

Maariv l'Shabbat v'Yom Tov מַעְרִיב לְשַׁבַּת וְיוֹם טוֹב

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

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

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ.

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

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

Ba-ruch A-tah A-do-nai

בְּרוּךְ אַתָּה יְיָ,

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

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

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

אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עֶרְבִים,

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

בְּחֻכְמָה פּוֹתַח שַׁעֲרִים,

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

וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,

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

וּמַחְלִיף אֶת הַזְּמַנִּים,

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

וּמְסַדֵּר אֶת הַכּוֹכָבִים,

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

בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ.

Bo-rei yom va-lai-lah,

בוֹרֵא יוֹם וְלַיְלָה,

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

גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,

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

וְחֹשֶׁךְ מִפְּנֵי אוֹר.

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

וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה,

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

וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,

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

יְיָ צְבָאוֹת שְׁמוֹ.

v Eil chai v'ka-yam,

וְאֵל חַי וְקַיִם,

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

תָּמִיד יִמְלֹךְ עֲלֵינוּ לְעוֹלָם וָעֶד.

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

בְּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עֶרְבִים.

Evening Service for Shabbat and Festivals

Bar'chu

Bless Adonai, the Blessed One!

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

Maariv Aravim

Blessed are You, Adonai,

Our God, Ruler of the Universe.

Your word brings on evenings,

with wisdom You open heaven's gates,

with understanding You change fixed times

and alternate the seasons

and arrange the stars

in their places in the sky according to Your will.

Creator of day and night,

rolling light before darkness

and darkness before light,

You cause day to pass and bring on night

and distinguish between day and night.

"God of All Forces" is Your Name.

v God, living and enduring,

always rule over us forever and ever.

Blessed are You, Adonai, who brings on evenings.

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

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

Bar'chu, Dear One

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

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

— Leo Friedman

You Bring On the Evening

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

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

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

A·ha·vat o·lam

beit Yis-ra-eil a-m'cha a-hav-ta.

To-rah u-mitzvot, chu-kim u-mish-pa-tim
o-ta-nu li-ma-d'ta.

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

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

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

Eil Me-lech ne'e-man.

Sh'ma Yis-ra-eil

A-do-nai E-lo-hei-nu A-do-nai E-chad.

Ba-ruch sheim k'vod mal-chu-to
l'o-lam va-ed.

אהבת עולם

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

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

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

ברוך אתה יי,
אוהב עמו ישראל.

When praying without a minyan, begin with Eil Melech ne'eman.

אל מלך נאמן.

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

שמע ישראל,
יי אלהינו, יי אחד.

ברוך שם כבוד מלכותו
לעולם ועד.

Ahavat Olam

With eternal love

You have loved the House of Israel, Your people.

Torah and mitzvot, laws and statutes

You taught us.

Therefore, Adonai our God,
when we lie down and when we arise
we will discuss Your laws,
and rejoice in the words of Your Torah
and in Your mitzvot forever and ever.

v Because they are our life
and the length of our days
and on them we will meditate day and night.
Never take away Your love from us.

Blessed are You Adonai,
Lover of Your people Israel.

God is a faithful Ruler.

Sh'ma

Hear, Israel,

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

Blessed is the Name of God's glorious majesty
for ever and ever.

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

With Eternal Love

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

Blessed are You,
who loves Your people Israel.

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

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

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

b'chol l'vav-cha u-v'chol naf-sh'cha,
u-v'chol m'o-de-cha.

V'ha-yu ha-d'va-rim ha-ei-leh

a-she'r A-no-chi m'tza-v'cha ha-yom al l'va-ve-cha. **עַל לְבַבְךָ. אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם,**

V'shi-nan-tam l'va-ne-cha

v'di-barta bam b'shiv-t'cha b'vei-te-cha,

u-v'lech-t'cha va-de-rech

u-v'shoch-b'cha u-v'ku-me-cha.

U-k'shar-tam l'ot al ya-de-cha,

v'ha-yu l'to-ta-fot bein ei-ne-cha.

U-ch'tav-tam al m'zu-zot bei-te-cha

u-vi-sh'a-re-cha.

V'ha-yah im sha-mo-a

tish-m'u el mitzvotai

a-she'r A-no-chi m'tza-veh et-chem ha-yom,

l'a-ha-vah et A-do-nai E-lo-hei-chem,

u-l'ov-do b'chol l'vav-chem,

u-v'chol naf-sh'chem,

v'na-ta-ti m'tar artz'chem b'i-to,

yo-reh u-mal-kosh, v'a-saf-ta

d'ga-ne-cha v'ti-ro-sh'cha v'yitz-ha-re-cha.

V'na-ta-ti ei-sev b'sad-cha liv-hem-te-cha,

v'a-chal-ta v'sa-va-ta.

Hi-sha-m'ru la-chem pen yif-teh l'vav-chem,

v'sar-tem va-a-vad-tem e-lo-him a-chei-rim

v'hish-ta-cha-vi-tem la-hem.

וְאֶהְיֶה אֶת יְיָ אֱלֹהֵיךָ

בְּכָל לְבַבְךָ וּבְכָל נַפְשְׁךָ

וּבְכָל מְאֹדְךָ.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה,

אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל לְבַבְךָ.

וְשִׁנַּנְתֶּם לְבַנְיָה

וְדַבַּרְתֶּם בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ

וּבְלַכְתְּךָ בַּדֶּרֶךְ

וּבְשֹׁכְבְךָ וּבְקוּמְךָ.

וְקִשְׂרַתֶּם לְאוֹת עַל יָדְךָ

וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ

וְכִתְבֹתֶם עַל מְזוּזוֹת בֵּיתְךָ

וּבְשַׁעְרֶיךָ.

וְהָיָה אִם שָׁמַעַ

תִּשְׁמָעוּ אֶל מִצְוֹתַי

אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם,

לְאֶהְבָה אֶת יְיָ אֱלֹהֵיכֶם,

וּלְעַבְדוֹ בְּכָל לְבַבְכֶם

וּבְכָל נַפְשְׁכֶם.

וְנָתַתִּי מָטָר אֲרֻצְכֶם בְּעֵתוֹ,

יּוֹרֵה וּמְלַקוֹשׁ, וְאֶסְפַּתְךָ

דָּגְנְךָ וְתִירְשְׁךָ וְיִצְהַרְךָ.

וְנָתַתִּי עֵשֶׂב בְּשֹׁדֶךָ לְבְהֵמָתְךָ

וְאָכַלְתָּ וְשִׂבַּעְתָּ.

הִשְׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם,

וְסָרְתֶם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים

וְהִשְׁתַּחֲוִיתֶם לָהֶם. ←

V'ahavta

And you are to love Adonai your God

with all your heart, with all your soul,
and with all your might.

These words

that I command you today shall be upon your heart.

You should teach them to your children

speaking of them when you sit in your house,

and when you go on your way,

when you lie down and when you rise up.

Bind them as a sign upon your hand,

and let them be a symbol between your eyes.

Write them upon the doorposts of your house

and upon your gates. — *DEUTERONOMY 6:5-9*

V'hayah Im Shamo-a

And if you will surely listen

to My commandments

that I command you today,

to love Adonai your God,

and to serve God with all your heart,

and with all your being,

then I will provide rain for your land in its time,

the early rain and the late rain, so you may gather

your grain, your wine, and your oil.

I will provide grass in your field for your cattle,

and you will eat and be satisfied.

Beware that your heart not be seduced,

and you turn astray and worship other gods

and bow to them.

And Thou Shalt Love

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

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

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

— *Classic Translation*

Open Your Heart

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

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

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

— *Judith Kerman*

V'cha-rah af A-do-nai ba-chem
 v'a-tzar et ha-sha-ma-yim
 v'lo yih-yeh ma-tar,
 v'ha-a-da-mah lo ti-tein et y'vu-lah.
 va-a-vad-tem m'hei-rah mei-al ha-a-retz ha-to-vah
 a-she'r A-do-nai no-tein la-chem.
 V'sam-tem et d'va-rai ei-leh al l'vav-chem
 v'al naf-sh'chem.
 U-k'shar-tem o-tam l'ot al yed-chem
 v'ha-yu l'to-ta-fot bein ei-nei-chem.
 V'li-mad-tem o-tam et b'nei-chem,
 l'da-beir bam b'shiv-t'cha b'vei-te-cha,
 u-v'lech-t'cha va-de-rech
 u-v'shoch-b'cha u-v'ku-me-cha.
 U-ch'tav-tam al m'zu-zot bei-te-cha
 u-vish-are-cha.
 L'ma-an yir-bu y'mei-chem
 vi-mei b'nei-chem
 al ha-a-da-mah a-she'r nish-ba A-do-nai
 la-a-vo-tei-chem la-teit la-hem
 ki-mei ha-sha-ma-yim al ha-a-retz.

וְחָרָה אַף יי בְּכֶם,
 וְעִצַּר אֶת הַשָּׁמַיִם
 וְלֹא יִהְיֶה מָטָר,
 וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ
 וְאֲבַדְתֶּם מֵהָרֶה מֵעַל הָאָרֶץ הַטֹּבָה
 אֲשֶׁר יי נָתַן לָכֶם.
 וְשַׁמְתֶּם אֶת דְּבָרֵי אֱלֹהִים עַל לִבְבְּכֶם
 וְעַל נַפְשְׁכֶם
 וְקִשַׂרְתֶּם אֹתָם לְאוֹת עַל יְדֵיכֶם,
 וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם.
 וְלִמְדַתֶּם אֹתָם אֶת בְּנֵיכֶם,
 לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ
 וּבְלַכְתְּךָ בַּדֶּרֶךְ
 וּבְשֹׁכְבְךָ וּבְקוּמְךָ.
 וְכִתְבֹתֶם עַל מְזוֹזוֹת בֵּיתְךָ
 וּבְשַׁעְרֶיךָ.
 לְמַעַן יִרְבוּ יְמֵיכֶם
 וְיָמֵי בְנֵיכֶם
 עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יי
 לְאַבְתֵּיכֶם לָתֵת לָהֶם,
 כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ.

Va-yo-mer A-do-nai el Mo-sheh lei-mor:
 Da-beir el b'nei Yis-ra-eil v'a-marta a-lei-hem
 v'a-su la-hem tzi-tzit
 al kan-fei vig-dei-hem l'do-ro-tam
 v'nat-nu al tzi-tzit ha-ka-naf p'til t'chei-let.
 V'ha-yah la-chem l'tzi-tzit, u-r'i-tem o-to
 u-z'char-tem et kol mitz-vot A-do-nai
 va-a-si-tem o-tam.

וַיֹּאמֶר יי אֶל מֹשֶׁה לֵאמֹר:
 דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
 וְעָשׂוּ לָהֶם צִיצִית
 עַל כַּנְפֵי בְגָדֵיהֶם לְדֹרוֹתָם,
 וְנָתַנוּ עַל צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת.
 וְהָיָה לָכֶם לְצִיצִית, וְרָאִיתֶם אֹתוֹ
 וְזָכַרְתֶּם אֶת כָּל מִצְוֹת יי,
 וְעָשִׂיתֶם אֹתָם, ←

Then the wrath of Adonai will blaze against you
 and the heavens will be held back
 so that there will be no rain,
 and the ground will not yield its produce.
 You will quickly perish from the good land
 which Adonai is giving you.
 Place these words of Mine upon your heart
 and upon your being.
 Bind them as a sign upon your hand
 and let them be a symbol between your eyes.
 Teach them to your children,
 and speak of them when you sit in your house,
 while you walk on your way,
 when you lie down and when you get up.
 Write them upon the doorposts of your house
 and upon your gates.
 In order that your days may increase
 and the days of your children
 on the land that Adonai has sworn
 to your ancestors to give to them
 like the days of the heavens over the earth.

— DEUTERONOMY 11:13-21

Vayomer Adonai

Now Adonai spoke to Moses saying:
 Speak to the children of Israel and tell them
 to make tassels on corners of their garments
 throughout all their generations,
 and on each corner tassel they are to put a blue strand.
 It shall be for you a tassel, and you may look at it
 and you will remember all of God's Commandments
 and observe them.

Listen to My Commandments

If you listen to My commandments
 and do them, the rain that falls on
 your fields will also fall in your lives,
 enabling everything to grow. Your
 fields will be fruitful and your ani-
 mals will be fruitful, and you will be
 fruitful in body and in spirit.

But if you turn away from My
 commandments, then you will also
 turn away from My rain; You will no
 longer be aware of this blessing and
 its source, so that, for you, the rain
 will no longer exist. Your fields will
 no longer be fruitful, and your lives
 will no longer bear fruit.

Listen to My commandments, be
 mindful of My blessings, and inherit
 the promises I made to your ances-
 tors: of fields rich with My bounty, of
 lives rich with My presence.

— Joe Rosenstein

Doorposts of the Soul

The ears are doorposts of the soul
 and the mouth is one of its gates.
 Let us inscribe God's name there,
 so that when we hear
 the words of others
 and speak words of our own,
 we do not lose sight of the holiness
 that belongs to all people,
 as children of The One.

— Jim Propp

V'lo ta-tu-ru a-cha-rei l'vav-chem
v'a-cha-rei ei-nei-chem,
a-sheer a-tem zo-nim a-cha-rei-hem.

L'ma-an tiz-k'ru va-a-si-tem
et kol mitz-vo-tai
vih-yi-tem k'do-shim l'ei-lo-hei-chem.
A-ni A-do-nai E-lo-hei-chem
a-sheer ho-tzei-ti et-chem mei-e-retz Mitz-ra-yim,
lih'yot la-chem lei-lo-him.
A-ni A-do-nai E-lo-hei-chem. E-met . . .

*When praying individually, end with Emet, the first word of the next paragraph.
The leader concludes with the line below:*

v A-do-nai E-lo-hei-chem e-met.

E-met ve-e-mu-nah kol zot

v'ka-yam a-lei-nu
ki hu A-do-nai E-lo-hei-nu
v'ein zu-la-to,
va-a-nach-nu Yis-ra-eil a-mo.

Ha-po-dei-nu mi-yad m'la-chim,
Mal-kei-nu ha-go-a-lei-nu mi-kaf kol he-ari-tzim.
Ha-Eil ha-nif-ra la-nu mi-tza-rei-nu,
v'ha-m'sha-leim g'mul l'chol oi-vei naf-shei-nu.

Ha-o-seh g'do-lot ad ein chei-ker,
v'nif-la-ot ad ein mis-par.
Ha-sam naf-shei-nu ba-cha-yim
v'lo na-tan la-mot rag-lei-nu.

וְלֹא תִתְּנוּ אַחֲרֵי לְבַבְכֶם
וְאַחֲרֵי עֵינֵיכֶם,
אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם.

Some communities read aloud:

לְמַעַן תִּזְכְּרוּ וְעַשִּׂיתֶם
אֶת כָּל מִצְוֹתַי,
וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.
אֲנִי יְיָ אֱלֹהֵיכֶם,
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם,
לִהְיוֹת לָכֶם לֵאלֹהִים,
אֲנִי יְיָ אֱלֹהֵיכֶם.

v יְיָ אֱלֹהֵיכֶם אֱמֵת.

אֱמֵת וְאֱמוּנָה כָּל זֹאת,
וְקַיָּם עָלֵינוּ,
כִּי הוּא יְיָ אֱלֹהֵינוּ
וְאֵין זֹלָתוֹ,
וְאִנְחָנוּ יִשְׂרָאֵל עַמּוֹ.

הַפּוֹדֵנוּ מִיַּד מְלָכִים,
מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעֲרִיצִים.
הָאֵל הַנִּפְרָע לָנוּ מִצְרַיִנוּ,
וְהַמְּשַׁלֵּם גְּמוּל לְכָל אֵיבֵי נַפְשֵׁנוּ.

הָעֹשֶׂה גְדֻלוֹת עַד אֵין חֶקֶר,
וְנִפְלְאוֹת עַד אֵין מִסְפָּר.
הַשֶּׁם נִפְשָׁנוּ בְּחַיִּים,
וְלֹא נָתַן לְמוֹט רַגְלֵנוּ.



You will not go exploring after your heart
and after your eyes
after which you go astray.

Some communities read aloud:

In order that you will remember and perform
all My Mitzvot
and be holy unto your God.
I am Adonai your God,
who took you out of the land of Egypt
to be your God.
I, Adonai, am your God.

— NUMBERS 15:37-41

v Adonai, your God, is True.

Emet veEmunah

True and reliable is all this.
We are certain
that You are Adonai, our God,
and there are no others,
and we are Israel, Your people.

Who frees us from the hands of rulers,
Our Ruler, who redeems us from the hold of all tyrants.
The God who punishes our oppressors,
and brings retribution on all our mortal enemies.

You do great things beyond comprehension,
and wonders beyond number.
You keep us among the living,
and do not let our feet stumble.

The Hebrew word תַּתְּנוּ (taturu) really means scout out or explore and seems to be an allusion to the spies' story from the Torah portion of Sh'lach L'cha. In scouting תוֹר (tur, NUMBERS 13:1), the spies whored זָנָה (za-nah, NUMBERS 14:33) after their eyes and brought a false report. By wearing the tzitzit, Israel would be prevented from ever again "scouting" and "whoring" after their heart and eyes. Moreover, wearing the tzitzit also converted their dress into uniforms of the royal priests of God.

The Hebrew root זָנָה means to be faithless or to prostitute oneself. Thus the nuance of the warning "after which you go astray" אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם (asher a-tem zonim achareihem) is quite stern.

— Adapted from Jacob Milgrom,
JPS Torah Commentary for Bemidbar

Emet veEmunah speaks of the third major theme of the prayer service: Redemption. We pray that God's people will be redeemed.

It begins: True and reliable is all this. "This" refers to the Sh'ma that we just recited. *Emet veEmunah* is said only in the evening, for Psalm 92 tells us "to proclaim in the morning Your kindness, Your faithfulness (*emunah*) in the nights."

This prayer includes **Mi Chamochah**, declaring God's power at the splitting of the Red Sea. There Moses sang and Miriam danced as the Children of Israel crossed the Sea and were redeemed from Egyptian slavery.

Ha-mad-ri-chei-nu al ba-mot oi-vei-nu,
va-ya-rem kar-nei-nu al kol son-ei-nu.
Ha-o-seh la-nu ni-sim
u-n'ka-mah b-far-oh,
o-tot u-mof-tim b'ad-mat b'nei Cham.

Ha-ma-keh v'ev-ra-to kol b'cho-rei Mitz-ra-yim,
va-yo-tzei et a-mo Yis-ra-eil mi-to-cham,
l'chei-rut o-lam.

Ha-ma-a-vir ba-nav
bein giz-rei yam suf,
et rod-fei-hem v'et son-ei-hem
bitho-mot ti-ba.

