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

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

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

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

Y’did nefesh, av ha-rahaman, mishokh avdakh el’r’zonzakh, yarutz avdakh k’mo ayah, yishlahaveh m’ul hadarakh, ki ye’erav lo’ yidudakh, mi-nofet zuv v’khil ta’am.

Hadur, na-eh, ziv ha-olam, nafshi holat ahavatakh, ana, El na, r’fa na lah, b’harot lah no-am zivakh, az tit-hazek v’tirpevi, v’ha’itah lakh shifsat olam.

Vatik, yehemu rahamehka, v’hus na al ben ohavakh, ki zeh kamah nikhsaf nikhsaf lirot bi’tiferet uzakh, ana, eli, mahmad libi, hushah na, v’val titalal.

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

Muder azorakh, bi’el mutzad, v’hakim khei ulu’ah.

—SIVAN HAR-SHEFI
Psalm 95. We may visualize this psalm as a pilgrimage song. The leader calls upon the assembled to come on a pilgrimage, and participants join in a mood of joyful celebration. Observing the crowd, the leader then issues a warning to the participants: the generation that wandered in the wilderness had closed their hearts and covered their eyes—seeing only the difficulties, but not the majesty, of the enterprise—and so did not enter God’s “resting place.” The poet asks us to join this pilgrimage with the faith that, despite obstacles, we will greet the one who has fashioned heaven and earth.

Trumpet. The root of the Hebrew word is the same as that describing the call of the shofar: t’ruah. Our voices, when raised in praise, become the trumpets announcing God’s arrival.

Protector. Literally “rock,” and sometimes translated that way. In many places in the Bible God is called by this name. Protecting fortresses and city walls were built on rocky high places. Thus, in addition to suggesting solidity and reliability, the metaphor implies protection and security. The following word, yisheinu, comes from a root that can denote victory, successful defense, or rescue; here, the likely reference is to the secure defense that God provides.

A greater sovereign than all other deities. Literally, “the sovereign greater than all divine beings (elohim).” The biblical reference may be either to forces in nature worshipped as gods, or to gods worshipped by other peoples.
From the Song of Songs

**Psalm 95**

For Adonai is our God
and we are God’s flock, sheep in God’s caring hands.

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

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

*Ki hu eloheinu va-anahnu am marito v’tzon yado,*

Hayom im b’kolo tishma’u.

B’chano’n gam ra’u fo’oli.

Asha’im shanah akut b’dor,

Va-omar am to’ei leivav hem,

V’hem lo yadu d’ra’ehai.

Asha’ nishbati v’api,

Im y’vo’en el m’nuhati.

---

For A

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

Tell me, my beloved:
Where do you pasture?
Where does your flock rest at
noon?

Why should I be a wanderer
following your friends’ flocks?

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

---

If only you would listen
today to God’s voice.
The psalm suggests that we
have the opportunity to
hear God’s voice every day.
But in its context here,
“today” comes to refer
specifically to Shabbat—a
day on which the mystics
believed that we can espe-
cially feel God’s presence
and hear God’s call. As if in
fulfillment of this prospect,
the sixth psalm in this
Friday night series (page 21)
resounds with references to
the “voice of God.”

*MERIVAH...MASSAH...*

I expressed both love
and desire on the part of the lover,
and also her distance from her
beloved—the difficulty in finding him. Similar to
Psalm 95, declares the
love of God yet describes the way in which the people Israel
distanced themselves from God’s will and desire. Underneath the awareness
of distance is the expression of unending yearning.
**A New Song**

Sing to Adonai a new song; sing to Adonai, all the earth; sing to Adonai, praise God's name; day after day, tell of God's deliverance.

Tell the nations of God's glory; speak of God's wonders among all peoples. For Adonai is great, surely to be praised, more revered than other gods. For the gods of the nations are man-made idols, but Adonai fashioned the very heavens.

Grandeur and glory are God's honor guard, strength and joy where God is found. Offer to Adonai, peoples of the world, offer to Adonai honor and strength. Offer to Adonai the honor due God's name, bring a gift of thanksgiving and enter God's presence. Each day is new and deserves a new song.

Shiru ladoni shir hadash, shiru ladoni kol ha-aretz. Shiru ladoni bar’khu sh’mo, basru miyom l’yom y’shu’ato. Sapru va-goyim k’vodo, b’khol ha-amim niyatov. Ki gadol Adonai u-m’hulal me’od, nora hu al kol elohim. Ki kol elohei ha-amim elilim, vadonai shamyim asah.

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

---

**Shabbat Moment**

... What you have made, what you have spoiled let go. Let twilight empty the crowded rooms quiet the jostling colors to hues of swirling water pearls of fog. This is the time for letting time go like a released balloon dwindling. Tilt your neck and let your face open to the sky like a pond catching light drinking the darkness.

---

**Midrashic Interpretations**

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

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

Hasidic Interpretations

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

---

**Hasidic Interpretations**

Each day is new and deserves a new song.

---

God’s “greatness” with the establishment of justice throughout the world. This universal ethical vision is the new song that will be sung—a song that the poet exuberantly expresses.

**SING TO ADONAI A NEW SONG**

The prophet Isaiah expresses a similar thought: “Sing to Adonai a new song, God’s praise from the ends of the earth—from those who go down to the sea and from all that is in the sea, from the coastlands and their inhabitants. Let the desert and its towns cry aloud, the villages where Kedar dwells; let Selah’s inhabitants shout, let them call out from the peaks of the mountains. Let them do honor to Adonai and tell of God’s glory in the coastlands” (Isaiah 41:10–11). The psalmist may have reworked the prophetic message to create this poem.

**GODS . . . MAN-MADE IDOLS**

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

**GRANDEUR AND GLORY**

Grandeur and glory are depicted as a kind of advance guard before God’s “greatness” with the establishment of justice throughout the world. This universal ethical vision is the new song that will be sung—a song that the poet exuberantly expresses.

**WHERE GOD IS FOUND**

Literally, “Temple.” Now we learn that the poet is standing in the Temple, turned inward toward God, yet imagining the whole world as present.
Bow to Adonai in the glory of this holy place; tremble before God’s presence, all who dwell on earth. Announce among the nations, “Adonai reigns”—the land is firm and will not be moved; peoples will be truthfully judged.

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

Hishlahavu ladonai b’hadrat kodesh, hilu mi-parav kol ha-aretz.
Imru va-goyim Adonai malakh, af tikon teiveil bal timot,
yadin amim b’mesharim.

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

Psalm 96

You are beautiful, my beloved; you are beautiful, with eyes like doves.
You are handsome, my beloved, oh so graceful!

Our couch is a flourishing garden, the beams of our house, the cedars, the rafters, the cypresses.
I am a rose of Sharon, a lily of the valley.

Like a lily among the thorns, so is my beloved among the young women.
Like an apple tree in a vast forest, so is my beloved among the young men:
in its shadow, desire grew in me and I lingered,
it’s fruit sweet on my tongue.
—SONG OF SONGS 1:15–2:3

From the Song of Songs
hiskh paruhoti.
hiskh paruhoti yiyov.
hiskh paruhoti atri.
afikum ose.

Siddur Lev Shalem for Shabbat and Festivals
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THIS HOLY PLACE יום שישי. Undoubtedly, the psalmist was referring to the Temple. But those who included this psalm in the Friday night liturgy could imagine that the service they were conducting welcomed the presence of God no less than the ancient Temple service had done. Indeed, although the synagogue is called “the little Temple,” the truest successor to the “holy place” of the Temple may well be Shabbat itself (holy time) and the community of worshippers striving to fulfill God’s injunction to be a “holy nation.”

The joy in God’s presence results from the reign of justice that God inaugurates.

DIVINE TRUTH אמת. Although the more literal biblical meaning of emunah may be “faithfulness,” later Judaism understood the word as “truth.” Thus, we respond to a b’rakhah with the word “Amen”—derived from the same root—acknowledging our agreement that the statement is true.

SONG OF SONGS 1:15–2:3 (opposite page, far left). The lovers enter into a dialogue, enchanting each other as desire and longing are building. For the rabbis, this poetic language captured their yearning for a more palpable connection with the non-corporeal God. Thus, the midrash (Song of Songs Rabbah 22) understands this metaphor of the delightful taste of fruit to be symbolic of Sinai, when Israel began to speak words of Torah, like fruit, sweet on our tongues.
Psalm 97 pictures an imagined future time in which God descends to the earth, righteousness reigns, and those who have kept faith during dark times are rewarded by seeing God’s light. The poet repeatedly speaks of rejoicing and gladness, beginning with universal celebration but becoming increasingly particularistic: first, the earth is gladdened at God’s appearance; then, Zion and Judah; and finally, the individuals who have remained faithful to God.

Psalm 97 is the first of two psalms in this series emphasizing God’s sovereignty. The mystics who compiled the Kabbalat Shabbat service experienced Shabbat as a moment when God is “crowned,” for creation is now complete and therefore God is truly sovereign. On Shabbat, when we rest and devote ourselves to spiritual activities, we come closest to experiencing the fullness of God’s creation and God’s presence. It is then, in our peacefulness and in our praise, that our songs, as it were, form God’s crown.

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

—Maimonides

A Poem to the Paper Bridge
Oh, paper bridge, lead me into your land,
White and constant and mild.
I am tired of the desert where manna was strewn
Made of milk and honey and bread.

A simple people, with their earthen jugs,
With children, with cattle, with tears,
Constructed a paper bridge of such strength
It withstands the destruction of years….

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

There, a sapling still blooms,
There, a rooster crow on,
There, the brilliance of daybreak
Announces a new dawn.

—Kadya Molodowsky (translated by Kathryn Hellerstein)
Worshippers of idols be shamed for praising false gods; all that is deemed supreme bow before God.

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

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

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

Light is sown for the righteous and joy for the upright.

Rejoice in Adonai, you righteous people, and thank God as you pronounce the divine holy name.

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

—Micheal Boino

To Take the First Step
To take the first step—
To sing a new song—
Is to close one's eyes
and dive
into unknown waters.
For a moment knowing nothing
risking all—
But then to discover
The waters are friendly
The ground is firm.
And the song—
the song rises again.
Out of my mouth come words lifting the wind.
And I hear
for the first
the song
that has been in my heart
silent
unknown
even to me.

—Ruth H. Sohn
Call out to Adonai, all the earth; break out in joyful singing.

Sing to Adonai to the music of the lyre; lyre and voices making music together; with horns and shofar cries, trumpet the presence of the Sovereign, Adonai.

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

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

Even vast seas cannot extinguish love, nor can quick-flowing rivers drown it. But were someone to spend all their wealth to buy love, surely that person would be laughed at and scorned.

—Song of Songs 8:6–7

From the Song of Songs

The psalmist continues to elaborate on the theme (introduced in Psalm 96) that not only we but all of creation rejoices and praises God. On Shabbat, our wonder at nature—and our sensitivity to the interconnectedness of all creation—is deepened. By the time we reach Psalm 92, the Song of the Day of Shabbat (page 27), we may sense that we are joining a song that all of creation sings each week.

The prophet Isaiah similarly promises: “You shall leave [the Babylonian exile] in joy and be led home secure; before you, mount and hill shall shout aloud, and all the trees of the field shall clap their hands” (55:12). Indeed, our poet may have based the imagery here on Isaiah’s prophecy. Here, though, God’s judgment is given universal meaning.

SONG OF SONGS 8:6–7 (opposite page, far left). In Psalm 98, the psalmist sings ecstatically of God’s presence. Here, the lover in the Song of Songs sings with a full heart a paean to love. In the allegorical interpretation of the book, the love that is expressed is the people Israel’s love of God. This love transcends all limits of the natural, physical world. It cannot be obtained through possessions nor in an acquisitive mindset, but it can be sensed and nurtured. The experience of Shabbat can be the expression of such spiritual riches. And as Kabbalat Shabbat progresses, we move from yearning to the full-throated expressions of love.

The Hebrew refers to Sheol, which is the name of the biblical netherworld that the dead occupy. The translation “hellfire” attempts to convey an equivalent contemporary image for a quite different biblical concept.
The Cherubim

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

—BABYLONIAN TALMUD

The Presence of Evil

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

—MIDRASH ON PSALMS

Justice

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

These, they taught, were the attributes of God and must govern the relations of men.

—ROBERT GORDIS

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

Blessed is your coming, Shabbat, blessed is your coming—Bring with you rest and peace following a tumultuous week filled with so many demands.

Bring the space in which, with others and alone, we can shape an infinity of dreams.

Bring the hour of forgiveness, in which to hear the pounding heart of another human being.

Blessed is your coming, Shabbat.

Blessed is your creator, blessed is your light.

—BEIT YEFILAH YISRAELI, SIDDUR EREIY SHABBAT

The Cherubim

Adonai reigns: nations tremble; the one enthroned amidst the cherubim makes the world quake.

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

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

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

Adonai malakhy yirg’zu amim, yoshev k’ruvim tanut ha-aretz.

Adonai b’tziyon gadol, v’ram hu al kol ha-amim.

Yodu shim∙kha gadol v’nora kadosh hu.

