the world is founded. There is cosmic order.

L.W.K.

Sing out to THE REDEEMER a new song!
 Sing to THE ETERNAL all the earth!

Sing to THE SUBLIME ONE—bless God's name,
 Bring news, day after day, of divine help.

Tell it among the nations, tell the glory,
 among all the peoples, tell of miracles.

Yes, THE RADIANCE is great, subject of praise indeed,
 the source of awe, above all image-gods!

For all the nation-gods are idols,
 but THE LIVING ONE has made the heavens.

Grandeur and splendor belong to God,
 Strength and beauty in the Holy Place.

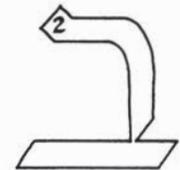
Give praise to THE MAGNIFICENT, families of nations,
 Honor and power devote to THE GREAT ONE.

Pay homage to MAJESTY for the glory of the name.
 bear offering, approach the Courtyards,

bow down to THE INCOMPARABLE with holy adornment,
 tremble in God's presence, all the earth,

Declare among the nations that THE ETERNAL reigns:
 the world is founded, none can topple it;

the peoples
 shall be judged
 unerringly. ↪



Psalm 96

יְרַעַם הַיָּם וּמְלֵאוּ: יִשְׂמְחוּ הַשָּׁמַיִם וּתְגַל הָאָרֶץ
 אֲזוּ יִרְנְנוּ כָּל־עֲצֵי־יָעָר: יַעֲלוּ שָׁרֵי וּכְל־אֲשֶׁר־בוֹ
 כִּי בָא לְשַׁפֵּט הָאָרֶץ לְפָנָי יִהְיֶה כִּי בָא
 וְעַמִּים בְּאֵמוּנָתוֹ: יִשְׁפֹט־תָּבֵל בְּצֶדֶק

Yismehū hashamayim vetagel ha'aretz yiram hayam umlo'o.
 Ya'aloz saday veḥol asher bo, az yeranenu kol atzey ya'ar.
 Lifney adonay ki va, ki va lishpot ha'aretz.
 Yishpot tevel betzedek, ve'amim be'emunato.

באמונתו / *be'emunato*: faithfully; אמונה / *emunah* means trust, constancy, or rightness. בצדק, במישורים, באמונתו, form a triplet stressing the justice and fairness of יהוה. L.W.K.

Let the skies rejoice, the earth have glee.
 Ocean resound, in all your fullness!
 Let the fields rejoice, and all belonging there.
 And then, all forest trees exclaim ecstatically,
 before THE ONE who comes,
 who comes to rule the earth,
 to rule over the settled world,
 over the peoples, faithfully.

DERASH. This psalm makes no explicit reference to Israel, Jews, or Judaism. All nations, all forces are controlled by God.

The psalmist shouts: יהוה is great—every day, always, everywhere, to everybody; come, join me in praising! The writer knows of the greatness of God from experience, not reason. The presence of God reaches beyond one person, beyond a nation, beyond human beings!

This great God makes demands on us; we are accountable for our actions. God judges; we must act justly. L.W.K.

KAVANAH. To affirm the sovereignty of God means to acknowledge a higher law and authority than one's own arbitrary will. M.M.K.

יִשְׁמְחוּ אַיִם רַבִּים:	יְהוָה מֶלֶךְ תִּגַּל הָאָרֶץ
צָדֵק וּמִשְׁפָּט מְכוּן כְּסָאוֹ:	עָנָו וְעֶרְפָּל סְבִיבָיו
וַתִּלְהֹט סְבִיב צָרָיו:	אֵשׁ לְפָנָיו תִּלְהֹט
רָאָתָהּ וַתִּחַל הָאָרֶץ:	הָאֵירוּ בְרָקָיו תִּבְבַּל
מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ:	הָרִים כִּדְוֹנָג נִמְסוּ מִלִּפְנֵי יְהוָה
וְרָאוּ כָּל־הָעַמִּים כְּבוֹדוֹ:	הַגִּידוּ הַשָּׁמַיִם צְדָקוֹ
הַמְתַּהַלְלִים בְּאֱלִילִים	יִבְשׁוּ כָּל־עֵבְרֵי פֶסֶל
	הַשֹּׁתְחַוְוִילוּ כָּל־אֱלֹהִים:
וַתִּגְלַגְּהַ בְּנוֹת יְהוּדָה	שָׂמְעָה וַתִּשְׂמַח צִיּוֹן
	לְמַעַן מִשְׁפִּטֶיהָ יְהוָה: ←

KAVANAH. The belief in the sovereignty of God should keep in our minds the prophetic teaching that God should be obeyed rather than worshipped, that obedience to God's laws is the highest form of worship. It is an error to believe that the main function of the spiritual is to afford us an escape from the turmoil and the temptations of life—a sort of ivory tower of detachment. The truth of the sovereignty of God should remind us that our task is to turn temptations into a means of serving God.

M.M.K. (ADAPTED)

בנות יהודה / Judea's daughters, the women of Judah. The place rejoices, then the people join in. Some say that "daughters" includes the place itself.

L.W.K.

THE UNCREATED reigns! O world, rejoice!
Be happy, dwellers of all continents!

Clouds and thick darkness surround God,
justice and judgment bear up the Throne,

a fire goes before it,
flames surround its back,

its lightning flashes light the world,
the earth beholds and trembles,

mountains melt like wax before THE ONE
before the First of all the earth,

whose justice all the skies declare,
whose glory all the nations see.

Let all who worship images be shamed,
all those who boast amid their idols,

let all gods
submit
to God.

Zion has heard, and has rejoiced,
the women of Judah sound their joy,

because of justice,
yours
YAH. ←



עֲלֵי־כָל־הָאָרֶץ
עֲלֵי־כָל־אֱלֹהִים:
שֹׁמֵר נַפְשׁוֹת חַסִּידָיו

וְלִישְׁרֵי־לֵב שִׁמְחָה:
וְהוֹדוּ לְזִכְרֵךְ קִדְשׁוֹ:

כִּי־אַתָּה יְהוָה עֲלִיוֹן
מְאֹד נְעֻלִית
אֱהָבִי יְהוָה שְׁנָאוּךָ
מִיָּד רְשָׁעִים יִצְיָלָם:

* אֹר זָרַע לְצַדִּיק
שִׁמְחוּ צַדִּיקִים בִּיהוָה

Or zaru'a latzadik, ulyishrey lev simḥah.
Simḥu tzadikim badonay vehodu lezeḥer kodsho.

... אוהבי / you who love. ... The lover of God naturally fights evil. Ethics and spirituality are closely linked.

שומר נפשות / God protects. Those who fight injustice are often in need of protection.

זרוע / seeded. Light is like seeds because it needs to be nourished and tended. It demands patience. Another reading is זרחה / *zaru'ah*, a brilliant, dazzling light (The Me'iri).

לישרי לב / right-hearted, steadfast of heart—those with focused minds.

L.W.K.

For you are THE RADIANCE
above all earth.

Powerfully, you have ascended
over all the image-gods.

And you who love THE GREAT ONE hate the bad,
so that the Guardian of loving souls

might save them
from the power
of the wicked.

Lightbeams are seeded for the righteous,
Happiness for those steadfast of heart,

Rejoice, O righteous ones in THE UNNAMEABLE
be thankful for its sacred Trace!

	מְזֻמָּר
כִּי־נִפְלְאוֹת עָשָׂה:	שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ
וְדָרַע קִדְשׁוֹ:	הוֹשִׁיעֵה־לּוֹ יְמִינוּ
לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ:	הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ
לְבֵית יִשְׂרָאֵל	זְכַר חֶסֶדוֹ וְאַמּוֹנָתוֹ
אֵת יְשׁוּעַת אֱלֹהֵינוּ:	רְאוּ כָל־אֲפָסֵי־אֲרָץ
פָּצְחוּ וְרַנְּנוּ וְזָמְרוּ:	הֲרִיעוּ לַיהוָה כָּל־הָאָרֶץ
בְּכִנּוֹר וְקוֹל זְמֶרָה:	וְזָמְרוּ לַיהוָה בְּכִנּוֹר
הֲרִיעוּ לְפָנֵי הַמֶּלֶךְ יְהוָה:	בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר
תִּבֵּל וְיִשְׁבִּי בָהּ:	יָרֵעַם הַיָּם וּמְלֵאֵא
יַחַד הַרִים יִרְנְנוּ:	גְּהָרוֹת יִמְחַאוּ־כַף
יִשְׁפֹּט תִּבֵּל בְּצִדְקָה	* לְפָנֵי יְהוָה כִּי בָא לְשִׁפֹּט הָאָרֶץ
	וְעַמִּים בְּמִישָׁרִים:

זכר / *zahar*: has been loving; literally, remembers his love. The verb is related to זכר, potent; it implies acting on the memory. L.W.K.

DERASH. One of the fundamental implications of the sovereignty of God is that religion must be socialized. It must be translated into terms of social righteousness and not stop at the inward peace and serenity of the individual. M.M.K. (ADAPTED)

A psalm: Sing out to THE TRUTHFUL a new song,
to One who has wrought wonders in the world,

whose right hand was of aid,
as was the holy, saving arm,

who made the divine might renowned,
revealed God's justice to the eyes of many nations,

and who made remembered divine love and faithfulness
to the community of Israel.

To the farthest reaches of the earth, they saw
our God's salvation!

Trumpet out in joy THE AWESOME ONE's praise,
burst forth and sing, and play your music,

music for THE OMNIPRESENT on a violin,
on strings, with voice and melody,

with hornplaying and shofar blasts,

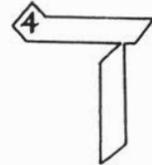
trumpet your praise before the sovereign to THE ONE WHO IS

Let the sea be in a tumult,
and the settled world, and its inhabitants.

And let the rivers clap their hands
together, and the mountains sing in joy,

to THE ONE who comes to rule the earth,

to rule the settled world with justice,
and all peoples with unerring deeds!



Psalm 98

ישב כְּרוּבִים תְּנוּט הָאָרֶץ:
וְרֵם הוּא עַל־כַּל־הָעַמִּים:
קְדוֹשׁ הוּא:
אֲתָה כּוֹנֵנָה מִיִּשְׂרָיִם
אֲתָה עֹשֵׂית:
וְהִשְׁתַּחֲוִי לְהֵרֵם רְגְלָיו

וּשְׂמוֹאֵל בְּקִרְאֵי שְׁמוֹ
וְהוּא יַעֲנֵם:
שָׁמְרוּ עֲדוֹתָיו וְחַק נְתוּנֵי־לָמוֹ:
אֵל נִשְׂא הָיִיתָ לָהֶם

וְהִשְׁתַּחֲוִי לְהֵרֵם קְדוֹשׁ

יְהוָה מֶלֶךְ יִרְגָזוּ עַמִּים
יְהוָה בְּצִיּוֹן גְּדוֹל
יִדְרוּ שָׁמָּה גְּדוֹל וְנוֹרָא
וְעַז מֶלֶךְ מִשְׁפָּט אֶהֱב
מִשְׁפָּט וְצִדְקָה בְּיַעֲקֹב
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ
קְדוֹשׁ הוּא:

מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו
קִרְאִים אֶל־יְהוָה
בְּעֲמֹד עַנָּן יִרְבֵּר אֲלֵיהֶם
יְהוָה אֱלֹהֵינוּ אֲתָה עֲנִיתָם
וְנָקַם עַל־עֲלִילוֹתָם:

* רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ
בְּיִקְרֹשׁ יְהוָה אֱלֹהֵינוּ:

הֵרֵם רְגְלָיו / footstool—the Ark, which contained the tablets of the covenant (the Ten Commandments). In the ancient Near East, international contracts were kept under the ruler's throne.

בְּעַמֹּד עַנָּן / pillar of mist, cloud or smoke, perhaps of incense. A symbol for the mystery of how the human and divine speak to each other.

אֵל נִשְׂא / forgiving God (from נִשְׂא, to carry), “who puts up with.” Even Moses, Miriam, and Samuel made mistakes and needed forgiveness.

L.W.K.

THE ONE OF SINAI reigns, as nations seethe,
and sits between the cherubim, the earth is teetering.

THE ONE WHO DWELLS IN ZION is magnificent,
high above all peoples;

let them thank your name, so great and awesome,
holy it is!

With royal strength, but loving justice,
you have established equitable deeds.

Justice and righteousness on Jacob's behalf
have you performed.

Exalt THE ONE WHO SEES our God,
bow down before God's footstool,

God is holy!

Moses and Aaron are among God's priests,
and Samuel among the ones who call God's name,

Calling to THE RIGHTEOUS ONE
who will respond to them.

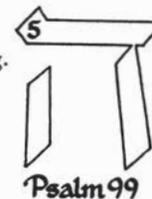
In a cloud pillar, God speaks to them,
they keep God's precepts and God gives them rulings.

GREAT ONE you have answered them,
you were a forgiving God for them,

after you exacted penalty for things they did.

Exalt the name of THE INEFFABLE ONE,
bow down before the sacred divine mount,

yes, holy is THE AWESOME ONE, our God!



מִזְמוֹר לְדָוִד
 הָבֹה לַיהוָה כְּבוֹד וְעֹז:
 הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ:
 אֱלֹהֵי־הַכְּבוֹד הַרְעִים
 קוֹל יְהוָה עַל־הַמַּיִם
 יְהוָה עַל־מַיִם רַבִּים:

קוֹל יְהוָה בְּהַרְרָה:
 וַיִּשְׁפַּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן;
 לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בְּדֵרֵאמִים: ←
 קוֹל יְהוָה בְּפֶתַח
 קוֹל יְהוָה שֹׁבֵר אֲרָזִים
 וַיִּרְקֹדֶם כְּמוֹ־עֵגֶל

Mizmor ledavid.

Havu ladonay beney elim, havu ladonay kavod va'oz.

Havu ladonay kevod shemo, hishtahavu ladonay behadrat
 kodesh.