V'ra-u va-nav g'vu-ra-to,
shi-b'chu v'ho-du li-sh'mo.
v U-mal-chu-to b'ra-tzon ki-b'lu a-lei-hem.

Mo-sheh [u-Mir-yam] u-v'nei Yis-ra-eil
l'cha a-nu shi-rah b'sim-chah ra-bah,
v'am-ru chu-lam:

Mi cha-mo-chah ba-ei-lim A-do-nai.
Mi ka-mo-chah ne-dar ba-ko-desh.
No-ra t'hi-lot o-seih fe-le.

v Mal-chut-cha ra-u va-ne-cha,
bo-kei-a yam lif-nei Mo-sheh.
Zeh Ei-li a-nu v'am-ru:

A-do-nai yim-loch l'o-lam va-ed.

הַמְדַרְכֵנוּ עַל בְּמוֹת אוֹיְבֵינוּ,
וַיִּרְם קִרְנֵנוּ, עַל כָּל שׁוֹנְאָנוּ.
הָעֲשָׂה לָנוּ נִסִּים
וַיִּקְמָה בְּפָרְעָה,
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם.

הַמִּכָּה בְּעִבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם,
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם,
לְחֵירוֹת עוֹלָם.

הַמַּעְבִּיר בְּנֵיו
בֵּין גְּזְרֵי יַם סוּף,
אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם,
בְּתַהוֹמוֹת טַבַּע.

וַרְאוּ בְנֵיו גְבוּרָתוֹ.
שָׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ.
v וּמִלְכוּתוֹ בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם.

מֹשֶׁה [וּמִרְיָם] וּבְנֵי יִשְׂרָאֵל
לָהּ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ כָלָם:

מִי כָמוֹךָ בְּאֱלִים יְיָ,
מִי כָמוֹךָ נְאֻדָּר בְּקִדְשׁ,
נוֹרָא תַהֲלֵת, עֲשֵׂה פִלֵּא.

v מִלְכוּתְךָ רָאוּ בְנֵיךָ,
בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה,
זֶה אֱלֹהֵינוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

You let us trample the high places of our enemies,
and raise our strength over all our foes.
You made for us miracles,
and vengeance against Pharaoh,
signs and wonders in the Hamites' land.¹

In Your anger You slew all of Egypt's first born,
and brought Your people Israel from slavery
to everlasting freedom.

You led Your children
through the split Sea of Reeds,
and their pursuers and enemies
You drowned in its depths.

Your children saw Your power,
and praised and gave thanks to Your Name.
v They willingly accepted Your rule.

Moses, [Miriam], and the Children of Israel
sang to You with much joy,
and they all said:

Mi Chamochah

Who is like You, among those called gods, Adonai?
Who is like You, majestic in holiness?
Awesome in praises, doing wonders?

— Exodus 15:11

v Your children saw Your majesty
when You split the sea before Moses.
"This is my God" they shouted,² and said:

Adonai will rule forever and ever.

— Exodus 15:18

Release Us

Adonai, God of the outstretched hand,
who brought our ancestors out of
confinement in Egypt,
release all those bodily confined
for the pursuit of justice.

Release us from the prisons
and the calluses we have constructed
around our hearts.

Release our hands from the shackles
we have placed on them,
and guide them to their work.

Release our minds from the deceptions
in which they are imprisoned.
Remove exhaustion
from our eyelids and bodies.
Release our spirits from terror and fear.

Renew us that we may be renewed,
set us on our journey to the land
we are to enter.

— Ellen Dannin

v V'ne-e-mar: ki fa-dah A-do-nai et Ya-a-kov,
u-g'a-lo mi-yad
chazak mi-me-nu.

Ba-ruch A-tah A-do-nai,
ga-al Yis-ra-eil.

Hash-ki-vei-nu A-do-nai E-lo-hei-nu l'sha-lom,
v'ha-a-mi-dei-nu mal-kei-nu l'cha-yim,
u-f'ros a-lei-nu suk-kat sh'lo-me-cha,
v'tak-nei-nu b'ei-tzah to-vah mi-l'fa-ne-cha,
v'ho-shi-ei-nu l'ma-an sh'me-cha

V'ha-gein ba-a-dei-nu, v'ha-seir mei-a-lei-nu
o-yeiv, de-ver, v'che-rev,
v'ra-av, v'ya-gon,
v'ha-seir sa-tan mi-l'fa-nei-nu
u-mei-a-cha-rei-nu,
u-v'tzeil k'na-fe-cha tas-ti-rei-nu.

Ki Eil shom-rei-nu u-ma-tzi-lei-nu A-tah,
ki Eil me-lech cha-nun v'ra-chum A-tah.
U-sh'mor tzei-tei-nu u-vo-ei-nu,
l'cha-yim u-l'sha-lom, mei-a-tah v'ad o-lam.

v **U-f'ros a-lei-nu** suk-kat sh'lo-me-cha.

Ba-ruch A-tah A-do-nai,
ha-po-reis suk-kat sha-lom
a-lei-nu v'al kol a-mo Yis-ra-eil
v'al Y'ru-sha-la-yim.

v וְנֹאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב,
וּגְאָלוֹ מִיַּד
חֲזָק מִמֶּנּוּ.

בָּרוּךְ אַתָּה יְיָ,
גֹאֵל יִשְׂרָאֵל.

הַשְּׂכִיבֵנו יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים
וּפְרוֹשׁ עֲלֵינוּ סֶכֶת שְׁלוֹמְךָ,
וְתִקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ,

וְהִגֵּן בְּעַדָּנוּ, וְהִסַּר מֵעֲלֵינוּ
אוֹיֵב, דָּבָר, וְחָרֵב,
וְרָעַב וְיָגוֹן,
וְהִסַּר שֹׁטֵן מִלְּפָנֶיךָ
וּמֵאַחֲרֵינוּ,
וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ.

כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה,
כִּי אֵל מְלַךְ חַנוּן וְרַחוּם אַתָּה,
וְשׁוֹמֵר צְאֲתָנוּ וּבוֹאֵנוּ,
לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.

v וּפְרוֹשׁ עֲלֵינוּ סֶכֶת שְׁלוֹמְךָ.

בָּרוּךְ אַתָּה יְיָ,
הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם
עֲלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל
וְעַל יְרוּשָׁלַיִם.

v And it is said, "For Adonai has freed Jacob
and redeemed him from a hand
mightier than his."

— JEREMIAH 31:11

Blessed are You, Adonai,
who has redeemed Israel.

Hashkiveinu

Lay us down, Adonai our God, in peace,
and awaken us, our Ruler, to life,
and spread over us Your sukkah of peace,
and help us with Your good counsel,
and save us for the sake of Your Name.

Shield us, and remove from us
enemy, disease, and sword,
and hunger, and sorrow,
and remove the evil forces from before us
and from behind us,
and in the shadow of Your wings shelter us.

For God, You watch over us and rescue us;
for God, You are a gracious and merciful Ruler.
Watch over our going and coming,
for life and for peace, from now until forever.

v And spread over us Your sukkah of peace.

Blessed are You, Adonai,
the One who spreads a sukkah of peace
over us, and over all Your people Israel
and over Jerusalem.

The Promise of Redemption

Just as redemption requires the working of God's wonders, so does the earning of a livelihood; and just as one must earn a livelihood every day, so must redemption be earned every day.

— MIDRASH BEREISHIT RABBAH 20:9

We praise You, God,
for the promise of redemption.

Hashkiveinu concludes with the second of two blessings after the *Sh'ma*, asking God to spread over us a protecting sukkah (canopy) of peace.

Shelter Me With Peace

I imagine Your Presence as the gracious, majestic, rich-green canopy of a tree stretching upward, outward, with me nestled quietly against the sturdy trunk, resting on sweet smelling leaves and soft moss.

Keep me dry from the rains of sadness.
Save me from the cold winds of doubt.
Protect me from the darkness of the unknown,
so that I may rise and venture forth
and touch Your world.

Your sacred Breath whisks away
all but the purest Presence in me;
Angel wings brush my face.

Watch over me
as a parent peers on a sleeping child.
Be the Presence I feel,
soft, sheltering, strong,
cradling me to safety,
Your canopy over me,
under me,
surrounding me,
sheltering me with peace.

— Lisa Stark

Recite V'sham'ru on Shabbat.
In some communities, the congregation rises.

V'sha-m'ru v'nei Yis-ra-eil et ha-Shab-bat,
la-a-sot et ha-Shab-bat
l'do-ro-tam b'rit olam.
Bei-ni u-vein b'nei Yis-ra-eil
ot hi l'o-lam,
ki shei-shet ya-mim a-sah A-do-nai
et ha-sha-ma-yim v'et ha-a-retz,
u-va-yom ha-sh'vi-i
sha-vat va-yi-na-fash.

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

On Festivals, recite:

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

וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יְיָ,
אֶל בְּנֵי יִשְׂרָאֵל.

(This translation may be sung to a popular Israeli melody for V'sham'ru.)

The Children of Israel observed
the mitzvah of the Sabbath day
keeping this heritage alive
for generations yet unborn.

God said: Between Me and all Jews,
this day is a sign, a sign for all time,
for all Jews an everlasting sign.

A sign that God made the world in six days,
in six busy days,
made the sky, the earth, and what's between.

And then on Shabbat
God rested from work, God put down the work,
God beheld the world and was refreshed.

The Children of Israel observe
the mitzvah of the Sabbath day
keeping this heritage alive
for generations yet unborn.

— Jim Propp

V'sham'ru

And the Children of Israel shall keep the Sabbath
to make the Sabbath
for their generations as an eternal covenant.
Between Me and the Children of Israel
it is a sign for all eternity,
since for six days Adonai made
the heavens and the earth,
and on the seventh day
God rested and was refreshed.

— EXODUS 31:16-17

And Moses proclaimed the festivals of Adonai
to the Children of Israel.

— LEVITICUS 23:44

V'sham'ru (And they shall keep) recalls the
covenant of Shabbat between God and
the Jewish people.

You Ensouled Me

God who fills my lungs with breath,
each breath from You is a special gift.
Ruach, Breath, Spirit, Life.

Just for today, just for Shabbat,
I give up to You my yesterdays,
and my tomorrows.
They were, and have gone.
They will be, but are not. Yet.

Just for today, will I live, for today.
I give You thanks.
Just for today, I will live in today,
Your Shabbat.

I sing You praise.

Today, oh my God, my body and my spirit
are one, *shaleim*, whole.

Barcheinu Avinu,
bless me, and us,
kulanu k'echad,
each, at one with him or herself,
and together, one with all,
b'or Panecha,
with the light of Your face.

U'vayom hash'vi'i,
shavat vayinafash,
On the seventh day
You ensouled me
with my eternal soul,
nefesh, n'shamah, breath,
and with Your life breath I sing.

— Jeremy Golding

Some stand while the Chatzi (half) Kaddish is recited.
After completing the Chatzi Kaddish, we immediately begin the Amidah.

Yit-ga-dal v-yit-ka-dash sh'meih ra-ba (CONG. A-mein) יתגדל ויתקדש שמה רבא
B'al-ma di v'ra chir-u-teih, בעלמא די ברך כרעויתה,
v'yam-lich mal-chu-teih וימליך מלכותה
b'cha-yei-chon uv-yo-mei-chon בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
u-v'cha-yei d'chol beit Yis-ra-eil, ובחיי דכול בית ישראל,
Ba-a-ga-la u-vizman ka-riv, v'im-ru a-mein (CONG. A-mein). בעגלא ובזמן קריב ואמרו אמן.

Congregation and reader respond:

Y'hei sh'meih ra-ba m'va-rach יהא שמה רבא מברך
l'a-lam u-l'a-l'mei al-ma-ya. לעלם ולעלמי עלמיא.

Reader:

Yit-ba-rach v'yish-ta-bach יתברך וישתבח,
v'yit-pa-ar v'yit-ro-mam v'yit-na-sei, ויתפאר ויתרומם ויתנשא
v'yit-ha-dar v'yit-a-leh v-yit-ha-lal ויתהדר ויתעלה ויתהלל
sh'meih d'kud-sha b'rich hu (CONG: B'rich hu!) שמה דקדשא בריך הוא
l'eila (l'eila) (Between Rosh Hashanah and Yom Kippur, say: l'eila l'eila.) לעלא (לעלא)
min kol bir-cha-ta v'shi-ra-ta, מן כל ברכתא ושירתא,
tush-b'cha-ta v'ne-che-ma-ta תשבחתא ונחמתא,
da-a-mi-ran b'al-ma, v'im-ru a-mein (CONG. A-mein). דאמירן בעלמא, ואמרו אמן.

The Amidah for Shabbat evening begins on page 25
and continues through page 31.

The Amidah for festival evenings begins on page 32
and continues through page 36.

Half Kaddish

May The Great Name be made great and holy
in the world created according to Divine will.
May The One's Rule be established
in your lifetimes and in your days
and in the lifetimes of all the House of Israel,
speedily and in a short time, and say Amen.

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

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

The *Chatzi Kaddish* indicates a transition between different sections of the liturgy. Having just completed the Sh'ma and its blessings, we are about to begin the Amidah (Standing Prayer).

May The Great Name Be Blessed

When the people of Israel enter synagogues and houses of study, and answer "Y'hei sh'meih raba m'varach May The Great Name be blessed," the Blessed Holy One nods and says, "Happy is the Ruler in whose house such praise is spoken . . ."

— Talmud B'rachot 3a

Recite the Amidah quietly in private conversation with God.

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

אֲדֹנָי שְׁפָתַי תִּפְתָּח
וּפִי יַגִּיד תְּהִלָּתְךָ.

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

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב;
[אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה];
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים,
וְקוֹנֵה הַכֹּל,
וְזוֹכֵר
חֲסֵדֵי אֲבוֹת [וְאֲמֹהוֹת],
וּמְבִיא <גּוֹאֵל / גְּאוּלָּה>¹
לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאֵהָבָה.



Amidah for Shabbat Evening

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

— PSALMS 51:17

God of Our Ancestors

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

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

God of Our Ancestors

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



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

Between Rosh Hashanah and Yom Kippur, say:

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

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכַתְּבֵנו בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

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

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

מֶלֶךְ עֹזֵר
וּמוֹשִׁיעַ וּמְגַן [וּפּוֹקֵד].

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

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

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

בְּרוּךְ אַתָּה יְיָ,
מְגִן אַבְרָהָם [וּפּוֹקֵד שָׂרָה].

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

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

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי,
מַחְיֵה <מֵתִים / כָּל חַי> אַתָּה,
רַב לְהוֹשִׁיעַ.

God's Might

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

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

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

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

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

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

Mo-rid ha-tal.

מוֹרִיד הַטַּל.

You cause the dew to fall.

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

מְכַלְכֵּל חַיִּים בְּחַסֵּד,
מַחְיֵה <מֵתִים / כָּל חַי>
בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמוֹתִיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנַתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת,
וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מִמִּית וּמַחְיֵה
וּמְצַמִּיחַ יְשׁוּעָה.

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

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

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

God's Might

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



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

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

Between Rosh Hashanah and Yom Kippur, say:

מי כְּמוֹךָ אֵב הַרְחָמִים,
זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.

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

V'ne-e-man A-tah l'ha-cha-yot

<mei-tim / kol chai>.

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

m'cha-yeih <ha-mei-tim / kol chai>.

וְנֶאֱמַן אֶתָּה לְחַיִּים
<מֵתִים / כָּל חַי>.
בְּרוּךְ אַתָּה יְיָ,
מְחַיֶּה הַמֵּתִים / כָּל חַי>.

You are faithful, giving life to

<the dead / all that lives>.

Blessed are You, Adonai,

who gives life to <the dead / all that lives>.

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

Praise to You, The One
Nurturing all of humanity.

Recited during the personal Amidah:

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

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ
וְקְדוּשֵׁים בְּכָל יוֹם יְהַלְלוּךָ, סֵלָה.
*בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְּדוֹשׁ.

Holiness

You are holy and Your Name is holy
and holy beings praise You every day.

*Blessed are You, Adonai, the Holy God.

Holiness

Guide us along the path of Holiness;
Bring us closer to all that is holy.

Praise to You, The One
Naming all that is holy.

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

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

בְּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ.

Blessed are You, Adonai, the Holy Ruler.

A-tah ki-dash-ta

et yom ha-sh'vi-i lish-me-cha,
tach-lit ma-a-seih sha-ma-yim va-a-retz.
U-vei-rach-to mi-kol ha-ya-mim,
v'ki-dash-to mi-kol haz'manim,
v'chein ka-tuv b'To-ra-te-cha:

אַתָּה קְדַשְׁתָּ
אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ.
תִּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ.
וּבְרַכְתּוֹ מִכָּל הַיָּמִים,
וְקִדַּשְׁתּוֹ מִכָּל הַזְּמַנִּים
וְכֵן כָּתוּב בְּתוֹרַתְךָ:

Holiness of the Day

You sanctified
the seventh day for Your Name's sake,
the completion of the creation of heaven and earth.
You blessed it above all the days,
and made it holy above all the festivals,
and thus it is written in Your Torah:

Holiness of the Day

You delighted in Shabbat,
making it a day
on which we refresh our souls
and marvel at all of Creation.

Va-y'chu-lu ha-sha-ma-yim v'ha-a-retz
v'chol tz'va-am.

Va-y'chal E-lo-him ba-yom ha-sh'vi-i

m'lach-to a-sher a-sah,

va-yish-bot ba-yom ha-sh'vi-i

mi-kol m'lach-to a-sher a-sah.

Va-y'va-rech E-lo-him et yom ha-sh'vi-i

va-y'ka-deish o-to,

ki vo sha-vat mi-kol m'lach-to

a-sher ba-ra E-lo-him la-a-sot.

E-lo-hei-nu vei-lo-hei

a-vo-tei-nu [v'i-mo-tei-nu],

r'tzeih vim-nu-cha-tei-nu.

Ka-d'shei-nu b'mitz-vo-te-cha

v'tein chel-kei-nu b'To-ra-te-cha,

sa-b'ei-nu mi-tu-ve-cha,

v'sa-m'chei-nu bi-shu-a-te-cha

V'ta-heir li-bei-nu l'ov-d'cha be-e-met.

V'han-chi-lei-nu A-do-nai E-lo-hei-nu

b'a-ha-vah u-v'ra-tzon Shab-bat kod-she-cha,

v'ya-nu-chu vah Yis-ra-eil,

m'ka-d'shei sh'me-cha.

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

m'ka-deish ha-Shab-bat.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל צְבָאָם.

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי,

מִלְאֲכָתּוֹ אֲשֶׁר עָשָׂה,

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי,

מִכָּל מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה.

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי

וַיְקַדֵּשׁ אֹתוֹ,

כִּי בּוֹ שָׁבַת מְכָל מְלֹאכְתּוֹ,

אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי

אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],

רְצֵה בְּמִנוּחֵינוּ.