V’oz melekh mishpat ahev, atah konanta meisharim, mishpat u-tzedakah b’ya∙akov atah asita.

Rom’mu Adonai eloheinu, v’hishtahavu lahadom raglav kadosh hu.

Blessed is your coming, blessed is your coming—Bring with you rest and peace following a tumultuous week filled with so many demands.

Bring the space in which, with others and alone, we can shape an infinity of dreams.

Bring the hour of forgiveness, in which to hear the pounding heart of another human being.

Blessed is your coming, Shabbat.

Blessed is your creator, blessed is your light.

—BEIT YEFILAH YISRAELI, SIDDUR EREIY SHABBAT
From the Song of Songs

עֶזֶרְךָ יָפָתִי וּלְכִי לָךְ.
Kol dodi haduh zeh ba,
mi lagei al he-haron,
m’sapar al haya-o.

From the Song of Songs 2:8–13

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

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

Moshe v’aharon b’kohanan
u-shmuel b’korei sh’mo,
korim el Adonai v’hu ya’anem.
B’amud anan y’daber alehem,
shamru eidotav v’hok natan lamo.
Adonai eloheinu atah anitam,
El nosei hayita lahem,
v’nokem al allotam.
Rom’mu Adonai eloheinu,
v’hishtahavu l’h vorosho,
kidakosh Adonai eloheinu.

Psalms 99

The voice of my beloved! Behold he comes, leaping over mountains, bounding over hills. My beloved is like a gazelle or a young stag. There he stands outside our walls, gazing through the windows, peering through the lattice. My beloved spoke to me and said: Rise up my dearest, my beauty, and come away. For now the winter is past, the rains are over and gone. Fresh shoots have sprouted from the ground, the time of singing is here, and the voice of the dove is heard in our land. The fig tree has ripened its buds, the blossoming vines are releasing their fragrance—rise, my dearest, my beauty, and come away.

—Song of Songs 2:8–13

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

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

Song of Songs 2:8–13

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

AND SAMUEL AMONG THOSE WHO CALLED UPON THE DIVINE NAME

Samuel served both as prophet and as an acolyte to the High Priest of his day, El. Moses and Aaron were of the tribe of Levi; Samuel represents the continuation of prophetic leadership unconnected to levitical lineage.

YOU SPOKE TO THEM FROM AMIDST THE CLOUD FOR THEIR TRANSGRESSIONS

An image borrowed from the revelation at Sinai, where God spoke to Israel the words of the Decalogue from amidst the cloud that descended on the mountain (Exodus 19:18).

EVEN AS YOU PUNISHED THEM FOR THEIR TRANSGRESSIONS

God’s administration of justice knows no favorites. When Moses and Aaron sinned, they were punished—Moses and Aaron died in the wilderness and did not enter the Land of Israel. Nevertheless, they and all the faithful are held close by God even as their sins may be punished, as justice demands. In an alternative understanding, the verb could be revocalized as בקָאִים (v’nakam), which would mean “cleansed them”—that is, the phrase continues the thought begun in the first half of the verse, that God forgives the sins of righteous people. In this reading, justice includes forgiveness.

GOD’S HOLY MOUNTAIN

Literally, this refers to Zion, the Temple Mount, which is here identified with the sanctuary in the desert and the temporary sanctuary at the time of the judges. In the context of its placement here as part of the Friday night liturgy, the psalm suggests that our congregating together each Shabbat is a kind of sanctuary in time, when we too might experience a revelatory moment.

SONG OF SONGS 2:8–13

The time for the lovers to be together has arrived; they are, imminently, to go out to lie down in the field together. The lover calls for his beloved to join him with the phrase Ikihi lakk, “come away”—a phrase that resonates liturgically with the words of the chorus we are about to sing to greet Shabbat, L’cha Dodi. In the phrase Ikihi lakk, we may hear an echo of God’s call to Abraham, ikki ikha (Genesis 12:5)—this time, formulated in the feminine. Similarly, the word “voice” (kal) anticipates the seven-fold repetition of the same word in Psalm 29, which follows.
The Voice of Adonai

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

The voice of God opens the gates of compassion and love (Hasid).

The voice of God opens the gates of endurance and patience (Netzah).

The voice of God opens the gates of splendorous beauty (Hod).

The voice of God opens the gates of deepest connection (Yud).

The voice of God opens the gates of presence (Malchut).

—Yaakov Kopfell Lipshitz (adapted by Aubrey Glazer)

A PSALM OF DAVID

Acclam Adonai, children of the Divine;
acclaim Adonai, with honor and strength.
Acclam Adonai, with the honor due God’s name;
bow before Adonai in the splendor of the sanctuary.

The voice of Adonai thunders over the waters;
God, glorious, thunders—
Adonai, over the great sea.

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

Adonai shatters the cedars of Lebanon—
making the trees dance like calves,
the mountains of Lebanon and Sirion like wild bulls.
The voice of Adonai forms flames of fire;
the voice of Adonai convulses the wilderness,
Adonai convulses the wilderness of Kadesh.

The voice of Adonai makes hinds dance
and strips forests bare, and in God’s sanctuary
children of the Divine
will bless them with peace.

Adonai will grant strength to God’s people;
Adonai was enthroned above the flood waters:
Adonai, eternal sovereign.

Adonai will grant strength to God’s people;
Adonai will bless them with peace.

Mizmor l’david:
Havu ladonai b’nei eliym, havu ladonai kavod va-oz.
Havu ladonai k’vod sh’mo, hishtahavu ladonai b’hadrat kodesh.
Kol Adonai al ha-mayim, El ha-kavod hirim, Adonai al mayim rabim.

Havu ladonai k’vod sh’mo, hishtahavu ladonai b’hadrat kodesh.
Havu ladonai b’nei eilim, havu ladonai kavod va-oz.

An allusion either to the primal waters of creation or to the flood in the time of Noah. In the first understanding, this line continues the thought introduced at the beginning of the psalm that God is above the waters—that is, God has power over the waters that form the great mass of earth. In the second interpretation, the theme of God’s judgment of sin is now introduced in the psalm.

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

The flood waters שָׁלֹומִים. An allusion either to the primal waters of creation or to the flood in the time of Noah. In the first understanding, this line continues the thought introduced at the beginning of the psalm that God is above the waters—that is, God has power over the waters that form the great mass of earth. In the second interpretation, the theme of God’s judgment of sin is now introduced in the psalm.

With peace שבשולם. This series of six psalms, recited on Friday night before the imagined entrance of Shabbat, began with the word Ikhru, the call to set out together on a journey, and now ends with the word shalom, the blessing of peace, Shabbat peace.
This poem was written by Solomon ibn Gabirol (1021–1058, Spain), among the greatest of Jewish medieval poets. It is taken from his masterpiece, Keter Malkhat, a philosophical work written in poetic meter. In it, Ibn Gabirol talks of the moment we might see God.

A MEDITATION: ANA, B’KHOAH
If You would, may Your mighty right hand undo the knot that ties us up.
Accept the prayers of Your people; You who are revered, raise us up, cleanse us.
Almighty, if You would, guard as the apple of Your eye those who seek Your unity.
Bless them, cleanse them, have compassion on them, always act justly toward them.
Mighty, Holy One, in Your abundant goodness, guide Your people.

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

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

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

Ana, b’kho-ah g’idul y’minkha, taitir tz’ruarah.
Kabel rinat am’lka, saygeinu, tahareinu, norah.
Na gibor, dorshie yihud’kha, k’avat shomrem.
Bar’khem, taharem, raharem, tzidkat’kha tamid gomlem.
Hasin kadosh, b’roy tuvkha, nahel adatekha.
Yahid gei’eh, l’am’kha p’neih, zokh’rei k’dushatekha.
Shavateinu kabel, u-shma tikateinu, yodei’alumot.
Barukh shem k’vod melkhatoo olam va-ed.

ANA, B’KHOAH is a prayer especially beloved by Jewish mystics. They believed its primary meaning to lie in the hints hidden within its structure, rather than in the literal sense of the words themselves. The prayer consists of seven lines of six words each. Although it makes no explicit mention of God’s name, the mystics suggest that the acrostic formed by the first letters of its 42 words hint at an unpronounceable 42-letter name of God. For this reason, the prayer is followed by the silent recitation of barukh shem k’vod melkhatoo olam va-ed (“Praised be the name . . .”), which in the ancient Temple service served as the congregational response to the articulation of God’s name by the High Priest. (Today, it is likewise recited silently after the first verse of the Sh’ma.)

In addition, Jewish mystics believed that the initial letters of the words of each sentence form a significant acrostic. For example, the second line is an acrostic for k’ro satan (“tear out the evil impulse.”)

The mystics ascribed the authorship of Ana B’kho-ah to Nehunia ben Hakanah (2nd century, the Land of Israel). The prayer has no fixed place in the formal liturgy; some recite it each morning; some as part of the counting of the omer. Its seven sentences, each mentioning a different aspect of God, recommended it as a Friday evening prayer that celebrates God’s sovereignty on the seventh day of creation.

UNDO THE KNOT
The “knot” may refer to the exile, in both its physical and spiritual sense. As we enter Shabbat, we pray that all that has kept us physically and spiritually constrained give way; instead, we hope to begin experiencing the gentle expansiveness of Shabbat. This plea reflects the mystical view that the forces of judgment, constriction, and negativity (the sitra ahrim) should not have power or authority on Shabbat.
L’kha Dodi

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

“Observe” and “remember” were uttered as one, we heard it thus from the singular One. God’s name is one and God is one, renowned with honor and deserving of praise.

Come, my beloved . . .

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

Come, my beloved . . .

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

Come, my beloved . . . continued

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

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

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

Lirakat shabbat l’khu v’ne’il’khhah, ki hi m’kor ha-b’rakhah. Meirosh mi-kedem n’sukhah, ki hi m’kor ha-b’rakhah.

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

Mikdash meirosh, or b’rosh, b’rosh, ha-tehilah. Kumi tze’i mitokh ha-hafeikhah.

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

This verse and the next five all build on the theme of Israel’s exile and its promised redemption. Shabbat is seen as a manifestation of the Shekhinah (God’s presence in the world), which is in exile with Israel. At the same time, Shabbat is also a foretaste of the redemptive time.

COME, MY BELOVED

L’kha dodi became a favorite Friday night hymn almost as soon as it was written. Its author, Shlomo Halevi Alkabetz (d. 1576), was a participant in the mystical circle in Safed, associated with the great master, Moses Cordovero. The poem is one of many written by Safed poets in which Shabbat, God, and Israel are intertwined and related through love. The depiction of Shabbat as bride and as queen has a long history of talmudic origin. The stanzas form an acrostic spelling out the author’s name, Shlomo Halevi.

L’kha Dodi juxtaposes two simultaneous movements: reaching toward the Divine and the Divine reaching toward the human. Thus, we are invited to go and greet Shabbat as she comes to us. The mystics added that this drawing close was not only between God and the human, but described an inner process of Divinity. The poem serves as an introduction to Psalm 92, “The Song of the Day of Shabbat,” which was the start of the Friday evening service in many rites, before the introduction of Kabbalat Shabbat.

COME, MY BELOVED

The “beloved” who is invited here may refer to the soul, to others within the community of Israel, or to an aspect of the Divine. The first half of this refrain contains fifteen letters and the second half contains eleven, which are respectively the numerical equivalents of yod-hei and vaav-hei, spelling out the name of God.

“Observe” and “remember” are two of the six commandments that appear in the Torah, minor differences of wording. In Exodus (20:12), the fourth commandment opens with the verb zakhor, “remember” the Sabbath day; the Deuteronomy (5:12) version begins shamor, “observe” the Sabbath day. Harmonizing them, a midrash states that God uttered both words at once (Mekhilta, Beshalosh 7). Evoking that midrash here, the poet thus alludes to the unity established by Shabbat; for God, thought and action are one. And on Shabbat we, too, may feel as if who we are and how we behave are more unified.

LET US GO OUT TO GREET SHABBAT

This verse alludes to the practice of leaving the synagogue and going out into the fields to welcome Shabbat, the custom followed by the mystics of Safed, based on their interpretation of the Babylonian Talmud (Shabbat 91a).

SHRIKE OF OUR SOVEREIGN

This verse and the next five all build on the theme of Israel’s exile and her promised redemption. Shabbat is seen as a manifestation of the Shekhinah (God’s presence in the world), which is in exile with Israel. At the same time, Shabbat is also a foretaste of the redemptive time.
Awake! Rise up from the dust!
Dress yourself in this people’s pride.
By the hand of Jesse’s son, of Bethlehem’s tribe
bring my redemption without further delays.

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

Rouse yourself, rouse yourself,
for your lamp is lit; let the flame rise up and glow.

Awake awake, utter songs of praise,
for God’s glory is revealed to your gaze.

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

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

—Moshe Albaz

Jesse’s son, of Bethlehem’s tribe
The Messiah is said to be a descendant of David the son of Jesse, a citizen of Bethlehem.