Kol adonay al hamayim, el hakavod hirim.

Adonay al mayim rabim.

Kol adonay bako'ah, kol adonay behadar.

Kol adonay shover arazim, vayshaber adonay et arzey halevanon.

Vayarkidem kemo egel, levanon vesiryon kemo ven
 re'emim. ↪

A psalm of David: Give to THE ONE WHO IS, you so-called gods,
 give to THE INDIVISIBLE glory and strength!

Give to THE UNSEEN ONE the glory of the divine Name,
 worship THE ANCIENT OF DAYS with holy ornament.

The voice of THE UNENDING on the waters,
 God in full Glory thundering,

THE ONE WHO CALLS over many waters,

yes, voice of THE REVEALED ONE in full strength,
 voice of THE TRUTHFUL in full beauty,

voice of ETERNAL LAW breaking the cedars,
 THE ALL-KNOWING smashing cedar forests on Mt. Lebanon,

making them skip about like calves,
 yes, Lebanon and Sirion, like offspring of the wild ox. ↪



Psalm 29

COMMENTARY. Psalm 29, one of the most ancient in the Book of Psalms, celebrates the presence of God in the midst of a great thunderstorm. The word *kol*, which appears seven times in the psalm, here translated “voice,” can also mean “thunderclap.” The psalmist concludes with mention of a great quiet that follows the storm, recalling the mythic quiet that followed God’s triumph over the forces of chaos in Creation. The placing of the psalm here reminds us that our weekly struggle in the world of achievement and bustle is now at an end. We have repeated the struggles of creation and now we too are called upon to achieve that great inner quiet which is the secret of true rest.

A.G.

NOTE. In this psalm the divine name, יהוה, appears eighteen times. The translator has rendered thirteen of these to recall thirteen divine attributes, and the remaining five to echo the themes of the Five Books of Moses.

J.R.

קול יהוה חִצַּב לְהַבֹּת אֵשׁ:

יְחִיל יְהוָה מִדְּבַר קָרָשׁ:
וַיַּחֲשֹׁף יַעֲרוֹת

קול יהוה יְחִיל מִדְּבַר
קול יהוה יְחַלֵּל אֵילֹת
וּבְהִיכָלוֹ כָּלֹ אָמַר כְּבוֹד:

וַיָּשָׁב יְהוָה מִלְּךָ לְעוֹלָם:
יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

יְהוָה לְמַבּוּל יָשָׁב
יְהוָה עֹז לְעַמּוֹ יִתֵּן *

Kol adonay ḥotzev lahavot esh.
Kol adonay yaḥil midbar, yaḥil adonay midbar kadesh.
Kol adonay yeholel ayalot, vayeḥesof ye'arot.
Uvheyḥalo kulo omer kavod.
Adonay lamabul yashav, vayeshav adonay meleḥ le'olam.
Adonay oz le'amo yiten, adonay yevareḥ et amo vashalom.

The voice of THE JUST ONE hewing flames of fire,
the voice of THE ANOINTER making the desert writhe,
of ENERGY giving birth pangs to the wastelands of Kadesh.
the voice of THE MIGHTY ONE convulsing all the deer,
stripping the forests,
while amid God's palace all declare: "The Glory!"
THE REDEEMER prevailing at the Sea,
THE PRESENCE presiding for the cosmos,
THE WANDERER imparting strength to Israel,
GIVER OF WORDS blessing the people in their peace.

NOTE. The psalm acknowledges the four directions, with Jerusalem as the peaceful center.

מים / waters. Like many storms in Israel, this one starts in the west, over the Mediterranean Sea.

ארזים / cedars, a symbol of something solid and lasting. The storm breaks in the high north, towards Lebanon.

שריון / Sirion—Mt. Hermon, towering on Israel's northern border. Even these mountains quake!

מדבר / desert—the Jordan Valley and the Judean Desert, as the storm moves south-east.

מדבר קדש / wilds of Kadesh south of Jerusalem.

L.W.K.

לְכֵה דוּדִי

לְכֵה דוּדִי לְקִרְאֵת כְּלָה פְּנֵי שַׁבַּת נִקְבְּלָהּ:

שָׁמוֹר וּזְכוֹר בְּדַבּוּר אֶחָד

הַשְּׁמִיעֵנוּ אֱלֹהֵי הַמִּיחָד

יְהוָה אֶחָד וְשִׁמוֹ אֶחָד

לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְלָהּ: לְכֵה דוּדִי . . . ←

Leḥah dodi likrat kalah peney shabbat nekabelah.

Shamor vezaḥor bedibur eḥad

Hishmi'anu el hamyuhad

Adonay eḥad ushmo eḥad

Leshem ultiferet velit-hilah

Leḥah dodi . . . →

NOTE. Biblical references include Isaiah 52:2, 51:17, 60:1; Judges 5:12; Isaiah 60:1, 54:4; Psalm 42:12; Isaiah 14:32, Jeremiah 30:18, 16; Isaiah 49:19, 62:5, 54:3, and 25:9.

NOTE. The first stanza of *Leḥah Dodi* attempts to reconcile two versions (in the Ten Commandments) of the mitzvah to observe Shabbat. The integrity of both “remember the Sabbath day” (Exodus 20:8) and “keep the Sabbath day” (Deuteronomy 5:12) is maintained when the song proclaims that God—in whom all things unite—uttered both simultaneously (Babylonian Talmud, Shevuot 20b).
s.s.

LEḤAH DODI / O, COME, MY FRIEND

This translation can be sung to the same melody as the Hebrew.

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside.

“Keep” and “Remember” in a sole command
the solitary God did us command
“I AM!” is one, the Name is one,
in name, in splendor, and in praise.

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside. →

COMMENTARY. Six psalms, one for each weekday, open the traditional *Kabbalat Shabbat* service. The seventh element, the Shabbat psalm, is introduced by the song *Leḥah Dodi*, “Come, My Friend.” As Shabbat eve drew near, the Safed Kabbalists used to walk into the fields at the edge of their mountain village in order to greet the day of rest. There they could survey the beauty of creation apparent in the panorama spread before them: mountain, valley, forest, sky, and sea. Through the preceding psalms they gave voice to their praise of creation, and they honored Shabbat with specially composed hymns sung as they escorted Shabbat to their homes.

Leḥah Dodi—a hymn to honor and escort Shabbat—was composed by Shelomo Halevi Alkabetz, a member of the Safed Kabbalists. The initial letters of the poem's first eight stanzas spell out his name: שלמה הלוי. The opening refrain and closing verse of the poem reflect the customs of R. Ḥanina and R. Yanay. Their images of Shabbat as queen and bride combine to link the formal and intimate aspects of Shabbat, the source of all blessing and ultimate intention of creation.

The hymn draws heavily upon prophecies of Israel's redemption and renewal in the messianic era—likened, in Jewish tradition, to a Shabbat without end. Shabbat stands in relation to the week as the messianic era stands in relation to the flow of world time. It is at once a celebration of the world's beginning and a foretaste of the world to come, a reservoir of past and future held in a single moment.
s.s.

לְקִרְאֵת שַׁבָּת לָכוּ וְנִלְכָה
כִּי הִיא מְקוֹר הַבְּרָכָה
מִרְאֵשׁ מִקְדָּם גְּסוּיָהּ
לכה דודי . . . סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלֶהּ:

מִקְדָּשׁ מְלֶלֶךְ עִיר מְלוּכָה
לְקוּמֵי צְאֵי מִתּוֹךְ הַהֶפְכָּה
רַב לֶךְ שֵׁבֶת בְּעֵמֶק הַבְּכָא
לכה דודי . . . וְהוּא יַחְמַל עַל־יְדֵי חֲמֵלָה:

הַתְּנַצְרֵי מַעֲפָרֵי לְקוּמֵי
לְבָשֵׁי בְּגָדֵי תַפְאֲרֵתוֹ עָמִי
עַל־יְדֵי בֶן יֵשׁוּ בֵּית הַלְחָמִי
לכה דודי . . . ← קַרְבָּה אֶל נַפְשֵׁי גְאֻלָּה:

Likrat shabbat lehu venelḥah
Ki hi mekor haberahah
Merosh mikedem nesuhah
Sof ma'aseh bemaḥashavah teḥilah. Leḥah dodi. . .

Mikdash meleḥ ir meluḥah
Kumi tze'i mitoh hahafeḥa
Rav laḥ shevet be'emek habaḥa
Vehu yaḥamol alayih ḥemlah. Leḥah dodi. . .

Hitna'ari me'afar kumi
Livshi bigdey tifarteh ami
Al yad ben yishay beyt halaḥmi
Korvah el nafshi ge'alah. Leḥah dodi. . . ←

Toward the Sabbath, come, make haste,
for she has every blessing's taste,
ordained at first, and long ago,
the last thing made, the first in mind.

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside.

O, Sovereign's abode, O, holy, regal town,
rise up, emerge, where once cast down,
enough of sitting in the vale of tears,
God pities you, yes you God spares,

O, come my friend, let's greet the bride,
the Sabbath Presence bring inside.

Be stirred, rise up, throw off the dust,
my people, don your clothes of eminence,
by hand of Bethle'mite Jesse's child,
draw near my soul, redeem it, too.

O, come my friend, let's greet the bride,
the Sabbath Presence bring inside. ←

KAVANAH. The lovesong of *Kabbalat Shabbat* continues from *Yedid Nefesh*, Beloved of My Soul, to the Song of Songs, My Beloved is Mine, to *Leḥah Dodi*, Come My Beloved. Stripped away of the work, worry and stress of the week, all that remains is love—love in myriad verbal garments, in myriad melodies. Our pause on the seventh day allows us to fill our beings with love, ever flowing forth from creation. S.P.W.

הַתְּעוֹרְרִי הַתְּעוֹרְרִי
כִּי בָּא אֹרֶךְ יְוֹמֵי אֹרֶי
עוֹרֵי עוֹרֵי שִׁיר דְּבַרֵי
לכה דודי ... כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה:

לֹא תִבְשֵׁי וְלֹא תִכְלָמִי
מֵה תִשְׁתַּחֲחִי וּמֵה תִהְיֶמֶי
לכה דודי ... בְּךָ יִחַסּוּ עַנְיֵי עַמִּי
וְנִבְנְתָה עִיר עַל תִּלָּה:

וְהָיָה לְמִשְׁפָּה שְׂאֵטֶיךָ
וְרָחֲקוּ כָּל־מִבְלַעֲיֶיךָ
לכה דודי ... יִשִּׁישׁ עָלֶיךָ אֱלֹהֶיךָ
כְּמִשׁוֹשׁ חֲתָן עַל כְּלָה:

Hitoreri hitoreri
Ki va oreḥ kumi ori
Uri uri shir daber
Kevod adonay alayih nighlah.

Leḥah dodi. . .

Lo tevoshi velo tikalemi
Mah tishtoḥaḥi umah tehemi
Bah yeḥesu aniyey ami
Venivnetah ir al tilah.

Leḥah dodi. . .

Vehayu limshisah shosayih
Verahaku kol mevale'ayih
Yasis alayih elohayih
Kimsos ḥatan al kalah.

Leḥah dodi. . .

Arouse yourself, arouse yourself,
your light has come, arise and shine,
awake, awake, pour forth your song,
on you now shines the Glorious One.

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside.

Don't be abashed, don't be ashamed,
why be downcast, why do you sigh?
In you my people's poor find shade,
a city rebuilt where her ruins lay.

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside.

Your robbers shall be robbed themselves,
all your devourers will be removed,
your God rejoices at your side,
the joy of a bridegroom with his bride.

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside.

COMMENTARY. Shabbat is here depicted in a glorious array of symbols that derive from the many terms Kabbalistic tradition has used to describe the Sheḥinah. She is the bride, the queen, Jerusalem the holy city too long prisoner in the vale of tears, the people Israel about to be crowned with the glory of God. All of these draw together in the single figure of Shabbat as we welcome her into our hearts. A.G.

KAVANAH. God should be so real to us that, in place of the fear and distrust which overcloud our lives, we should be possessed of such peace, poise, and power as to render us free and joyful and give us a sense of dominion. M.M.K.

יָמִין וּשְׂמֹאל תִּפְרָצִי
וְאֵת יְהוָה תִּעְרִיצִי
עַל יַד אִישׁ בֶּן פְּרָצִי
וְנִשְׁמָחָה וְנִגְיָלָה:

לכה דודי . . .

We rise and face the entrance to welcome the Shabbat bride.

בְּאוֹי בְּשָׁלוֹם עֲטָרַת בְּעָלָה
גַּם בְּשִׂמְחָה וּבְצִהְלָה
תּוֹדֵה אֲמוּנָי עִם סְגָלָה
בְּאוֹי כָּלָה בְּאוֹי כָּלָה:

לכה דודי . . .

Yamin usmol tifrotzi
Ve'et adonay ta'aritz
Al yad ish ben partzi
Venismehah venagilah.

Leḥah dodi. . .

Bo'i veshalom ateret balah
Gam besimḥah uvtzoholah
Toḥ emuney am segulah
Bo'i ḥalah bo'i ḥalah.

Leḥah dodi. . .

DERASH. There is a Yiddish saying: שטייט דער אָרעמאן ביי "בואי בשלום" שטייט דער אָרעמאן און אָן / Bay "bo'i veshalom" shteyt der oreman oybn on. "During Shabbos prayers, when the entire congregation turns its back to the altar, the pauper standing at the back is suddenly in front." When the entire congregation turns to the back, inviting the Shabbos queen to come in peace, it is the poor, the shy, and the stranger in the back rows who are given the honor of welcoming her first. She comes in peace only where Jews act responsibly toward those who receive this honor. E.M.

To right and left you shall burst forth,
revering God, to south and north,
by hand of one from Peretz's line,
we shall rejoice and find delight.

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside.

We rise and face the entrance to welcome the Shabbat bride.