קַדְּשָׁנוּ בְּמִצְוֹתֶיךָ

וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,

שִׂבְעָנוּ מִטוֹבֶךָ,

וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ,

וְטַהַר לִבֵּנוּ לַעֲבֹדֶךָ בְּאֵמֶת,

וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ

בְּאַהֲבָה וּבְרִצּוֹן שְׁבַת קְדֻשָּׁךָ,

וַיְנוּחוּ בָּהּ יִשְׂרָאֵל,

מִקְדְּשֵׁי שְׁמֶךָ.

בָּרוּךְ אַתָּה יְיָ,

מִקְדֵּשׁ הַשְּׁבֹתָ.

The heavens and the earth were completed
and all their forces.

On the seventh day God completed

the work that God had been doing,

and God ceased on the seventh day

from all the work that God had been doing.

God blessed the seventh day

and made it holy,

for on it God ceased from all The Work

in creation, that God had done.

— GENESIS 2:1-3

Our God and God

of our ancestors,

be pleased with our rest.

Make us holy with Your commandments

and give us our share in Your Torah.

Satisfy us with Your goodness,

make us rejoice in Your deliverance,

and purify our hearts to serve You in truth.

Give us as our inheritance, Adonai our God,

in love and in desire Your holy Sabbath,

and on it may rest Israel,

who sanctify Your Name.

Blessed are You, Adonai,

who makes the Sabbath holy.

For the heavens
and the earth were finished,
the work of Creation was completed,
the world was whole.

It was a time for blessing
and proclaiming the wholeness
and holiness of Creation.

Enable us to find rest on Shabbat.

Renew us and inspire us
to act with an open heart,
with honesty, and truth.

Let all generations cherish
the gift of Shabbat,
a sign of Your eternal love.

Praise to You, The One
Creating sacred moments.

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

V'te-che-ze-nah ei-nei-nu
b'shuv-cha l'Tzi-yon b'ra-cha-mim.

Ba-ruch A-tah A-do-nai,
ha-ma-cha-zir Sh'chi-na-to l'Tzi-yon.

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

רְצֵה, יי אֱלֹהֵינוּ,
בְּעֵמְךָ יִשְׂרָאֵל וּבְתַפְלָתָם,
[וְהֵשֵׁב אֶת הָעֲבוּדָה
לְדַבֵּיר בֵּיתְךָ],¹
וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן,
וּתְהִי לְרִצּוֹן תָּמִיד
עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

On Rosh Chodesh or Chol Hamo'eid, add Ya'aleh v'yavo, on page 34.

וּתְחַזְיֵנָה עֵינֵינוּ
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יי,
הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

Bow at Modim, straighten up at Adonai.

מוֹדִים אֲנַחְנוּ לָךְ,
שְׂאֵתָה הוּא, יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
לְעוֹלָם וָעֶד,
צוּר חַיֵּינוּ, מְגֵן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָכָל עֵת, עֶרֶב וּבֹקֵר וְצַהֲרָיִם,



Receive Our Prayers

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

May our eyes behold
Your return to Zion in mercy.

Blessed are You, Adonai,
who returns Your Presence in Zion.

Thanksgiving

We thank You
for being Adonai Our God
and God of our ancestors
forever and ever.
Rock of our lives, Shield of our deliverance,
are You from generation to generation.
We thank You and recount Your praises
for our lives that are entrusted into Your hand,
and for our souls that are in Your care,
and for Your miracles that are with us every day
and for Your wonders and favors
that are at every time: evening, morning, and noon.

Receive Our Prayers

Be pleased with us and our prayers
so that our deeds and our words
draw us closer to You.

May we learn
to sense Your Presence
when we gather for prayer.

Praise to You, The One
Enriching our lives with Your Presence.

Thanksgiving

Let us and all who live
proclaim You as our Creator,
our Pillar of Strength,
and the Cornerstone of our Lives.

Throughout the ages,
throughout each day,
we see the reflections of Your wonders
and Your goodness
as we make our way in the world.

For all of these, we give thanks.

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

Ha-tov ki lo cha-lu ra-cha-me-cha,
v'ha-m'ra-cheim ki lo ta-mu cha-sa-de-cha,
mei-o-lam ki-vi-nu lach.

הטוב כי לא כלו רחמיה,
והמרחם כי לא תמו חסדיך
מעולם קנינו לך.

On Chanukkah, add Al Hanisim, on page M-15 (in Minchah).

V'al ku-lam yit-ba-rach v'yit-ro-mam
Shim-cha mal-kei-nu ta-mid l'o-lam va-ed.

ועל כלם יתברך ויתרומם
שמך מלפנו תמיד לעולם ועד.

Between Rosh Hashanah and Yom Kippur, add:

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

וכתוב לחיים טובים כל בני בריתך.

V'chol ha-cha-yim yo-du-cha se-lah
vi-ha-l'lu et shim-cha be-e-met,
ha-Eil y'shu-a-tei-nu v'ez-ra-tei-nu se-lah.

וכל החיים יודוך סלה,
ויהללו את שמך באמת,
האל ישועתנו ועזרתנו סלה.

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

Ba-ruch A-tah A-do-nai, ha-tov shim-cha
u-l'cha na-eh l'ho-dot.

ברוך אתה יי, הטוב שמך
ולך נאה להודות.

Sha-lom rav al Yis-ra-eil am-cha
ta-sim l'o-lam,
ki A-tah hu me-lech a-don l'chol ha-sha-lom.
V'tov b'ei-ne-cha l'va-reich et am-cha Yis-ra-eil,
b'chol eit u-v'chol sha-ah bish-lo-me-cha.

שלום רב על ישראל עמך
תשים לעולם,
כי אתה הוא מלך אדון לכל השלום.
וטוב בעיניך לברך את עמך ישראל,
בכל עת ובכל שעה בשלומך.

*Ba-ruch A-tah A-do-nai,
ha-m'va-reich et a-mo Yis-ra-eil
[v'et kol ha-o-lam] ba-sha-lom.

*ברוך אתה יי,
המברך את עמו ישראל
[ואת כל העולם] בשלום.

**Between Rosh Hashanah and Yom Kippur, conclude instead:*

B-sei-fer cha-yim b'ra-chah v'sha-lom u-far-na-sah to-vah,
ni-za-cheir v'ni-ka-teiv l'fa-ne-cha,
A-nach-nu v'chol am-cha Beit Yis-ra-eil,
l'cha-yim to-vim u-l'sha-lom.
Ba-ruch A-tah A-do-nai, O-seih ha-Sha-lom.

*בספר חיים, ברכה ושלום ופרנסה טובה,
נזכר ונכתב לפניך,
אנחנו וכל עמך בית ישראל,
לחיים טובים ולשלום.
ברוך אתה יי, עושה השלום.

O Good One, whose mercies never end,
O Merciful One, whose kindnesses never cease,
we have always put our hope in You.

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

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

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

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

Peace

Bestow abundant peace upon Your people Israel
forever,
because You are Supreme Ruler of all peace.
It is good in Your eyes to bless Your people Israel,
at every time and at every hour with Your peace.

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

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

Let all that lives give thanks
for the guidance and strength You provide.

You are the Source of Goodness
in our lives.

Praise to You, The One
Bringing Goodness to our lives.

Peace

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

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

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

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

V'li-m'ka-l'lai nafshi ti-dom,

v'nafshi ke-a-far la-kol tih-yeh.

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

u-v'mitz-vo-te-cha tir-dof nafshi.

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

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

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

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

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

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

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

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

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

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

v'hag-yon li-bi

l'fa-ne-cha,

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

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

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

v'al kol Yis-ra-eil

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

v'im-ru a-mein.

אֱלֹהֵי, נְצוֹר לְשׁוֹנֵי מִרְעַ,

וּשְׁפָתַי מִדְּבַר מִרְמָה.

וְלִמְקַלְלֵי נַפְשֵׁי תַדָּם,

וְנַפְשֵׁי כְעֶפֶר לְכָל תִּהְיֶה.

פָּתַח לְבִי בְּתוֹרַתְךָ,

וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי.

וְכָל הַחֹשֶׁבִים עָלַי רָעָה,

מִהֲרֵה הִפֵּר עֲצָתָם

וְקִלְקַל מַחֲשַׁבְתָּם.

עֲשֵׂה לְמַעַן שְׁמִיךָ,

עֲשֵׂה לְמַעַן יְמִינְךָ,

עֲשֵׂה לְמַעַן קִדְשִׁיךָ,

עֲשֵׂה לְמַעַן תּוֹרַתְךָ.

לְמַעַן יִחַלְצוּן יְדֵיֶיךָ,

הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.

יִהְיוּ לְרִצּוֹן אֲמָרֵי פִי

וְהִגִּיוֹן לְבִי

לְפָנֶיךָ,

יְיָ צוּרִי וְגֹאֲלִי.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,

הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ,

וְעַל כָּל יִשְׂרָאֵל

[וְעַל כָּל יוֹשְׁבֵי תֵבֵל],¹

וְאָמְרוּ: אָמֵן.

Elohai, N'tzor

My God, guard my tongue from evil

and my lips from speaking deceit.

To those who curse me may my soul be silent,

and may my soul be like dust to all.

Open my heart to Your Torah

that my soul may pursue Your commandments,

and as for all who plot evil against me,

quickly frustrate their plan

and ruin their plot.

Do it for the sake of Your Name.

Do it for the sake of Your right hand.

Do it for the sake of Your holiness.

Do it for the sake of Your Torah.

So that Your loved ones be rescued,

save [with] Your right hand and answer me.

May the words of my mouth

and the meditation of my heart be pleasing

before You,

Adonai, my Rock and my Redeemer.

May The One who makes peace in the heavens,

make peace for us

and for all Israel,

[and for all who dwell on earth],¹

and say Amen.

Watch over me
that I may speak kindly to others.

Protect me from harm's way.

Guide me with Your Teachings
that all that I say
and all that I do
may give honor to Your Name.
Accept my prayers,
my thoughts,
and my meditations.

Bless all who live on earth with peace.

— Mark Frydenberg

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

God's Might

A-tah gi-bor l'o-lam A-do-nai, **אתה גבור לעולם יי**, You are mighty forever, Adonai,
 m'cha-yeih <mei-tim/kol chai> **מחיה <מתים / כל חי>**, giving life to <the dead/all that lives>,
 A-tah, rav l'ho-shi-a. **אתה, רב להושיע.** abounding in deliverance.

On Simchat Torah and the first night of Pesach:

Ma-shiv ha-ru-ach **משיב הרוח** You cause the wind to blow
 u-mo-rid ha-ge-shem. **ומוריד הגשם.** and the rain to fall.

On all other Yom Tov evenings, some say:

Mo-rid ha-tal. **מוריד הטל.** You cause the dew to fall.

M'chal-keil cha-yim b'che-sed, **מכלכל חיים בחסד,** You nourish the living in kindness,
 m'cha-yeih <mei-tim / kol chai> **מחיה <מתים / כל חי>** give life to <the dead / all that lives>
 b'ra-cha-mim ra-bim, **ברחמים רבים,** in great mercy,
 so-meich nof-lim, **סומך נופלים,** support the falling,
 v'ro-fei cho-lim, **ורופא חולים,** heal the sick,
 u-ma-tir a-su-rim, **ומתיר אסורים,** release the bound,
 u-m'ka-yeim e-mu-na-to **ומקים אמונתו** and keep faith
 li-shei-nei a-far. **לישני עפר.** with those who sleep in the dust.
 Mi cha-mo-cha, ba-al g'vu-rot, **מי כמוך בעל גבורות,** Who is like You, Master of Mighty Deeds,
 u-mi do-meh lach, **ומי דומה לך,** and who compares to You,
 Me-lech mei-mit **מלך ממית** Ruler who brings on death
 u-m'cha-yeh **ומחיה** and restores life
 u-matz-mi-ach y'shu-ah. **ומצמיח ישועה.** and causes deliverance to flourish?
 V'ne-e-man A-tah l'ha-cha-yot **ונאמן אתה להחיות** You are faithful, giving life to
 <mei-tim / kol chai> **<מתים / כל חי>** <the dead / all that lives>.
 Ba-ruch A-tah A-do-nai, **ברוך אתה יי**, Blessed are You, Adonai,
 m'cha-yeih <ha-mei-tim / kol chai>. **מחיה <המתים / כל חי>.** who gives life to <the dead / all that lives>.

Holiness

A-tah ka-dosh v'shim-cha ka-dosh **אתה קדוש ושמך קדוש** You are holy and Your Name is holy
 u-k'do-shim b'chol yom **וקדושים בכל יום** and holy beings
 y'hal'lu-cha, se-lah. **יהללוך, סלה.** praise You every day.
 Ba-ruch A-tah A-do-nai, **ברוך אתה יי**, *Blessed are You, Adonai,
 ha-Eil ha-ka-dosh. **האל הקדוש.** the Holy God.

Amidah for Festival Evenings

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

A-do-nai s'fa-tai tiftach **אדני שפתי תפתח** O God, open up my lips that
 u-fi ya-gid t'hi-la-te-cha. **ופי יגיד תהלתך.** my mouth may declare Your praise.

God of Our Ancestors

Ba-ruch A-tah A-do-nai E-lo-hei-nu **ברוך אתה יי אלהינו** Blessed are You Adonai, our God
 vEi-lo-hei a-vo-tei-nu [v'i-mo-tei-nu], **ואלהי אבותינו [ואמותינו],** and God of our ancestors,
 E-lo-hei Av-ra-ham, **אלהי אברהם,** God of Abraham,
 E-lo-hei Yitz-chak, **אלהי יצחק,** God of Isaac,
 vEi-lo-hei Ya-a-kov; **ואלהי יעקב;** and God of Jacob;
 [E-lo-hei Sa-rah, **[אלהי שרה,** [God of Sarah,
 E-lo-hei Riv-kah, **אלהי רבקה,** God of Rebekah,
 E-lo-hei Ra-cheil, **אלהי רחל,** God of Rachel,
 vEi-lo-hei Lei-ah]; **ואלהי לאה];** and God of Leah);
 Ha-Eil ha-ga-dol ha-gi-bor v'ha-no-ra, **האל הגדול הגבור** The great, mighty and awesome God,
 Eil El-yon, go-meil **והנורא, אל עליון,** Supreme God,
 cha-sa-dim to-vim, **גומל חסדים טובים,** who performs acts of kindness
 v'ko-neih ha-kol, **וקונה הכל,** and creates all things,
 v'zo-cheir **וזוכר** and remembers
 chas-dei a-vot [v'i-ma-hot] **חסדי אבות [ואמהות],** the good deeds of our ancestors,
 u-mei-vi <go-eil / g'u-lah> **ומביא <גואל / גאולה>** and brings <a redeemer/redemption>
 liv-nei v'nei-hem **לבני בניהם** to their children's children
 l'ma-an sh'mo b'a-ha-vah. **למען שמו באהבה.** for the sake of the Name, with love.
 Me-lech o-zeir u-mo-shi-a, **מלך עוזר** Ruler who helps and saves
 u-ma-gein [u-fo-keid]. **ומושיע ומגן [ופוקד].** and protects [and remembers].

Ba-ruch A-tah A-do-nai, **ברוך אתה יי**, Blessed are You, Adonai,
 ma-gein Av-ra-ham **מגן אברהם** Who protects Abraham
 [u-fo-keid Sa-rah.] **[ופוקד שרה].** [and remembers Sarah].

l'shei-shet y'mei ha-ma-a-seh. **לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה,** and the six days of work
 bein k'du-shat Shab-bat **בֵּין קִדְשַׁת שַׁבָּת** Between the sanctity of the Sabbath
 li-k'du-shat yom tov **לְקִדְשַׁת יוֹם טוֹב** and the sanctity of the holiday
 hiv-dal-ta, **הִבְדַּלְתָּ,** have you distinguished,
 v'et yom ha-sh'vi-i **וְאֵת יוֹם הַשְּׁבִיעִי** and the seventh day
 mi-shei-shet y'mei ha-ma-a-seh **מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה** from the six days of work
 ki-dash-ta **קִדְשַׁתְּ** have you set apart.
 hiv-dal-ta v'ki-dash-ta **הִבְדַּלְתָּ וְקִדְשַׁתְּ** You have distinguished and set apart
 et am-cha Yis-ra-eil **אֶת עַמְּךָ יִשְׂרָאֵל** your people Israel
 bi-k'du-sha-te-cha. **בְּקִדְשַׁתְּךָ.** with your holiness.

On all days, continue here:

Va-ti-ten la-nu A-do-nai E-lo-hei-nu **וַתֵּתֵן לָנוּ יְיָ אֱלֹהֵינוּ** You, Adonai our God, have given us
 b'a-ha-vah **בְּאַהֲבָה** with love
 Shab-ba-tot lim-nu-chah **שַׁבָּתוֹת לְמִנוּחָה** Sabbaths for rest
 u-mo-a-dim l'sim-chah, **וּמוֹעֲדִים לְשִׂמְחָה,** and appointed times for happiness,
 cha-gim u-z'ma-nim l'sa-son, **חֲגִים וְזְמַנִּים לְשִׂשׂוֹן,** holidays and times for joy:
 et yom ha-Shab-bat hazeh **אֶת יוֹם הַשַּׁבָּת הַזֶּה** this day of Sabbath
 v'et yom **וְאֵת יוֹם** and this day of

On Pesach:

Chag ha-Ma-tzot hazeh, **חַג הַמַּצּוֹת הַזֶּה,** the Festival of Matzot,
 z'man chei-ru-tei-nu **זְמַן חֵירוּתֵנוּ** the time of our liberation

On Shavuot:

Chag ha-Sha-vu-ot hazeh, **חַג הַשְּׁבֻעוֹת הַזֶּה,** the Festival of Weeks,
 z'man ma-tan To-ra-tei-nu **זְמַן מַתֵּן תּוֹרָתֵנוּ** the time of the Giving of our Torah

On Sukkot:

Chag ha-Suk-kot hazeh, **חַג הַסֻּכּוֹת הַזֶּה,** the Festival of Booths,
 z'man sim-cha-tei-nu **זְמַן שִׂמְחָתֵנוּ** the time of our rejoicing

On Sh'mini Atzeret:

ha-Sh'mi-ni **הַשְּׁמִינִי** the Eighth day
 Chag ha-A-tze-ret hazeh, **חַג הָעֲצֵרֶת הַזֶּה,** Festival of Assembly,
 z'man sim-cha-tei-nu **זְמַן שִׂמְחָתֵנוּ** the time of our rejoicing

On Yom Tov that falls on Shabbat, add the words in parentheses:

(b'a-ha-vah) **(בְּאַהֲבָה)** (with love)
 mik-ra ko-desh, **מִקְרָא קֹדֶשׁ,** a holy convocation,
 zei-cher li-tzi-at Mitz-ra-yim. **זִכָּר לִיצִיאַת מִצְרַיִם.** a reminder of the exodus from Egypt.