Your lamp, literally, “your light.” The modern scholar Jacob Bazak points out that this word is the exact midpoint of the poem: 65 words precede it and 65 follow it. The central moment of the poem, then, is the announcement that God’s light has come—Shabbat ushers in a moment that is a foretaste of messianic redemption. The stanzas that follow all speak of redemption. Along these lines, the Kabbalists of Safed customarily wore white on Shabbat, symbolizing the overcoming of sin and ultimate redemption.

Awake awake . . .
In the kabbalistic tradition, awakening from sleep is a common metaphor for the process of developing spiritual sensitivity and insight. In this stanza and the previous one, the poet implores Shabbat to awaken and rouse herself. Equally, the poet addresses us, imploring us too to awaken. We may have been in a kind of spiritual slumber all week; now is the time to rouse ourselves from our spiritual oblivion and become attuned to the presence of the Divine in our world.
Your despoilers shall be despoiled, your tormentors removed far away. God and you will celebrate together, a bride and groom in joyful embrace. 

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

You will spread out to the left and the right, acclaiming Adonai our God with delight. 

Redeemed by the scion of Peretz’s line, we shall joyously chant songs of praise. 

Come, my beloved . . . 

We rise and turn toward the entrance.

Come in peace, crown of your spouse, surrounded by gladness and joyous shouts. 

Come to the faithful, the people You treasure with pride, come, my bride; come, my bride . . .

V’hayu lim∙shisah shosayikh, v’rah|.|aku kol m’valayikh. Yasis alayikh elohayikh, kimsos h|.|atan al kalah.

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

Yamin usmol tifrotzi, v’et Adonai ta’aritzi. Al yad ish ben pardzi, v’nism’h|.|ah v’nagilah.

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

Boi v’shalom ateret balah, gam b’simah u-v’tzoholah, tokh emunei am s’gulah, boi khalah, boi khalah.

L’kha dodi likrat kalah, p’nei shabbat n’kab’lah.
Comforting the Mourners

When mourners in the week of shivah are present, they now enter the synagogue and we greet them with one of the following:

May the Divine comfort you, along with all the other mourners of Zion and Jerusalem.

May you find comfort from heaven.

May You Find Comfort

This traditional Ashkenazi expression of consolation to a mourner refers to God by the name Ha-makom (literally, "the Place"). This expression, which suggests that God is "the place in which the world is located," highlights God's presence in all things: both the mourner and the community are reminded that grief and loss are universal experiences, occurring within the all-encompassing God. The name emphasizes the presence of God in every particular "place," including places of pain. At such times and places, perhaps God's presence is most palpably felt through those individuals who serve as God's agents in bringing comfort: making a minyan, sharing memories, listening deeply, or simply being present. The rabbis recommended that all words of comfort be said in the plural, because even a single mourner is never alone in his or her grief; God is present and grieves, as well.

Comforting the Mourners

The Torah relates that after the sudden death of two sons, "Aaron was silent," nesidom aharon (Leviticus 10:3). The moment is shocking, and also profound. Aaron was the spokesperson, the one whose words flowed; it was Moses who had difficulty with words. But in the immediacy of loss, sometimes the most authentic, appropriate response is silence—not because we cannot find the right words, but because there are no "right" words to find. In its raw honesty and refusal to paper over pain and confusion, this silence can be comforting.

Similarly, just as Aaron later tells Moses that it would be blasphemy to eat of the communal sacrifices on the day of his mourning (Leviticus 10:19), mourners are not expected to join in the congregational singing of Kabbalat Shabbat; they remain outside. Yet, it is just at the time of loss that our continued relation to the mourner is most important; we want to say or do something, to acknowledge that we all—mourner and comforter—are in the realm of the living, and mourners need to know that they are not alone. Thus, immediately following L'kha Dodi—when the consolation and unity of Shabbat enter the sanctuary—they may still re-enter our midst.

We welcome them with words—a formula that is not intended to be formulaic, but rather to be offered in the stead of all that can never be said, offered as a kind of spoken silence.

May the One Who Dwells in This House Comfort You

Visitors to the Temple would circle its courtyard clockwise. Mourners would circumnavigate it counterclockwise. Passing the mourner, the visitor would say, "May the one who dwells in this house comfort you."

—TRACTATE SEMAHOT

COMFORTING THE MOURNERS

Because public mourning is suspended on Shabbat, mourners observing shivah leave their homes on Friday night and join the community in the synagogue. The mourners may still be greeted with words of comfort before Shabbat formally begins with the singing of Psalm 92, "The Song of the Day of Shabbat."

Various customs have evolved regarding what is appropriate to be said to mourners. Both greetings recorded here are practiced in Jewish communities; the second is more common among Sephardic Jewry. The "mourners of Zion and Jerusalem" mentioned in the first greeting refers to all of Israel, in exile: we all seek comfort.

MOURNING ON SHABBAT. Because the mourning period of shivah lasts for seven days, it always (except when abbreviated by a festival) includes a Shabbat. However, since public mourning rituals are not observed on Shabbat, mourners traditionally suspend their observance from Friday afternoon until the conclusion of Shabbat: the torn clothing or the symbolic torn ribbon is removed; mourners sit on regular chairs rather than low stools; and mourners attend Shabbat services at the synagogue, rather than having services at home, joining with the congregation as they greet Shabbat with "The Song of the Day of Shabbat" (Psalm 92). Of course, the fact that public mourning is suspended does not negate the mourner’s feelings of grief and loss. Yet, the observance of Shabbat during shivah—a time when we understandably may feel alone, cut off—may help to remind us, even at this time, of our connection to other people, to a community, and to God.

Shabbat is both a sign of the God of creation and of the community of which we are a part. In honoring Shabbat even as we mourn, we affirm, much as we do by saying Kaddish, that we—and those whom we mourn—are contained within a greater whole.

May You Find Comfort from Heaven

Min ha-shamayim t’nuhamu.

We welcome them with words—a formula that is not intended to be formulaic, but rather to be offered in the stead of all that can never be said, offered as a kind of spoken silence.

May the One Who Dwells in This House Comfort You

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Shabbat is both a sign of the God of creation and of the community of which we are a part. In honoring Shabbat even as we mourn, we affirm, much as we do by saying Kaddish, that we—and those whom we mourn—are contained within a greater whole.
The Song of Shabbat
Rabbi Levi taught: Adam was created on the sixth day, the eve of Shabbat. In the first hour, he came into being as a thought; in the second hour, God consulted the ministering angels; in the third, God gathered the dust; in the fourth, God knitted the dust; in the fifth, God made the form; in the sixth, God joined the parts; in the seventh, God blew breath into him; in the eighth, God kneaded the form; in the ninth, God gathered the dust; in the tenth, God stood him on his feet; in the eleventh, he was brought to judgment; in the twelfth, he was driven out and condemned to death. Shabbat arrived and said to Adam, “Would you sing a hymn in her: ‘created for me’?” Rather than an ac cipt anyone else’s instruction or criticism. notes—originally written in the margin—were copied into the body of the text. Rather than an actual line in the poem, some scholars maintain that this is an instruc tion to the orchestra, and that the conductor’s notes—originally written in the margin—were copied into the body of the text. THE ARROGANT: תִּהְיֶה הַשַּׁבָּת... In the Book of Proverbs (12:5), this term is used for one who does not ac cept anyone else’s instruction or criticism.
In Old Age They Remain Fruitful

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

And the three are always here.

—Abraham Joshua Heschel (adapted)

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

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

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

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

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

Ki hinei oyvekha Adonai,
ki hinei oyvekha yoveidu,
yitpardu kol po·alei aven.
Va-tabeit eini b’shurai,
baloti b’shemen ra·anan.
Sh’tulim b’veit Adonai,
k’erez balvanon yisgeh.

Psalm 92

All who commit evil will be scattered and their horn will be broken. In this pacific vision of the end-time, those who commit evil are not destroyed, but simply made ineffective.

Wild Bull ᶪֹֽבּ. Throughout the Bible, the raising up of the horn of this animal is a metaphoric symbol of strength and honor. Scholars, though, have had difficulty identifying the animal intended in the Hebrew. Because the psalm refers to a single horn, early translators identified it with the mythical unicorn. Some modern commentators maintain that the animal referred to is the aurochs, a wild bovine considered to be the ancestor of all cattle. The aurochs had elongated horns and long legs. It was both more agile and more dangerous than modern bovines. The last aurochs was seen in Europe in the 17th century.

Anointed it with fresh oil. שלִּמָּה יִשְׁגֶּה. The Hebrew may be translated “You anointed me with fresh oil,” but Radak (David Kimhi, 1160–1235, Provence) suggests that the object of the verb is specifically the speaker’s head mentioned in the first part of the verse; the anointing is ceremonial, giving the speaker a divinely ordained function and blessing.

Steady רָמַל. From the root meaning “row” or “straight.” Thus, some understand this word as a noun and translate it as the phalanx of an army, row upon row of soldiers. Others see it, as we do here, as a modifier of the verb, meaning that the gaze is focused straight ahead.

Date Palm . . . Cedar אֲרֶץ וּבוֹוְל. The righteous are compared to both date palms and cedars. Palm trees grow in the Jericho Valley, one of the lowest places on earth; cedars grow on the mountaintops of Lebanon, the highest peaks in the Middle East. Palm trees grow straight up, losing their leaves each year; cedars grow wide and are evergreens. Palms yield dates, one of the most nutritious fruits, but their fibrous wood is almost useless. Cedars bear no fruit, though their wood is precious; Solomon built the Temple out of the cedars of Lebanon. Both will be planted in God’s house, for all difference is united in the one God. Righteousness manifests itself in many forms.
Psalm 93: An Interpretive Translation

Entwined in worlds, enwrapped in glory, You are. So has it been, and so it is—eternally You are.

Waves pounding out their song reach up to God from their depths, for the song of the sea, beaten to the sound of the breakers, tells of God within. These are proof enough for the faithful that You are the lord of time.


Psalm 93

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

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**Mourner’s Kaddish**

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

**Congregation and mourners:**
May God’s great name be acknowledged forever and ever!

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

And we say: Amen.

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

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

**Mourners and those observing Yahrzeit:**
Yitgadal v’yitkadash sh’mei raba, b’alma di v’ra, kiruteih,
v’yamlikh malkhuteih b’hayeikhon u-v’yomeikhon
u-v’hayei d’khol beit yisrael, ba-agala u-vizman kariv,
v’imru amen.

**Congregation and mourners:**
Y’hei sh’meh raba m’varakh l’alam u-l’almei almaya.

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

**Mourners:**
May God’s name be recognized and praised, or any expressions of acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And we say: Amen.

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

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

**Mourners and those observing Yahrzeit:**
Yitbarakh v’yishtabah v’yitpa’ar v’yitromam v’yitnasei
l’olam va-ed.

**Congregation and mourners:**
Y’hei sh’meh raba m’varakh l’alam u-l’almei almaya.

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

**Mourners:**

Y’he sh’meh raba m’varakh l’alam u-falmei almay.

**Mourners:**

Yitbarakh v’yishtabah v’yitpa’ar v’yitromam v’yitnasei
l’olam va-ed.

**Congregation and mourners:**
Y’hei sh’meh raba m’varakh l’alam u-l’almei almaya.

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

**Mourners:**

Yitbarakh v’yishtabah v’yitpa’ar v’yitromam v’yitnasei
l’olam va-ed.
Some Laws for Entering Shabbat

With what materials may one kindle the Shabbat lights, and which materials are impermissible?

One should not use a wick made of the moss growing on cedars, uncarded flax, or raw silk, nor a wick made of woody fibers or wilderness grass, or water weeds; one should not use pitch, liquid wax, castor oil, or consecrated oil that has become defiled and has therefore been set apart to be burned, nor the fat from the tails of sheep, nor tallow. Nahum the Mede declares, however, that the lamp may be lit with boiled tallow; other rabbis say that tallow may not be used, whether boiled or not boiled.

Mishnah Shabbat 2:1

In ancient Israel the shofar was blown six times before Shabbat; it was blown from a high place so that all could hear it. With the sound of the first blast, those who were in the distant fields stopped work, since those who were closest to town did not enter until those who were distant joined them, that all might enter together; at this time, the stores were still open and their shutters were untouched. Once the second blast was trumpeted, the stores would be locked and shuttered, though hot dishes would still be cooking in the oven. When the third blast was sounded, the hot dishes that needed to be removed were taken off the stove and those that would be left in the oven for Shabbat were enclosed; lamps were lit. A slight amount of time was allowed to pass, enough for a small fish to fry or a flatbread to bake—and then a t’kiah, t’ruah, t’kiah (a long note, a series of staccato notes, and a final long note) were sounded and all work stopped.

Maimonides of blessed memory writes that the first blast was sounded at the beginning of the afternoon and the third as the sun set.

Jacob ben Asher, Tur, Orah Hayim 256
There are four elements of Shabbat: two of them are mentioned in the Torah and two of them are teachings of the sages first formulated by the prophets. “To remember Shabbat” and “to observe Shabbat” are from the Torah; “to honor Shabbat” and “to delight in Shabbat” were articulated by the prophets, as it is said, “Call Shabbat a delight, and honor ADONAI’s holy day” (Isaiah 58:13).