O, come in peace, O divine crown,
with joy, rejoicing, and with mirth,
amid the faithful, loved by God,
come in, O bride, come in, O bride!

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside.

בואי בשלום / Bo'i veshalom, the last verse of *Leḥah Dodi*, should be recited outdoors. Where this is not possible, a turn toward the doorway is traditional. At *Bo'i ḥalah* (Come in, O bride), we receive into ourselves the *neshamah yeterah*, an extra measure of soul, that is not present to us during the week. This extra Shabbat soul may be viewed as the greater sensitivity allowed us by the restful and unpressured pace of Shabbat. Indeed, that extra soul may be inside us all the time, and *Leḥah Dodi* may be seen as a love song that coaxes our most sensitive self to come out of hiding, in the assurance that on Shabbat it will not be harmed or threatened. A.G.

וּלְזַמֵּר לְשִׁמְךָ עֲלֵיוֹן:	מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת:
וְאִמּוֹנָתְךָ בְּלֵילוֹת:	טוֹב לְהַדוֹת לַיהוָה
עֲלֵי הַגָּיוֹן בְּכִנּוּר:	לְהַגִּיד בַּבֶּקֶר חֲסֵדְךָ
בְּמַעֲשֵׂי יְרֵיךָ אֲרָנוֹ:	עַל־יַעֲשׂוֹר וְעַל־נָבֶל
מְאֹד עָמְקוּ מַחֲשַׁבֹתֶיךָ:	כִּי שִׁמְחַתְנִי יְהוָה בְּפַעֲלֶךָ
וּבְכִסִּיל לֹא־יָבִין אֶת־זֹאת: ←	מִה־גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה
	אִישׁ־פֶּעַר לֹא יָדַע

Mizmor shir leyom hashabbat.
 Tov lehodot ladonay ulzamer leshimeha elyon.
 Lehagid baboker hasdeha ve'emunateha baleylot.
 Aley asor va'aley navel aley higayon behinor.

*Midrash is a genre of interpretative commentary that derives its name from the root מִדַּרְשׁ: to search out. The activity of expounding midrash is one of elucidation through creative expansion of words, verses, or whole stories that are ambiguous in the biblical text. These provide fertile ground for imaginative explanation. Midrashic literature dates back to the period of the early Amoraic rabbis, ca. 400 C.E., and is still being created today.

M.P.

A psalm. A song for the day of Shabbat.

A good thing to give thanks to THE ETERNAL
 to sing out to your name supreme,

to tell about your kindness in the morning,
 and your faithfulness at night,

on ten-stringed lyre and on flute,
 with melodies conceived on harp,

for you, ALMIGHTY ONE, elate me with your deeds,
 I'll sing about the actions of your hands.

How great your deeds have been, SUPERNAL ONE.
 your thoughts exceedingly profound.

Of this the foolish person cannot know,
 of this the shallow cannot understand. ַ



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

A.G.

וַיֵּצֵאוּ כָּל־פְּעָלֵי אֱוֹן
וְאַתָּה מָרוֹם לְעֵלָם יְהוָה:
כִּי־הִנֵּה אֵינֶיךָ יֹאבְדוּ

בְּלִתֵּי בְשִׁמּוֹן רַעְנָן:
בְּקַמִּים עָלֵי מְרַעִים

כְּאֲרוֹ בְּלִבְנוֹן יִשְׁגָּה:
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
דְּשָׁנִים וְרַעְנָנִים יִהְיוּ:
צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

Tzadik katamar yifrah, ke'erez balvanon yisgeh.
Shetulum beveyt adonay, behatzrot eloheynu yafrihu.
Od yenuvun beseyvah, deshenim vera'ananim yihyu.
Lehagid ki yashar adonay, tzuri velo avlatah bo.

בְּפֶרֶחַ רְשָׁעִים כְּמוֹ־עֵשֶׂב
לְהִשְׁמָדָם עָרִי־עָר:
כִּי הִנֵּה אֵינֶיךָ יְהוָה
יִתְפָּרְדוּ כָּל־פְּעָלֵי אֱוֹן:

וְתָרַם כְּרֵאִים קַרְנֵי
וְתַבֵּט עֵינֵי בְּשׂוּרֵי
תִשְׁמַעְנָה אָזְנֵי:

* צַדִּיק כְּתֹמַר יִפְרַח
שְׁתוּלִים בְּבֵית יְהוָה
עוֹד יִנּוּבוֹן בְּשִׁיבָה
לְהַגִּיד כִּי־יָשָׁר יְהוָה

For though the wicked multiply like weeds,
and evildoers sprout up all around,
it is for their destruction for all time,
but you, MAJESTIC ONE, are lifted high eternally,

behold your enemies, RESPLENDENT ONE,
behold, your enemies are lost,

all evildoers shall be scattered.

You raise my horn like that of the triumphant ox;
I am anointed with fresh oil.

My eye shall gaze in victory on my enemies,
on all who rise against me to do harm;

my ears shall hear of their demise.

The righteous flourish like the palm trees,
like cedars of Lebanon they grow,

implanted in the house of THE ALL-KNOWING ONE
amid the courtyards of our God they bear fruit.

In their old age, they'll put forth seed,
fleshy and fresh they'll ever be,

to tell the uprightness of THE ONE ALONE,
my Rock, in whom no fault resides.

לְבַשׁ יְהוָה עוֹז הַתְּאֵזֶר	יְהוָה מְלֻךְ גָּאוֹת לְבַשׁ אֶפְדֵּי-תִכּוֹן תִּבְלַל בְּלִית־מוֹט:
מֵעוֹלָם אָתָּה: נִשְׂאֵר נְהַרֹת קוֹלָם	נִכּוֹן כְּסֵאֶךָ מֵאֶז נִשְׂאֵר נְהַרֹת יְהוָה יִשְׂאֵר נְהַרֹת דְּכָיִים:
אֲדִירִים מִשְׁבְּרֵי-יָם	מִקְלוֹת מַיִם רַבִּים אֲדִיר בְּמָרוֹם יְהוָה:
לְבֵיתְךָ נִאֲוָה-קֹדֶשׁ	* עֹרֹתֶיךָ נִאֲמְנוּ מְאֹד יְהוָה לְאֶרֶץ יָמִים:

COMMENTARY. Psalm 93 concludes *Kabbalat Shabbat* by retelling the ancient tale of Creation. The waters raised a great shout, showing their power to overwhelm the dry land as it first emerged. So do the forces of chaos and destruction threaten the islands of peace and security we manage to create in our lives. The psalmist assures us, however, that the voice of God is greater than that of even the fiercest storm tides of the ocean. With God's throne firmly established, the peace of Shabbat is now triumphant.

A.G.

THE ETERNAL reigns, is clothed in majesty,
THE INVISIBLE is clothed, is girded up with might.

Psalm 93

The world is now established,
it cannot give way.

Your throne was long ago secured,
beyond eternity are you.

The rivers raise, O MIGHTY ONE,
the rivers raise a roaring sound,

the floods raise up torrential waves,

but louder than the sound of mighty waters,
more exalted than the breakers of the sea,

raised up on high are you, THE SOURCE.

Your precepts have retained their truth,
and holiness befits your house,

THE ETERNAL ONE, forever and a day.

DERASH. Why does this psalm (93) follow the psalm for Shabbat (92)? In it God watches the seas. The midrash notes that just as earth was created by parting the waters, so was Redemption created by parting the waters. In Creation land was redeemed from the waters. In Redemption human freedom is created. The creation of Shabbat planted the seed of human redemption. The experience of Shabbat nurtures that seed, giving us the strength to quell the floods in our time.

D.A.T./S.D.R.

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא רִי בְרָא כְרַעוּתָהּ וְיִמְלִיךְ
מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי רְכַל בֵּית יִשְׂרָאֵל בְּעֻגְלָא וּבְזִמְנָא
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֻלְמֵיָא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא בְּרִיךְ הוּא
לְעֵלָּא (לְעֵלָּא (On Shabbat Shuvah add: מִן כָּל בְּרַכָּתָא וְשִׁירָתָא
תְּשַׁבְּחָתָא וְנִחְמָתָא דְּאֲמִירוֹ בְּעֻלְמָא וְאָמְרוּ אָמֵן:

Reader: Yitgadal veyitkadash shemey raba
be'alma divra hirutey veyamliḥ malḥutey
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam
ulalmey almaya.

Reader: Yitbarah veyishtabah veyitpa'ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekadsha berih hu
le'ela (On Shabbat Shuvah add: le'ela) min kol birḥata veshirata
tushbeḥata veneḥemata da'amiran be'alma ve'imru amen.

ḤATZI KADDISH / SHORT KADDISH

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

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher (On Shabbat Shuvah add: by far) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

מַעֲרִיב

When a minyan is present, the Bareḥu is said. The congregation rises and faces the ark. It is customary to bow.

בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ:
בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Bareḥu et adonay hamvoraḥ.
Baruḥ adonay hamvoraḥ le'olam va'ed.

KAVANAH. When we worship in public we know our life is part of a larger life, a wave of an ocean of being—the first-hand experience of that larger life which is God. M.M.K.

COMMENTARY. *Ma'ariv* is the heart of the Friday evening service. As on weekdays, it contains several parts: the Shema and its blessings, the *Amidah* (silent prayer), and the *Aleynu*. On Shabbat there are several additions: *Veshameru* (Exodus 31:16-17), a brief reprise of the *Amidah*, and Kiddush.

D.A.T.

MA'ARIV

THE SHEMA AND ITS BLESSINGS

When a minyan is present, the Bareḥu is said. The congregation rises and faces the ark. It is customary to bow.

Bless THE INFINITE, the blessed One!

Blessed is THE INFINITE, the blessed One, now and forever

KAVANAH. Public worship aids us by liberating personality from the confining walls of the individual ego. Imprisoned in self, we easily fall prey to morbid broodings. Interference with career, personal disappointment and disillusionment, hurts to vanity, the fear of death—all these tend so to dominate our attention that our minds move in a fixed and narrow system of ideas, which we detest but from which we see no escape. With a whole wide world of boundless opportunities about us, we permit our minds, as it were, to pace up and down within the narrow cell of their ego-prisons. But participation in public worship breaks through the prison of the ego and lets in the light and air of the world. Instead of living but one small and petty life, we now share the multitudinous life of our people. Against the wider horizons that now open to our ken, personal cares do not loom so large. Life becomes infinitely more meaningful and worthwhile when we become aware, through our participation in public worship, of a common life that transcends our individual selves.

M.M.K. (ADAPTED)

אֲשֶׁר בְּדַבְּרוֹ

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עַרְבִים
בְּחִכְמָה פֹּתַח שְׁעָרִים וּבְתַבְנִינָה מְשַׁנָּה עֵתִים וּמְחַלֵּף אֶת הַזְּמַנִּים
וּמְסַדֵּר אֶת-הַפּוֹכְכִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנוֹ: בּוֹרָא יוֹם
וְלַיְלָה גּוֹלָל אֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אֹר: *וּמַעְבִּיר יוֹם וּמְבִיא
לַיְלָה וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה יְהוָה צְבָאוֹת שְׁמוֹ: אֵל חַי וְקַיִם
תָּמִיד מִלְּךָ עֲלֵינוּ לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יְהוָה הַמַּעְרִיב עַרְבִים:

El hay vekayam tamid yimloh aleynu le'olam va'ed.
Baruh atah adonay hama'ariv aravim.

אשר בדברו מעריב ערבים / By whose word the evenings fall. The word plays a central role in the Jewish imagination. Our liturgy fantasizes that God brings on evening each night by saying “Evening!” Thus we repeat each day the original act of Creation that took place by means of the divine word. It is only because we affirm a God who so values language that we feel ourselves able to use words in prayer. Our word, perhaps like God’s, gives expression to a depth that goes beyond language, but that can be shared only through the symbolic power of speech. A.G.

COMMENTARY. The two *berahot* which precede the Shema set the stage for its evening recitation. The first *berahah* praises God for the wonders of creation that are visible at twilight: the shifting patterns of the stars, the rhythm of the seasons, the regular passage from day to night. All of these are a nightly reminder of the unchanging plan of creation.

The second *berahah* praises God, whose instruction is a special token of love for Israel. Israel responds by meditating upon God’s teaching “day and night,” “when we lie down and when we rise.” This phrasing recalls the preceding *berahah*, adding Israel’s study of Torah to the natural order: The sun sets, the stars shine, and Israel studies—as regularly as day and night. The phrase “when we lie down and when we rise” anticipates the Shema, which follows. This interplay between the *berahot* and the Shema suggests that the Shema is Israel’s morning and evening Torah study. At the same time, it is Israel’s declaration of the oneness of the power that makes for the natural order and for learning, for creation and human creativity. S.S.

ASHER BIDVARO / GOD IN NATURE

For additional readings, see pages 732-739, 754-766, 798-799.

TRADITIONAL VERSION

Blessed are you, ETERNAL ONE our God, sovereign of all worlds, by whose word the evenings fall. In wisdom you open heaven’s gates. With divine discernment you make seasons change, causing the times to come and go, and ordering the stars on their appointed paths through heaven’s dome, all according to your will. Creator of the day and night, who rolls back light before the dark, and dark before the light, who makes day pass away and brings on night, dividing between day and night: The LEADER of the Throngs of Heaven is your name! Living and enduring God, rule over us, now and always. Blessed are you, ALMIGHTY ONE, who makes the evenings fall.

DERASH. When we are about to say: “Blessed are you, our God, sovereign of all worlds,” and prepare to utter the first word “blessed,” we should do so with all our strength, so that we will have no strength left to say, “are you.” And this is the meaning of the verse in the Scriptures: “But they that wait for God shall exchange their strength.” What we are really saying is: “Source of life, I am giving you all the strength that is within me in that very first word; now will you, in exchange, give me an abundance of new strength, so that I can go on with my prayer.” M.B. (ADAPTED)

אור, חושך, אור / light, dark, light. The words roll into each other just as day rolls into night. They are not separate realms. They mix together. God rules both light and darkness. בין / *beyn*: between. Related to בינה / *binah* and תבונה / *tevunah*: understanding. Wisdom is the ability to distinguish between things, to make sense out of confusion. L.W.K.