A-tah v'char-ta-nu **אֲתָה בְּחַרְתָּנוּ** You chose us
 <mi-kol ha-a-mim / la-a-vo-da-te-cha>, **<מִכָּל הָעַמִּים / לְעַבֹּדְתָךְ> ,** [from all peoples[for Your service];
 a-hav-ta o-ta-nu, **אָהַבְתָּ אוֹתָנוּ,** You loved us,
 v'ra-tzi-ta ba-nu, **וְרָצִיתָ בָּנוּ,** and favored us;
 v'ro-mam-ta-nu mi-kol ha-l'sho-not, **וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת,** You exalted us above all tongues
 v'ki-dash-ta-nu **וְקִדְשַׁתָּנוּ** and sanctified us
 b'mitz-vo-te-cha, **בְּמִצְוֹתֶיךָ** with Your commandments.
 v'kei-rav-ta-nu mal-kei-nu **וְקִרְבַּתָּנוּ מִלְּכָנוּ** You, our Ruler, have brought us near
 la-a-vo-da-te-cha, **לְעַבֹּדְתָךְ,** to Your service
 v'shim-cha ha-ga-dol v'ha-ka-dosh **וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ** and Your great and holy Name
 a-lei-nu ka-ra-ta. **עָלֵינוּ קָרָאתָ.** You have called upon us.

On Saturday night, add:

Va-to-di-ei-nu **וַתּוֹדִיעֵנוּ** You have made known to us,
 A-do-nai E-lo-hei-nu **יְיָ אֱלֹהֵינוּ** Adonai our God,
 et mish-p'tei tzid-ke-cha, **אֶת מִשְׁפָּטֵי צְדָקָה,** Your righteous judgments,
 va-t'lam-dei-nu la-a-sot **וַתְּלַמְּדֵנוּ לַעֲשׂוֹת** and You have taught us to perform
 chu-kei r'tzo-ne-cha. **חֻקֵי רְצוֹנָה.** statutes according to Your will.
 Va-ti-ten la-nu A-do-nai E-lo-hei-nu, **וַתֵּתֵן לָנוּ יְיָ אֱלֹהֵינוּ,** You have given us, Adonai our God,
 mish-pa-tim y'sha-rim **מִשְׁפָּטִים יִשְׁרִים** honest judgments,
 v'to-rot e-met, **וְתוֹרוֹת אֱמֶת,** truthful teachings,
 chu-kim u-mitz-vot to-vim. **חֻקִּים וּמִצְוֹת טוֹבִים.** good laws and commandments.
 Va-tan-chi-lei-nu z'ma-nei sa-son **וַתִּנְחַלְלֵנוּ זְמַנֵי שִׂשׂוֹן** You have granted us times of joy,
 u-mo-a-dei ko-desh **וּמוֹעֲדֵי קֹדֶשׁ** holy festivals,
 v'cha-gei n'da-vah. **וְחֲגֵי נְדָבָה.** and feasts for voluntary offerings.
 Va-to-ri-shei-nu **וַתּוֹרִישָׁנוּ** You have bequeathed to us
 k'du-shat Shab-bat **קִדְשַׁת שַׁבָּת** the holiness of the Sabbath,
 u-ch'vod mo-eid **וְכְבוֹד מוֹעֵד** the glory of the festival,
 va-cha-gi-gat ha-re-gel, **וְחֲגִיגַת הַרְגֵל,** the celebration of the pilgrimage feast.
 va-tav-deil **וַתְּבַדֵּל** You have distinguished,
 A-do-nai E-lo-hei-nu **יְיָ אֱלֹהֵינוּ** Adonai our God,
 bein ko-desh l'chol, **בֵּין קֹדֶשׁ לְחֹל,** between the sacred and the profane,
 bein or l'cho-shech, **בֵּין אֹר לְחֹשֶׁךְ,** between light and darkness,
 bein Yis-ra-eil la-a-mim, **בֵּין יִשְׂרָאֵל לְעַמִּים,** between Israel and the nations,
 bein yom ha-sh'vi-i **בֵּין יוֹם הַשְּׁבִיעִי** between the seventh day

Holiness of the Day

ki Eil me-lech cha-nun v'ra-chum A-tah.	כִּי אֵל מְלֶכְךָ חַנּוּן וְרַחוּם אַתָּה.	for You are a gracious and merciful Ruler.
V'ha-si-ei-nu A-do-nai E-lo-hei-nu et birkat mo-a-de-cha l'cha-yim u'l-sha-lom, l'sim-chah u'l'sa-son, ka-a-she- ra-tzi-ta v'a-marta l'var-chei-nu.	וְהַשִּׂיֵּאֲנוּ יְיָ אֱלֹהֵינוּ אֶת בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים וְלִשְׁלוֹם, לְשִׂמְחָה וְלִשְׂשׂוֹן, כַּאֲשֶׁר רָצִיתָ וְאַמְרַת לְבָרְכֵנוּ.	Bestow upon us, Adonai our God, the blessing of your festivals for life and peace, for happiness and joy, as you desired and promised to bless us.
E-lo-hei-nu v'ei-lo-hei a-vo-tei-nu [v'i-mo-tei-nu], r'tzeih vim-nu-cha-tei-nu, ka-d'shei-nu b'mitz-vo-te-cha v'tein chel-kei-nu b'To-ra-te-cha, sa-b'ei-nu mi-tu-ve-cha, v'sa-m'chei-nu bi-shu-a-te-cha. V'ta-heir li-bei-nu l'ov-d'cha be-e-met. V'han-chi-lei-nu, A-do-nai E-lo-hei-nu (b'a-ha-vah u-v'ra-tzon.) b'sim-chah u-v'sa-son Shab-bat u-mo-a-dei kod-she-cha, v'yis-m'chu v'cha Yis-ra-eil, m'ka-d'shei sh'me-cha.	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], רָצָה בְּמִנוּחַתְנוּ קְדָשְׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שִׂבְעֵנוּ מִטּוֹבְךָ, וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת, וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ (בְּאַהֲבָה וּבְרַצוֹן), בְּשִׂמְחָה וּבִשְׂשׂוֹן שַׁבָּת וּמוֹעֲדֵי קְדְשְׁךָ, וְיִשְׂמְחוּ בְּךָ יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ.	Our God and God of our ancestors, be pleased with our rest, make us holy with Your commandments and give us our share in Your Torah. Satisfy us with Your goodness, and make us happy in Your deliverance, and purify our hearts to serve You in truth. Give us as our inheritance, Adonai our God, (with love and grace), in joy and in gladness, Shabbat and Festivals, Your sacred times, and may Israel rejoice in You, they who sanctify Your name.
Ba-ruch A-tah A-do-nai, m'ka-deish (ha-Shab-bat v') Yis-ra-eil v'ha-z'ma-nim.	בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְהַזְּמַנִּים.	Blessed are You, Adonai, who sanctifies (the Sabbath and) the people Israel and the Festivals.

Receive Our Prayers

R'tzeih A-do-nai E-lo-hei-nu b'am-cha Yis-ra-eil u-vit-fi-la-tam, [v'ha-sheiv et ha-a-vo-dah lid-vir bei-te-cha]	רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, [וְהִשָּׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ]	Be pleased Adonai our God with Your people Israel and with their prayers, [and restore service to the Sanctuary of Your Temple]
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E-lo-hei-nu vei-lo-hei a-vo-tei-nu [v'i-mo-tei-nu], ya-a-leh v'ya-vo v'ya-gi-a, v'yei-ra-eh, v'yei-ra-tzeh, v'yi-sha-ma, v'yi-pa-keid, v'yiza-cheir zich-ro-nei-nu u-fik-do-nei-nu, v'zich-ron a-vo-tei-nu [v'i-mo-tei-nu], v'zich-ron Ma-shi-ach ben Da-vid av-de-cha, v'zich-ron Y'ru-sha-la-yim ir kod-she-cha, v'zich-ron kol am-cha beit Yis-ra-eil l'fa-ne-cha, lif-lei-tah, l'to-vah, l'chein u'l'che-sed u-l'ra-cha-mim, l'cha-yim u-l'sha-lom, b'yom	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], יַעֲלֶה, וַיָּבֵא, וַיִּגַּע, וַיֵּרָא, וַיִּרְצֶה, וַיִּשְׁמַע, וַיִּפְקֵד, וַיִּזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדְשְׁךָ, וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה, לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וְלִשְׁלוֹם, בְּיוֹם	Our God, and God of our ancestors, let ascend, come, arrive, appear, be accepted, be heard, be recollected, and be remembered our remembrance and recollection, the remembrance of our ancestors, the remembrance of the Messiah son of David, Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel before You, for survival, for goodness, for grace, for kindness, and for mercy, for life and for peace, on this day of
Chag ha-Ma-tzot hazeh.	<i>On Pesach:</i> חַג הַמַּצּוֹת הַזֶּה.	the Festival of Matzot.
Chag ha-Sha-vu-ot hazeh.	<i>On Shavuot:</i> חַג הַשָּׁבְעוֹת הַזֶּה.	the Festival of Weeks.
Chag ha-Suk-kot hazeh.	<i>On Sukkot:</i> חַג הַסֻּכּוֹת הַזֶּה.	the Festival of Sukkot.
ha-Sh'mi-ni Chag ha-Atze-ret hazeh.	<i>On Sh'mini Atzeret:</i> הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה.	the 8th Day Festival of Assembly.
Zoch-rei-nu A-do-nai E-lo-hei-nu, bo l'to-vah, u-fok-dei-nu vo liv-ra-chah, v'ho-shi-ei-nu vo l'cha-yim. U-vid-var y'shu-ah v'ra-cha-mim, chus v'cho-nei-nu, v'ra-cheim a-lei-nu, v'ho-shi-ei-nu, ki Ei-le-cha ei-nei-nu	זְכוּרֵנוּ, יְיָ אֱלֹהֵינוּ, בוֹ לְטוֹבָה, וּפְקֻדְנוּ בוֹ לְבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבְדָבַר יְשׁוּעָה וּרְחֻמִּים, חוּס וְחֲנּוּן, וּרְחַם עָלֵינוּ, וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ,	Remember us, Adonai, our God, this day for good; recall us this day for blessing; save us this day for life. With an act of salvation and mercy, spare us, be gracious to us, have pity on us, and save us, for our eyes are upon You,

V'al ku-lam
yit-ba-rach v'yit-ro-mam Shim-cha
mal-kei-nu ta-mid
l'o-lam va-ed.

ועל כלם
יתברך ויתרומם שמך
מלכנו תמיד
לעולם ועד.

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

V'chol ha-cha-yim
yo-du-cha se-lah
vi-ha-l'lu et shim-cha be-e-met,
ha-Eil y'shu-a-tei-nu
v'ez-ra-tei-nu se-lah.

וכל החיים
יודוך סלה,
ויהללו את שמך באמת,
האל ישועתנו
ועזרתנו סלה.

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

Ba-ruch A-tah A-do-nai,
ha-tov shim-cha
u-l'cha na-eh l'ho-dot.

ברוך אתה יי,
הטוב שמך
ולך נאה להודות.

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

Peace

Sha-lom rav
al Yis-ra-eil am-cha
ta-sim l'o-lam,
ki A-tah hu
me-lech a-don l'chol ha-sha-lom.
V'tov b'ei-ne-cha
l'va-reich et a-m'cha Yis-ra-eil
b'chol eit u-v'chol sha-ah
bish-lo-me-cha.

שלום רב
על ישראל עמך
תשים לעולם,
כי אתה הוא
מלך אדון לכל השלום.
וטוב בעיניך
לברך את עמך ישראל,
בכל עת ובכל שעה
בשלומך.

Bestow abundant peace
upon Your people Israel
forever,
because You are
Supreme Ruler of all peace,
and it is good in Your eyes
to bless Your people Israel
at every time and at every hour
with Your peace.

Ba-ruch A-tah A-do-nai,
ha-m'va-reich
et a-mo Yis-ra-eil
[v'et kol ha-o-lam]
ba-sha-lom.

ברוך אתה יי,
המברך
את עמו ישראל
[ואת כל העולם]
בשלום.

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

u-t'fi-la-tam b'a-ha-vah
t'ka-beil b'ra-tzon,
u-t'hi l'ra-tzon ta-mid
a-vo-dat Yis-ra-eil a-me-cha.

ותפלתם באהבה
תקבל ברצון,
ותהי לרצון תמיד
עבודת ישראל עמך.

and receive their loving prayers
willingly,
and may You find pleasing
the service of Your people Israel.

V'te-che-ze-nah ei-nei-nu
b'shuv-cha l'Tzi-yon b'ra-cha-mim.

ותחזינה עינינו
בשובך לציון ברחמים.

May our eyes behold
Your return to Zion in mercy.

Ba-ruch A-tah A-do-nai,
ha-ma-chazir Sh'chi-na-to l'Tzi-yon.

ברוך אתה יי,
המחזיר שכינתו לציון.

Blessed are You, Adonai,
who returns Your Presence to Zion.

Thanksgiving

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

מודים אנחנו לך,
שאתה הוא,
יי אלהינו ואלהי
אבותינו [ואמותינו],
לעולם ועד,
צור חיינו,
מגן ישענו,
אתה הוא לדור ודור.
נודה לך
ונספר תהלתך,
על חיינו
המסורים בידיך,
ועל נשמותינו
הפקודות לך,
ועל נסריך
שבכל יום עמנו,
ועל נפלאותיך וטובותיך
שבכל עת,
ערב ובקר וצהרים,
הטוב
כי לא כלו רחמיך,
והמרחם
כי לא תמו חסדיך
מעולם קיינו לך.

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

Sanctuaries in Time

Time, your Creator conceived you glorious,
Majestic, awesome, burning like the bush,
Yet not consumed.

The Sabbath: a great sanctuary in time,
Wherein humanity would meet God's presence.

The feasts, God's holy shrines,
would mark the seasons' turning.

Recalling times

Not yet past, still present

In the wisdom of a people.

New moons, white slivers of hope

Would mark the prayer of women

For happiness and peace.

Time, let eternity touch you,

Let timelessness enfold you in her arms,

And as a mother calms her crying child,

Let God's eternal presence bring stillness

To your restive spirit.

Let Sabbaths still be called 'delight',

The new moon still remain our 'feast-day',

And festivals of joy our sanctuaries in time,

Dedicated to You, transcendent God,

Eternal One of time and space.

Rabbi Alexandra Wright

Elohai, N'tzor

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

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

V'lim-ka-l'lai

naf-shi ti-dom,

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

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

u-v'mitz-vo-te-cha

tir-dof naf-shi.

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

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

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

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

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

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

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

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

ho-shi-ah y'min-cha

va-a-nei-ni.

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

v'heg-yon li-bi

l'fa-ne-cha,

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

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה,

וְשִׁפְתֵי מִדְּבַר מְרִמָּה.

וְלִמְקַלְלֵי

נַפְשֵׁי תְדוֹם,

וְנַפְשֵׁי כְּעָפָר לְכֹל תְּהִיָּה.

פָּתַח לְבִי בְּתוֹרַתְךָ,

וּבְמִצְוֹתֶיךָ

תִּרְדּוּף נַפְשִׁי.

וְכֹל הַחֹשֶׁבִים עָלַי רָעָה,

מְהֵרָה הִפֵּר עֲצָתָם

וְקַלְקַל מַחֲשַׁבְתָּם.

עֲשֵׂה לְמַעַן שְׁמֶךָ,

עֲשֵׂה לְמַעַן יְמִינְךָ,

עֲשֵׂה לְמַעַן קִדְשֹׁתְךָ,

עֲשֵׂה לְמַעַן תּוֹרַתְךָ.

לְמַעַן יִחַלְצוּן יְדִידֶיךָ,

הַוֹשִׁיעָה יְמִינְךָ

וְעַנְנֵי.

יְהִיו לְרִצּוֹן אִמְרֵי פִי

וְהִגִּיוֹן לְבִי

לְפָנֶיךָ,

יְיָ צוּרֵי וְגֹאֲלֵי.

Take three steps backward. Bow left at Oseh shalom,

right at hu ya'aseh shalom aleinu, and forward at v'al kol Yisraeil.

Upon concluding your personal prayers, you may wish to take your seat.

O-seh sha-lom

bim-ro-mav,

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

v'al kol Yis-ra-eil,

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

v'im-ru a-mein.

עֲשֵׂה שְׁלוֹם

בְּמְרוֹמָיו,

הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,

וְעַל כָּל יִשְׂרָאֵל,

[וְעַל כָּל יוֹשְׁבֵי תֵבֵל],

וְאָמְרוּ: אָמֵן.

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

To those who curse me

may my soul be silent,

and may my soul be like dust to all.

Open my heart to Your Torah

that Your commandments

my soul may pursue,

and as for all who plot evil against me,

quickly frustrate their plan

and ruin their plot.

Do it for the sake of Your Name.

Do it for the sake of Your right hand.

Do it for the sake of Your holiness.

Do it for the sake of Your Torah.

So that Your loved ones be rescued,

save [with] Your right hand

and answer me.

May the words of my mouth

and the meditation of my heart

be pleasing before You,

Adonai, my Rock and my Redeemer.

May The One who makes peace

in the heavens,

make peace for us

and for all Israel,

[and for all who dwell on earth],

and say Amen.

On Shabbat, including a festival or an intermediate day of Sukkot or Pesach, traditional communities stand to recite Vay'chulu:

Va-y'chu-lu ha-sha-ma-yim v'ha-a-retz
v'chol tz'va-am.
Va-y'chal E-lo-him ba-yom ha-sh'vi-i
m'lach-to a-sheer a-sah,
va-yish-bot ba-yom ha-sh'vi-i
mi-kol m'lach-to a-sheer a-sah.
Va-y'va-rech E-lo-him et yom ha-sh'vi-i
va-y'ka-deish o-to,
ki vo sha-vat mi-kol m'lach-to
a-sheer ba-ra E-lo-him la-a-sot.

The next three paragraphs, said while standing, summarize the themes of the Amidah.
They are recited when Shabbat does not coincide with Yom Tov evening.

Ba-ruch A-tah A-do-nai
E-lo-hei-nu vEi-lo-hei
a-vo-tei-nu [v'i-mo-tei-nu],
E-lo-hei Av-ra-ham,
E-lo-hei Yitz-chak, vEi-lo-hei Ya-a-kov,
[E-lo-hei Sa-rah, E-lo-hei Riv-kah,
E-lo-hei Ra-cheil, vEi-lo-hei Lei-ah],
Ha-Eil ha-ga-dol ha-gi-bor v'ha-no-ra,
Eil el-yon,
ko-neih sha-ma-yim va-a-retz.

וְיִכְלוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל צְבָאָם.
וְיִכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי,
מִלֹּאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי,
מִכָּל מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ,
כִּי בּוֹ שָׁבַת מִכָּל מְלֹאכְתּוֹ,
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

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

Vay'chulu

The heavens and the earth were completed
and all their forces.

On the seventh day God completed
the work that God had been doing,
and God ceased on the seventh day
from all the work that God had been doing.
God blessed the seventh day
and made it holy,
for on it God ceased from all The Work
in creation, that God had done.

— GENESIS 2:1-3

Abbreviated Repetition of the Amidah

Blessed are You Adonai,
our God and God of
our ancestors,
God of Abraham,
God of Isaac, and God of Jacob,
[God of Sarah, God of Rebekah,
God of Rachel, and God of Leah],
The great,
mighty, and awesome God
Creator of heaven and earth.

God the Creator

Technological civilization is human beings' conquest of space. It is a triumph achieved by sacrificing an essential ingredient of existence, namely time.

But time is at the heart of our existence. Life goes wrong when the control of space becomes our sole concern. We must not forget that it is not a thing that lends significance to a moment; it is the moment that lends significance to a thing. The meaning of Shabbat, then, is to celebrate time rather than space. On Shabbat, we try to become attuned to holiness in time. It is a day to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world.

— Paraphrased from *The Sabbath: Its Meaning for Modern Man* by Abraham Joshua Heschel

According to the Talmud, this shortened form of the Amidah, called *b'rachah achat mei'ein sheva* (one blessing comprising seven), was added for the congregation to recite, so that those who arrived to the synagogue late might catch up in their individual prayers. Then everyone could leave the synagogue at the same time and walk home safely.

Ma-gein a-vot [u·fo·keid i·ma·hot]

bid·va·ro

m'cha·yeih <mei·tim / kol chai>

b'ma·a·ma·ro.

Ha·Eil (Between Rosh Hashanah and Yom Kippur Ha·me·lech)

ha·ka·dosh

she·ein ka·mo·hu,

ha·mei·ni·ach l'a·mo

b'yom Shab·bat kod·sho.

Ki vam ra·tzah l'ha·ni·ach la·hem.

L'fa·nav na·a·vod b'yirah va·fa·chad,

v·no·deh lish·mo b'chol yom ta·mid.

M'on ha·b'ra·chot,

Eil ha·ho·da·ot,

A·don ha·sha·lom,

m'ka·deish ha·Shab·bat

u·m'va·reich sh'vi·i,

u·mei·ni·ach bik·du·shah

l'am m'dush·nei o·neg,

zei·cher l'ma·a·seih v'rei·shit.

מִגֵּן אֲבוֹת (וּפּוֹקֵד אֲמֵהוֹת)

בְּדַבְּרוֹ,

מְחַיֶּה <מֵתִים / כָּל חַי>

בְּמֵאֲמָרוֹ,

הָאֵל (Between Rosh Hashanah and Yom Kippur הַמְּלֶכֶּה)

הַקְּדוֹשׁ

שְׂאִין כְּמוֹהוּ,

הַמְּנִיחַ לְעַמּוֹ

בְּיוֹם שַׁבַּת קֹדֶשׁוֹ,

כִּי בָם רָצָה לְהִנִּיחַ לָהֶם.

לְפָנָיו נֶעֱבֹד בְּיִרְאָה וּפְחָד,

וְנוֹדָה לְשֵׁמוֹ בְּכָל יוֹם תָּמִיד,

מְעוֹן הַבְּרָכוֹת.

אֵל הַהוֹדָאוֹת

אֲדוֹן הַשְּׁלוֹם,

מְקַדֵּשׁ הַשַּׁבָּת,

וּמְבָרֵךְ שְׁבִיעֵי,

וּמְנִיחַ בְּקֹדֶשׁהּ

לְעַם מְדֻשְׁנֵי עֲנָג,

זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית.

Magein Avot

You shield [and remember] our ancestors
with your word,

You give life to <the dead / all that lives>
with an utterance.

God, (Between Rosh Hashanah and Yom Kippur Ruler,)

holy,

beyond compare,

You bring rest to Your people

on the Holy Sabbath

for so You see fit to do.

We worship You with reverence and awe,
we give thanks to Your Name every day.

Source of Blessings¹,

Object of Thanks,

Foundation of Peace²,

You sanctify the Sabbath

and bless the seventh day,

You give holy rest

to a people sated with pleasure,

a reminder of the act of creation.

The verses of **Magein Avot** correspond to the seven blessings of the Amidah:

Magein Avot מִגֵּן אֲבוֹת [You shield our ancestors] corresponds to the first blessing of the Amidah, *Magein Avraham* מִגֵּן אַבְרָהָם [Shield of Abraham].

M'chayeh Hameitim מְחַיֶּה הַמֵּתִים [God gives life to the dead] corresponds to the second blessing.

HaEil HaKadosh הָאֵל הַקְּדוֹשׁ [Holy God] corresponds to the third blessing of the Amidah.

Hameiniach l'amo הַמְּנִיחַ לְעַמּוֹ [You bring rest to Your people] corresponds to *R'tzeih vim'nuchateinu* רְצֵה בְּמִנוּחַתֵּנוּ [Be pleased with our rest], the fourth blessing.

L'fanav na'avod לְפָנָיו נֶעֱבֹד [We worship You] corresponds to the line from the fifth section, *U't'hi l'ratzon tamid avodat Yisraeil amecha* וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ [and may Your people Israel's worship always be pleasing to You].

V'nodeh lishmo וְנוֹדָה לְשֵׁמוֹ [We give thanks to Your Name] corresponds to the sixth section of the Amidah, beginning *Modim anachnu lach* מוֹדִים אֲנַחְנוּ לָךְ [We thank You].

Adon haShalom אֲדוֹן הַשְּׁלוֹם [Foundation of Peace] corresponds to the seventh blessing, beginning *Shalom Rav* שְׁלוֹם רַב [Bestow abundant peace].

¹ The phrase מְעוֹן הַבְּרָכוֹת *M'on hab'rachot* [Source of Blessing] is used here rather than the more common מְעִין הַבְּרָכוֹת *me'ein hab'rachot* [with appropriate blessings] since it was found in earliest versions of the Siddur. One may also read מְעִין *ma'yan*, Wellspring.

² The phrase אֲדוֹן הַשְּׁלוֹם *Adon haShalom* is translated as "Foundation of Peace." The Hebrew word אֲדוֹן *adon* has the same root letters as the Hebrew word אֵדֵן *eden*, which means base or foundation.

E-lo-hei-nu vei-lo-hei
a-vo-tei-nu [v'i-mo-tei-nu],
r'tzeih vim-nu-cha-tei-nu.
Ka-d'shei-nu b'mitz-vo-te-cha
v'tein chel-kei-nu b'to-ra-te-cha.

Sa-b'ei-nu mi-tu-ve-cha,
v'sa-m'chei-nu bi-shu-a-te-cha
V'ta-heir li-bei-nu l'ov-d'cha be-e-met.

V'han-chi-lei-nu A-do-nai E-lo-hei-nu
b'a-ha-vah u-v'ra-tzon Shab-bat kod-she-cha,
v'ya-nu-chu vah Yis-ra-eil,
m'ka-d'shei sh'me-cha.

Ba-ruch A-tah A-do-nai,
m'ka-deish ha-Shab-bat.

אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
רְצֵה בְּמִנוּחֵינוּ.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ.

שִׂבְעֵנוּ מִטוֹבֶךָ,
וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,

וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרִצּוֹן שִׁבְתֵּךָ קִדְּשָׁה,
וְיִנוּחוּ בָּהּ יִשְׂרָאֵל,
מִקְדָּשֵׁי שְׁמֶךָ.

בְּרוּךְ אַתָּה יְיָ,
מִקְדָּשׁ הַשַּׁבָּת.

Holiness of the Day

Our God and God of
our ancestors,
be pleased with our rest.
Make us holy with Your commandments
and give us our share in Your Torah.

Satisfy us with Your goodness,
make us happy in Your deliverance,
and purify our hearts to serve You in truth.

Give us as our inheritance, Adonai our God,
in love and in desire Your holy Sabbath,
and on it may rest Israel,
who sanctify Your Name.

Blessed are You, Adonai,
who makes the Sabbath holy.

You Respond in Many Ways

Our God and God of our ancestors,
You respond individually to the many ways
in which we observe Shabbat.

For those whose Shabbat
is a time for relaxation and sleep,
You take delight in our Shabbat rest;

For those who observe
the details of Shabbat regulations,
You sanctify us through
Your commandments;

For those who spend Shabbat
in study,
You grant our portion in the Torah;

For those whose Shabbat
is a day of celebration,
You fill us with Your bounty;

For those whose Shabbat
is a time for spirituality,
You make us rejoice in Your salvation;

For those whose Shabbat
focuses on service and prayer,
You sanctify our hearts to serve You in truth.

May You continue to provide us
lovingly and with delight,
this gift of Shabbat.

And may all of those
who honor Your Essence
find in it true serenity.

Blessed are You, Eternal,
who hallows Shabbat.

— Joe Rosenstein

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

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

v'yam-lich mal-chu-teih

b'cha-yei-chon uv-yo-mei-chon

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

Ba-a-ga-la u-vizman kar-iv, v'im-ru a-mein (CONG. A-mein). .

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,

וַיְמַלִּיךְ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזַמַּן קָרִיב וְאָמְרוּ אָמֵן.

Congregation and reader respond:

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

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא.

Reader:

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

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

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

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

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

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

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

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

יִתְבָּרַךְ וַיְשַׁתְּבַח,

וַיְתַפְּאֵר וַיְתַרְוֹם וַיְתַנְּשָׂא

וַיְתַהַדֵּר וַיְתַעַלֶּה וַיְתַהַלֵּל

שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא

לְעֵלָא (לְעֵלָא)

מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא,

תְּשׁוּבָתָא וְנַחֲמָתָא,

דְאָמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

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

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

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

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן

דְּכָל (בֵּית) יִשְׂרָאֵל קְדָם אָבוּהוֹן

דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן.

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

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

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

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא

וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,

וְאָמְרוּ אָמֵן.

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

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

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

v'al kol Yis-ra-eil

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

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו

הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ

וְעַל כָּל יִשְׂרָאֵל,

Full Kaddish

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

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

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

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

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

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

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

Kaddish Shaleim (Interpretive Translation)

May God's great Name be hallowed and enhanced through all creation!

May God's dominion soon be manifest in our lives, and in our lifetimes, and those of all Israel!

Amen!

May God's great name be blessed forever, and through an infinity of eternities.

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

Beyond all the words and songs and tributes that human beings can utter!
Amen!

May God, our loving and divine Parent, hear all of our prayers and meditations!
Amen!

May God provide an overflow of life and peace to us, to all of Israel, and to all humankind!
Amen!

— Joe Rosenstein

¹ The additional phrase וְעַל כָּל יוֹשְׁבֵי תֵבֵל v'al kol yoshvei teivail (and for all who dwell on earth) affirms the hope for peace for the Jewish people and for all the earth's inhabitants.

Between the second night of Pesach and Shavuot, the Omer is counted here. See page 55.
When reciting Kiddush as part of the service, see page 52. For Mishebeirach, see page 58.

Recite Aleinu while standing.

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

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

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

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

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

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

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

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

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

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

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



Aleinu

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

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

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

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

Aleinu acknowledges the special role that God gave the Jewish people by giving us the Torah. It ends with a vision of the day when all people will acknowledge God's rule, for that will enable us to perfect the world under Shaddai's (God's) dominion.

This interpretive version may be sung to the traditional melody.

We praise, praise the Foundation of all,
the One of glory, Creator of Worlds,
who made us a nation
among all the earth
and gave us our portion
with all humankind.
Who made us seekers of Truth
and gave us the treasures
our Teachings bestow.

We kneel, bow, give thanks
to the true Source of Life,
to the Holy Eternal of old
the Holy One, blessed be.

Who stretched the skies above,
placed the land and poured the sea,
who made the radiance shine
through eternal space and time.
The Source of all Truth,
the Source of all Life,
Eternal Source of all.
You are the true God,
You the only One,
You that we seek in all the paths of life.
As Torah tells, as Torah tells:

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

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

Ya-ki-ru v'yeid-u kol yosh-vei tei-veil.
Ki l'cha tich-ra kol be-rech,
ti-sha-va kol la-shon.
L'fa-ne-cha A-do-nai E-lo-hei-nu yich-r'u v'yi-po-lu,
v'lich-vod shim-cha y'kar yi-tei-nu.
Vi-ka-b'lu chu-lam et ol mal-chu-te-cha
v'tim-loch a-lei-hem m'hei-rah
l'o-lam va-ed.

Ki ha-mal-chut shel-cha hi
u-l'ol-mei ad tim-loch b'cha-vod.
Ka-ka-tuv b'to-ra-te-cha,
A-do-nai yim-loch l'o-lam va-ed.

V'ne-e-mar v'ha-yah A-do-nai
l'me-lech al kol ha-a-retz.
Ba-yom ha-hu yih-yeh A-do-nai e-chad,
u-sh'mo e-chad.

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

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

עַל כֵּן נִקְוָה לְךָ יְיָ אֱלֹהֵינוּ,
לְרֵאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזֹךָ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים כָּרוֹת יַפְרִתוּן.
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ.
לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אֲרָץ.

יִכִּירוּ וַיַּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל,
כִּי לְךָ תִּכְרַע כָּל בְּרֵךְ,
תִּשָּׁבַע כָּל לָשׁוֹן.
לִפְנֵיךָ יְיָ אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ.
וְלִכְבוֹד שִׁמְךָ יִקְרְאוּ יִתְנֶנּוּ.
וְיִקְבְּלוּ כָּלֵם אֶת עוֹל מַלְכוּתְךָ.
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד.

כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכַבוֹד.
כִּכְתוּב בְּתוֹרָתְךָ,
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֹאמַר, וְהָיָה יְיָ
לְמֹלֵךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד,
וּשְׁמוֹ אֶחָד.

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

DEUTERONOMY 4:39

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

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

For the dominion is Yours,
and for all eternity You will rule in glory.
As it is written in Your Torah,
“Adonai will rule forever and ever.” *EXODUS 15:18*

And it is said: “Adonai will become
Ruler over all the earth.
On that day, Adonai will be One,
and The Name, One.”

You will know it today,
you will know it today
and keep it in your heart:
One is Eternal in the skies above,
One is Eternal in the land below.
No other exists, no other exists.
The One, the One is All, the One is All.

Thus we hope to see the majesty
of the One
replace the worship of things
made by human hands and minds
among the beings of the earth,
that all beings everywhere may know
the true Source of all nourishment,
of all life and power.

All the voices of life
will acknowledge the Source
and the causes of evil will be stilled
when all who live
keep faith with the Source of Truth.

In Your light will we bow
and honor Your Name,
and know Your peace,
the world which is Yours
unto the ends of space,
until the end of time.

As the Torah tells,
the Source of Truth is eternal.

And we all say: Eternal is the Source,
the Source of all Creation.

And on that day, and on that day,
the One will be One indeed.
And the Name, and the Name,
and the Name be One.

— Judith Kerman

Mourners, those observing a Yahrzeit (the anniversary of the death of a loved one) and those whose custom it is to stand for Kaddish now rise for the recitation of the Mourner's Kaddish.

Yit-ga-dal v-yit-ka-dash sh'meih ra-ba (CONG. A-mein) יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
B'al-ma di v'ra chir-u-teih, בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ,
v'yam-lich mal-chu-teih וְיִמְלִיךְ מַלְכוּתָהּ
b'cha-yei-chon uv-yo-mei-chon בְּחַיֵּינוּ וּבְיוֹמֵינוּ
u-v'cha-yei d'chol beit Yis-ra-eil, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
Ba-a-ga-la u-viz-man ka-riv, v'im-ru a-mein (CONG. A-mein). בְּעֶגְלָא וּבְזְמַן קָרִיב וְאָמְרוּ אָמֵן.

Congregation and reader respond:

Y'hei sh'meih ra-ba m'va-rach יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ
l-a-lam u-l'al-mei al-ma-ya. לְעַלְמֵי וּלְעַלְמֵי עֲלַמְיָא.

Reader:

Yit-ba-rach v'yish-ta-bach יִתְבָּרַךְ וְיִשְׁתַּבַּח,
v'yit-pa-ar v'yit-ro-mam v'yit-na-sei, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
v'yit-ha-dar v'yit-a-leh v-yit-ha-lal וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל
sh'meih d'kud-sha b'rich hu (CONG. B'rich hu!) שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא
l'eila (l'eila) לְעֵילָא (לְעֵילָא) Between Rosh Hashanah and Yom Kippur, say: l'eila l'eila.
min kol bir-cha-ta v'shi-ra-ta, מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
tush-b'cha-ta v'ne-che-ma-ta תְּשׁוּבְחָתָא וְנַחֲמָתָא,
da-a-mi-ran b'al-ma, v'im-ru a-mein (CONG. A-mein). דְאָמְרִין בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

Y'hei sh'la-ma ra-ba min sh'ma-ya יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא
v'cha-yim a-lei-nu v'al kol Yis-ra-eil וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
v'im-ru a-mein (CONG. A-mein). וְאָמְרוּ אָמֵן.

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

O-seh sha-lom bim-ro-mav, עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו
Hu ya-a-seh sha-lom a-lei-nu הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
v'al kol Yis-ra-eil וְעַל כָּל יִשְׂרָאֵל,
[v'al kol yosh-vei tei-veil], [וְעַל כָּל יוֹשְׁבֵי תֵבֵל],
v'im-ru a-mein (CONG. A-mein). וְאָמְרוּ אָמֵן.

Mourner's Kaddish

May The Great Name be made great and holy
in the world created according to Divine will.
May The One's Rule be established
in your lifetimes and in your days
and in the lifetimes of all the House of Israel,
speedily and in a short time, and say Amen.

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

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

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

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

See page M-21 for alternative translation.

Our thoughts now turn to those whose lives have touched our lives. Some of us may stand to remember relatives or friends; others rise to recall those who died and have no one to remember them; still others may stand in silence, in support of those who recite these words of faith as Jews have done throughout the ages.

Like other versions of the Kaddish prayer, the Mourner's Kaddish does not mention death. Recited by mourners, it reminds us that one should affirm faith in God in times of sorrow as well as in times of joy.

The word *yatom* יָתוֹם literally means "orphan." A medieval story suggests that this Kaddish is so named because Rabbi Akiva helped an orphan save his father's soul from punishment in Gehenna (hell). Rabbi Akiva taught the boy to recite the phrase *Yitgadal v'yitkadash sh'meih raba*. When the congregation responded *Y'hei sh'meih raba m'varach*, the boy's father's soul was rescued and sent to eternal rest.

L'Da-vid.