What constitutes the “honoring” of Shabbat? The fulfillment of this aspect is what the rabbis intended when they said: On the eve of Shabbat, it is a mitzvah for each person to wash his or her face and hands with warm water to honor Shabbat. One should clean Shabbat, even if one intends to eat only a small amount—so that one’s intentions to eat only a tiny amount. Similarly, one sets the table after Shabbat can also be seen as a way of sanctifying Shabbat through verbal acknowledgment (namely, by reciting the blessing sanctifying the day—that is, making Kiddush), while “observe” is fulfilled by refraining from work and resting. In this chapter, however, Maimonides focuses on two other aspects: the prophetic call to honor and delight in Shabbat.

Honoring Shabbat also includes putting on clean clothing. One’s Shabbat attire should not be like that of the weekday. . . .

One sets the dining table before the onset of Shabbat, even if one intends to eat only a tiny amount. Similarly, one sets the table after Shabbat, even if one intends to eat only a small amount—so that Shabbat is honored in both its entry and exit. One should clean and prepare one’s house before the onset of Shabbat, to honor the day. A lamp should be lit, the table set for eating, and the bed made—for all these are ways to honor Shabbat.

Maimonides, Mishneh Torah, Hilkhot Shabbat 301:3, 5

RAZHON KORIM AIYARIM BAKEHTA: EYNIM MIN MHATZIHA MINIM MEFURAND LEHACHEM, EYNIM MIN MEHUCHEIM LEHACHEM. VOZIR V’SHEMAYAH V’LECHAYAH LEROV V’LECRAM – KADOV ZEVAIM – KADOV ZEVAIM.

ESHEK: EIN KATHEF YEHOVA RIGHEDU RIGHEDU (SHAVEINU).

“TO REMEMBER” AND “TO OBSERVE” RABBI SCHWARTZ. The two biblical versions of the Decalogue exhort us to “remember Shabbat” (Exodus 20:8) and to “observe Shabbat” (Deuteronomy 5:11). Maimonides understands these two terms as commanding two distinct obligations. As he will explain below, the command to “remember” is fulfilled by sanctifying Shabbat through verbal acknowledgment (namely, by reciting the blessing sanctifying the day—that is, making Kiddush), while “observe” is fulfilled by refraining from work and resting. In this chapter, however, Maimonides focuses on two other aspects: the prophetic call to honor and delight in Shabbat.

ODEN WRAPS ONESELF WITH TITZITI AND STAYS QUIET, IN AWE, WAITING TO GREET THE SABBATH KING!

“A TINY AMOUNT” LITERALLY “AN OLIVE’S WORTH,” WHICH IS THE MINIMUM AMOUNT OF FOOD REQUIRING A BLESSING.

“ONE SETS THE TABLE AFTER SHABBAT” RABBI SCHWARTZ. This refers to the custom of Melahat Molkah, literally “accompanies the queen”—a joyful period after Shabbat, celebrated with refreshments and singing. Celebrations were organized both for greeting royalty and for their departure. Setting the table after Shabbat can also be seen as a way of sanctifying the week. Note how the metaphoric persona of Shabbat changes gender in these texts: Shabbat is sometimes referred to as a king and sometimes as a queen.
What constitutes “delight” on Shabbat? This is what the rabbis meant when they said that one should prepare an especially hearty dish and have fragrant wine on Shabbat, in accord with what one can afford. And all who increase their expenditure for Shabbat and the preparation of multiple delicious dishes are to be praised.

If one cannot afford anything except a boiled egg or something like that, then that is person’s joy of Shabbat. One need not trouble oneself and bother to ask others for help in order to have additional food for Shabbat. As our ancient rabbis taught, “Make your Shabbat meal like that of an everyday one, rather than becoming dependent on others.”

If one is wealthy and lives a pampered life, so that all of one’s days are like Shabbat, one must vary what is eaten on Shabbat from what is eaten every day. But if that is not possible, one should change the time one eats; if one is used to eating late, one should eat early. If one is used to eating early, one should eat late; and if one is used to eating late, one should eat early.

It is not permitted to fast, to treat, or to plead asking mercy from heaven on Shabbat. Even at those terrible times when a public fast would be decreed and the shofar blown, one does not fast or blow the shofar on Shabbat or on holidays. If a city is besieged by a foreign force or endangered by a flood, or if a boat is threatened with capsizing at sea, then an exception is made and one sounds the alarm in order to help those who are in danger, and one prays and asks for mercy for them.

\[\text{Maimonides, Mishneh Torah, Hilkhot Shabbat 30:7–8, 12}\]

**Maimonides replaces the word shemen (shumin), which means “garlic” (mentioned in the Babylonian Talmud, Shabbat 118a), with the word shamen (shamen), which means “fatty”—i.e., oily or “hearty.” He may have had a different manuscript version of the Talmud known to us, or he may be taking literary license and mentioning dishes that were considered hearty in his own cultural context, while the Talmud thought that a Shabbat meal was special if well spiced.**

**A BOILED EGG OR SOMETHING LIKE THAT, THEN THAT IS THAT PERSON’S JOY OF SHABBAT.**

**MAKE YOUR SHABBAT MEAL LIKE THAT OF AN EVERYDAY ONE...**

**IT IS NOT PERMITTED... TO PLEASE ASKING MERCY...**

**A BOILED EGG OR SOMETHING LIKE THAT, THEN THAT IS THAT PERSON’S JOY OF SHABBAT.**

**AN ESPECIALLY HEARTY DISH, AND ONE PRAYS AND ASKS FOR MERCY FOR THEM.**

**IF A CITY IS BESIEGED...**

**THREATS TO LIFE OVERRIDE OBSERVANCE OF SHABBAT.**

**IT IS NOT PERMITTED... TO PLEASE ASKING MERCY...**

**THE SHABBAT AMIDAH OMISSION...**

**IF A CITY IS BESIEGED...**

**THREATS TO LIFE OVERRIDE OBSERVANCE OF SHABBAT.**

**IT IS NOT PERMITTED... TO PLEASE ASKING MERCY...**

**THE SHABBAT AMIDAH OMISSION...**

**IF A CITY IS BESIEGED...**

**THREATS TO LIFE OVERRIDE OBSERVANCE OF SHABBAT.**
It is a positive command of the Torah to sanctify Shabbat with words, as it is written: “Remember Shabbat to keep it holy” (Exodus 20:8)—this refers to the enunciation of its praise and its sanctification. It should be remembered as it enters and as it leaves: when it enters, by making Kiddush and sanctifying the day; and when it leaves, by reciting Havdalah.

Maimonides, Mishneh Torah, Hilkhot Shabbat 19:1

This is the fundamental principle: Anyone who does work on Shabbat, and the result of the work is enduring—that person is culpable.

Mishnah Shabbat 1:1

If, while doing that which is permitted on Shabbat, one does something that constitutes work on Shabbat, but without intending that the work be done—it is permitted.

For instance, one may open a portable bed or move a chair or stool; and if one digs a groove in the floor while moving it, one need not worry, since the effect was unintentional.

Similarly, one may walk on grass on Shabbat without any concern, so long as one did not consciously intend to pull out the grass; and if some grass was pulled up, there is nothing to be concerned about . . .

Maimonides, Mishneh Torah, Hilkhot Shabbat 15

“Six days shall you work and complete all that you must do” (Exodus 20:8). Is it possible for a person to complete all of one’s work in six days? Rather, it must mean: rest as though your work is completed. Another possible interpretation: rest—even from any thought of work. As the prophet says, “If you stop in your tracks, and refrain from pursuing your business affairs on My holy day; if you call Shabbat ‘a delight,’ that which is holy to ADONAI ‘honorable,’ and honor it, not going about your daily business, nor speaking of it—then you shall rejoice with ADONAI” (Isaiah 58:13–14).

Mekhilta, Baladush 7

This refers to the enunciation of its praise and its sanctification. It should be remembered as it enters and as it leaves: when it enters, by making Kiddush and sanctifying the day; and when it leaves, by reciting Havdalah.

Maimonides argues that the sanctification of Shabbat involves establishing both of its temporal boundaries: not only its beginning, but also its ending.

CULPABLE בוריח. In the Mishnah, culpability means that, in the time of the Temple, one would have been liable to bring a sacrifice atoning for the sin committed.

INTENTION ON SHABBAT. Shabbat differs from many other mitzvot in that intentionality is important to the very definition of what constitutes its proper observance. Work is not only an objective category but is defined, in part, by what one regularly does and by what one plans in advance to do on Shabbat.

THE MEKHILTA OF RABBI ISHMAEL is a 2nd-century collection of rabbinic teachings that antedates the composition of the Mishnah. As noted above, the category of “work” quickly moves to a subjective definition, with some arguing that on Shabbat we should strive not to even think about weekday work.
The Extra Soul on Shabbat

Rabbi Shimon ben Lakish said: The Holy One places in us an additional soulfulness at the beginning of Shabbat and takes it away at the conclusion of Shabbat, as the Torah teaches: "On the seventh day God ceased from work and was refreshed, vayinafash" (Exodus 31:17). [Do not read the last word as referring to Shabbat but to its aftermath] “On the seventh day God ceased from work” and when it concluded, God declared, “Vai, andah nefesh—Woe, the soul is now lost!”

Babylonian Talmud, Beitzah 16a

At all times and in all seasons every soul is capable of deriving new Torah insights from the old ones. But it is especially true on the holy Shabbat when the additional soul comes to each one of the people Israel; surely she brings with her new insights into Torah that need to be revealed by this particular person, in this particular time, in this particular age, in accord with the needs of the souls of a particular generation, as the divine wisdom gauged and determined at creation.

from Zvi Elimelekh of Dynow, Sefer B’nei Yisa khar

Something happens to a person on the Sabbath day. On the eve of the Shabbat, the Lord gives one a n’shamah y’teirah, and at the conclusion of the Shabbat God takes it away, says Rabbi Shimon ben Lakish.

N’shamah y’teirah means additional spirit. It is usually translated “additional soul.” But what is the strict significance of the term?

Some thinkers took the term n’shamah y’teirah as a figurative expression for increased spirituality or ease and comfort. Others believed that an actual spiritual entity, a second soul, becomes embodied in human beings on the seventh day. “Humanity is given on this day an additional, a supernal soul, a soul which is all perfection, according to the pattern of the world to come.” It is “the holy spirit that rests upon people and adorns them with a crown like the crown of angels,” and is given to every individual according to their attainments.

It is for a spiritual purpose, the Zohar implies, that supernal souls leave their heavenly sphere to enter for a day the lives of mortals. At every conclusion of the Sabbath day, when the supernal souls return to their sphere, they all assemble before the presence of the Holy King. The Holy One then asks all the souls: What new insight into the wisdom of the Torah have ye attained while present in the lower world? Happy is the soul that is able to relate in the presence of God an insight attained by a human being during the seventh day. Indeed, how embarrassed must be the soul which appearing before the presence of God remains mute, having nothing to relate.

Abraham Joshua Heschel, The Sabbath (adapted)
A Mystical Vision of Shabbat

Just as the aspects of God unite on high, so too Shabbat unites below in the mystery of oneness, that she may be with Him on high, each ready to receive the other in holy oneness. God is one. God does not sit on the holy throne on high till she too, like Him, is encompassed by the mystery of oneness, that they might be united. In that way the mystery of “God is one and God’s name is one” is fulfilled.

The secret of Shabbat is that it creates a unity on which the mystery of oneness settles.

Through the prayers offered on the eve of Shabbat, the holy throne of glory becomes fit for the Holy One. As Shabbat enters, she becomes separated from all forces of evil and harsh judgment, and she is left then united with holy radiance, as she adorns herself with many crowns in the presence of the holy Sovereign. The realm of anger and the dominion of judgment flee from her, and nothing else rules the entire world. Her face shines with the light from on high and she is clothed with the holy people below, all of whom are adorned with fresh souls so that they may begin to bless her and pray, with joy-filled beaming faces.

K’gavna d’inun mitiyabadin leila be’had, of hakhi ihi iyahadat l’tata b’raza d’ehad, mehevei imhon leila bad l’koveil had, kudsha b’rikh hu ehad, leila la yatir al k’ravaya dikarei, ad d’tavidat ihi b’raza d’ehad, k’gavna dileih mehevei ehad be’had. Va’uhemma raza d’hadonay ehad u-sh’mo ehad. Raza d’Shabbat ihi shabbat d’itahadat b’raza d’ehad l’mishrei alah raza d’ehad.


Zohar II:135a-b

THE SECRET OF SHABBAT

In many communities, this poetic passage from the Zohar (the foundational text of Kabbalah, edited in the late 13th century) is recited before Arvit, the Friday evening service. The Zohar imagines a correspondence between the divine realm and the created world, such that unity or disunity in one realm both affects and is reflected in the other realm. To express this correspondence, the Zohar frequently uses anthropomorphic metaphors for God.

Here, the Zohar imagines God as having both masculine and feminine elements, with Shabbat representing the feminine side. Thus, throughout the week, the masculine and feminine aspects of God are described in this passage occurs precisely at the moment when the people Israel recite the Bar’khu prayer on Friday night. Thus Shabbat represents a total unification: the Divine is encompassed by the mystery of oneness, and once again God is reunited with the masculine, and on this side God is truly and wholly “one.”