INTERPRETIVE VERSION: AHAVAT OLAM

We are loved by an unending love.
We are embraced by arms that find us
even when we are hidden from ourselves.

We are touched by fingers that soothe us
even when we are too proud for soothing.
We are counseled by voices that guide us
even when we are too embittered to hear.
We are loved by an unending love.

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

Embraced, touched, soothed, and counseled . . .
ours are the arms, the fingers, the voices;
ours are the hands, the eyes, the smiles;
We are loved by an unending love.

Blessed are you, BELOVED ONE, who loves your people Israel.

Rami M. Shapiro (adapted)

INTERPRETIVE VERSION: ASHER BIDVARO

Praised are you, God, ruler of the universe, who has ordained the rhythm of life. The day with its light calls to activity and exertion. But when the day wanes, when, with the setting of the sun, colors fade, we cease from our labors and welcome the tranquility of the night. The subdued light of the moon and stars, the darkness and the stillness about us invite rest and repose. Trustfully we yield to the quiet of sleep, for we know that, while we are unaware of what goes on within and around us, our powers of body and mind are renewed. Therefore, at this evening hour, we seek composure of spirit. We give thanks for the day and its tasks and for the night and its rest. Praised are you, God, who brings on the evening.

1945 Reconstructionist Prayer Book (adapted)

אהבת עולם

אהבת עולם בית ישראל עמה אהבת: תורה ומצוות חקים ומשפטים
אותנו למדת: על פן יהיה אלהינו בשכבנו ובקוּמנו נשיח בקרית
ונשמח ברכי תורתך ובמצוותיך לעולם ועד כי הם חיינו וארץ
ימינו ובהם נהגה יומם ולילה: ואהבתך לא תסור ממנו לעולמים:
ברוך אתה יהוה אלהי עמו ישראל:

Ahavat olam beyt yisra'el ameha ahavta.

Torah umitzvot hukim umishpatim otanu limadeta.

Al ken adonay eloheynu beshohvenu uvkumenu nasi'ah
behukehā

venismah bedivrey torateha uvmitzvoteha le'olam va'ed

ki hem hayeynu ve'oreh yameynū

uva hem nehgeh yomam valaylah.

Ve'ahavateha lo tasur mimenu le'olamim.

Baruh atah adonay ohev amo yisra'el.

ואהבתך לא תסור. Our text follows the Sephardic version, in the declarative model ("Your love will never depart from us.") rather than the imperative ("Never remove your love from us!"). Divine love is unconditional. It is available to every one of us when we fashion our lives into channels to receive and share it. The Jewish people together experiences that eternal love as reflected in our love for the study of Torah—a wisdom lovingly received, shared, and passed on enriched by each generation. A.G.

עמו ישראל / your people Israel. This prayer delights in God's love for the Jewish people. To say that this people is beloved of God, however, is not to assert that we are the only beloved of God. When we are fully aware of the divine love, we also recognize that infinite love can equally embrace all peoples of the world in their uniqueness. D.A.T.

AHAVAT OLAM / GOD'S LOVE IN TORAH

For additional readings see pages 740-753, 775-778.

TRADITIONAL VERSION

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

KAVANAH. The שמע / Shema is wrapped in אהבה / ahavah / love. The blessing preceding the Shema concludes, "who loves your people Israel." This prayer begins "אהבת / ve'ahavta, And you must love יהוה!" First you are loved, then you respond with love. Love is central to Jewish life. Love means commitment and limitations—Torah and mitzvot. That is so both in our relationships with each other and in our relationship with God.

L.W.K.

DERASH. The term Sheh'inah implies that God is not aloof from human life with all its defeats and triumphs. God is in the very midst of life. The rabbis say that when people suffer for their sins, the Sheh'inah cries out. The Sheh'inah thus moves from Israel to all humanity. M.M.K. (ADAPTED)

שמע ישראל יהוה אלהינו יהוה אחד

SHEMA

Listen, Israel: THE ETERNAL is our God,
THE ETERNAL ONE alone!

Blessed be the name and glory of God's realm, forever!

And you must love THE ONE, your God, with your whole heart, with every breath, with all you have. Take these words that I command you now to heart. Teach them intently to your children. Speak them when you sit inside your house or walk upon the road, when you lie down and when you rise. And bind them as a sign upon your hand, and keep them visible before your eyes. Inscribe them on the doorposts of your house and on your gates. 

שמע... ובשעריך / Listen... gates (Deuteronomy 6:4-9).

DERASH. The Shema is called *kabbalat ol malhut shamayim*. We “receive upon ourselves the yoke of the sovereignty of Heaven.” To proclaim God as ours and as one is to acknowledge fealty to the divine will—and the Shema is a time to listen. We listen in order to discover God's will.

D.A.T.

ואוהבת את יהוה. Love יהוה your God. Abbaye said, “Let the love of God be spread through your activities. If a person studies and helps others to do so, if one's business dealings are decent and trustworthy—what do people say? ‘Happy is the one who studied Torah, and the one who teaches Torah! Have you seen the one who studied Torah? How beautiful! What a fine person!’ Thus, the Torah says, ‘You are my servant Israel; I will be glorified by you’” (Isaiah 49:3).

TALMUD YOMA 86A

שמע ישראל יהוה אלהינו יהוה אחד:

ברוך שם כבוד מלכותו לעולם ועד:

ואהבת את יהוה אלהיך בכל-לִבְּךָ ובכל-נַפְשְׁךָ ובכל-מְאֹדְךָ:
והיו הדברים האלה אשר אנכי מצוה היום על-לִבְּךָ:
ושונתם לבגיד ודברת גם בשבתך בביתך ובלכתך בדרך
ובשכבך ובקומך: וקשרתם לאות על-יָדְךָ והיו לטִפְפֹת בֵּין
עֵינֶיךָ: וכתבתם על-מְזוֹזֹת בֵּיתְךָ ובשַׁעְרֶיךָ:

Shema yisra'el adonay eloheynu adonay ehad.
Baruh shem kevod mallhuto le'olam va'ed.

Ve'ahavta et adonay eloheha
behol levaveha uvhol nafsheha uvhol me'odeha.
Vehayu hadevarim ha'eleh asher anohi metzaveha hayom al
levaveha.
Veshinantam levaneha vedibarta bam
beshivteha beveyteha uvlechteha vadereh uvshohbeha
uvkumecha.
Ukshartam le'ot al yadeha vehayu letotafot beyn eyneha.
Uhtavtam al mezuzot beyteha uvishareha.

לבך / *levaveha* / your heart. The לב / *lev* / heart, was seen as the source of emotions and intellect. Feelings and reason are complementary partners, not conflicting parts, of the human psyche. The double ב of לבב teaches that a love of God must contain all dualities (e.g., the good and bad in you).
L.W.K.

עניך. *Totafot* might have been pendants or forehead markings. The Torah text sees *totafot* as reminders of the divine will. The English translation captures this figurative meaning of a visible reminder of the mitzvot.
D.A.T.

For the second paragraph of the Shema, read either the version below or the biblical section beginning on page 69, then continue with the third paragraph, page 73.

BIBLICAL SELECTION I

וְהָיָה אִם־שָׁמוּעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר לַעֲשׂוֹת אֶת־
כָּל־מִצְוֹתָיו אֲשֶׁר אֶנְכִי מְצַוְךָ הַיּוֹם וַיִּתְּנֶךָ יְהוָה אֱלֹהֶיךָ עָלֶיךָ
עַל כָּל־גּוֹי הָאָרֶץ: וּבָאוּ עָלֶיךָ כָּל־הַבְּרָכוֹת הָאֵלֶּה וְהַשִּׁיגְךָ
כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ: בְּרוּךְ אַתָּה בְּעִיר וּבְרוּךְ אַתָּה
בְּשָׂדֶה: בְּרוּךְ פְּרִי־בִטְנְךָ וּפְרִי אֲדָמָתְךָ וּפְרִי בְהֵמָתְךָ שֶׁנָּה
אֶלְפִיךָ וְעִשְׂתָּרוֹת צֹאנְךָ: בְּרוּךְ טָנְאֶךָ וּמִשְׁאֲרֹתֶיךָ: בְּרוּךְ אַתָּה
בְּכֹאֵן וּבְרוּךְ אַתָּה בְּצֹאתְךָ:

רְאֵה נִתְּמִי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־
הָרָע: אֲשֶׁר אֶנְכִי מְצַוְךָ הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ לְלַכְח
בְּדַרְכָּיו וּלְשַׁמֵּר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּית וּרְבִית וּבְרָכָה
יְהוָה אֱלֹהֶיךָ בְּאָרֶץ אֲשֶׁר־אַתָּה בֹּא־שָׂמָה לְרִשְׁתָּהּ: ←

COMMENTARY. The traditional wording of Biblical Selection II presents detailed bountiful or devastating consequences of Israel's collective relationship to the mitzvot. That biblical section (Deuteronomy 11:13-21) offers a supernatural theology that many contemporary Jews find difficult. The biblical section on this page (Deuteronomy 28:1-6, 30:15-19) was included in the 1945 Reconstructionist siddur. It begins by encouraging observance in the same language, but concentrates on the positive ways in which observance of mitzvot focuses our attention on God's presence as perceived through productivity and the pursuit of abundant life. s.s.

KAVANAH. The doctrine of the unity of God calls for the integration of all life's purposes into a consistent pattern of thought and conduct. M.M.K.

For the second paragraph of the Shema, read either the version below or the biblical section beginning on page 68, then continue with the third paragraph, page 72.

BIBLICAL SELECTION I

It came to pass, and will again,
that if you truly listen
to the voice of THE ETERNAL ONE, your God,
being sure to do whatever has been asked of you today,
THE ONE, your God, will make of you a model
for all nations of the earth,
and there will come upon you all these blessings,
as you listen to the call of THE ABUNDANT ONE, your God:
Blessed be you in the city,
blessed be you upon the field.
Blessed be the fruit of your womb,
the fruit of your land, the fruit of your cattle,
the calving of your oxen, and the lambing of your sheep.
Blessed be your basket and your kneading-trough.
Blessed be you when you come home,
and blessed be you when you go forth.

See, I have placed in front of you today
both life and good, both death and ill,
commanding you today to love THE BOUNDLESS ONE, your God,
to walk in ways I have ordained,
keeping the commandments, laws, and judgments,
so that you survive and multiply.
THE BOUNTIFUL, your God, will bless you
on the land you are about to enter and inherit. ←

ואם־יפנה לבבך ולא תשמע ונדחת והשתחוית לאלהים אחרים
ועבדתם: הגדתי לכם היום כי אבד תאבדון לא־תאריכון ימים
על־האדמה אשר אתה עבד את־הירדן לבוא שמה לרשתה:
העדתי בכם היום את־השמים ואת־הארץ החיים והמות נתתי
לפניך הברכה והקללה ובחרת בתיים למען תחיה אתה וזרעך:

Continue with ויאמר, page 73.

BIBLICAL SELECTION II

והיה אם־שמע תשמעו אל־מצותי אשר אנכי מצוה
אתכם היום לא־הנה את־יהוה אלהיכם ולעבדו ככל־לבבכם
ובכל־נפשכם: ונתתי מטר־ארצכם בעתו יורה ומלקוש
ואספת דגנך ותירשך ויצהרך: ונתתי עשב בשדך לבהמתך
ואכלת ושבעת: השמרו לכם פן־יפתה לבבכם וסרתם
ועבדתם אלהים אחרים והשתחוייתם להם: ותרה אף־יהוה
בכם ועצר את־השמים ולא־יהיה מטר והאדמה לא תתן את־
יבולה ואבדתם מהרה מעל הארץ הטבה אשר יהוה נתן לכם: ←

DERASH. God is the assumption that there is enough in the world to meet our needs but not to meet our greed for power and pleasure.

M.M.K. (ADAPTED)

DERASH. The traditional second paragraph of the Shema (Deuteronomy 11:13-21) offers an account of the natural process by which the blessings of God themselves lead to pride, self-satisfaction, and ingratitude on the part of those who receive them. Ironically, the more we are blessed, so it seems, the less grateful and aware of blessing we become. It is when we are most sated, Scripture warns us, that we should be most careful. Fullness can lead to ingratitude, and ingratitude to idolatry—primarily in the form of worship of our own accomplishments. Then, indeed, “the heavens might close up and no rain fall.” For, once we begin to worship our achievements, we will never find satisfaction.

A.G.

But if your heart should turn away,
and you not heed, and go astray,
and you submit to other gods and serve them,
I declare to you today that you shall be
destroyed completely; you shall not live out
a great expanse of days upon the land
that you now cross the Jordan to possess.
I call as witnesses concerning you
both heaven and earth, both life and death,
that I have placed in front of you
a blessing and a curse.

Choose life, that you may live,
you and your seed!

Continue with page 72.

BIBLICAL SELECTION II

And if you truly listen to my bidding, as I bid you now—loving THE FOUNT OF LIFE, your God, and serving God with all your heart, with every breath—then I will give you rain upon your land in its appointed time, the early rain and later rain, so you may gather in your corn, your wine and oil. And I will give you grass upon your field to feed your animals, and you will eat and be content. Beware, then, lest your heart be led astray, and you go off and worship other gods, and you submit to them, so that the anger of THE MIGHTY ONE should burn against you, and seal up the heavens so no rain would fall, so that the ground would not give forth her produce, and you be forced to leave the good land I am giving you. ↪

DERASH. This warning against idolatry has ecological significance. If we continue to pollute the environment—and thus display contempt for the integrity of God’s creation—pure rain will cease to fall, and the ground will cease to give forth its produce.

M.L.