A-do-nai o-ri v'yish-i

mi-mi i-ra

A-do-nai ma-oz cha-yai

mi-mi ef-chad?

Bik-rov a-lai m'rei-im

le-e-chol et b'sa-ri

tza-rai, v'oi-vai li

hei-mah kash-lu v'na-fa-lu.

Im ta-cha-neh a-lai ma-cha-neh

lo yi-ra li-bi,

im ta-kum a-lai mil-cha-mah

b'zot a-ni vo-tei-ach.

A-chat sha-al-ti mei-eit A-do-nai,

o-tah a-va-keish:

Shiv-ti b'veit A-do-nai

kol y'mei cha-yai,

la-cha-zot b'no-am A-do-nai

u-l'va-keir b'hei-cha-lo.

Ki yitz-p'nei-ni b'su-koh

b'yom ra-ah,

yas-ti-rei-ni b'sei-ter a-ho-lo

b'tzur y'ro-m'mei-ni.

V'a-tah ya-rum ro-shi

al oi-vai s'vi-vo-tai

v'ez-b'chah v'a-ho-lo ziv-chei t'ru-ah,

a-shi-rah va-a-za-m'rah IA-do-nai.

לְדָוִד.

יְיָ אֹרֵי וְיִשְׁעֵי

מִמִּי אִירָא,

יְיָ מְעוֹז חַיִּי

מִמִּי אֶפְחָד.

בְּקָרֵב עָלַי מְרַעִים,

לֶאֱכֹל אֶת בְּשָׂרִי

צָרִי וְאֵיבֵי לִי

הִמָּה כְּשֵׁלוֹ וְנָפְלוֹ.

אִם תַּחֲנֶה עָלַי מַחֲנֶה

לֹא יִירָא לְבִי,

אִם תִּקְוֶם עָלַי מִלְחָמָה

בְּזֹאת אֲנִי בּוֹטָח.

אֶחַת שְׁאֵלֹתַי מֵאֵת יְיָ,

אוֹתָהּ אֶבְקֶשׁ

שְׁבִתִּי בְּבֵית יְיָ,

כָּל יְמֵי חַיִּי

לְחַזוֹת בְּנֹעַם יְיָ

וּלְבַקֵּר בְּהֵיכָלוֹ.

כִּי יִצְפְּנֵנִי בְּסֻכָּה

בְּיוֹם רָעָה,

יִסְתַּרְנִי בְּסֻתֵּר אֹהֶלוֹ

בְּצוּר יְרוּמֵמֵנִי.

וְעֵתָה יְרוּם רֹאשִׁי,

עַל אֵיבֵי סְבִיבוֹתַי

וְאֶזְבְּחָה בְּאֹהֶלוֹ זִבְחֵי תְרוּעָה,

אֲשִׁירָה וְאֶזְמְרָה לַיְיָ.



Psalm 27

By David.

Adonai is my light and my salvation

Whom shall I fear?

Adonai is the strength of my life,

of whom shall I be afraid?

When evil ones come near me

to eat my flesh,

my distressors and enemies against me,

it is they who stumble and fall.

If an army would camp out against me,

my heart would not fear;

if war would break out against me,

in this I trust:

One thing I ask of Adonai,

for this I yearn:

that I may dwell in Adonai's house

all the days of my life,

to behold Adonai's Beauty

and to frequent in The Palace.

For The One will hide me in Shelter¹

on a day of peril

and will conceal me in the Tent's hiding place,

and upon a rock will raise me.

Then my head will be raised up

above my enemies surrounding me,

I will sacrifice in the Tent with shouts of joy,

I will sing and chant to Adonai.

This psalm was chosen because it contains verses which convey our trust that God will help and support us in the coming year. A midrash teaches that the first line of the psalm, "Adonai is my light and my help, whom shall I fear?" refers to both Rosh Hashanah ("light") and Yom Kippur ("salvation") since God formed light on the first day of Creation (corresponding to the first day of Rosh Hashanah) and we seek salvation on Yom Kippur.

Reciting the same psalm each day lets us consider its words carefully. "One thing I ask of Adonai, for this I yearn: that I may dwell in Adonai's house all the days of my life, to behold Adonai's Beauty, to contemplate in The Palace." The psalm continues, "Hear my voice when I call. Be gracious to me and answer me."

Each morning during the month of Elul we listen to a single blast of the Shofar. Sometimes it is clear, sometimes it is muffled, sometimes its voice is louder, sometimes softer, sometimes a whisper, sometimes powerful, sometimes comforting.

If you could ask one thing of God in the coming year, what would it be? Next time you hear the sound of the Shofar, listen carefully, for its voice may contain the answer.

¹ Because of the reference to a sukkah as God's Sheltering Presence, many have the custom to continue to recite this psalm following the Days of Awe, until the end of Sukkot.

Sh'ma A-do-nai ko-li ek-ra
v'cho-nei-ni va-a-nei-ni.

L'cha a-mar li-bi,
ba-k'shu fa-nai
et pa-ne-cha A-do-nai a-va-keish.

Al tas-teir pa-ne-cha mi-me-ni,
al tat b'af av-de-cha,
ez-ra-ti ha-yi-ta,
al tit-shei-ni v'al ta-az-vei-ni
E-lo-hei yish-i.

Ki a-vi v'i-mi a-za-vu-ni,
Va-A-do-nai ya-as-fei-ni.

Ho-rei-ni A-do-nai dar-ke-cha,
u-n'chei-ni b'o-rach mi-shor,
l'ma-an sho-r'rai.

Al tit-nei-ni b'ne-fesh tza-rai,
ki ka-mu vi ei-dei she-ker
vi-fei-ach cha-mas.

v Lu-lei he-e-man-ti
lir-ot b'tuv A-do-nai
b'e-retz cha-yim.

Ka-veih el A-do-nai,
cha-zak v'ya-a-meitz li-be-cha
v'ka-veih el A-do-nai.

שְׁמַע יי קוֹלִי אֶקְרָא,
וְחַנְּנֵי וְעַנֵּנִי.

לְךָ אֶמַר לְבִי,
בְּקִשׁוֹ פָּנָי,
אֶת פְּנִיךָ יי אֲבַקֵּשׁ.

אֵל תִּסְתֵּר פְּנִיךָ מִמֶּנִּי,
אֵל תִּט בְּאַף עֲבֹדְךָ,
עֲזָרְתִי הָיִיתָ,
אֵל תִּטְשֵׁנִי וְאֵל תַּעֲזֹבֵנִי
אֱלֹהֵי יִשְׁעֵי.

כִּי אָבִי וְאִמִּי עֲזָבוּנִי,
וַיִּי יֹאסֶפְנִי.

הוֹרֵנִי יי דַּרְכֶּךָ,
וּנְחֵנִי בְּאֶרֶח מִישׁוֹר,
לְמַעַן שַׁרְרִי.

אֵל תִּתְּנֵנִי בְּנִפְשׁ צָרִי,
כִּי קָמוּ בִי עֲדֵי שֹׁקֵר
וַיִּפְּח חָמָס.

v לֹוֵלֵא הָאֲמֵנֹתִי,
לְרֵאוֹת בְּטוֹב יי
בְּאֶרֶץ חַיִּים.

קְוֵה אֵל יי,
חֲזַק וַיֵּאֱמַץ לְבָבְךָ
וְקְוֵה אֵל יי.

Recite Mourner's Kaddish, page 43

Listen, Adonai, to my voice when I call.
Be gracious to me and answer me.

For You, my heart has said,
“Seek My face”;
Your face I shall seek.

Do not hide Your face from me.
Do not turn away Your servant in anger.
You have been my helper.
Do not abandon or forsake me,
God of my Salvation.

If my father and my mother abandon me,
Adonai will take me in.

Teach me Your way, Adonai,
and lead me in the way of uprightness,
for the sake of those [enemies of mine] watching me.
Do not surrender me to the will of my enemies,
for there have risen against me false witnesses
and unjust accusers.

v For I had faith that I would see
the goodness of Adonai
in the land of the living.

Hope to Adonai,
be strong and let your heart be brave,
and hope to Adonai.

A Mere Pebble

Through time I travel,
picking up pieces of the world
and adding them to my life.

The people I meet,
the memories of childhood,
bits of wisdom
passed on by parents and grandparents,
books I've read,
inner learning and outer wonder.
They are with me now.

My journey is short, yet lengthy,
my life, a mere pebble.

Yet it is unique,
a creation of God, creating ripples,
never knowing how large an effect
that one pebble will have.

All the minerals, sand, rushes of water,
animals, and children
that were a part of its creation
will never know their contributions
to such a tiny, special pebble.

These paths are evidence
of love and joy and purpose,
God's plan manifest through my life
and the effect I have on the world.

— Lisa Stark

It is customary to conclude with Yigdal, Adon Olam, or another song.

Yig-dal E-lo-him chai v'yish-ta-bach,
nim-tza v'ein eit el m'tzi-u-to.

E-chad v'ein ya-chid k'yi-chu-do,
ne-lam v'gam ein sof l'ach-du-to.

Ein lo d'mut ha-guf v'ei-no guf,
lo na-a-roch ei-lav k'du-sha-to.

Kad-mon l'chol da-var a-sheh niv-ra,
ri-shon v'ein rei-shit l'rei-shi-to.

Hi-no a-don o-lam, v'chol no-tzar
yo-reh g'du-la-to u-mal-chu-to.

She-fa n'vu-a-to n'ta-no,
el an-shei s'gu-la-to v'tif-arto.

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

To-rat e-met na-tan l'a-mo Eil,
al yad n'vi-o ne-e-man bei-to.

Lo ya-cha-lif ha-Eil v'lo ya-mir da-to
l'o-la-mim, l'zu-la-to.

Tzo-feh v'yo-dei-a s'ta-rei-nu,
ma-bit l'sof da-var b'kad-ma-to.

Go-meil l'ish che-sed k'mifa-lo,
no-tein l'ra-sha ra k'rish-a-to.

Yish-lach l'keitz ya-min, m'shi-chei-nu,
lif-dot m'cha-kei keitz y'shu-a-to.

Mei-tim y'cha-yeh Eil b'rov chas-do,
ba-ruch a-dei ad sheim t'hi-la-to.

יְגַדֵּל אֱלֹהִים חַי וְיִשְׁתַּבַּח,
נִמְצָא, וְאֵין עֵת אֶל מְצִיאֹתוֹ.

אֶחָד וְאֵין יָחִיד כְּיַחֲדוֹ,
נֶעֱלָם, וְגַם אֵין סוֹף לְאַחַדְדוֹתוֹ.

אֵין לוֹ דְמוּת הַגּוּף וְאֵינוֹ גּוּף,
לֹא נֶעְרַוֵּךְ אֵלָיו קְדוּשָׁתוֹ.

קְדָמוֹן לְכָל דְבָר אֲשֶׁר נִבְרָא,
רִאשׁוֹן וְאֵין רִאשִׁית לְרִאשִׁיתוֹ.

הֵנוּ אֲדוֹן עוֹלָם, וְכָל נוֹצֵר
יִוְרָה גְדֻלָּתוֹ וּמַלְכוּתוֹ.

שְׁפַע נְבוֹאָתוֹ נִתְּנוּ,
אֶל אַנְשֵׁי סְגוּלָתוֹ וְתַפְאֲרָתוֹ.

לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד
נְבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ.

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

לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ
לְעוֹלָמִים, לְזוּלָתוֹ.

צוּפֵה וְיוֹדֵעַ סִתְּרֵינוּ,
מַבִּיט לְסוֹף דְבָר בְּקִדְמָתוֹ.

גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ,
נוֹתֵן לְרָשָׁע רַע כְּרָשָׁעָתוֹ.

יִשְׁלַח לְקֶץ הַיָּמִין מְשִׁיחָנוּ,
לְפָדוֹת מַחְפֵּי קֶץ יִשׁוּעָתוֹ.

מֵתִים יַחֲיֶה אֵל בְּרוּב חֶסְדּוֹ,
בְּרוּךְ עַדֵּי עַד שֵׁם תְּהִלָּתוֹ.

Yigdal

Great is the living God and praised,
Existing now, and existing beyond time.

One, whose Oneness is unique,
unknowable, whose Oneness is without end.

Lacking bodily form, unbodylike,
holy beyond comparison.

Preceding all things that were created,
First and foremost, without a beginning.

Foundation of the World, every formed being
proclaims Your greatness and majesty.

The fullness of prophecy was given
to those treasured and glorified.

Never has there arisen in Israel another like Moses,
a prophet who saw God's image.

The Torah of Truth God gave to the people,
by means of this prophet, God's faithful servant.

God will not change nor alter the Divine Law
forever, for any other.

Perceiving, knowing our secrets,
foreseeing the outcome from the start.

Rewarding each with kindness according to one's deeds,
repaying the wicked with evil as wickedness deserves.

God will bring on Redemption at the end of days,
redeeming all who wait for deliverance.

God, in great kindness, will give life to the dead,
blessed is The Glorious Name for all eternity.¹

Yigdal is a hymn attributed to Daniel ben Yehudah, a judge who lived in Rome in the 14th century. The poem is based on Moses Maimonides' Thirteen Principles of Faith.

This interpretive version may be sung to the traditional Hebrew melody.

Great is the Source of Life
Who, beyond all time shall be
The Single, The Unique One
of Infinity.

Limitless is The One,
Holy beyond compare.
Foundation of the World, our lives
are in Your care.

Your wonders we proclaim.
Your visions will come true.
Like Moses and Miriam,
May we be close to You.

Your Teaching shall endure,
Your Presence still remains.
Only how we know you
over time may change.

Reward all that we do.
Love and kindness send.
All life sings Your praises,
until time's end.

— Mark Frydenberg

¹ While each verse of Yigdal would seem to summarize one of Maimonides's thirteen principles of faith, a closer examination reveals that the first phrase of the first verse serves as an introduction and the last phrase of the last verse serves as a conclusion. Many Yigdal melodies group the verses into pairs. As there is no fourteenth verse; the thirteenth verse is repeated. An alternative is to sing the first and last phrases as the fourteenth verse, concluding Yigdal with its own summary: *Yigdal Elohim chai v'yishtabach, baruch adei ad sheim t'hilato*. Great is the living God and praised, blessed is The Glorious Name for all eternity.
— Joe Rosenstein

A·don O·lam a-sher ma-lach,
b'te-rem kol y'tzir niv-ra.
Leit na-a-sah v'cheftzo kol,
azai me-lech sh'mo nikra.

V'a-cha-rei kich·lot ha·kol,
l'va-do yim-loch no-ra,
v'hu ha-yah, v'hu ho-veh,
v'hu yih-yeh b'tifa-rah.

V'hu e-chad v'ein shei-ni
l'ham-shil lo l'hach-bi-rah.
B'li rei-shit, b'li tach-lit,
v'lo ha-oz v'ha-mis-rah.

V'hu Ei-li v'chai go-a-li,
v'tzur chev-li b'eit tza-rah.
V'hu ni-si u-ma-nos li
m'nat ko-si b'yom ekra.

B'ya-do af-kid ru-chi,
b'eit i-shan v'a-i-rah.
V'im ru-chi g'vi-ya-ti,
A-do-nai li v'lo i-ra.

אָדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,
בְּטָרֵם כָּל יִצִיר נִבְרָא.
לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כֹּל,
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כִכְלוֹת הַכֹּל,
לְבַדּוֹ יִמְלוֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוּהָ,
וְהוּא יִהְיֶה, בְּתַפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלוֹ הַעֲזֹ וְהַמְשָׁרָה.

וְהוּא אֱלֹהֵי וְחֵי גֹאֲלִי,
וְצוּר חֻבְלֵי בַעֲת צָרָה.
וְהוּא נֹסִי וּמְנוּס לִי
מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי,
בַּעֲת אִישׁוֹן וְאַעִירָה.
וְעַם רוּחִי גְוִיֹתִי,
יְיָ לִי וְלֹא אִירָא.

Adon Olam

Foundation of the World, who ruled
before any creature was formed.

At the time when all was made by Your will,
then was Your Name proclaimed "Ruler."

And after all things cease to be,
Only the Awesome One will rule,
The One Who was, Who is,
Who will be in glory.

The One and Only, there is no second
with whom to compare or to associate.
Without beginning, without end,
power and dominion are Yours.

You are my God, my living Redeemer,
and my Rock of refuge in times of trouble.
You are my banner and my destiny,
the portion of my cup on the day I call.

In Your hand I entrust my spirit,
at the time when I sleep and awaken.
And as long as my soul is with my body,
Adonai is with me, I will not fear.

Adon Olam is a hymn usually attributed to Solomon ibn Gabirol, a philosopher and poet who lived in Spain in the 11th century. The poem acknowledges God's rule, power, and presence in our lives.

This interpretive version may be sung to the traditional Hebrew melody.

The Source of all, the only One,
Before creation ruled alone:
Before the sky and stars unfurled,
the beast and bird, the sea and stone.

And when all things shall cease to be,
The One, transcendent, yet shall be.
The Source of All, the life, the truth
will live and rule eternally.

The One is all, unique and free.
The Undivided, whole, complete.
Without beginning, without end,
Fulfilling ancient mystery.

The living Source that shows the way,
In grief and trial, health and joy,
To give me life, to give me strength,
The faith and hope of every day.

The life that flows in all my veins
The body's joys, the body's pains.
Awake, asleep, I will not fear.
The One abides; my soul remains.

—Judith Kerman

Ha-cha-mah mei-rosh
ha-i-la-not nis-ta-l'kah,
bo-u v'nei-tzei
likrat Shab-bat ha-mal-kah.
Hi-neih hi yo-re-det,
ha-k'do-shah, ha-b'ru-chah,
v'i-mah mal-a-chim,
tz'va sha-lom u-m'nu-chah.

Bo-i bo-i ha-mal-kah!
Bo-i bo-i ha-mal-kah!
Sha-lom a-lei-chem, mal-a-chei ha-sha-lom!

Ki-bal-nu p'nei Shab-bat
bir-na-nah u-t'fi-lah;
ha-bai-tah na-shu-vah
b'leiv ma-lei gi-lah.
Sham a-ruch ha-shul-chan,
ha-nei-rot ya-i-ru,
kol pi-not ha-ba-yit
yiz-ra-chu, yaz-hi-ru.

Shab-bat sha-lom u-m'vo-rach!
Shab-bat sha-lom u-m'vo-rach!
Bo-a-chem l'sha-lom, mal-a-chei ha-sha-lom!

הַחֲמָה מֵרֹאשׁ
הָאֵילָנוֹת נִסְתַּלְקָה,
בָּאוּ וְנִצְּאוּ
לְקִרְאת שַׁבַּת הַמַּלְכָּה.
הִנֵּה הִיא יוֹרְדֶת,
הַקְּדוּשָׁה, הַבְּרוּכָה,
וְעֹמָה מִלְאֲכִים,
צְבֵא שְׁלוֹם וּמְנוּחָה.