Correspondingly, we too participate in this modulation between disunity during the week and the ideal oneness of Shabbat. Our workday lives are often characterized by division and distance from other people, from God, and even internally within ourselves. Shabbat brings us the opportunity to bridge those distances and heal those divides.

Moreover, just as the unification of the Divine on Shabbat enables us to feel more whole, so too our greater sense of wholeness causes, as it were, greater unification within God. Indeed, the Zohar imagines that the unification of the feminine and masculine within God described in this passage occurs precisely at the moment when the people Israel recite the Bar’khu prayer on Friday night. Thus Shabbat represents a total unification: the Divine is made whole, we are made whole, and the human and the Divine are united.

THRONER OF GLORY

Rabbinic Kabbalah. The emanations of God, parts of which have become separated from God or weakened because of evil.

MANY CROWNS

Bar’khu. All the holy lights now join with Shabbat in greeting the sovereign.

WITH FRESH SOULS

The secret of Shabbat. The extra soul that a person receives on Shabbat (see page 35).
All study concludes with one of the following passages:

> One should not go out with a sword, bow, shield, lance, or spear [on Shabbat]. One who goes out with any of these is liable to bring a purification offering. Rabbi Eliezer says that they are worn as ornaments, but the sages maintain that they are disgraceful, as the prophet said: » “They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore” (Isaiah 2:4).

> For the sake of our God, I seek your welfare.

L'ma·an beit Adonai eloheinu, avakshah tov lakh.

May God grant strength to God’s people; may God grant God’s people peace.

Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

Babylonian Talmud, Berakhot 6a

CONCLUDING STUDY

All study concludes with one of the following passages:

One should not go out with a sword, bow, shield, lance, or spear [on Shabbat]. One who goes out with any of these is liable to bring a purification offering. Rabbi Eliezer says that they are worn as ornaments, but the sages maintain that they are disgraceful, as the prophet said: » “They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore” (Isaiah 2:4).

Lo yisa goy el goy h‘erev, v’lo yilm’du od milhamah.

Mishnah Shabbat 6a

Rabbi Eleazar said in the name of Rabbi Hanina: Students of Torah increase peace in the world, as the prophet Isaiah said: “All your children shall be taught by Adonai, and your children shall increase peace.” Do not read the word as banayikh, “your children,” but rather as bonayikh, “your builders.”

May those who love your Torah find great peace; may they not stumble.

May there be peace within your walls, tranquility in your citadels.

Y’hi shalom b‘heilekh, shalvah b’arm’notayikh.

▶ For the sake of my brothers and friends, I pray for peace in your midst.

L‘ma-an abai v‘rei-i, adabrah na shalom bakh.

For the sake of the house of Adonai our God, I seek your welfare.

L‘ma-an bet Adonai eloheinu, avakshah tov lakh.

May God grant strength to God’s people; may God grant God’s people peace.

Adonai oz l’amo yiten, Adonai y’varekh et amo va-shalom.

Babylonian Talmud, Berakhot 6a

 Builders See Isaiah 54:13. The implication is that those who study Torah are builders of a world of peace.

Kaddish D’Rabbanan

Traditionally, Kaddish D’Rabbanan has been recited by mourners and those observing Yahrzeit, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.

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

And we say: Amen.

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

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

Grant abundant peace to our people and their leaders, to our teachers and their disciples, and all who engage in the study of Torah in this land and in all other lands. May you and they be blessed by our creator in heaven with great peace, grace and kindness, compassion and love, and long life, abundance, and deliverance. And we say: Amen.

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

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

Yitgadal v’yitkadash sh’meh raba, b’alma di v’ra, kiruteih, v’yamlikh malkhuteih b’huiekhon u-v’bayei d’khel beit yisrael, ba-agala u-vizman kariv, v’imru amen.

Yhei sh’meh raba m’varakh la’alam u-l’almei almaya.

Birakha u-v’iritu b’torat hashem, v’imru amen.

Al yisrael v’al rabanan v’al talmideihon, v’al kol talmidei talmideihon, v’al kol man d’askin b’ora’ata, di v’atra hadein v’di v’khel atar va-atar, v’hayin arikhin u-m’zona r’viha, u-furkana min kodam avuhon di vi-sh’maya, v’imru amen.

Yhei sh’lama raba min sh’maya v’hayim tovim aleinu v’al kol yisrael, v’imru amen.

Oseh shalom bimromav hu b’rahamav ya-asah shalom aleinu v’al kol yisrael [v’al kol yoch’rei teiveil], v’imru amen.
The Community and Prayer

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

—ELIEZER SCHWEID

God and Nature: An Interpretive Translation

Beloved are You, eternal God, by whose command dimensions open up and eons pass away and by whose wisdom, who distinguishes day from night, whose understanding changes the day’s division, whose word brings the evening dusk, and arranges the stars in their places in the sky, whose creation day and night, and who creates day and night, our God, sovereign of time and space, whose word brings the evening dusk, whose wisdom opens the gates of dawn, whose understanding changes the day’s division, whose word brings the evening dusk, and arranges the stars in their places in the sky, who creates day and night, and who arranges the stars in their places in the sky.

In rising sun and in spreading dusk, Creator of all, You are made manifest. We rise as we are called by the leader’s words of invitation to prayer. The leader bows when saying the word “Bar’khu” (“praise”) and stands up straight when pronouncing “Adonai.” Similarly, the congregation bows at the word “Bar’khu” (“praise”) and straightens to full height at “Adonai.” An alternate version of this Br’akhah may be found on the following page.

Leader:

Praise Adonai, to whom all praise is directed.

Congregation, then the leader repeats:

Barukh Adonai, to whom all praise is directed forever and ever.

Barukh Adonai ha-m’vorah l’olam va-ed.

We are seated.

First Br’akhah before the Sh’mah: The Coming of Evening Light

Barukh atah Adonai, our God, sovereign of time and space, whose word brings the evening dusk, whose wisdom opens the gates of dawn, whose understanding changes the day’s division, whose word brings the evening dusk, and arranges the stars in their places in the sky, who creates day and night, who rolls light before darkness and darkness from light, who makes day pass into night, who distinguishes day from night; Adonai T’vavot is Your name. Living and ever-present God, may Your rule be with us, forever and ever.

Barukh atah Adonai, who brings each evening’s dusk.

We continue with the Second Br’akhah on page 40.

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

An alternate version of this Br’akhah may be found on the following page.

Leader:

Barukh ATziriyah Emekh. Congregation, then the leader repeats:

Barukh Adonai, to whom all praise is directed.

We are seated.

Barukh atah Adonai, who brings each evening’s dusk.

We continue with the Second Br’akhah on page 40.

The Sh’mah and Its Blessings

Every evening service (Arav) includes two climactic moments: the Sh’mah (page 41) and the Amidah (page 47). The Sh’mah, the affirmation of faith in the one God, has often been called Judaism’s essential creed.

Two Br’akhot precede the Sh’mah: the first reflects on God’s presence in the passage of time, while the second acknowledges God’s love, represented by the gift of Torah, divine instruction as to how we should live. Two Br’akhot also follow the Sh’mah: the first acknowledges the exodus from Egypt, the signal event that has formed us as a people and set us on the path of freedom and responsibility; the second speaks to our concrete concerns for safety in the darkness of night. The Amidah, the silent personal prayer, then follows.

PRAISE BARUK. The formal synagogue evening service begins with the leader’s call, signalling to the congregation that the moment of communal prayer has arrived. The congregation’s response is their indication that they are ready to follow the service leader and participate in the service.

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

The darkness comes later knowing the secret of the night the promise of death and rebirth.

—EDWARD FELD

Bar’khu: The Call to Worship Together

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

Leader:
Praise Adonai, to whom all praise is directed.

Congregation, then the leader repeats:
Barukh Adonai ha-m’vorakh I’olam va-ed.

We are seated.

Alternate First B’rakah before the Sh’mah according to the Ancient Rite of the Land of Israel

Barukh atah Adonai, our God, sovereign of time and space, You completed Your work of creation on the seventh day, calling this day—from one evening to the next—the Holy Shabbat, and gave this day of rest in all its holiness to Your people Israel.

Creator of day and night, rolling light before darkness and darkness from light,
making day pass, and bringing on the evening, distinguishing day from night,
Adonai Te’va is Your name.
Living and ever-present God, may Your rule be with us, forever and ever.
Barukh atah Adonai, who brings each evening’s dusk.

Barukh atah Adonai ha-m’vorakh I’olam va-ed.

We are seated.

Alternate Blessing.
The Italian rite preserves a version of Arvit that reflects the practice of the Land of Israel during the 1st millennium. It is a version also found in one of the earliest authoritative prayerbooks: that of Saadiah Gaon (10th century). This liturgy changes the wording of the weekday prayer to reflect themes of Shabbat. For example, the remark on the changing time that evening brings introduces a meditation on the beginning of Shabbat and the restfulness ushered in by this particular sunset. Later Ashkenazic authorities worried that worshippers might confuse the Shabbat and weekday liturgies, and therefore they instituted the recitation of the weekday version of the prayer even on Shabbat.

Leader:

Barukh atah Adonai, to whom all praise is directed forever and ever.

Barukh Adonai, who brings each evening’s dusk.

Leader:

Barukh Adonai ha-m’vorakh I’olam va-ed.

We are seated.

Barukh atah Adonai, our God, sovereign of time and space, You completed Your work of creation on the seventh day, calling this day—from one evening to the next—the Holy Shabbat, and gave this day of rest in all its holiness to Your people Israel.

Congregation, then the leader repeats:
Barukh Adonai ha-m’vorakh I’olam va-ed.

Leader:
Praise Adonai, to whom all praise is directed forever and ever.

Barukh Adonai ha-m’vorakh I’olam va-ed.

Leader:

Barukh atah Adonai, to whom all praise is directed

We are seated.

Barukh atah Adonai ha-m’vorakh I’olam va-ed.

Leader:
Praise Adonai, to whom all praise is directed forever and ever.

Barukh Adonai ha-m’vorakh I’olam va-ed.

Leader:

Barukh atah Adonai, to whom all praise is directed

We are seated.

Barukh atah Adonai ha-m’vorakh I’olam va-ed.
Loving Humanity

Before reciting the Sh’ma, we may choose to think about how we need to prepare ourselves to make room for the listening that the Sh’ma demands. Teach me, Lord, teach me how to deal with people to show them how to convert the evil within the good. And if human beings are only wild animals, may I be able to turn them toward mildness and humility.

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

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

—Aberaham Reisen

To Love the World

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

Second B’rakhah before the Sh’ma:

Torah and God’s Love

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

You have taught us Torah and mitzvot, statutes and laws. Therefore, Adonai our God, as we lie down and as we rise up, we shall speak of Your laws, rejoicing in the words of Your Torah and in Your mitzvot forever and ever. For they are our life and the fullness of our days, and on them we shall meditate day and night.

▸ Do not ever withdraw Your love from us.
Barukh atah Adonai, who loves the people Israel.

Ahavat olam beit yisrael am’kha ahavta, 
torah u-mitzvot, hukim u-mishpatim otanu limadta.
Ki hem h’ayeinu v’orekh yameinu,
v’nismah b’divrei toratekha u-v’mitzvotekha l’olam va-ed.
Ki hem hayeinu v’orekh yameinu,
u-vahem negeh yomam va-lailah.
▸ V’ahavat’kha al tasir mimenu l’olamim.
Barukh atah Adonai, ohev amo yisrael.

To Love the World

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

Second B’rakhah before the Sh’ma:

Torah and God’s Love

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

You have taught us Torah and mitzvot, statutes and laws. Therefore, Adonai our God, as we lie down and as we rise up, we shall speak of Your laws, rejoicing in the words of Your Torah and in Your mitzvot forever and ever. For they are our life and the fullness of our days, and on them we shall meditate day and night.

▸ Do not ever withdraw Your love from us.
Barukh atah Adonai, who loves the people Israel.

Ahavat olam beit yisrael am’kha ahavta, 
torah u-mitzvot, hukim u-mishpatim otanu limadta.
Ki hem h’ayeinu v’orekh yameinu,
v’nismah b’divrei toratekha u-v’mitzvotekha l’olam va-ed.
Ki hem hayeinu v’orekh yameinu,
u-vahem negeh yomam va-lailah.
▸ V’ahavat’kha al tasir mimenu l’olamim.
Barukh atah Adonai, ohev amo yisrael.

First B’rakhah before the Sh’ma:

Torah and God’s Love

The ancient rabbis chose to precede that statement with a b’rakhah that emphasizes God’s love for us. The rabbis understood love as the essential quality of the divine-human relationship, and they understood love to be primarily defined by behavior. God’s love is expressed in giving the Torah, instruction on how to live; our love is expressed in the performance of mitzvot, our behavior in the world.

In this way, the human and the Divine are bound together.