וּשְׁמַתֶּם אֶת-דְּבַרְי אֱלֹה עַל-לִבְכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם
 לְאוֹת עַל-יְדְּכֶם וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם אֶת-
 בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּכֶם בְּבֵיתְכֶם וּבְלִכְתּוֹכֶם בְּדֶרֶךְ וּבְשֹׁכְבְּכֶם
 וּבְקוּמְכֶם: וְכַתַּבְתֶּם עַל-מְזוּזוֹת בֵּיתְכֶם וּבְשַׁעְרֵיכֶם: לְמַעַן יִרְבּוּ
 יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם
 לֵאמֹר לְהֵם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

Continue on page 73.

In the handwritten scroll of the Torah
 The word “Shema” of “*Shema Yisra’el*”
 Ends with an oversized *ayin*,
 And the word “*Ehad*”
 Ends with an oversized *dalet*.
 Taken together
 These two letters
 Spell “*Ed*,” meaning “witness.”
 Whenever we recite the Shema
 We bear witness
 To our awareness
 Of God’s presence.

H.M.

So place these words upon your heart, into your lifebreath. Bind them as a sign upon your hand, and let them rest before your eyes. Teach them to your children, speaking of them when you sit at home, and when you walk upon the road, when you lie down, and when you rise. Inscribe them on the doorposts of your house and on your gates—so that your days and your children’s days be many on the land THE FAITHFUL ONE promised to give your ancestors, as long as heaven rests above the earth.

Continue on page 72.

COMMENTARY. The statement of God’s oneness unifies not only the context of Shema but the text as well—three scriptural paragraphs specified in the Mishnah (a second century codification of Jewish law). The powerful declaration of God’s unity fuses the responsibility to love God and to study God’s teachings (first paragraph) with the lesson that their fulfillment confirms God’s presence (second and third paragraphs). Hence, the unity of God as idea and presence. s.s.

Transliteration can be found on page 285.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמְרָתְּ
אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל-
צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
וְזָכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וְעָשִׂיתֶם אֹתָם וְלֹא תִחַרְרוּ אַחֲרַי
לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ
וְעָשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: יְהוָה אֱלֹהֵיכֶם **אֶמֶת**

all the mitzvot of the ETERNAL ONE. כל, all, as many as possible. According to rabbinic tradition, there are 613 mitzvot in the Torah. A combination of gematria (Jewish numerology) and ritual macrame “proves” that צִיצִית / tzitzit equals all 613 mitzvot combined: צ = 90, י = 10, ז = 90, י = 10, ת = 400; all together = 600. Each tzitzit has 8 strands (per corner) and 5 knots; 8 + 5 = 13; 13 + 600 = 613. L.W.K.

אחרי עיניכם / after what catches your eye, that is, the physical and material temptations you see. The Baal Shem Tov had a method for dealing with distractions, especially sexual ones. If you can't get the person out of your thoughts, remember that beauty is a reflection of God's image. Redirect that energy towards God. L.W.K.

תכלת is Sidon blue, which is obtained from a shellfish. Sidon or royal blue is associated with majesty—even today the British queen wears a blue sash. The Jews were so oppressed at the time of Bar Kōh̄bah that indigo, a vegetable dye, replaced Sidon blue on their tzitzit. The Romans banned the blue fringe because of its symbolism. During the nineteenth century the Radnizer *hasidim* reintroduced its use. Now other Jews have also begun to use it. The long *tehelet* thread intertwined with short white ones is a complex and powerful image that hints at the interplay between majesty and subject within our own hearts. E.M.

THE BOUNDLESS ONE told Moses: Speak to the Israelites—tell them to make themselves tzitzit upon the corners of their clothes, throughout their generations. Have them place upon the corner tzitzit a twine of royal blue. This is your tzitzit. Look at it and remember all the mitzvot of the ETERNAL ONE. And do them, so you won't go off after the lusts of your heart or after what catches your eye, so that you remember to do all my mitzvot and be holy for your God. I am THE FAITHFUL ONE, your God, who brought you from Mitzrayim to be for you a God. I am THE INFINITE, your God.

אֱלֹהֵיכֶם / THE BOUNDLESS ONE . . . God (Numbers 15:37-41)

COMMENTARY. In the ancient Near East, free people wore fringes, or tzitzit, on the hems of their everyday clothes. Since only free people wore tzitzit, they were a form of identification. Business transactions were sealed by kissing the tzitzit.

The mitzvah of tzitzit is based on that ancient sign of freedom. The fringes remind us that we voluntarily follow the way of God, who freed us from Egyptian slavery. It is, literally, a string tied around our finger.

Today, many Jews who recite the Shema gather the four corners of their tallitot (prayer shawls), hold the tzitzit, and kiss them at each mention of the word צִיצִית / tzitzit. This custom shows that we take these words seriously, like a legal contract. L.W.K.

מִצְרַיִם / Mitzrayim was the escaping Hebrews', not the Egyptians', name for the land of Egypt: perhaps a slave-term, and probably not of Semitic origin, it has associations with the root צַר, to be in distress, constricted, in anguish, or in dire straits. This word powerfully evokes the choking oppression of slavery. As the psalmist wrote: מִן הַמַּצַּר קָרָאתִי יְיָ / From the depths I called to Yah. M.P.

אֱמֶת וְאֱמוּנָה

אֱמֶת וְאֱמוּנָה כָּל זֹאת וְקִים עָלֵינוּ
כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זֹולָתוֹ
וְאֵנְחֵנוּ יִשְׂרָאֵל עִמּוֹ:
הַפּוֹדֵנוּ מִיַּד מְלָכִים
הַגּוֹאֲלֵנוּ מִכַּף עֲרִיצִים
הַעוֹשֶׂה גְדוּלוֹת אֵין חֶקֶר
וְנִפְלְאוֹת אֵין מִסְפָּר:
הַשֵּׁם נִפְשָׁנוּ בְחַיִּים
וְלֹא נָתַן לְמוֹט רַגְלֵנוּ:
הַמַּפְרֵ עֲצַת אוֹיְבֵינוּ
וְהַמְקַלְקֵל מַחְשְׁבוֹת שׂוֹנְאֵינוּ:
הַעוֹשֶׂה לָנוּ נִסִּים בְּמִצְרַיִם
אוֹתוֹת וּמוֹפְתִים בְּאֶרֶץ מִצְרַיִם:
מִדּוֹר לְדוֹר הוּא גּוֹאֲלֵנוּ:
וּבְיָוִם שְׁהַפֵּד לְלֵילָה
עָמְנוּ הָיָה כְּגִיא צַלְמֹת:

(Continue on page 77).

COMMENTARY. The blessing immediately following the Shema deals with the theme of divine redemption. The present text, a rewritten version, includes references to the Holocaust, from which there was no redemption, and the return to Zion, a fulfillment of Israel's ancient dream. The same divine spirit that gave Israel the courage to seek freedom from Egypt in ancient times inspired those who fought for Israel's freedom in our own day. At the same time, this version omits those portions of the text that glory in the enemy's fall or see in God a force for vengeance. All humans are God's beloved children, as were the Egyptians who drowned at the sea.

A.G.

EMET VE'EMUNAH / REDEMPTION

The traditional Ge'ulah is on this page; an interpretive version begins on page 76. For additional readings see pages 748, 767-771, 800.

Our faith and truth rest on all this, which is binding upon us:
That THE BOUNDLESS ONE alone is our divinity
and that no divinity exists but One;
that we are Israel, community of God;
that it is God who saves us from the hand
of governments, the very palm of tyrants;
who enacts great deeds without measure,
and wondrous deeds beyond all count;
who puts our souls amid the living,
and who keeps our feet from giving way;
who breaks apart the schemes of those who hate us,
confounds the thoughts of any bearing us ill-will;
that it is God who made miracles for us in Egypt,
signs and wonders in Ham's children's land.
From one generation to the next, God is our guarantor,
and even on a day that turned to night,
God stayed with us when death's deep shadow fell.
And even in our age of orphans and survivors,
God's loving acts have not abandoned us,
and God has brought together our scattered kin
from the distant corners of the earth.

As then, so now,
God brings the people Israel forth
from every place of menace, to a lasting freedom.
God is the one who brought the Israelites
through a divided Sea of Reeds.
There, they beheld divine might;
they praised and thanked the Name,
and willingly accepted for themselves
God's rule. (Continue on page 78)

גַּם בְּרוּר יְתוּמִים
 לֹא עֲזָבוּנוּ חֲסָדָיו
 וַיִּקְבֹּץ נִדְחֵינוּ מִקְצוֹת תְּבֵל:
 כִּאֲז גַם עִתָּהּ
 מוֹצִיא אֶת עַמּוֹ יִשְׂרָאֵל
 מִכַּף כָּל אוֹיְבָיו
 לְחֵרוֹת עוֹלָם:
 הַמַּעֲבִיר בָּנָיו בֵּין גְּזְרֵי יַם סוּף
 שָׁם רָאוּ אֶת גְּבוּרָתוֹ
 שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ
 וּמַלְכוּתוֹ בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם:

מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָהּ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כְּלָם:

Mosheh umiriam uvney yisra'el leha anu shirah besimḥah rabah
 ve'ameru ḥulam.

DERASH. Rabbi Judah said: [At the sea] each tribe said to the other, "You go into the sea first!" As they stood there bickering, Nahshon ben Aminadav jumped into the water. Meanwhile Moses was praying. God said to him, "My friend is drowning—and you pray!" "What can I do?" Moses asked. [God responded as it says in the text,] "Speak to the people of Israel and tell them to go! Raise your staff . . ."

TALMUD SOTAH 37A

NOTE. Biblical references include Job 9:10, Psalm 66:9.

INTERPRETIVE VERSION

We acknowledge as true and trustworthy that there is but one universal God, and that to God's service Israel stands eternally committed.

We recognize in God the power that has enabled us to triumph over defeat, persecution and oppression.

It was God who redeemed us from Egyptian bondage, and delivered us from the despotism of the pharaohs.

For God wills that we be free to use our powers in holy service, and be not bound to the arbitrary rule of any mortal.

Whenever human rulers usurp divine authority, and exploit the people, those tyrants' hearts are hardened, their own arrogance writes their doom.

Therefore we will never be discouraged nor dismayed when unrighteous powers rise up to destroy us.

Though enemy hosts pursue us, we shall remember how our ancestors were saved at the Sea of Reeds.

We therefore repeat the words of triumph with which they gave thanks for their deliverance:

1945 Reconstructionist Prayer Book (adapted)

(Congregation sings *מי כמכה*, page 79)

COMMENTARY. Two beautiful *berahot* complete the liturgical framework of the Shema in the evening service. The first of these is called *Ge'ulah*—"Redemption." Recalling the Exodus from Egypt, it thematically echoes the third paragraph of the Shema. Moreover, it identifies the sovereign God, named in the Shema's credo, as the power that freed Israel from slavery. Its vivid, here-and-now recollection of the escape from Egyptian bondage invites and challenges Israel to claim the redemption as a personal experience in each generation and to hear echoes of that ancient triumph over tyranny in each modern-day struggle for freedom, in every attempt to move toward the messianic future.

s.s.

מִי־כִמְכָה בְּאֵלִים יְהוָה מִי כִמְכָה נְאֻדָּר בְּקֹדֶשׁ
 נוֹרָא תְהִלַּת עֲשֵׂה פִּלְאָ:
 מַלְכוּתָךְ רָאוּ בְנֵיךָ בּוֹקֵעַ יָם לְפָנַי מִשָּׁה זֶה אֵלֵי עָנוּ וְאָמְרוּ:
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:
 וְנֹאמְרוּ: כִּי פָדָה יְהוָה אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ: בְּרוּךְ אַתָּה
 יְהוָה גָּאֹל יִשְׂרָאֵל:

Mi ḥamohah ba'elim adonay.
 Mi kamohah nedar bakodesh
 nora tehilot osey feleh.
 Malhuteha ra'u vaneha boke'a yam lifney mosheh.
 Zeh eli anu ve'ameru.
 Adonay yimloh le'olam va'ed.
 Vene'emar ki fadah adonay et ya'akov ugalo miyad hazak
 mimenu.
 Baruh atah adonay ga'al yisra'el.

COMMENTARY. This siddur reinstates reference to the splitting of the sea as a sign of God's redeeming power. The earlier Reconstructionist prayerbook omitted that reference because of its emphasis on supernatural intervention. As myth, however, the ancient tale of wonder underscores the sense of daily miracle in our lives. Even those of us who cannot affirm a God who intervenes in the natural process, and thus cannot accept the literal meaning of the tale, can appreciate its human message. According to the midrash, the sea did not split until one Israelite, Nahshon ben Aminadav, had the courage to walk upright into the water. Perhaps it was the divine spirit in Nahshon, rather than the magic of Moses's wand, that caused the sea to split. A.G.

NOTE. Biblical references include Exodus 15:11, 18 and Jeremiah 31:11.

Moses, Miriam, and all the Israelites broke out in song, abundant in their joy, and, all as one, they said:
 "Who among the mighty can compare to you, WISE ONE?

Who can compare to you,
 adorned in holiness,
 awesome in praises,
 acting wondrously!"

Your children saw you in your majesty,
 splitting the sea in front of Moses.
 "This is my God!" they cried, and said:

"THE HOLY ONE will reign forever!"

And it was said:

"Yes, THE REDEEMING ONE has rescued Jacob,
 saved him
 from a power
 stronger than his own!"

Blessed are you, THE GUARDIAN, Israel's redeeming power!

When our ancestors
 beheld these truths
 they proclaimed:
 Among all the gods
 we can name,
 who can compare to the
 One Beyond Naming?
 Among all the quantities
 we can label, number,
 mark and measure,
 which compares to the
 Mystery
 at the Heart of Reality?

R.M.S.



Blessed are you, Yah/the Compassionate,
over all your people Israel

הַשְּׂכִיבֵנוּ

Transliteration and commentary follow on pages 82-83.

הַשְּׂכִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים וּפְרוֹשׁ
עָלֵינוּ סִכַּת שְׁלוֹמֶךָ: וְתִקְּנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנו לְמַעַן
שְׁמֶךָ: וּבְצִל כְּנָפֶיךָ תִּסְתַּיְרֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנו אַתָּה כִּי אֵל
מְלֶךְ חַנּוּן וְרַחוּם אַתָּה: וּשְׁמֹר צִאֲרָנוּ וּבֹאֲנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה
וְעַד עוֹלָם: וּפְרֹשׂ עָלֵינוּ סִכַּת שְׁלוֹמֶךָ:

בְּרוּךְ אַתָּה יְהוָה הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל־עַמּוֹ יִשְׂרָאֵל
וְעַל יְרוּשָׁלָּיִם:



who spreade your harmonious canopy
and over Jerusalem.

HASHKIVENU / DIVINE HELP

For additional readings see pages 753, 765, 775-778, 801-804. For commentary see pages 82-83.

Help us to lie down, DEAR ONE, our God, in peace, and let us rise again, our sovereign, to life. Spread over us the shelter of your peace. Decree for us a worthy daily lot, and redeem us for the sake of your great name, and enfold us in the wings of your protection, for you are our redeeming guardian. Truly, a sovereign, gracious, and compassionate God are you. Guard our going forth each day for life and peace, now and always. Spread over us the shelter of your peace.

Blessed are you, COMPASSIONATE ONE, who spreads your canopy of peace over all your people Israel and over Jerusalem.



Hashkivenu adonay eloheynu leshalom vecha'amidenu malkenu lehayim ufros aleynu sukkat shelomeha. Vetakenenu ve'etzah tovah milefaneha vehoshi'enu lema'an shemeha. Uvtzel kenafeha tastirenu ki el shomrenu umatzilenu atah ki el meleh hanun verahum atah. Ushmor tzeytenu uvo'enu lehayim ulshalom me'atah ve'ad olam. Ufros aleynu sukkat shelomeha. Baruh atah adonay hapores sukkat shalom aleynu ve'al kol amo yisra'el ve'al yerushalayim.

KAVANAH. As we enter the dark of evening, we face the unknown. Earlier, in *Asher Bidvaro* (the Creation section immediately following *Barehu*), we affirmed the power that transforms night into day and day into night. Now we call for protection from the shadows that lengthen around us—shadows of fear and guilt, the uncharted future, the ever pursuing past. We ask that the shadows of God's wings envelop us with love and mercy. The unknown night, like the unknown tomorrow, can only be met with faith in the power of infinite compassion to care for us. S.P.W.

When fears multiply
And danger threatens;
When sickness comes,
When death confronts us—
It is God's blessing of shalom
That sustains us
And upholds us.

Lightening our burden,
Dispelling our worry,
Restoring our strength,
Renewing our hope—
Reviving us.

H.M.



COMMENTARY. *Hashkivenu* / Help us lie down [in peace]—is the final prescribed part of the Shema. It recalls the Shema by expressing the hope that we will “lie down...in peace” and “rise again...to life.” An extension of *Emet Ve'emunah*, *Hashkivenu* joins the vivid recollection of past redemption to a prayer for present protection and future peace. By calling God “guardian” and “protector” but also “redeemer,” Israel recognizes new dimensions of the power that makes for freedom. The final acknowledgment of God as the one who “spreads the sukkah of peace over us, over Israel, and over Jerusalem” conjures up the now familiar image of Shabbat as a foretaste of that future time when Israel, its people, and its holy city will dwell in peace. The blessing is unique to the evening service. Perhaps responding to the cold, dark uncertainty of night, we invoke God's dwelling of peace. S.S.

KAVANAH. Enable us, God, to behold meaning in the chaos of life about us and purpose in the chaos of life within us. Deliver us from the sense of futility in our strivings toward the light and the truth. Give us strength to ride safely through the maelstrom of petty cares and anxieties. May we behold things in their proper proportions and see life in its wholeness and its holiness. M.M.K. (ADAPTED)

NOTE. For our ancestors, the future of Jerusalem was not just about the future of the Jewish people. Jerusalem, in the biblical vision, will become the capital of the whole world. Praying for the peace of Jerusalem is the same as praying for the unity of all humanity and peace throughout the world. D.A.T.

COMMENTARY. The version presented here follows certain Sephardic versions by deleting the series of petitions for protection. Such petition is considered inappropriate on Shabbat, a day of fulfillment and appreciation for the many blessings we have. Shabbat itself is a sukkah of peace. We pray that real and complete peace be the lot of Israel and Jerusalem, so torn by strife in recent memory. Our tradition sees Jerusalem as the center of the world. Creation began there, according to the rabbis. So may the peace that begins there radiate forth and bless all earth's peoples. The peace of Jerusalem, the “heart of the world,” is also the peace of every human heart. A.G.

וְשָׁמְרוּ

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעוֹלָם כִּי־שָׁשַׁת
יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיִּנָּפֵשׁ:

Veshameru veney yisra'el et hashabbat
la'asot et hashabbat ledorotam berit olam.
Beyni uveyn beney yisra'el ot hi le'olam.
Ki sheshet yamim asah adonay et hashamayim ve'et ha'aretz
uvayom hashevi'i shavat vayinafash.

(When Shabbat coincides with a festival, add:

וַיְדַבֵּר מֹשֶׁה אֶת־מִעַדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל:

Vaydaber mosheh et mo'adey adonay el beney yisra'el.)

NOTE. *Veshameru* (Exodus 31:16-17) serves as the introduction to the *Amidah* (silent prayer) of Shabbat eve. In places where prayerbooks were scarce, this prologue served as a reminder to include the Shabbat *berahah* in the silent prayer which follows. s.s.

וידבר... ישראל / Moses... Israel (Leviticus 23:44).

VESHAMERU / OBSERVING SHABBAT

Let Israel's descendants keep Shabbat, making Shabbat throughout all their generations, as an eternal bond. Between me and Israel's descendants shall it be a sign eternally. For in six days THE FASHIONER OF ALL made skies and earth, and on the seventh day God ceased and drew a breath of rest.

(When Shabbat coincides with a festival, add:

Moses proclaimed the Festivals of THE ENDURING ONE to the children of Israel.)

NOTE. The placement of *Veshameru* after *Hashkivenu* suggests an aspect of the agreement between God and Israel: God guards Israel, and Israel guards Shabbat, which is a reminder and foretaste of peace in our world. s.s.

KAVANAH. The recitations of *Veshameru* preceding the *Amidah* and of *Vayhulu* following it on Friday evening are acts of witnessing. In keeping Shabbat Israel bears testimony to the fact that ours is a created world. For us this means that divinity fills the universe. Our task is to treat all living things with respect, and so enhance the divine light in them. Only by this way of living is the testimony of Shabbat made real. A.G.

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְּרָא כְּרַעוּתָהּ וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְנָא
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עַלְמֵיָא:
תְּבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעֵלָּא (לְעֵלָּא) מִן כּוֹל בִּרְחָתָא וְשִׁירְתָּא
תְּשַׁבְּחָתָא וְנַחֲמָתָא דְּאִמְרוּן בְּעַלְמָא וְאָמְרוּ אָמֵן:

Reader: Yitgadal veyitkadash shemey raba
be'alma divra hirutey veyamliḥ malḥutey
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam
ulalmey almaya.

Reader: Yitbarah veyishtabah veyitpa'ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekadsha beriḥ hu
le'ela (On Shabbat Shuvah add: le'ela) min kol birḥata veshirata
tushbeḥata veneḥemata da'amiran be'alma ve'imru amen.

On the opening and closing days of Pesah, Shavuot and Sukkot, turn to the Amidah for Pilgrimage Festivals, page 594.

ḤATZI KADDISH / SHORT KADDISH

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

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher (On Shabbat Shuvah add: by far) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

On the opening and closing days of Pesah, Shavuot and Sukkot, turn to the Amidah for Pilgrimage Festivals, page 594.

עֲמִידָה

The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence.

אֲרָנִי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

אָבוֹת וְאִמּוֹת



בְּרוּךְ אַתָּה יְיָ הוֹדֵנוּ וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי שָׂרָה	אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי רִבְקָה	אֱלֹהֵי יִצְחָק
אֱלֹהֵי רָחֵל	אֱלֹהֵי יַעֲקֹב
וְאֱלֹהֵי לֵאָה: ←	

COMMENTARY. *Hatefilah* / The Prayer, is the central prayer of the worship service. The language and manner of reciting the *Tefilah* offer insights into the place of the individual in communal prayer. When the *Tefilah* is recited privately, each individual stands (hence the name *Amidah*, “standing”) and addresses God in a sustained conversational way. Calling God “you” indicates intimacy and immediacy. Nevertheless, the individual prays with the communal voice: “We acknowledge you,” “Bless us,” “Grant us peace.” The Mishnah provides the structure within which additional prayers and petitions are placed. Even an individual’s private needs have importance within the communal context.

Throughout the centuries the pursuit of meaningful communal prayer has led to variations in the *Amidah*. These variations reflect the attitudes and beliefs of different prayer communities. In the ongoing pursuit of meaningful prayer for a Reconstructionist prayer community, changes have been introduced into this *Amidah*, most notably in the first two of the seven *berahot* which comprise the Shabbat *Amidah*. The first *berahah* has been expanded to include the matriarchs along with the patriarchs as exemplars of God’s presence in human lives. By concentrating on examples of healing forces and life-sustaining rains, the second *berahah* acknowledges God as the power that sustains life. The traditional emphasis on God’s ability to resurrect the dead has been replaced here by a celebration of God as the power that sustains all life. s.s.

AMIDAH

The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence. For additional readings see pages 737-738, 740-748, 752-759.

Open my lips, BELOVED ONE,
and let my mouth declare your praise.

1. AVOT VE'IMOT / ANCESTORS

Blessed are you, THE ANCIENT ONE, our God, God of our ancestors,

God of Abraham	God of Sarah
God of Isaac	God of Rebekah
God of Jacob	God of Rachel and God of Leah; ַ

COMMENTARY. A. J. Heschel has said, “The term, ‘God of Abraham, Isaac, and Jacob’ is semantically different from a term such as ‘the God of truth, goodness, and beauty.’ Abraham, Isaac and Jacob do not signify ideas, principles or abstract values. Nor do they stand for teachers or thinkers, and the term is not to be understood like that of ‘the God of Kant, Hegel, and Schelling.’ Abraham, Isaac, and Jacob are not principles to be comprehended but lives to be continued. The life of one who joins the covenant of Abraham continues the life of Abraham. For the present is not apart from the past. ‘Abraham is still standing before God’ (Genesis 18:22). Abraham endures forever. We are Abraham, Isaac, and Jacob.” In this same spirit, we are also Sarah and Rebekah, Rachel and Leah. L.W.K.

KAVANAH. The introductory words (Psalm 51:17) of the *Amidah* contain a paradox of divine and human power. Our ability to be whole, upright, free, and fully alive grows as we acknowledge and appreciate an infinitely higher source of power in the universe. This allows us to be receptive. By acknowledging our human vulnerability, we open our hearts to the support, compassion, and faithfulness available around us. s.p.w.

הָאֵל הַגִּדּוֹל הַגִּבּוֹר וְהַנּוֹרָא אֶל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חֲסֵדֵי אֲבוֹת וְאֵמוֹת וּמְבִיא גְּאֻלָּה לְבְנֵי בְּנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

וְזָכְרָנוּ לְחַיִּים מְלֶכֶד חֶפֶץ בְּחַיִּים וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים
(חַיִּים:)

מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמְגֹן: בְּרוּךְ אַתָּה יְיָהּ מְגֹן אֲבֹרָהּם וְעוֹזֵר
שָׂרָה: ←

In each age
we receive and transmit
Torah.
At each moment
we are addressed by the
World.
In each age
we are challenged
by our ancient teaching.
At each moment
we stand face to Face with
Truth.
In each age
we add our wisdom
to that which has gone before.
At each moment
the knowing heart
is filled with wonder.
In each age
the children of Torah
become its builders
and seek to set the world firm
on a foundation of Truth.

R.M.S.

great, heroic, awesome God, supreme divinity,
imparting deeds of kindness, begetter of all;
mindful of the loyalty of Israel's ancestors,
bringing, with love, redemption to their children's children
for the sake of the divine name.

On Shabbat Shuvah add:

(Remember us for life,
sovereign who wishes us to live,
and write us in the Book of Life,
for your sake, ever-living God.)

Regal One, our help, salvation, and protector:
Blessed are you, KIND ONE,
the shield of Abraham and help of Sarah. ←

עזרת שרה / ezrat sarah. The biblical term *ezer* has two meanings, "rescue" and "be strong." It is commonly translated as "aid" or "help". It also has the sense of power and strength. In Deuteronomy 33:29, *ezer* is parallel to *gaur*, majesty. Eve is described as Adam's *ezer kenegdo*, a power equal to him, a strength and majesty to match his. Thus *magen avraham* (shield of Abraham) and *ezrat sarah* (help of Sarah) are parallel images of power and protection. R.S.A.

KAVANAH. God is experienced as *עוזר*, helper, every time our thought of God furnishes us an escape from the sense of frustration and supplies us with a feeling of permanence in the midst of universal flux.

M.M.K. (ADAPTED)

גְּבוּרוֹת

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי רַב לְהוֹשִׁיעַ:

In summer: מוֹרִיד הַטֶּל:

In winter: מְשִׁיב הַרְיָח וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחָסֶד מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים
וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר: מִי כְמוֹךָ
בְּעֵל גְּבוּרוֹת וּמִי דוֹמָה לָךְ מְלֹךְ מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

On Shabbat Shuvah add:

(מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים):

וְנִאֲמַן אַתָּה לְהַחְיֹת כָּל חַי: בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה כָּל חַי:

קְדוּשַׁת הַשֵּׁם

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשֵׁיךָ בְּכָל יוֹם יִהְיֶה לְפָנֶיךָ: בְּרוּךְ
אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ:

← *(On Shabbat Shuvah conclude: הַמְלֹךְ הַקְּדוֹשׁ)*

2. GEVUROT / DIVINE POWER

You are forever powerful, ALMIGHTY ONE, abundant in your saving acts.