בָּאִי בָּאִי הַמַּלְכָּה!
בָּאִי בָּאִי הַמַּלְכָּה!
שְׁלוֹם עֲלֵיכֶם, מִלְאֲכֵי הַשְּׁלוֹם!

קִבְּלֵנוּ פְּנֵי שַׁבַּת
בְּרִנָּה וּתְפִלָּה;
הַבֵּיתָה נְשׁוּבָה
בְּלֵב מְלֵא גִילָה.
שֵׁם עֲרוּךְ הַשְּׁלֶחֶן,
הַנְּרוֹת יִאֲרוּ,
כָּל פְּנוֹת הַבַּיִת
יִזְרְחוּ, יִזְהִירוּ.

שַׁבַּת שְׁלוֹם וּמְבֻרָה!
שַׁבַּת שְׁלוֹם וּמְבֻרָה!
בּוֹאֲכֶם לְשְׁלוֹם, מִלְאֲכֵי הַשְּׁלוֹם!



Shabbat haMalkah

The sun from above
the treetops has faded,
let us go out
to greet the Sabbath Queen.
Here she descends,
the holy one, the blessed one,
and with her the angels,
a force of peace and rest.

Come in, come in, [Sabbath] Queen,
Come in, come in, [Sabbath] Bride.
Peace be with you, angels of peace.

We received the [face of] Sabbath
with joyous song and prayer
Now we return home
with hearts full of gladness.
There we find the table set,
the candles burning.
Every corner of the house
shines and glows.

A Sabbath of peace and blessing,
A Sabbath of peace and rest!
Come in peace, angels of peace!

This poem was written by Chaim Nachman Bialik (1873-1934). The popular English translation by A. Irma Cohon, adapted below, may be sung to the same melody as the Hebrew.

Sabbath Bride

The sun on the treetops
no longer is seen,
Come gather to welcome
the Sabbath, our Queen.
Behold her descending,
the holy, the blessed,
And with her, the angels
of peace and of rest.

Draw near, draw near, and here abide!
Draw near, draw near, our Sabbath bride!
Peace also to you, angels of peace.

We've welcomed the Sabbath
with song and with prayer
And home we return,
our hearts' gladness to share.
The table is set
and the candles are lit,
The tiniest corner
for Shabbat made fit.

A day of blessing, day of rest,
A day of peace, forever blessed.
Bring peace to us all, angels of peace.

Sh-vi, za-kah, i-ma-nu
u-v'zi-veich na o-ri
lai-lah va-yom,
a-char ta-a-vo-ri.

Va-a-nach-nu n'cha-b'deich
b'vig-dei cha-mu-dot,
biz-mi-rot u-t'fi-lot
u-v'sha-losh s'u-dot.

U-vim-nu-chah sh'lei-mah,
U-vim-nu-chah na-ei-mah.

Ba-r'chu-ni l'sha-lom, mal-a-chei ha-sha-lom!

שְׁבִי, זָכָה, עִמָּנוּ
וּבְזִיוָךְ נָא אֲוִרִי
לַיְלָה וַיּוֹם,
אֲחֵר תִּעְבְּרִי.
וְאֲנַחְנוּ נִכְבְּדֶךָ
בְּבִגְדֵי חֲמוּדוֹת,
בְּזִמְרוֹת וּתְפִילוֹת
וּבְשֵׁלֶשׁ סְעֻדוֹת.

וּבְמְנוּחָה שְׁלָמָה,
וּבְמְנוּחָה נְעֻמָּה.
בְּרַכּוּנֵי לְשָׁלוֹם, מַלְאָכֵי הַשְּׁלוֹם!

Some recite this verse at the Havdalah ceremony.

Ha-cha-mah mei-rosh
ha-i-la-not nis-ta-l'kah,
bo-u u-n'la-veh
et shab-bat ha-mal-kah.
Tzei-teich l'sha-lom,
ha-k'do-shah, haza-kah,
d'i, shei-shet ya-mim
el shu-veich n'cha-keh . . .

Kein la-shab-bat ha-ba'ah!

Kein la-shab-bat ha-ba'ah!

Tzeit Kein l'sha-lom, mal-a-chei ha-sha-lom!

הַחֲמָה מֵרֹאשׁ
הָאֵילָנוֹת נִסְתַּלְקָה,
בָּאוּ וּנְלוֹה
אֶת שַׁבַּת הַמַּלְכָּה.
צֵאתִךְ לְשָׁלוֹם,
הַקְּדוּשָׁה, הַזָּכָה,
דְּעִי, שֵׁשֶׁת יָמִים
אֶל שׁוֹבֶךְ נְחֻכָּה . . .

כֵּן לְשַׁבַּת הַבָּאָה!

כֵּן לְשַׁבַּת הַבָּאָה!

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשְּׁלוֹם!

Dwell, pure one, among us
and with your radiance light up
night and day,
then you will move on.

We will honor you
with fine clothes,
with songs, prayers,
and three feasts.

And with complete rest,

And with pleasant rest.

Bless me with peace, angels of peace!

The sun from above
the treetops has faded,
come, let us escort
the Sabbath Queen.

Depart in peace,
holy one, pure one,
know that for six days
we shall await your return . . .

So [may it be] for next Shabbat!

So [may it be] for next Shabbat!

Depart in peace, angels of peace!

Sha-lom a-lei-chem,
mal-a-chei ha-sha-reit,
mal-a-chei El-yon,
mi-Me-lech Mal-chei ha-M'la-chim,
ha-Ka-dosh Ba-ruch Hu.

שְׁלוֹם עֲלֵיכֶם,
מַלְאֲכֵי הַשָּׁרֵת,
מַלְאֲכֵי עֲלִיּוֹן,
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Bo-a-chem I'sha-lom,
mal-a-chei ha-sha-lom,
mal-a-chei El-yon,
mi-Me-lech Mal-chei ha-M'la-chim,
ha-Ka-dosh Ba-ruch Hu.

בּוֹאֲכֶם לְשָׁלוֹם,
מַלְאֲכֵי הַשָּׁלוֹם,
מַלְאֲכֵי עֲלִיּוֹן,
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Ba-r'chu-ni I'sha-lom,
mal-a-chei ha-sha-lom,
mal-a-chei El-yon,
mi-Me-lech Mal-chei ha-M'la-chim,
ha-Ka-dosh Ba-ruch Hu.

בְּרַכּוּנִי לְשָׁלוֹם,
מַלְאֲכֵי הַשָּׁלוֹם,
מַלְאֲכֵי עֲלִיּוֹן,
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Tzeit-chem I'sha-lom,
mal-a-chei ha-sha-lom,
mal-a-chei El-yon,
mi-Me-lech Mal-chei ha-M'la-chim,
ha-Ka-dosh Ba-ruch Hu.

צֵאתְכֶם לְשָׁלוֹם,
מַלְאֲכֵי הַשָּׁלוֹם,
מַלְאֲכֵי עֲלִיּוֹן,
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Shalom Aleichem

Peace to you,
attending angels,
messengers of the Most High,
the Supreme Ruler,
the Blessed Holy One.

Come in peace,
angels of peace,
messengers of the Most High,
the Supreme Ruler,
the Blessed Holy One.

Bless me with peace,
angels of peace,
messengers of the Most High,
the Supreme Ruler,
the Blessed Holy One.

Go in peace,¹
angels of peace,
messengers of the Most High,
the Supreme Ruler,
the Blessed Holy One.

The practice of singing Shalom Aleichem at the dinner table was introduced by the mystics of Tz'fat (Safed) in the sixteenth century.

According to the Zohar Chadash: When coming home from the synagogue on Friday evening, a person is accompanied by angels on either side, and the Sh'chinah oversees them, as a mother does with her children. When the Sh'chinah sees the candles burning, the table set, and the family together in happiness and peace, the Sh'chinah says, "This is mine, Israel in whom I take pride."

This story, which has its origins in the Talmud (Shabbat 119b), has here been transformed.

A Chasidic interpretation suggests that just as Jacob had two camps of angels watching over him (one when he was inside, and another when he was outside the land of Israel), there are two groups of angels watching over us as well: those that watch over us during the week and those that watch over us on Shabbat.

We say *Shalom Aleichem* to welcome the Sabbath angels, and *Tzeitchem I'shalom* to bid farewell to the weekday angels, who can now celebrate Shabbat knowing that we are in good care.

Shalom Aleichem is traditionally recited in the home before Kiddush.

¹ In one of her last compositions, Debbie Friedman (z"l) replaces "צאתכם לשלום" Tzeitchem I'shalom" (Go in peace) with "שבכם לשלום" Shuvchem I'shalom" (Return in peace). Rather than focusing on seeing the angels off, this alternative closing verse invites the angels to join us again next Shabbat.

When reciting Kiddush at the start of the Shabbat meal, begin here.
When reciting Kiddush as part of the service, begin on page 52.

Following a Chasidic custom, some people begin:

Va-yar E-lo-him
et kol a-sher a-sah
v'hi-neih tov m'od.

וַיֵּרָא אֱלֹהִים
אֶת כָּל אֲשֶׁר עָשָׂה
וְהִנֵּה טוֹב מְאֹד.

Va-y'hi e-rev va-y'hi vo-ker

וַיְהִי עֶרֶב וַיְהִי בֹקֶר

Yom Ha-shi-shi.

יּוֹם הַשִּׁשִּׁי.

Va-y'chu-lu Ha-sha-mayim v'ha-a-retz
v'chol tz'va-am.

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל צְבָאָם.

Va-y'chal E-lo-him ba-yom ha-sh'vi-i
m'lach-to a-sher a-sah,
va-yish-bot ba-yom ha-sh'vi-i
mi-kol m'lach-to a-sher a-sah.

וַיַּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.

Va-y'va-rech E-lo-him et yom ha-sh'vi-i
va-y'ka-deish o-to,
ki vo sha-vat mi-kol m'lach-to
a-sher ba-ra E-lo-him la-a-sot.

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדְּשׁ אֹתוֹ,
כִּי בּו שָׁבַת מִכָּל מְלַאכְתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.



Kiddush for Friday Evening

And God saw
all that God had made
and behold it was very good. — GENESIS 1:31

And there was evening, and there was morning,

The sixth day.

Thus were completed the heavens and the earth
and all their array.

God completed on the seventh day
the work that God had been doing,
and God ceased on the seventh day
from all the work that God had been doing.

God blessed the seventh day
and made it holy,
for on it God ceased from all the work
that God had created to do. — GENESIS 1:31, 2:1-3

When reciting Kiddush in the service, begin here.

The leader raises the cup of wine or grape juice.

Sa-v'rei cha-vei-rai,

סַבְּרֵי חֲבֵרַי,

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

בְּרוּךְ אַתָּה יְיָ,

E-lo-hei-nu Me-lech ha-O-lam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

bo-rei p'ri ha-ga-fen.

בוֹרֵא פְרֵי הַגֶּפֶן.

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

בְּרוּךְ אַתָּה יְיָ,

E-lo-hei-nu Me-lech ha-O-lam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

a-sher ki-d'sha-nu b'mitz-vo-tav

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי

v'ra-tzah va-nu, v'Shab-bat kod-sho

וְרָצָה בְּנוּ, וְשַׁבַּת קִדְּשׁוֹ

b'a-ha-vah u-v'ra-tzon hin-chi-la-nu,

בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,

zi-ka-ron l'ma-a-seih v'rei-shit.

זְכוֹר לְמַעֲשֵׂה בְרֵאשִׁית.

Ki hu yom t'chi-lah

כִּי הוּא יוֹם תְּחִלָּה

l'mik-ra-ei ko-desh,

לְמִקְרָאֵי קֹדֶשׁ,

zei-cher li-tzi-at Mitz-ra-yim.

זֵכֶר לִיצִיאַת מִצְרָיִם.

Ki va-nu va-charta v'o-ta-nu ki-dash-ta

כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ

<mi-kol-ha-a-mim | la-a-vo-da-te-cha>

<מִכָּל הָעַמִּים | לְעַבְדֹתֶךָ>

v'Shab-bat kod-sh'cha

וְשַׁבַּת קֹדֶשְׁךָ

b'a-ha-vah u-v'ra-tzon, hin-chal-ta-nu.

בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.

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

בְּרוּךְ אַתָּה יְיָ,

m'ka-deish ha-Shab-bat.

מְקַדֵּשׁ הַשַּׁבָּת.

With the approval of my friends,

Blessed are You, Adonai,

Our God, Ruler of the Universe,

Creator of the fruit of the vine.

Blessed are You, Adonai,

Our God, Ruler of the Universe,

who made us holy with Your Commandments

and favored us. Your holy Sabbath

in love and favor You gave us as our heritage,

a reminder of the work of Creation.

For it is first among the days

called holy,

a reminder of the Exodus from Egypt.

For You have chosen us¹ and set us apart

<from all other peoples | to serve You>

and Your holy Sabbath

with love and favor You have given us as a heritage.

Blessed are You, Adonai,

who makes the Sabbath holy.

1. A central Jewish belief is that God chose the Jewish people over all other nations and entered into an eternal covenant with it. A modern interpretation suggests that our distinction as a people reflects our task, to live our lives guided by God's teachings.

Va-yar E-lo-him
et kol a-sher a-sah
v'hi-neih tov m'od.

Va-y'hi e-rev va-y'hi vo-ker

Yom Ha-shi-shi.
Va-y'chu-lu Ha-sha-ma-yim v'ha-a-retz
v'chol tz'va-am.
Va-y'chal E-lo-him ba-yom ha-sh'vi-i
m'lach-to a-sher a-sah,
va-yish-bot ba-yom ha-sh'vi-i
mi-kol m'lach-to a-sher a-sah.

Va-y'va-rech E-lo-him et yom ha-sh'vi-i
va-y'ka-deish o-to,
ki vo sha-vat mi-kol m'lach-to
a-sher ba-ra E-lo-him la-a-sot.

Following a Chasidic custom, some people begin:

וַיִּרְא אֱלֹהִים
אֶת כָּל אֲשֶׁר עָשָׂה
וְהִנֵּה טוֹב מְאֹד.

Many begin here (reciting the next line in an undertone):

וַיְהִי עֶרֶב וַיְהִי בֹקֶר

יּוֹם הַשִּׁשִּׁי.
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל צְבָאָם.
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדְּשׁ אֹתוֹ,
כִּי בּו שָׁבַת מְכַל מְלַאכְתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.



Kiddush for Festivals that fall on Friday Evening

And God saw
all that God had made
and behold it was very good. — GENESIS 1:31

And there was evening, and there was morning,

The sixth day.
Thus were completed the heavens and the earth
and all their array.
God completed on the seventh day
the work that God had been doing,
and God ceased on the seventh day
from all the work that God had been doing.

God blessed the seventh day
and made it holy,
for on it God ceased from all the work
that God had created to do. — GENESIS 1:31, 2:1-3

When reciting Kiddush in the service, begin here.
The leader raises the cup of wine or grape juice.

Ba-ruch A-tah A-do-nai,
E-lo-hei-nu Me-lech ha-O-lam,
bo-rei p'ri ha-ga-fen.

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן.

Ba-ruch A-tah A-do-nai,
E-lo-hei-nu Me-lech ha-O-lam,
a-sheer ba-char ba-nu <mi-kol-am | la-a-vo-da-to>
v'ro-m'ma-nu mi-kol la-shon,
v'ki-d'sha-nu b'mitz-vo-tav.

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ <מִכָּל עַם | לְעַבְדוֹתוֹ>
וְרוֹמַמְנוּ מִכָּל לְשׁוֹן,
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.

Va-ti-ten la-nu A-do-nai E-lo-hei-nu b'a-ha-vah
Shab-ba-tot li-m'nu-chah
u-mo-a-dim l'sim-chah,
cha-gim u-z'ma-nim l'sa-son,
et yom ha-Shab-bat hazeh v'et yom

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
שַׁבָּתוֹת לְמִנוּחָה
וּמוֹעֲדִים לְשִׂמְחָה,
חַגִּים וְזַמְנִים לְשִׂשׂוֹן,
אֶת יוֹם הַשַּׁבָּת הַזֶּה וְאֶת יוֹם

Chag ha-Ma-tzot hazeh, z'man chei-ru-tei-nu,

On Pesach:
חַג הַמִּצּוֹת הַזֶּה, זְמַן חַרוּתֵנוּ,

Chag ha-Sukkot hazeh, z'man sim-cha-tei-nu,

On Sukkot:
חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

ha-Sh'mi-ni, chag ha-A-tze-ret hazeh, z'man sim-cha-tei-nu,

On Sh'mini Atzeret/Simchat Torah:
הַשְּׁמִינִי חַג הַעֲצֵרֶת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

(b'a-ha-vah) mik-ra ko-desh,
zei-cher li-tzi-at Mitz-ra-yim.

בְּאַהֲבָה מִקְרָא קֹדֶשׁ,
זִכָּר לִיצִיאַת מִצְרָיִם.

Ki va-nu va-charta v'o-ta-nu ki-dash-ta
<mi-kol-ha-a-mim | la-a-vo-da-te-cha>
v'Shab-bat u-mo-a-dei kod-sh'cha
b'a-ha-vah u-v'ra-tzon b'sim-chah u-v'sa-son
hin-chal-ta-nu.

כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ
<מִכָּל הָעַמִּים / לְעַבְדוֹתֶךָ>
וְשַׁבָּת וּמוֹעֲדֵי קֹדֶשְׁךָ
בְּאַהֲבָה וּבְרַצוֹן, בְּשִׂמְחָה וּבְשִׂשׂוֹן
הִנְחַלְתָּנוּ.

Ba-ruch A-tah A-do-nai,
m'ka-deish ha-Shab-bat
v'Yis-ra-eil v'ha-z'ma-nim.

בָּרוּךְ אַתָּה יְיָ,
מְקַדֵּשׁ הַשַּׁבָּת
וְיִשְׂרָאֵל וְהַזְּמַנִּים.

Blessed are You, Adonai,
Our God, Ruler of the Universe,
Creator of the fruit of the vine.

Blessed are You, Adonai,
Our God, Ruler of the Universe,
who chose us <from all other nations | to serve You>
and raised us above every tongue,
and made us holy with Your Commandments.

You gave us, Adonai our God, with love
Sabbaths for rest
and festivals for joy,
holidays and seasons for rejoicing,
this day of the Sabbath, and this day of

the Festival of Matzot, the time of our freedom,

the Festival of Sukkot, the time of our Rejoicing,

the Eighth day Festival of Assembly, the time of our Rejoicing,

in love a sacred convocation,
a reminder of the Exodus from Egypt.

For You have chosen us and set us apart
<from all other peoples | to serve You>
and Your Sabbath and sacred times
with love and favor, with joy and gladness,
You have given us as a heritage.

Blessed are You, Adonai,
who sanctifies the Sabbath
and Israel and the seasons.