AS WE LIE DOWN AND AS WE RISE UP, WE SHALL SPEAK OF YOUR LAWS

شبוקת ב’ראק’ה לפני שמה: מילוי עולם באהבה

This phrase anticipates the instruction in the Sh’mah to “speak of [these words] . . . when you lie down and when you rise up.” This prayer expands the biblical command and speaks of the need to integrate Torah into our lives throughout the day.

FOR THEY ARE OUR LIFE

ויוᵘ מתיũ הנייו שֵׂם יִרְאוּל

By living a life in accord with divine teaching (Torah), we elevate our days from mere existence to a life filled with meaning.
Recitation of the Sh’má

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

Hear, O Israel, Adonai is our God, Adonai is one.

You shall love Adonai your God with all your heart, with all your soul, and with all that is yours. These words that I command you this day shall be upon your heart.

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

Bind them as a sign upon your hand and when you go

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

THE SH’MA.

The Sh’má comprises three paragraphs from the Torah, selected because they express basic Jewish beliefs and behaviors. According to the ancient rabbis, the first of the three paragraphs proclaims recognition of the sovereignty of heaven, ‘ol melkhet shamayim (ol malkhat shamayim); the second speaks to our behavior, ‘ol melkhat darom (ol mitzvat); and the third reminds us of the exodus, ‘ol melkhat y’etzai‘at mitzrayim, our primary sacred story.

Because the first paragraph itself commands us to speak these words when we lie down and when we arise, and the second paragraph repeats these very words, the Sh’má is recited twice daily, in both the evening and in the morning. HEAR. Seeing emphasizes the external; hearing, the internal. We are asked to internalize our experience of God. The point is emphasized by the custom of covering one’s eyes during the recitation of the Sh’má.

ONE. As an affirmation about God, the word ’ehad can be understood in multiple ways. This translation emphasizes the unity of God. Some translate ’ehad as “unique,” emphasizing God’s otherness and singularity. Still others translate it as “alone,” emphasizing Judaism’s monotheistic claim.

Mystic commentators expand the meaning of “one,” interpreting it as describing the unity of heaven and earth, saying that we are ultimately all part of the One. In a similar vein, some rabbinic authorities recommended that when reciting the Sh’má, one should meditate on all four directions, as well as above and below, in acknowledgment that God is everywhere (Babylonian Talmud, Berakhot 13b).

PRAISED BE THE NAME. According to the Mishnah, when God’s name was pronounced by the High Priest on Yom Kippur, the people would respond, “Praised be the name . . .” (Yoma 3:8). Since this is a response but not part of the biblical text, it is normally not recited out loud, in order not to interrupt the flow of biblical verses—though the memory of how it was recited in the Temple remains with us in a whisper.

YOU SHALL LOVE AND RAVEN. Repeatedly the Torah instructs us to love: to love God, to love our neighbor, and to love the stranger. We might well take the word “love” to imply an intense inner emotion, but the ancient rabbis frequently understood the biblical injunction “to love” in a more concrete and behavioral sense: love consists of acts of empathy, care, and kindness as well as behavior toward others that is just and righteous. To love God is certainly to recognize our conscious relationship to God. Equally, it may mean that we behave in ways that are pleasing to God—acting morally and fulfilling what God desires of us, to walk through life lovingly.

You Shall Love

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

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Words by: Marcia Falk

Love

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

—Eric L. Friedland

Sh’má: A Re-creation

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

We will teach this to our children throughout the passage of the day—we as dwell in our homes and as we go on our journeys, from the time we rise until we fall asleep. And may our actions be faithful to our words that our children’s children may live to know: Truth and kindness may live to know: Peace and justice have kissed Truth and kindness may live to know: Be faithful to our words and as we go on our way.

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

You shall love Adonai your God with all your heart, with all your soul, and with all that is yours. These words that I command you this day shall be upon your heart.

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

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

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

Deuteronomy 11:13–21

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

—ANDRÉ UNGAR

God’s Anger

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

—ABRAHAM JOSHUA HESCHEL

A Thread of Blue

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

—SIFREI NUMBERS

God’s image in heaven reflects the eyes. What we see depends on our perspective, our point of view.

—JOSHUA HESCHEL

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IF YOU WILL HEAR ДУА Онлай. This description of re- ward and punishment has been a source of theologi- cal struggle for every Jewish generation, including those of the biblical era itself, and many Reform and some Reconstructionist congre- gations omit this paragraph. While our life experience often belies a belief in di- rect and immediate reward and punishment, in reciting this passage we may open ourselves to the suggestion that the consequences of our moral and immoral behavior—good and evil—are taught here, is remem- bering the exodus from Egypt, are the prime rea- son for its inclusion in the Sh/MM. In Jewish theology, the exodus anticipates the redemption in the future: true freedom. The means of achieving redemption, we are taught here, is remem- bering our responsibility to live lives that are holy.

NOT BE SEDUCED BY YOUR EYES AND HEART מחולל. This is the es- sence of the Torah: to lead a holy life.

A Thread of Blue

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

—SIFREI NUMBERS

God’s image in heaven reflects the eyes. What we see depends on our perspective, our point of view.

—JOSHUA HESCHEL

TRUTHfully.

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

Mitzrayim [Egypt] is derived from the word meaning “strait,” referring to the narrow strips of fertile land along the Nile, hemmed in by the desert. When we speak today about “coming out of Egypt” or the liberation we are to seek on Pesah, those “straits” are usually reapplied to our own spiritual situation. What is it that is closing us in? In what places in our lives are we too tight, too constricted, unable to see beyond the false altars of our enemies, or experience life broadly as a vision of a world at peace, yet incomplete. Since Shabbat is a vision of a world at peace, we just-continued on page 44.

First B’rakhah after the Sh’mah

This is our enduring affirmation, binding on us: that Adonai is our God and there is none other, and we, Israel, are God’s people. God is our sovereign, redeeming us from earthly rulers, and we, Israel, are God’s people. God is our sovereign, redeeming us from earthly rulers, and we, Israel, are God’s people.

God is our sovereign, redeeming us from earthly rulers, and we, Israel, are God’s people.

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

We continue on page 44.

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

We continue on page 44.
The Gift of Shabbat

Sovereign of all creation, God most high,
Your power is manifest in the destiny of peoples and nations.
You delivered Israel from bondage in Egypt,
for it is Your will that we should be free.
You have given us Shabbat to commemorate that freedom,
to teach us that no one shall be master and no one a slave.
Help us to break every shackle asunder,
attaining the day when the strong will be just and the weak will no longer know fear.
You, our creator, are mindful of Your handiwork;
Your ordinances are all conceived in wisdom.
You commanded us to cease from our labor,
in Shabbat.
To honor Your name, they sing songs of praise to the one deserving of praise,
Olamakh tikanta uva-sh’vi·i nah|.|ta
I’ma-an she-tani-ah I’am’kha yisrael,
v’likhvod shimkha shibh|.|u v’zimru barukh hu,

First B’rakhah after the Sh’m’a according to the Ancient Rite of the Land of Israel
You proclaimed the covenant on the seventh day;
You declared it and decreed it, we listened and heard it.
You loved this day we inherited, delighting in its remembrance,
and began its command with the word “remember, zakhor.”
From the time You bestowed it, joy filled the hearts of Jeshurun, the people You redeemed.

Securing the cause of righteousness,
You exalted Shabbat as a sign between us forever.

In six days Your world was formed, on the seventh day You rested,
and on this day Israel, Your people, rest.
To honor Your name, they sing songs of praise to the one deserving of praise,
Olamakh tikanta uva-sh’vi·i nah|.|ta
I’ma-an she-tani-ah I’am’kha yisrael,
v’likhvod shimkha shibh|.|u v’zimru barukh hu,

ALTERNATE BLESSING. This poetic version of the blessing following the Sh’m’a is recited to this day in the Italian rite. It is found in the 10th-century siddur of Saadiah Gaon and reflects the practice of the Land of Israel in the 1st millennium (as does page 39b). Instead of emphasizing the fight against the Egyptians, as the weekday prayer does, it talks of the gift of Shabbat and the rest that the day affords: Shabbat itself becomes a harbinger of redemption, the subject of this br’akhah.

YOU PROCLAIMED THE COVENANT ON THE SEVENTH DAY in the Land of Israel in the 1st millennium (as does page 39b). According to the Babylonian Talmud, the revelation on Mount Sinai took place on Shabbat (Shabbat 86b). The opening lines of this prayer allude to the fourth commandment of the Decalogue, Shabbat, which in the version in Exodus begins with the word “Remember.”

JESHURUN שִׂירָרֵךְ. This name is sometimes used in the Bible as an appellation of the people Israel. It is a noun formed from the root y-sh-r, meaning “straight” or “upright.”

SECUURING THE CAUSE OF RIGHTEOUSNESS זַכָּה יִהְיֶנָה. The overthrow of the Egyptian system of slavery and the institution of a day of rest was a signal act of righteousness. Deuteronomy emphasizes that Shabbat was instituted “so that your manservant and your maidservant may rest as you do” (5:14).
willingly accepting God’s sovereignty.
Then Moses, Miriam, and the people Israel joyfully sang to You:

U-malkhuto b’ratzon kiblu aleihem, moshe u-miryam u-v’nei yisrael l’kha shirah, b’simhah rabah v’amru khulam:

"Who is like You, ADONAI, among the mighty! Who is like You, adorned in holiness, revered in praise, working wonders!"

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

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

"ADONAI will reign forever and ever."

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

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

Barukh atah ADONAI, who redeemed the people Israel.

Exodus 15:11.

Exodus 15:18.

Jeremiah 31:11.

The verb is in the past tense, unlike all the other brakhah of the Sh’mah, which are in the present tense. It is as if a community that truly is able to recite the Sh’mah together must already have been redeemed. (based on Franz Rosenzweig)
Shelter Me in a Leaf
Shelter me in a leaf,
Shelter me in a stone,
I envy them their sure peace.
Protect and conceal me.
I cannot control everything.
Chanting as being in an entity.
Like a leaf and a stone
eternity
I envy them their sure peace.
Shelter me in a leaf,
Shelter me in a stone,
I envy them their sure peace.

Second B’rakhah after the Sh’ma:
Peace in the Night
Allow us, ADONAI our God, to sleep peacefully;
awaken us to life, O sovereign.
Spread over us Your canopy of peace,
restore us with Your good counsel,
and save us for the sake of Your name.
Shield us.

Some omit on Shabbat:
Remove from us enemies, pestilence, sword, starvation,
and sorrow; remove the evil forces that surround us.
Shelter us in the shadow of Your wings,
and You, God, are sovereign, merciful, and compassionate.
for You, God, watch over and deliver us,
and You, God, are sovereign, merciful, and compassionate.

Some omit on Shabbat:
Spread over us Your canopy of peace,
and You, God, are sovereign, merciful, and compassionate.
for You, God, watch over and deliver us,
and You, God, are sovereign, merciful, and compassionate.

Some omit on Shabbat:
Protect and conceal me.
Spread over us Your canopy of peace,
and You, God, are sovereign, merciful, and compassionate.
for You, God, watch over and deliver us,
and You, God, are sovereign, merciful, and compassionate.

Some omit on Shabbat:
Shelter us.
Remove from us enemies, pestilence, sword, starvation,
and sorrow; remove the evil forces that surround us.
Shelter us in the shadow of Your wings,
and You, God, are sovereign, merciful, and compassionate.
for You, God, watch over and deliver us,
and You, God, are sovereign, merciful, and compassionate.
Vayinafash
Do not read shavat as a verb, but as the subject: the day of Shabbat. And do not construe the verb vayinafash as “rested,” but rather as “refreshing souls.” Thus, the phrase may be read as: “Shabbat refreshes all souls.” What is Shabbat compared to? It is like a fountain in the midst of a garden: when the fountain flows, the entire garden flourishes.

―SIFER HABahir

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

―PINCHAS PELI

Biblical Sanctification of the Day
We recite the following biblical passages while standing.

On Shabbat:
The people Israel shall observe Shabbat, maintaining it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days Adonai made the heavens and the earth, and on the seventh day, ceased from work and rested. V’shamru v’nei yisrael et ha-shabbat, la’asot et ha-shabbat b’rit olam.

On Festivals:
Thus Moses proclaimed the festivals of Adonai to the people Israel.

Hatzi Kaddish
Leader:
May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel.

And we say: Amen.

Congregation and Leader:
May God’s great name be acknowledged forever and ever! Y’hei sh’meh raba m’varakh l’alam u-falmei almaya.

Leader:
May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, B’rakh ha’ts, is truly on Shabbat Shuvah we substitute: “May God’s great name be acknowledged,” expresses the same thought as the call to worship, Bar’khu, with which the evening service began. It is as if the leader is calling us to a new service of personal prayer that begins here.