In summer: You send down the dew.

In winter: You cause the wind to blow and rain to fall.

In loyalty you sustain the living, nurturing the life of every living thing, upholding those who fall, healing the sick, freeing the captive, and remaining faithful to all life held dormant in the earth. Who can compare to you, almighty God, who can resemble you, the source of life and death, who makes salvation grow?

(On Shabbat Shuvah add: Who can compare to you, source of all mercy, remembering all creatures mercifully, decreeing life!)

Faithful are you in giving life to every living thing. Blessed are you, THE FOUNT OF LIFE, who gives and renews life.

3. KEDUSHAT HASHEM / NAMING THE HOLY

Holy are you. Your name is holy. And all holy beings hail you each day. Blessed are you, AWESOME ONE, the holy God.

(On Shabbat Shuvah conclude: the holy sovereign.) ←

COMMENTARY. We acknowledge the presence of God in the natural rhythms of passing seasons. Our awareness of wind, rain, and dew as daily miracles also serves to remind us that the purity of these gifts, so vital for our survival, must be maintained by human watchfulness. In thanking God for air and water, we assert our commitment to preserving them as sources of life and protecting them from life-destroying pollution. The mention of rain or dew follows the two-season climate of *Eretz Yisra'el*; summer extends from the first day of Pesah until Shemini Atzeret, and winter until the following Pesah. A.G.

קְדוּשַׁת הַיּוֹם

אַתָּה קְדַשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ
וַיְבָרַכְתָּ מִכָּל הַיָּמִים וְקְדַשְׁתָּ מִכָּל הַזְּמַנִּים וְכֵן פְּתוּב בְּתוֹרָתְךָ:
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֹתוֹ כִּי כֹּ שֶׁבַת
מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת:
אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ רְצֵה בְּמַגִּידְתֵּנוּ: קְדַשְׁנוּ
בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ שֶׁבְּעֵנֵינוּ מְשׁוּבָּה וְשִׁמְחָנוּ בִּישׁוּעָתְךָ
וְטָהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת: וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
וַיְבָרְצוּן שֶׁבַת קְדֻשָּׁה וַיְנַוְחוּ בָּהּ כָּל יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ: בְּרוּךְ
אַתָּה יְהוָה מְקַדֵּשׁ הַשְּׁבֶת: ←

KAVANAH. Through our observance of Shabbat, we shall come to know God as the source of salvation. In that state of being, our powers are harmoniously employed in the achievement of worthwhile aims.

M.M.K. (ADAPTED)

COMMENTARY. One of the most distinguished words in the Bible is the word *kadosh*, a word which more than any other is representative of the mystery and the majesty of the divine. Now what was the first holy object in the history of the world? Was it a mountain? Was it an altar?

It is indeed a unique occasion at which the word *kadosh* is used for the first time: in the book of Genesis, at the end of the story of creation. How extremely significant is the fact that it is applied to time. "And God blessed the seventh day and made it *kadosh*." There is no reference in the record of creation to any object in space that would be endowed with the quality of *kedushah*, holiness. AJ.H.

4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

You sanctified the seventh day, your signature upon completion of the heavens and the earth. You made it most blessed of all days, declared it holiest of times. Thus is it written in your Torah:

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

Our God, our ancients' God, take pleasure in our rest. Enable us to realize holiness through your mitzvot, give us our portion in your Torah, let us enjoy the good things of your world, and gladden us with your salvation. Refine our hearts to serve you honestly. Help us to perpetuate, DEAR ONE our God, your holy Shabbat, with love and joy. Let all Israel, and all who treat your name as holy, rest upon this day. Blessed are you, SACRED ONE, source of the holiness of Shabbat. ↪

DERASH. We ask God to remove the impurities that have collected in our minds so that we might be truthful enough to serve God. What are these impurities, these false coverings? They are the myth of isolation, the denial of interrelatedness, the prideful pretense that we are alone and abandoned in the cosmos. S.P.W.

DERASH. The creation of the world is not completed so long as we have not fulfilled our creative function in it. M.M.K.

ויכלו... לעשות / Heaven... Creation (Genesis 2:1-3).

עבודה

רצה יהוה אלהינו בעמך ישראל ולהב תפלתם באהבה תקבל
ברצון ותהי לרצון תמיד עבודת ישראל עמך:

When Shabbat coincides with a Rosh Hodesh or Festival, add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנֵינוּ יַעֲלֶה וְיִבֹא וְיִגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר וְיִזְכְּרֵנוּ וְיִפְקֹדֵנוּ וְיִזְכְּרוּן אֲבוֹתֵינוּ וְאֱמוּנֵנוּ
וְיִזְכְּרוּן יְמוֹת הַמְּשִׁיחַ וְיִזְכְּרוּן יְרוּשָׁלַיִם עִיר קְדֻשָׁה וְיִזְכְּרוּן כָּל עַמֵּךְ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה וְלִטּוֹבָה לְחַן וְלְהַסֵּד וְלִרְחֻמִּים לְחַיִּים
וְלִשְׁלוֹם בְּיוֹם

On Rosh Hodesh: ראש החודש הזה

On Pesah: חג המצות הזה

← On Sukkot: חג הסוכות הזה

ולהב תפלתם. The external mouthing of words alone cannot move us. It is the inward flame of devotion that brings our prayer close to God. Indeed, as the Hebrew phrasing vividly conveys, a passionate longing for godliness can exist among those unable to express that feeling in words. The phrase *lahav tefilatam*, “the flame of Israel’s prayer,” recalls that feeling of *hitlahavut*: the “in-burning” flame of passionate devotion. To attain *hitlahavut* in prayer is to soar with the rapturous ecstasy of divine communion, to access the infinite and be aflame with the nearness of God.

A.G./M.P.

5. AVODAH / WORSHIP

Take pleasure, GRACIOUS ONE, our God, in Israel your people; lovingly accept their fervent prayer. May Israel’s worship always be acceptable to you.

(When Shabbat coincides with a Rosh Hodesh or Festival, add: Our God, our ancients’ God, may our prayer arise and come to you, and be beheld, and be acceptable. Let it be heard, acted upon, remembered—the memory of us and all our needs, the memory of our ancestors, the memory of messianic hopes, the memory of Jerusalem your holy city, and the memory of all your kin, the house of Israel, all surviving in your presence. Act for goodness and grace, for love and care, for life, well-being and peace, on this day of

On Rosh Hodesh: the new moon.

On Pesah: the festival of matzot.

On Sukkot: the festival of sukkot. ↵

KAVANAH. Prayer itself is the divinity.

PINHAS OF KORETZ

וְיִזְכְּרוּן יְמוֹת מְשִׁיחַ / the memory of messianic hopes. We assert our faith in the coming of a messianic age, a time when justice will reign and all humanity will be united in recognition of the one God. Even in our people’s darkest hour, this vision of the future strengthened us as we faced both life and death. However distanced we may be from the more naive aspects of belief in the person of messiah, the vision of a transformed future remains our guide, just as we know that the vision will become reality only if our deeds reflect it.

A.G.

זְכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה: וּפְקַדְנוּ בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנו בּוֹ
 לְחַיִּים: וּבְרַבֵּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּנוֹ וְרַחֲם עָלֵינוּ וְהוֹשִׁיעֵנו כִּי
 אֱלֹהֵי עֵינָינוּ כִּי אֵל מְלֶךְ חַנּוּן וְרַחוּם אַתָּה:)

וּתְחַזְּקֵנוּ עֵינָינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר
 שְׂכִינָתוֹ לְצִיּוֹן:

הוֹדָאָה

מוֹרִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהִי אֲבוֹתֵינוּ
 וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנו אַתָּה הוּא לְדוֹר וָדוֹר:
 נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשֻׁמוֹתֵינוּ
 הַפְּקוּדוֹת לָךְ וְעַל נְפְשֵׁיךָ שֶׁבְּכָל יוֹם עֲמָנוּ וְעַל נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל־עֵת עָרַב וּבִקְרָר וְצַהֲרִים: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם
 כִּי לֹא תָמוּ חֲסְדֶיךָ מֵעוֹלָם קוֹיֵנוּ לָךְ: ←

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

A.J.H.

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

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

6. HODA'AH / THANKS

We give thanks to you that you are THE ALL-MERCIFUL, our God, God of our ancestors, today and always. A firm, enduring source of life, a shield to us in time of trial, you are ever there, from age to age. We acknowledge you, declare your praise, and thank you for our lives entrusted to your hand, our souls placed in your care, for your miracles that greet us every day, and for your wonders and the good things that are with us every hour, morning, noon, and night. Good One, whose kindness never stops, Kind One, whose loving acts have never failed—always have we placed our hope in you. ↵

KAVANAH. So long as the Jewish people is linked in communion with the eternal, it can look forward to an eternal life for itself. M.M.K. (ADAPTED)

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

S.P.W.

On Hanukah add:

עַל הַנְּסִים וְעַל הַפְּרָקוֹן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַנְּחֻמוֹת
שְׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנוֹ הַזֶּה: בַּיָּמִים מִתְלַחֵהוּ בֶן יוֹחָנָן
כִּהּוֹ גְּדוֹל חַשְׁמוֹנָאִי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ
יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרַתְךָ וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ וְאַתָּה בְּרַחֲמֶיךָ
הַרְבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם רַבָּתָא אֶת רִיבָם דָּגַתְּ אֶת דֵּינָם מִסֵּרְתָּ
גְּבוּרִים בְּיַד חַלְשִׁים וְרַבִּים בְּיַד מְעֻשִׂים וְרַשָּׁעִים בְּיַד צַדִּיקִים וְיָדִים
בְּיַד עוֹסְקֵי תּוֹרַתְךָ: וְלָךְ עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמְּךָ
יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה: וְאַחַר כֵּן פָּאוּ
בְּנֵיךָ לְדַבֵּיר בֵּיתְךָ וּפָנּוּ אֶת הַיְכָלְךָ וְטָהְרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ
נְרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ וְקִבְּעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגְּדוֹל:

וְעַל כֵּלָם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְפָּנָיו תָּמִיד לְעוֹלָם וָעֶד:

(On Shabbat Shuvah add: בְּרִיתְךָ: וּבְכָתֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:)

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת הָאֵל יִשְׁוּעָתָנוּ
וְעִזְרָתָנוּ סֵלָה: בְּרוּךְ אַתָּה יְיָ הוֹי הַטוֹב שְׁמֶךָ וְלָךְ נִאֶה לְהוֹדוֹת: ←

(On Hanukah add: For the miracles, for the redemption, for heroic acts, for saving deeds, for consolations, all of which you have enacted for our ancestors at this time of year in days gone by—as in the days of Matthew, son of Yoḥanan, Hasmonean High Priest, and Matthew’s sons: a wicked Hellenistic government arose against your people Israel, forcing them to shun your Torah and to leave off from the laws your will ordained. And you, in your abundant mercy, stood up for Israel in their hour of distress. You pressed their claim, exacted justice for them. You delivered armed might to the weak, the many to the power of the few, the wicked to the power of the just, the vicious to the power of those occupied with Torah. You made known your name that day, and made it holy in your world. And for your people Israel you enacted great deliverance, as in our own time. Afterward, your children came into your Temple’s inner room. They cleared your sanctuary, purified your holy place, kindled lights inside your holy courtyards, and established these eight days of Hanukah, for giving thanks and praise to your great name.)

For all these things, may your name be blessed and raised in honor always, sovereign of ours, forever.

(On Shabbat Shuvah add: And write down for a good life all the people of your covenant.)

Let all of life acknowledge you! May all beings praise your name in truth, O God, our rescue and our aid. Blessed are you, THE GRACIOUS ONE, whose name is good, to whom all thanks are due. ַ

בְּרִכַּת הַשְּׁלוֹם



שְׁלוֹם רַב עַל יִשְׂרָאֵל עֲמָךְ תָּשִׂים לְעוֹלָם: כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל הַשְּׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֶת כָּל־יוֹשְׁבֵי
תְּבֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמֶךָ:

On Shabbat Shuvah add:

(בְּסֵפֶר חַיִּים בְּרִכָּה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה נִזְכָּר וְנִקְתַּב לְפָנֶיךָ אֲנַחְנוּ
וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם:)

בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם:

Shalom rav al yisra'el ameha tasim le'olam.
Ki atah hu meleḥ adon leḥol hashalom.
Vetov be'eyneḥa levareḥ et ameha yisra'el
ve'et kol yoshvey tevel
beḥol et uvḥol sha'ah bishlomeḥa.

On Shabbat Shuvah add:

(Besefer ḥayim beraḥah veshalom ufarnasah tovah
nizaḥer venikatev lefaneḥa
anaḥnu veḥol ameha beyt yisra'el
leḥayim tovim ulshalom.)

Baruḥ atah adonay osey hashalom.

The Amidah traditionally concludes with bowing and taking three steps back.

7. BIRKAT HASHALOM / BLESSING FOR PEACE

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

(On Shabbat Shuvah add: In the book of life, blessing, peace, and proper sustenance, may we be remembered and inscribed, we and all your people, the house of Israel, for a good life and for peace.)

Blessed are you, COMPASSIONATE ONE, maker of peace.

The Amidah traditionally concludes with bowing and taking three steps back.

תְּבֵל / and all who dwell on earth. According to the sages, every *Amidah* must conclude with a prayer for peace and an acknowledgement of God as the power that makes for peace. Inclusion of the words “and all who dwell on earth” proclaims that Israel desires the blessing of peace, not for itself alone, but for all humanity. S.S.

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

KAVANAH. God is shalom. God's name is shalom, everything is held together by shalom. ZOHAR

My God, you are *salam* peace.

Peace comes from you goes back to you.

Let us live in peace and with peace.

You are great and generous.

SIDI SHEIKH MUHAMMAD AL JEMAL

אֱלֹהֵי נְצוֹר

אֱלֹהֵי נְצוֹר לְשׁוֹנֵי מַרְעַ
וּשְׁפָתַי מִדְּבַר מִרְמָה:

יְהִי רְצוֹן שְׂאֲסוּר מִרְעַ
וְהַטּוֹב בְּעֵינֶיךָ אַעֲשֶׂה
יְהִי חֶלְקִי עִם מְבַקְשֵׁי שְׁלוֹם וְרוֹדְפָיו:

יְהִי לְרְצוֹן אִמְרֵי פִי
וְהִגִּיזוּ לִבִּי לְפָנֶיךָ
יְהוּה צוּרֵי וְגוֹאֲלֵי:

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תְּבֵל
וְאָמְרוּ אָמֵן:

Yihyu leratzon imrey fi
vehegyon libi lefanecha
adonay tzuri vego'ali.
Oseh shalom bimromav
hu ya'aseh shalom
aleynu ve'al kol yisra'el
ve'al kol yoshvey tevel
ve'imru amen.

ELOHAY NETZOR/A CONCLUDING MEDITATION

Dear God, protect my tongue from evil,
and my lips from telling lies.
May I turn away from evil
and do what is good in your sight.
Let me be counted among those who seek peace.
May my words of prayer
and my heart's meditation be seen favorably,
BELOVED ONE, my rock and my redeemer.
May the one who creates harmony above
make peace
for us and for all Israel,
and for all who dwell on earth.
And say: Amen.

COMMENTARY. The Talmud lists examples of twelve personal meditations that could follow the *Amidah*. If this one does not speak to you, compose your own, or stand or sit in silent meditation. L.W.K.

NOTE. Like the opening verse of the *Amidah*, this prayer employs the singular and deals with the power of words. But here the concern is for words between people, not for those directed to God. Some people find it easier to talk to God than to talk to others. L.W.K.

KAVANAH. Sin is the failure to live up to the best that is in us. It means that our souls are not attuned to the divine—that we have betrayed God. M.M.K. (ADAPTED)

יְהוּה... גוֹאֲלֵי / May... redeemer (Psalm 19:15).

עֲלֵינוּ

We rise for Aleynu. It is customary to bow at "korim." Choose one of the following:

Aleynu leshabe'ah la'adon hakol
latet gedulah leytzer bereyshit
shenatan lanu torat emet
vehayey olam nata betohenu.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתַת גְּדוּלָה לְיוֹצֵר בְּרֵאשִׁית
שְׁנָתוֹ לָנוּ תוֹרַת אֱמֶת
וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ:

Continue on page 123.

Aleynu leshabe'ah la'adon hakol
latet gedulah leytzer bereyshit
bore hashamayim venoteyhem
roka ha'aretz vetze'etza'eha
noten neshamah la'am aleha
veruah laholehim bah

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתַת גְּדוּלָה לְיוֹצֵר בְּרֵאשִׁית
בוֹרֵא הַשָּׁמַיִם וְנוֹטֵייהֶם
רֹקַע הָאָרֶץ וְצֹאצְאֶיהָ
נֹתֵן נְשָׁמָה לְעַם עֲלֵיהָ
וְרוּחַ לְהֹלְכֵים בָּהּ:

Continue on page 123.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדוּלָה
לְיוֹצֵר בְּרֵאשִׁית שְׁלֵא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲרָמָה
שְׁלֵא שָׂם חֻלְקֵנוּ כֵּהֶם וְגוֹרְלֵנוּ כְּכָל
הַמּוֹנֵם:

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in this world.

וּאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא:
שְׁהוּא נוֹטָה שְׂמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוּ בְּשָׁמַיִם מִמַּעַל וּשְׂכִינָת
עִזּוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אָמֵת מִלְּפָנֵינוּ אָפֶס זּוֹלָתוֹ
בְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהִשְׁבַּת אֶל לְבַבָּהּ כִּי יְהוּה הוּא
הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד: ←

Va'anahnu korim umishtaḥavim umodim
lifney meleḥ malhey hamelaḥim hakadosh baruh hu.
Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima'al
ush-ḥinat uzo begovhey meromim.
Hu eloheynu eyn od.
Emet malkenu efes zulato kakatuv betorato.
Veyadata hayom vahashevota el levaveha
ki adonay hu ha'elohim bashamayim mima'al ve'al ha'aretz
mitaḥat eyn od.

And so, we bend the knee and bow,
acknowledging the sovereign who rules
above all those who rule, the blessed Holy One,
who stretched out the heavens and founded the earth,
whose realm embraces heaven's heights,
whose mighty presence stalks celestial ramparts.
This is our God; there is none else besides,
as it is written in the Torah:
"You shall know this day, and bring it home
inside your heart, that THE SUPREME ONE is God
in the heavens above and on the earth below.
There is no other God." ←

DERASH. Every person and people that feel they have something to live for, and that are bent on living that life in righteousness, are true witnesses of God. M.M.K.

KAVANAH. As the hand held before the eye hides the tallest mountain, so this small earthly life hides from our gaze the vast radiance and secrets of which the world is full, and if we can take life from before our eyes, as one takes away one's hand, we will see the great radiance within the world. M.B. (ADAPTED)

עוֹד . . . וַיִּדְעַת . . . עוֹד / You . . . other God (Deuteronomy 4:39).

על כן נקוה לך יהוה אלהינו לראות מהרה בתפארת עזך להעביר
גלוּלִים מן הארץ והאלילים כרות יפרתוּן לתקן עולם במלכות
שדי: וכל בני בשר יקראו בשמך: להפנות אליך כל רשעי ארץ:
יכירו וידעו כל יושבי תבל כי לך תכרע כל ברה תשבע כל לשון:
לפניך יהוה אלהינו יכרעו ויפלו ולכבוד שמך יקר יתנו ויקבלו
כלם את על מלכותך ותמלך עליהם מהרה לעולם ועד: כי
המלכות שלך היא ולעולמי עד תמלך בכבוד בכתוב בתורתך:
יהוה ימלך לעולם ועד: ונאמר: והיה יהוה למלך על כל הארץ
ביום ההוא יהיה יהוה אחד ושמו אחד:

Kakatuv betorateha: Adonay yimloh le'olam va'ed.
Vene'amar: Vehayah adonay lemeleḥ al kol ha'aretz.
Bayom hahu yihyeh adonay eḥad ushmo eḥad.

DERASH. When senseless hatred reigns on earth and people hide their faces from one another, then heaven is forced to hide its face. But when love comes to rule the earth and people reveal their faces to one another, then the splendor of God will be revealed. M.B. (ADAPTED)

DERASH. It is not the seeking after God that divides but the claim to have found God and to have discovered the only proper way of obeying God and communing with God. M.M.K. (ADAPTED)

ועד... יהוה / THE ETERNAL ONE... forever (Exodus 15:18).

אחד... ודיה / THE EVERLASTING ONE... one (Zechariah 14:9).

And so, we put our hope in you,
THE EMINENCE, our God,
that soon we may behold
the full splendor of your might,
and see idolatry vanish from the earth,
and all material gods be swept away,
and the power of your rule repair the world,
and all creatures of flesh call on your name,
and all the wicked of the earth turn back to you.
Let all who dwell upon the globe perceive and know
that to you each knee must bend, each tongue swear oath,
and let them give the glory of your name its precious due.
Let all of them take upon themselves your rule.
Reign over them, soon and for always.
For this is all your realm, throughout all worlds, across all
time—
as it is written in your Torah:
“THE ETERNAL ONE will reign now and forever.”

And it is written:
“THE EVERLASTING ONE will reign
as sovereign over all the earth.
On that day shall THE MANY NAMED be one,
God's name be one!”

KAVANAH. A world of God callers is a world of truth and peace, a world where the lust for power, greed, and envy—the idols of pride—is uprooted from the individual and group psyche. S.P.W.

* *

And then all that has divided us will merge
And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind
And then both men and women will be gentle
And then both women and men will be strong
And then no person will be subject to another's will
And then all will be rich and free and varied
And then the greed of some will give way to the needs of many
And then all will share equally in the Earth's abundance
And then all will care for the sick and the weak and the old
And then all will nourish the young
And then all will cherish life's creatures
And then all will live in harmony with each other and the Earth
And then everywhere will be called Eden once again.

Judy Chicago

ALTERNATIVE VERSION

It is up to us
to hallow Creation,
to respond to Life
with the fullness of our lives.
It is up to us
to meet the World,
to embrace the Whole
even as we wrestle
with its parts.
It is up to us
to repair the World
and to bind our lives to Truth.

Therefore we bend the knee
and shake off the stiffness that keeps us
from the subtle
graces of Life
and the supple
gestures of Love.
With reverence
and thanksgiving
we accept our destiny
and set for ourselves
the task of redemption.

Rami M. Shapiro

THE MOURNERS' KADDISH

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises. For additional readings see pages 787-796.

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

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher (*On Shabbat Shuvah add: by far*) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen.

May the one who creates harmony above, make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

During the month of Elul many congregations sing Ahat Sha'alti, page 832.

It is customary to acknowledge mourners on the Shabbat during shivah, traditionally their first return to the synagogue following the death of their loved one. They are welcomed with the words:

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם:

May God console you among the mourners of Zion and Jerusalem.

INTRODUCTION TO THE MOURNERS' KADDISH

In reciting the Kaddish we affirm our awareness of holiness in our world. Much of our experience of divine goodness, grace and love has come to us through those whose lives have touched our own. (Today we remember...) We invoke the transcendent power of love and caring as we sanctify God's name.

Love is not changed by Death, and nothing is lost and all in the end is harvest.

Edith Sirwell

NOTE. Congregations usually mention the names of congregants and their relatives who have died in the previous week before reciting the Mourners' Kaddish. In many congregations a *Yahrzeit* list is read as well. In more informal settings the leader sometimes invites those present to speak the names of those they wish to be remembered.

D.A.T.

קדיש יתום

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא
לְעָלְמָא (לְעָלְמָא) (On Shabbat Shuvah add: מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאִמְרֵי בְּעֻלְמָא וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלְיָנוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֶׂה שְׁלֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלֹם עָלְיָנוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תְּבֵל וְאָמְרוּ אָמֵן:

During the month of Elul, many congregations sing Ahat Sha'alti, page 832.

KADDISH YATOM

Reader: Yitgadal veyitkadesh shemey raba
be'alma divra hirutey veyamliḥ malḥutey
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam ulalmey almaya.

Reader: Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey
veyit-hadar veyitaleh veyit-halal shemey dekudsha berih hu
le'ela (On Shabbat Shuvah add: le'ela) min kol birḥata veshirata
tushbeḥata veneḥemata da'amiran be'alma ve'imru amen.

Yehey shelama raba min shemaya veḥayim aleynu ve'al kol
yisra'el ve'imru amen.

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol
yisra'el ve'al kol yoshvey tevel ve'imru amen.

During the month of Elul many congregations sing Ahat Sha'alti, page 832.

אָדוֹן עוֹלָם

בְּטָרֵם כָּל יִצִיר נִבְרָא:	אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא:	לְעֵת נַעֲשֶׂה בְּחַפְזוֹ כָּל
לְבַדּוֹ יְמִלֶךְ נוֹרָא:	וְאַחֲרַי כְּכֹלֹת הַכֹּל
וְהוּא יְהִי בְּתַפְאֲרָה:	וְהוּא הָיָה וְהוּא הוֹנֵה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:	וְהוּא אֶחָד וְאִין שְׁנֵי
וְלוֹ הָעוֹז וְהַמְשָׁרָה:	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצוּר חֲבֵלִי בְּעַת צָרָה:	וְהוּא אֵלֵי וְחֵי גּוֹאֲלִי
מִנֶּת פּוֹסֵי בְּיוֹם אֶקְרָא:	וְהוּא נְסִי וּמְנוֹס לִי
בְּעַת אִישָׁן וְאַעֲבִירָה:	בְּיָדוֹ אֶפְקִיד רוּחִי
יְהוּה לִי וְלֹא אִירָא:	וְעַם רוּחִי גּוֹיֵתִי

Adon olam asher malah, bet^{er}em kol yetzir nivra.
 Le'et na'asah ve'heftzo kol, azay mele^h shemo nikra.
 Ve'a'harey kihlot hakol, levado yimloh^h nora.
 Vehu hayah vehu hoveh, vehu yihyeh betifarah.
 Vehu ehad ve'eyn sheni, lehamshil lo leha^hbirah.
 Beli reshit beli tahlit, velo ha'oz vehamisrah.
 Vehu eli ve'hay go'ali, vetzur hevli be'et tzarah.
 Vehu nisi umanos li, menat kosi beyom ekra.
 Beyado afkid ru^hi, be'et ishan ve'a'irah.
 Ve'im ru^hi geviyati, adonay li velo ira.

ADON OLAM / CROWN OF ALL TIME

This translation can be sung to the same melody as the Hebrew.

Crown of all time, the one who reigned
 before all mortal shape was made,
 and when God's will brought forth all things
 then was the name supreme proclaimed.

And after everything is gone,
 yet One alone, awesome, will reign.
 God was, and is, and will remain,
 in splendid balance, over all.

And God is One, no second is,
 none can compare, or share God's place.
 Without beginning, without end,
 God's is all might and royal grace.

This is my God, my help who lives,
 refuge from pain in time of trial,
 my banner, and my place to fly,
 my cup's portion when, dry, I cry.

To God's kind hand I pledge my soul
 each time I sleep, again to wake,
 and with my soul, this body, here.
 YAH'S love is mine; I shall not fear.

KAVANAH. God is that aspect of reality which elicits from us the best that is in us and enables us to bear the worst that can befall us. M.M.K.