On Shabbat, we continue with the Amidah on the next page. On Festivals, we continue with the Amidah on page 306.
The Friday Night Amidah

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

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

First B'rakhah: Our Ancestors
With Patriarchs and Matriarchs:

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

With Patriarchs:

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

cartographies of silence, no.3
The technology of silence
The rituals, etiquette
the blurring of terms
silence not absence
of words or music or even raw sounds
Silence can be a plan
rigorously executed
the blueprint to a life
It is a presence
it has a history a form
Do not confuse it
with any kind of absence
—adrienne rich

The Silent Amidah
On Shabbat the Amidah includes seven blessings, just as seven blessings are recited at a wedding.
—jacob emden

Pronounce the Divine
Holy Name
Midnight at the Rabbi's door
the Creator listens
intently
by which of His names will He be called tonight.
—riva miriam (translated by Linda Stern Zisquit)

AMIDAH. The Amidah, literally “the prayer said while standing,” is a moment of personal meditation and is also known as the "Silent Prayer." It always contains three introductory b'rakhot. The first recalls our ancestors and their relationship to God and God's continuing relationship to us, their descendants. The second describes God's presence in the world, emphasizing God's caring relationship. The third speaks of God's uniqueness and the path to God's holiness. Similarly, every Amidah ends with three b'rakhot. The first asks that our prayers be accepted and looks toward the restoration of God's presence in Zion, when we will stand in an ideal relationship with God. The next thanks God for the gifts we experience in life. The concluding blessing of the Amidah ends with a prayer for peace. On Shabbat and festivals, the Amidah, the liturgy of high holidays, is recited in the Amidah's place. The Amidah begins with a personal prayer taken from Psalm 51:17, where prayer is exalted over sacrifice.

BENDING THE KNEES AND BOWING. The Babylonian Talmud confined bowing to the beginning and end of this first b'rakhah, as well as to the beginning and end of the next-to-last b'rakhah, which thanks God for the gift of life (Berakhot 34a). We stand up straight when we reach God's name. In bowing, we recognize God's majesty; when we address God directly, we do so face to face (Berakhot 11a).

OUR GOD AND GOD OF OUR ANCESTORS. Most blessings refer to God as melekh ha-olam, “sovereign of time and space.” The Amidah, the “service of the heart,” is an exception, thereby setting the stage for personal prayer. Here, God is not “sovereign of time and space,” a being transcendent, abstract, or remote, but rather utterly immanent, intimate, particular, and proximate, relating to individuals. And with this opening, we pray, imply, and perhaps quite brazenly demand, that just as God was for our patriarchs and matriarchs—comforting, caring, and close—so will God be for us. (Michelle Dardashti)
Second B’rakhah: God’s Saving Care

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

From Sh’mini Atzeret until Pesah:
You cause the wind to blow and the rain to fall,
[From Pesah until Sh’mini Atzeret, some add:]
You cause the dew to fall,
[From Sh’mini Atzeret until Pesah:
You cause the wind to blow and the rain to fall,]
You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
and causes redemption to flourish.

On Shabbat Shuvah we add:
Who is like You, source of compassion,
who remembers with compassion Your creatures for life?
You are faithful in bringing life to the dead.

Barukh atah ADONAI, who gives life to the dead.

On Shabbat Schuvah we add:
Barukh atah ADONAI, Shield of Abraham.
You are faithful in bringing life to the dead.

Who is like You, Almighty,
Who is like You, source of compassion,
who remembers with compassion Your creatures for life?
You are faithful in bringing life to the dead.

On Shabbat Schuvah we add:
Barukh atah ADONAI, Guardian of Sarah.
You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
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who remembers with compassion Your creatures for life?
You are faithful in bringing life to the dead.

Barukh atah ADONAI, who gives life to the dead.
Holiness
The holy is the mystery of being that cannot be apprehended by the senses.
—YEHUDA HALEVI

Shabbat moment
... Untie the knots of the will. Loosen your clenched grip, barren hills of bone. Here, no edges to home, only the palm fallen open as a rose about to toss its petals.
—MARGE PIERCY

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

Shabbat: The Culmination of Creation
A Hasidic teaching: We build a house in order to live in it. Until we live in it, it is not really a home. So, too, it is with creation: God formed the world in six days, but on Shabbat, God came to dwell within it. And on each Shabbat, the world once again becomes God's home.

Third B’rakhah: God's Holiness
Holy are You and holy is Your name; holy ones praise You each day.
Barukh atah Adonai, the Holy God.

On Shabbat Shuvah we substitute:
Barukh atah Adonai, the Holy Sovereign.

Fourth B’rakhah: The Holiness of Shabbat
You dedicated the seventh day to Your name, the culmination of the creation of heaven and earth, blessing it above all other days, sanctifying it beyond other times, as it is written in Your Torah:
The heavens and the earth, and all they contain, were completed.
On the seventh day God finished the work, worked on all work on the seventh day. Then God blessed the seventh day, making it holy—for on it, God ceased from all the work of creation.

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

On Shabbat Shuvah we substitute:
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Barukh atah Adonai, who makes Shabbat holy.
Fifth B’rakhah: The Restoration of Zion
Adonai our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

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

On Pesah: Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of kindness and deliverance; have mercy on us and redeem us. Our eyes are turned to You, for You are the compassionate, whose love is unceasing; have mercy on us and redeem us. Our eyes are turned to You, for You are the compassionate and caring sovereign.

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

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

On Hanukkah we add Al Hanissim on page 430.

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

—based on a prayer of Nahman of Bratzlav

On Hanukkah we add Al Hanissim on page 430.
Shalom Rav

Spread Your peace over us like a vast quilt crafted by strong and patient hands. Plant it deep within us like the steady breath of the body; to those who grasp for it in a child home from the reserves; to those who walk winding paths to the heart’s moist soil. Grant it now. To those born Your people, to those who have become so; to those still burdened by history, to those with no memory of want or fear; grant a generous peace. To those who reach for it through the steady breath of the body; to those who grasp for it in a child home from the reserves; to those on guard for the safety of their own; with abundant gentle blessing.

Pursuing Peace

Hezekiah taught: Great is peace, for all other mitzvot of the Torah are conditional: “If you see...” (Exodus 23:3,5); “If you meet...” (Exodus 23:4). “If you happen upon...” (Deuteronomy 22:6). If the circumstance comes your way then you must perform the mitzvah, but if not, there is no obligation to fulfill it. But regarding peace it is written, “Seek peace and pursue it” (Psalm 34:15). Seek peace wherever you find yourself, and pursue it in other places, as well.

—TRACTATE DEEREH ERETZ

Seventh B’rakhah: Prayer for Peace

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

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

Shalom Rav al yisrael am’kha v’al kol yosh’vei teiveil tasim l’olam, ki atah hu melekh adon l’khol ha-shalom. Barukh atah AD v’khol sha·ah bishlomekha.

On Shabbat Shuvah we add: Barukh atah AD v’khol sha·ah bishlomekha, who blesses Your people Israel who bring peace.

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

Shalom Rav, who blesses Your people Israel with peace.

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

On Shabbat Shuvah we add:

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

May all that lives thank You always, and faithfully praise Your name is goodness and praise of peace in creation, and acting to enable God’s justice and compassion to be visible in the world.

Who Blesesses Your People Israel with Peace

In the worldview of the Bible and the liturgy, when we say “God’s name is exalted,” we are acknowledging God, recognizing God’s goodness in creation, and acting to enable God’s justice and compassion to be visible in the world.

May Your Name Be Praised and Exalted

Hezekiah taught: Great is peace, for all other mitzvot of the Torah are conditional: “If you see...” (Exodus 23:3,5); “If you meet...” (Exodus 23:4). “If you happen upon...” (Deuteronomy 22:6). If the circumstance comes your way then you must perform the mitzvah, but if not, there is no obligation to fulfill it. But regarding peace it is written, “Seek peace and pursue it” (Psalm 34:15). Seek peace wherever you find yourself, and pursue it in other places, as well.

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Shalom Rav

Spread Your peace over us like a vast quilt crafted by strong and patient hands. Plant it deep within us like a million seeds claiming life in the heart’s moist soil. Grant it now. To those born Your people, to those who have become so; to those still burdened by history, to those with no memory of want or fear; grant a generous peace. To those who reach for it through the steady breath of the body; to those who grasp for it in a child home from the reserves; to those on guard for the safety of their own; with abundant gentle blessing.

Master of Peace, kiss all of us goodnight.

—TAMARA COHEN

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

Shalom Rav, who blesses Your people Israel with peace.

On Shabbat Shuvah we add:

Barukh atah AD v’khol sha·ah bishlomekha, who blesses Your people Israel who bring peace.

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

May all that lives thank You always, and faithfully praise Your name is goodness and praise of peace in creation, and acting to enable God’s justice and compassion to be visible in the world.

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May Your Name Be Praised and Exalted
The silent recitation of the Amidah concludes with a personal prayer or one of the following:

My God, keep my tongue from evil, my lips from deceit. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; nullify their schemes. Act for the sake of Your name; act for the sake of Your triumph; act for the sake of Your holiness; act for the sake of Your Torah. Answer my prayer for the deliverance of Your people.

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

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

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

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

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

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

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

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

—ABRAHAM JOSHUA HESCHEL

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

Based on a prayer of Nahman of Bratzlav

The world.
Uncover Your presence in
The world. Help me as I turn
each day to find some
The world. Help me as I turn
each day to find some
nullify their schemes.
nullify their schemes.
nullify their schemes.
Symbolic Repetition of the Amidah

The following biblical passage is recited while standing:

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

Genesis 2:1–3.

The following passages are recited only with a minyan.

Magen avot bidvaro, m’hayei meitim b’m’ama-amora, ha-El [on Shabbat Shuvah we substitute: holy Sovereign], desired to give rest to the people Israel and so provided them with the holy Shabbat. We worship in awe and reverence in God’s presence and offer thanks to God’s name, each day, always. The source of blessings, the master of peace, God, to whom all thanks are due, sanctifies Shabbat and blesses the seventh day, providing sacred rest to a people filled with joy, celebrating it as a symbol of the work of creation.

Magen avot bidvaro, m’hayei meitim b’m’ama-amora, ha-El [on Shabbat Shuvah we substitute: holy Sovereign]...
The Song
On your journey you will come to a time of wak- ing. The others may be asleep. Or you may be awake. Immediately of song moving the titled Visions of children and the linking stars. You will begin to remember. You hear the voice relating. You remember even falling asleep, or a dream of sleep. For now the song is given.

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

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The 20th-century philos- opher Emmanuel Levinas asserts that the designa- tion “Israel” includes most broadly all human beings who are committed to the ethical care of the stranger. In our prayers, we may move among various under- standings of “Israel”. Israel as Jewish community, Israel as national home, and Israel as emblematic of all those who uphold an ethical universe.

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On Festivals, Kiddush is recited on page 79.

Kiddush for Shabbat Evening

We rise.

With the assent of my friends:

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

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

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

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

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

Barukh atah Adonai, who makes Shabbat holy.

Barukh atah adonai eloheinu melekh ha-olam, asher kid’shanu b’mitzvotav v’ratzah vanu, v’shabbat kodho b’ahavah u-v’ratzon hinhilana zikaron l’mi’asei v’reishit, ki hu yom ch’ilah l’imkra-ei kodesh, zeikher litziat mitzrayim, ki vanu vaharta v’otanu kidasha mikol ha-amim, v’shabbat kodsh’taha b’ahavah u-v’ratzon hinhaltanu.

Barukh atah Adonai, m’kadeish ha-shabbat.

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

Between Pesah, Shabbat, and festival tables celebration before partaking of a celebratory meal, Kiddush acknowledges the day of Shabbat as a celebration of creation and of freedom, and recognizes the Divine as the bestower of the remarkable gifts of which we partake. Kiddush is recited at the dinner table at home and marks the beginning of the meal. Wine was one of the elements offered on the altar in the Temple along with sacrifices, and the Shabbat and festival tables are considered as an altar.

Also, in the ancient world, festive meals began with wine and so this blessing, recited at the beginning of the meal, is said over wine. At a later time, Kiddush came to be recited in the synagogue, since some of those present might not have had the opportunity to properly celebrate Shabbat at home. As we have just recited the biblical passage about God reigning on Shabbat (Genesis 2:1–3, Va’y’khulu), the synagogue Kiddush does not include it, although the home ritual does (see page 76). If everyone is participating in a home or synagogue meal, then Kiddush is not recited at the service, but only at the dinner table.

Lovingly . . . Lovingly . . . The words of Kiddush emphasize that Shabbat represents a loving relationship between God and Israel.

First of Sacred Times: The liturgy for the Decalogue in Exodus (20:8), Shabbat is said to be a symbol of the creation of the world, but in the version in Deuteronomy (5:12), Shabbat is said to symbolize the exodus from Egypt. The liturgy combines both thoughts.

For it is the first of sacred times, a symbol of the exodus from Egypt. In fact, instructions and exhortations regarding the observance of Shabbat preceded the revelation at Sinai. When Israel was told about the manna that was to feed them in the desert, they were instructed to collect a double share on Friday so that they would not go out and collect food on Shabbat.

A Symbol of the Exodus from Egypt —Reprinted from The Zemirot Prayerbook 1967. According to the liturgical calendar, Shabbat and Holiday prayers are recited on separate days.

We rise.

Barukh atah Adonai, m’kadeish ha-shabbat.

Kiddush Shabbat · Evening Service · Kiddush

Kiddush, just as one might recognize the hosts and acknowledge the occasion before partaking of a celebratory meal, Kiddush acknowledges the day of Shabbat as a celebration of creation and of freedom, and recognizes the Divine as the bestower of the remarkable gifts of which we partake.
We rise.

Aleinu

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—

who spreads out the heavens and establishes the earth,

whose glory abides in the highest heavens,

and whose powerful presence resides in the highest heights.

This is our God, none else; ours is the true sovereign, there is no other.

As it is written in the Torah:

"Know this day and take it to heart, that Adonai is God in heaven above and on earth below; there is no other." Deuteronomy 4:39, from Moses' speech enunciating the meaning of God's revelation at Sinai.

The historic continuity of the Jewish people defies the story of most nations. Nevertheless, the Jewish exceptionalism emphasized in this prayer has been a matter of controversy, and the current Israeli Masorti Movement has offered the option of reciting instead the lines from the prophet Micah: "For the people of every nation shall walk in the name of their god, but we shall walk in the name of Adonai, our God, forever" (4:5).

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Know this day and take it to heart, that Adonai is God in heaven above and on earth below; there is no other." Deuteronomy 4:39, from Moses' speech enunciating the meaning of God's revelation at Sinai.
And so, Adonai our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will understand and know that to You alone every knee must bend, all allegiance be sworn. They will bow down and prostrate themselves before You, Adonai our God, treasure Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; and You will rule in glory until the end of time.

As is written in Your Torah: “Adonai will reign forever and ever.” From the Song at the Sea, Exodus 15:18. On that day Adonai shall be one, and the name of God, one.”

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

We are seated.
Mourner’s Kaddish

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

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

Congregation and mourners:
May God’s name be acknowledged forever and ever!

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

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

Mourners and those observing Yahrzeit:
Yitgadal v’yirkadash sh’mei raba, b’alma di v’ra, kiruteih, v’yamlich malkhuteih b’hayei hakhol beit yisrael, ba-agala u-vizman kariv, v’imru amen.

Congregation and mourners:
Y’hei sh’mei raba m’varakh l’amah u-falmei almaya.

Mourners:
Yitbarakh v’yishtabah v’yishtamav v’yitnasei v’yit-hadar v’yitaleh v’yit-eileh v’yit-malchah v’yit-kol ha-kudsha, b’rikh hu, feila min kol [on Shabbat Shuvah we substitute: feila feila mikol] birkhata v’yishirata tushb’bata v’nehamata da-amiran b’alma, v’imru amen.

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

Oseh shalom bimromav hu ya-aseh shalom aleinu v’al kol yisrael [v’al kol yoshi’avei tefill], v’imru amen.

A Kavanah for Kaddish

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

The Blessing of Memory

It is hard to sing of one-ness when our world is not complete, when those who once brought wholeness to our life have gone, and nothing but memory can fill the emptiness their passing leaves behind. But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no one is really alone; those who live no more echo to all who dwell on earth.

May God, who is blessed, far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world, be with us. And we say: Amen.

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

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

The Blessing

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

A Kavanah

—CHAIM STERN

Kaddish שיר קדוש. The custom for mourners to recite Kad-

dish began sometime after the 11th century. Though its origin is obscure, it has become an essential element of Jewish prayer. The Kaddish is not a private prayer; rather, it is recited in community with a minyan present. In that context, the mourner affirms that tragedy has not separated him or her from God or the Jewish people, and, in turn, the communal response constitutes an acknowledgment of the mourner.

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

Mourners and those observing Yahrzeit:
Yitbarakh v’yitkol ha-shem raba, v’yitkol me’ela, v’yitkol melamchot ha-khovos ve-merimun b’kohadish, v’yitkol ke-fleish b’khlal, v’yitkol ke-emunah b’yemini v’hayom, v’yitkol ke-emunah v’hayom v’yitkol ke-emunah v’hayom. Amen.

Congregation and mourners:
Y’hei sh’meh raba m’varakh l’alma u-leolam l’olam.

Mourners:

Congregation and mourners:
Y’hei sh’meh raba m’varakh l’alma u-leolam l’olam.

Mourners and those observing Yahrzeit:
Yitbarakh v’yishtabah v’yishtamav v’yitnasei v’yit-hadar v’yitaleh v’yit-eileh v’yit-malchah v’yit-kol ha-kudsha, b’rikh hu, feila min kol [on Shabbat Shuvah we substitute: feila feila mikol] birkhata v’yishirata tushb’bata v’nehamata da-amiran b’alma, v’imru amen.

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

Oseh shalom bimromav hu ya-aseh shalom aleinu v’al kol yisrael [v’al kol yoshi’avei tefill], v’imru amen.
from the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we recite:

A Psalm for the Season of Repentance: Psalm 27

A PSALM OF DAVID

ADONAI is my light and my help. Whom shall I fear?

ADONAI is the stronghold of my life. Whom shall I dread?

When evil people assail me to devour my flesh, my enemies and those who besiege me, it is they who stumble and fall.

Should an armed camp be arrayed against me, my heart would show no fear; if they were to go to war against me, of this I would be sure.

One thing I ask of ADONAI—this is what I seek: to dwell in the House of God all the days of my life, to behold God’s peacefulness and to pray in God’s sanctuary: On God’s Beauty

to behold God’s goodness and to pray in God’s sanctuary.

one thing I ask of Adonai—this is what I seek:

in God’s sanctuary.

When evil people assail me to devour my flesh,

ADONAI, hear my voice as I cry out;

if they were to go to war against me, of this I would be sure.

It is Your presence I seek, ADONAI.

Now my head is raised high above my enemies round about, and You raise me up to a stronghold.

Do not leave me to my foes; do not forsake me forever.

Do not hand me over to those who besiege me;

God’s Beauty

Do not forsake me, my God, my deliverer;

You have always been my help; do not forsake me;

show me Your way, ADONAI.

Do not hide Your face from me; do not act against me, as my enemy.

If my father and mother abandon me, do not abandon me, my God, my deliverer.

It is Your presence I seek, ADONAI.

You set me on a rock, and I come with offerings, amidst trumpet blasts, to God’s tent, the sukkah.|.|azot b’no∙am Adonai u-l’vakeir b’heikhalo.

so that God will respond—and asks that the person not lose faith.

In a time of calamity, You would hide me in Your sukkah, enfold me in the secret recesses of Your tent, and You raise me up to a stronghold.

Now my head is raised high above my enemies round about, and I come with offerings, amidst trumpet blasts, to God’s tent, chanting and singing praise to ADONAI.

ADONAI, hear my voice as I cry out;

be gracious to me, and answer me.

It is You of whom my heart said, “Seek my face!”

It is Your presence I seek, ADONAI.

Do not hide Your face from me; do not act with anger toward me.

You have always been my help; do not forsake me;

do not abandon me, my God, my deliverer.

Though my father and mother abandon me, ADONAI will gather me in.

Show me Your way, ADONAI, and lead me on a straight path despite those arrayed against me.

Do not hand me over to those who besiege me;

for false witnesses who breathe hatred have risen against me.

If only I could trust that I would see God’s goodness in the land of the living...

Place your hope in ADONAI.

Be strong and take courage and place your hope in ADONAI.

For the contemporary literary critic Robert Alter writes, “Face” suggests ‘presence,’ the concrete metaphor serving the poet more than the abstract sense behind it.” When God is with us, we are protected, sheltered. Other psalmists similarly use concrete metaphors to the same effect, such as being cradled in God’s wings. As Alter further remarks, God’s turning away results in the supplicant’s being left unprotected.

If only I could trust that I would see God’s goodness in the land of the living...
Concluding Songs

Congregations may choose to end the Friday evening service with one of the following songs.

SHABBAT, OUR QUEEN
The sun on the treetops no longer is seen, come out to welcome Shabbat, our Queen.
Now she descends, the holy, the blessed, and with her the angels of peace and of rest.
Come, oh come, our Queen, our pride.
Come, oh come, dearest bride.
Peace be unto you, you angels of peace.

With song-filled prayer we bade Shabbat welcome and with joy in our hearts we head back home, there the table is set, the candles burn bright, every corner of the house glows in their light.

May you be blessed with shabbat shalom; may you be blessed with shabbat shalom.
Shalom to you, O you angels of peace.

This poem was written by the modern Hebrew poet Hayim Nahman Bialik (1873–1934), who along with his epic poems also wrote children’s lullabies. It references both the mystical images of Shabbat as a bride and a queen, as well as the midrashic tale of angels who bless the homes that have been prepared for Shabbat.
K I E S H M' RAH SHABBAT

As I keep Shabbat, God keeps watch over me.
It is a sign forever, between God and me.

It is forbidden to do business or travel long distances on Shabbat. One should not talk about one’s commercial needs, business matters, or governmental transactions. Rather, it is a day for studying God’s teaching in order to achieve a measure of wisdom.

On Shabbat, I can find rest for my soul. The Holy One provided an example of this to the generation wandering in the desert by giving a double portion of manna on the sixth day. May the nourishment provided for me be similarly doubled every Friday.

In the law given by God, there is a decree that the priests array a new set of showbread every Shabbat. In the same vein, the rabbis decreed that one should not fast on Shabbat, save on the day of atonement from sin.

It is a day that is honored with a delightful feast of bread, fish, meat, and good wine. Mourners return to their previous state, since it is a day of rejoicing. May it bring me joy.

Anyone who begins work on this day deserves to be cut off. So, I shall purify my heart as if washed clean and offer to God evening and morning prayers, an additional service, and the afternoon one, that God may respond to me.

Ki eshm’rah shabbat El yishm’rein.
Or ti olme ad beino u-veini.
Asur m’tzo hefezet asot d’rakhim.
Gam mi’dabari bo divrei tz’rakhim.
Ehegeh b’torat El u-t’hakmeini.
Bo entzeh tamid nofesh l’nafshi.
Hinei l’dor l’chaim natan k’doshi
Moet b’tei lehem mishneh ba-shishi.
Kakhah b’khel shishi yakhpil m’zoni.

Rasham b’dat ha-El hok el s’ganav,
Bo la-arokh lehem panim l’fanav.
Gam bo l’hitanot al pi n’vonov asur,
V’lad miyom kippur avoni.
Hu yom m’khudab, hu yom ta-anugim,
Lehem v’yayin tov, basar v’dagim.
Ha-matlim bo ahor n’sogim,
Ki yom s’mahot hu u-ts’mheini.
Meiheil m’lakhah bo sofo l’hakhit,
Al ken akhabbes bo libbi k’vorot.
Et Falal el l’arivet v’sharat,
Musaf v’gam minhah hu ya-aneini.

IT IS A SIGN FOREVER

The poem’s refrain draws on Exodus 31:16–17, in which Israel is commanded to keep (v’shamru) Shabbat, and Shabbat is described as an eternal sign (or) between God and Israel. The entire biblical passage is recited on Friday night after the Sh’miteh and Blessings (page 156) and again each Shabbat morning as part of the Amidah (page 162).

ONE SHOULD NOT TALK

About one’s commercial needs or governmental transactions. Since even discussion of business and other daily matters constitutes a violation of Shabbat, the poet wants to ensure that no such thoughts cross one’s mind.

SHOWBREAD

The now common term “showbread” comes from the King James Bible’s translation of lehem ha-pnem (1 Samuel 21:7). More literally, it means “the bread of the inner chamber.” The priests were instructed to arrange twelve loaves of bread on the table in the sanctuary’s inner chamber; they were arranged in two rows of six loaves each, and were replaced with fresh ones each Shabbat (Leviticus 24:5–9). The two loaves of hallah placed on our Shabbat tables are a re-enactment of that ritual.

DESERVES TO BE CUT OFF

The Bible specifies that a person shall be “cut off from one’s people” as punishment for the violation of many laws. The ancient rabbis interpreted the phrase to mean that God would either shorten that person’s life in this world, or deny eternal life in the world that is coming. We may think of being “cut off from one’s people” not as a punishment, but as an inevitable consequence: those who are not attuned to the rhythms and behavioral norms of Jewish life—in this case, the observance of Shabbat—are at risk of losing their connection to the community.
A Prayer Upon Leaving the Synagogue

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

A Prayer Upon Leaving the Synagogue

Glorify and praise the living God who exists, but not in time—singular and unique, hidden and unbounded, having no body, not a physical being: we cannot describe God's distinctness. God existed before every thing; first of all—but with no beginning. This is the master of the world; all of creation points to God's greatness and sovereignty. Prophetic inspiration was bestowed upon the people God treasured and honored. There never arose in Israel another like Moses, a prophet able to see the very likeness of the Divine. By the hand of this prophet, trusted in God's house, Torah, a truthful teaching, was given to God's people. God will never alter the divine law, nor change it for another. God knows our innermost thoughts, and foresees their consequence from the start. God repays the righteous for their deeds; God's name is praised forever.

God knows our innermost thoughts, and foresees their consequence from the start. God repays the righteous for their deeds; God's name is praised forever.

God will never alter the divine law, nor change it for another. God knows our innermost thoughts, and foresees their consequence from the start. God repays the righteous for their deeds; God's name is praised forever.