The Omer is counted during the Evening Service before Aleinu each night from the second night of Pesach until the night before Shavuot.

Hi-n'ni mu-chan u-m'zu-man
l'ka-yeim mitzvah
a-seh shel s'fi-rat ha-o-mer
k'mo she-ka-tuv ba-To-rah:

הַנְּנִי מוֹכֵן וּמְזַמֵּן
לְקַיֵּם מִצְוַת
עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר
כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה:

U-s'far-tem la-chem
mi-ma-cho-rat ha-Shab-bat
mi-yom ha-vi-a-chem
et o-mer ha-t'nu-fah
she-va sha-ba-tot t'mi-mot tih-ye-nah,
Ad mi-ma-cho-rat ha-shab-bat ha-sh'vi-it,
tis-p'ru cha-mi-shim yom
v'hik-rav-tem min-chah cha-da-shah la-do-nai.

וּסְפַרְתֶּם לָכֶם
מִמַּחֲרַת הַשַּׁבָּת
מִיּוֹם הַבִּיאָכֶם
אֶת עֹמֶר הַתְּנוּפָה
שֶׁבַע שַׁבָּתוֹת תְּמַיִמַת תַּהְיֶינָה.
עַד מַמְחֲרַת הַשַּׁבָּת הַשְּׁבִיעִת
תִּסְפְּרוּ חֲמִשִּׁים יוֹם
וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה.

Ba-ruch A-tah A-do-nai
E-lo-hei-nu Me-lech ha-O-lam
a-sheh ki-d'sha-nu b'mitz-vo-tav
v'tzi-va-nu al s'fi-rat ha-o-mer.

בְּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי
וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

Ha-yom yom e-chad la-o-mer.	הַיּוֹם יוֹם אֶחָד לְעֹמֶר.	Today numbers 1 day of the Omer.
Ha-yom sh'nei ya-mim la-o-mer.	הַיּוֹם שְׁנַי יָמִים לְעֹמֶר.	Today numbers 2 days of the Omer.
Ha-yom sh'lo-shah ya-mim la-o-mer.	הַיּוֹם שְׁלֹשָׁה יָמִים לְעֹמֶר.	Today numbers 3 days of the Omer.
Ha-yom ar-ba-ah ya-mim la-o-mer.	הַיּוֹם אַרְבָּעָה יָמִים לְעֹמֶר.	Today numbers 4 days of the Omer.
Ha-yom cha-mi-shah ya-mim la-o-mer.	הַיּוֹם חֲמִשָּׁה יָמִים לְעֹמֶר.	Today numbers 5 days of the Omer.
Ha-yom shi-shah ya-mim la-o-mer.	הַיּוֹם שִׁשָּׁה יָמִים לְעֹמֶר.	Today numbers 6 days of the Omer.
Ha-yom shiv-ah ya-mim, she-heim sha-vu-a e-chad la-o-mer.	הַיּוֹם שִׁבְעָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד לְעֹמֶר.	Today numbers 7 days, which make one week of the Omer.

Counting the Omer

I am prepared and ready
to fulfill the mitzvah
of counting the Omer
as it is written in the Torah:

“And you shall count for yourselves
from the day following the day of rest
from the day you bring
the Omer as the grain offering
seven complete weeks there shall be,
until the day after the seventh week,
you shall count fifty days;
and you shall bring a new offering to God.”

— LEVITICUS 23:15-16

Blessed are You, Adonai our God,
Ruler of the Universe,
who made us holy with Your Commandments,
and commanded us to count the Omer.

Seven Weeks of Spiritual Preparation

According to Rabbi Yitzchak Luria, when we experience the Exodus from Egypt in the Passover Seder, we have a special expanded consciousness of freedom and life possibility. Immediately afterwards, however, we often return to a more limited level of consciousness as exemplified by the Israelites slipping back into complaining and wishing for the familiar life of Egypt.

By using the seven weeks (49 days) from the second night of Passover until Shavuot as a period of personal preparation and growth, we can make this time of expanded consciousness a regular part of our lives.

Each week is dedicated to working on life issues related to one of the seven “human levels” *s'firot* (worlds) of the Kabbalistic Tree of Life. In turn, each day of the week is also dedicated to one of the same seven *s'firot*, making a total of 49 combinations. For example, on the first day we work on *chesed* (our capacity for loving kindness) in the context of the week of *chesed*; on the second day we work on *g'vurah* (our capacity for judgment) in the week of *chesed*, (lovingkindness) and so on.

After seven weeks, when Shavuot arrives, may we reach a level of expanded consciousness and be open to hear what Torah has to teach us for the coming year.

— Rabbi Jeff Foust

Associations with the Seven S'firot of the Omer Period

- 1 *Chesed* Overflowing Loving kindness
- 2 *G'vurah* Judgment, Justice, Rigor
- 3 *Tiferet* Compassion, Beauty, Balance
- 4 *Netzach* Victory, Efficiency, Prevailing
- 5 *Hod* Glory, Splendor
- 6 *Y'sod* Foundation, Intimacy, Generativity
- 7 *Malchut* Majesty, God's Earthly Realm

Ha-yom tish-ah a-sar yom,
she-heim sh'nei sha-vu-ot
va-cha-mi-shah ya-mim la-o-mer.

הַיּוֹם תִּשְׁעָה עָשָׂר יוֹם
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת
וְחִמְשָׁה יָמִים לְעֹמֵר.

Today numbers 19 days,
which make two weeks
and five days of the Omer.

Ha-yom es-rim yom,
she-heim sh'nei sha-vu-ot
v'shi-shah ya-mim la-o-mer.

הַיּוֹם עֶשְׂרִים יוֹם
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת
וְשִׁשָּׁה יָמִים לְעֹמֵר.

Today numbers 20 days,
which make two weeks
and six days of the Omer.

Ha-yom e-chad v'es-rim yom,
she-heim sh'lo-shah sha-vu-ot
la-o-mer.

הַיּוֹם אֶחָד וְעֶשְׂרִים יוֹם
שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת
לְעֹמֵר.

Today numbers 21 days,
which make three weeks
of the Omer.

Ha-yom sh'na-yim v'es-rim yom,
she-heim sh'lo-shah sha-vu-ot
v'yom e-chad la-o-mer.

הַיּוֹם שְׁנַיִם וְעֶשְׂרִים יוֹם
שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת
וְיוֹם אֶחָד לְעֹמֵר.

Today numbers 22 days,
which make three weeks
and one day of the Omer.

Ha-yom sh'lo-shah v'es-rim yom,
she-heim sh'lo-shah sha-vu-ot
u-sh'nei ya-mim la-o-mer.

הַיּוֹם שְׁלֹשָׁה וְעֶשְׂרִים יוֹם
שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת
וְשְׁנַיִם יָמִים לְעֹמֵר.

Today numbers 23 days,
which make three weeks
and two days of the Omer.

Ha-yom ar-ba-ah v'es-rim yom,
she-heim sh'lo-shah sha-vu-ot
u-sh'lo-shah ya-mim la-o-mer.

הַיּוֹם אַרְבָּעָה וְעֶשְׂרִים יוֹם
שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת
וְשְׁלֹשָׁה יָמִים לְעֹמֵר.

Today numbers 24 days,
which make three weeks
and three days of the Omer.

Ha-yom cha-mi-shah v'es-rim yom,
she-heim sh'lo-shah sha-vu-ot
v'ar-ba-ah ya-mim la-o-mer.

הַיּוֹם חֲמִשָּׁה וְעֶשְׂרִים יוֹם
שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת
וְאַרְבָּעָה יָמִים לְעֹמֵר.

Today numbers 25 days,
which make three weeks
and four days of the Omer.

Ha-yom shi-shah v'es-rim yom,
she-heim sh'lo-shah sha-vu-ot
va-cha-mi-shah ya-mim la-o-mer.

הַיּוֹם שֵׁשָׁה וְעֶשְׂרִים יוֹם
שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת
וְחִמְשָׁה יָמִים לְעֹמֵר.

Today numbers 26 days,
which make three weeks
and five days of the Omer.

Ha-yom shiv-ah v'es-rim yom,
she-heim sh'lo-shah sha-vu-ot
v'shi-shah ya-mim la-o-mer.

הַיּוֹם שִׁבְעָה וְעֶשְׂרִים יוֹם
שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת
וְשִׁשָּׁה יָמִים לְעֹמֵר.

Today numbers 27 days,
which make three weeks
and six days of the Omer.

Ha-yom sh'mo-nah v'es-rim yom,
she-heim ar-ba-ah sha-vu-ot
la-o-mer.

הַיּוֹם שְׁמוֹנָה וְעֶשְׂרִים יוֹם
שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת
לְעֹמֵר.

Today numbers 28 days,
which make four weeks
of the Omer.

Ha-yom tish-ah v'es-rim yom,
she-heim ar-ba-ah sha-vu-ot
v'yom e-chad la-o-mer.

הַיּוֹם תִּשְׁעָה וְעֶשְׂרִים יוֹם
שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וְיוֹם אֶחָד לְעֹמֵר.

Today numbers 29 days,
which make four weeks
and one day of the Omer.

Ha-yom sh'mo-nah ya-mim,
she-heim sha-vu-a e-chad
v'yom e-chad la-o-mer.

הַיּוֹם שְׁמוֹנָה יָמִים
שֶׁהֵם שָׁבוּעַ אֶחָד
וְיוֹם אֶחָד לְעֹמֵר.

Today numbers 8 days,
which make one week
and one day of the Omer.

Ha-yom tish-ah ya-mim,
she-heim sha-vu-a e-chad
u-sh'nei ya-mim la-o-mer.

הַיּוֹם תִּשְׁעָה יָמִים
שֶׁהֵם שָׁבוּעַ אֶחָד
וְשְׁנַיִם יָמִים לְעֹמֵר.

Today numbers 9 days,
which make one week
and two days of the Omer.

Ha-yom a-sa-rah ya-mim,
she-heim sha-vu-a e-chad
u-sh'lo-shah ya-mim la-o-mer.

הַיּוֹם עֶשְׂרֵה יָמִים
שֶׁהֵם שָׁבוּעַ אֶחָד
וְשְׁלֹשָׁה יָמִים לְעֹמֵר.

Today numbers 10 days,
which make one week
and three days of the Omer.

Ha-yom a-chad a-sar yom,
she-heim sha-vu-a e-chad
v'ar-ba-ah ya-mim la-o-mer.

הַיּוֹם אֶחָד עָשָׂר יוֹם
שֶׁהֵם שָׁבוּעַ אֶחָד
וְאַרְבָּעָה יָמִים לְעֹמֵר.

Today numbers 11 days,
which make one week
and four days of the Omer.

Ha-yom sh'neim a-sar yom,
she-heim sha-vu-a e-chad
va-cha-mi-shah ya-mim la-o-mer.

הַיּוֹם שְׁנַיִם עָשָׂר יוֹם
שֶׁהֵם שָׁבוּעַ אֶחָד
וְחִמְשָׁה יָמִים לְעֹמֵר.

Today numbers 12 days,
which make one week
and five days of the Omer.

Ha-yom sh'lo-shah a-sar yom,
she-heim sha-vu-a e-chad
v'shi-shah ya-mim la-o-mer.

הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם
שֶׁהֵם שָׁבוּעַ אֶחָד
וְשִׁשָּׁה יָמִים לְעֹמֵר.

Today numbers 13 days,
which make one week
and six days of the Omer.

Ha-yom ar-ba-ah a-sar yom,
she-heim sh'nei sha-vu-ot
la-o-mer.

הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת
לְעֹמֵר.

Today numbers 14 days,
which make two weeks
of the Omer.

Ha-yom cha-mi-shah a-sar yom,
she-heim sh'nei sha-vu-ot
v'yom e-chad la-o-mer.

הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת
וְיוֹם אֶחָד לְעֹמֵר.

Today numbers 15 days,
which make two weeks
and one day of the Omer.

Ha-yom shi-shah a-sar yom,
she-heim sh'nei sha-vu-ot
u-sh'nei ya-mim la-o-mer.

הַיּוֹם שֵׁשָׁה עָשָׂר יוֹם
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת
וְשְׁנַיִם יָמִים לְעֹמֵר.

Today numbers 16 days,
which make two weeks
and two days of the Omer.

Ha-yom shiv-ah a-sar yom,
she-heim sh'nei sha-vu-ot
u-sh'lo-shah ya-mim la-o-mer.

הַיּוֹם שִׁבְעָה עָשָׂר יוֹם
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת
וְשְׁלֹשָׁה יָמִים לְעֹמֵר.

Today numbers 17 days,
which make two weeks
and three days of the Omer.

Ha-yom sh'mo-nah a-sar yom,
she-heim sh'nei sha-vu-ot
v'ar-ba-ah ya-mim la-o-mer.

הַיּוֹם שְׁמוֹנָה עָשָׂר יוֹם
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת
וְאַרְבָּעָה יָמִים לְעֹמֵר.

Today numbers 18 days,
which make two weeks
and four days of the Omer.

Ha-yom e-chad v'ar-ba-im yom, she-heim cha-mi-shah sha-vu-ot v'shi-shah ya-mim la-o-mer.	הַיּוֹם אֶחָד וְאַרְבָּעִים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשֵׁשֶׁת יָמִים לְעֹמֵר.	Today numbers 41 days, which make five weeks and six days of the Omer.
Ha-yom sh'na-yim v'ar-ba-im yom, she-heim shi-shah sha-vu-ot la-o-mer.	הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם שָׁהֵם שֵׁשָׁה שָׁבוּעוֹת לְעֹמֵר.	Today numbers 42 days, which make six weeks of the Omer.
Ha-yom sh'lo-shah v'ar-ba-im yom, she-heim shi-shah sha-vu-ot v'yom e-chad la-o-mer.	הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם שָׁהֵם שֵׁשָׁה שָׁבוּעוֹת וְיוֹם אֶחָד לְעֹמֵר.	Today numbers 43 days, which make six weeks and one day of the Omer.
Ha-yom ar-ba-ah v'ar-ba-im yom, she-heim shi-shah sha-vu-ot u-sh'nei ya-mim la-o-mer.	הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם שָׁהֵם שֵׁשָׁה שָׁבוּעוֹת וְשְׁנַיִם יָמִים לְעֹמֵר.	Today numbers 44 days, which make six weeks and two days of the Omer.
Ha-yom tish-ah v'ar-ba-im yom, she-heim shi-shah sha-vu-ot u-sh'lo-shah ya-mim la-o-mer.	הַיּוֹם חֲמִשָּׁה וְאַרְבָּעִים יוֹם שָׁהֵם שֵׁשָׁה שָׁבוּעוֹת וְשֵׁשֶׁת יָמִים לְעֹמֵר.	Today numbers 45 days, which make six weeks and three days of the Omer.
Ha-yom shi-shah v'ar-ba-im yom, she-heim shi-shah sha-vu-ot v'ar-ba-ah ya-mim la-o-mer.	הַיּוֹם שֵׁשָׁה וְאַרְבָּעִים יוֹם שָׁהֵם שֵׁשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֵר.	Today numbers 46 days, which make six weeks and four days of the Omer.
Ha-yom shiv-ah v'ar-ba-im yom, she-heim shi-shah sha-vu-ot va-cha-mi-shah ya-mim la-o-mer.	הַיּוֹם שִׁבְעָה וְאַרְבָּעִים יוֹם שָׁהֵם שֵׁשָׁה שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים לְעֹמֵר.	Today numbers 47 days, which make six weeks and five days of the Omer.
Ha-yom sh'mo-nah v'ar-ba-im yom, she-heim shi-shah sha-vu-ot v'shi-shah ya-mim la-o-mer.	הַיּוֹם שְׁמוֹנָה וְאַרְבָּעִים יוֹם שָׁהֵם שֵׁשָׁה שָׁבוּעוֹת וְשֵׁשֶׁת יָמִים לְעֹמֵר.	Today numbers 48 days, which make six weeks and six days of the Omer.
Ha-yom tish-ah v'ar-ba-im yom, she-heim shiv-ah sha-vu-ot la-o-mer.	הַיּוֹם תִּשְׁעָה וְאַרְבָּעִים יוֹם שָׁהֵם שִׁבְעָה שָׁבוּעוֹת לְעֹמֵר.	Today numbers 49 days, which make seven weeks of the Omer.

Ha-yom sh'lo-shim yom, she-heim ar-ba-ah sha-vu-ot u-sh'nei ya-mim la-o-mer.	הַיּוֹם שְׁלֹשִׁים יוֹם שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשְׁנַיִם יָמִים לְעֹמֵר.	Today numbers 30 days, which make four weeks and two days of the Omer.
Ha-yom e-chad u-sh'lo-shim yom, she-heim ar-ba-ah sha-vu-ot u-sh'lo-shah ya-mim la-o-mer.	הַיּוֹם אֶחָד וְשֹׁלְשִׁים יוֹם שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשֵׁשֶׁת יָמִים לְעֹמֵר.	Today numbers 31 days, which make four weeks and three days of the Omer.
Ha-yom sh'na-yim u-sh'lo-shim yom, she-heim ar-ba-ah sha-vu-ot v'ar-ba-ah ya-mim la-o-mer.	הַיּוֹם שְׁנַיִם וְשֹׁלְשִׁים יוֹם שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֵר.	Today numbers 32 days, which make four weeks and four days of the Omer.
Ha-yom sh'lo-shah u-sh'lo-shim yom, she-heim ar-ba-ah sha-vu-ot va-cha-mi-shah ya-mim la-o-mer.	הַיּוֹם שְׁלֹשָׁה וְשֹׁלְשִׁים יוֹם שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים לְעֹמֵר.	Today numbers 33 days, which make four weeks and five days of the Omer.
Ha-yom ar-ba-ah u-sh'lo-shim yom, she-heim ar-ba-ah sha-vu-ot v'shi-shah ya-mim la-o-mer.	הַיּוֹם אַרְבָּעָה וְשֹׁלְשִׁים יוֹם שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשֵׁשֶׁת יָמִים לְעֹמֵר.	Today numbers 34 days, which make four weeks and six days of the Omer.
Ha-yom cha-mi-shah u-sh'lo-shim yom, she-heim cha-mi-shah sha-vu-ot la-o-mer.	הַיּוֹם חֲמִשָּׁה וְשֹׁלְשִׁים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת לְעֹמֵר.	Today numbers 35 days, which make five weeks of the Omer.
Ha-yom shi-shah u-sh'lo-shim yom, she-heim cha-mi-shah sha-vu-ot v'yom e-chad la-o-mer.	הַיּוֹם שֵׁשָׁה וְשֹׁלְשִׁים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְיוֹם אֶחָד לְעֹמֵר.	Today numbers 36 days, which make five weeks and one day of the Omer.
Ha-yom shiv-ah u-sh'lo-shim yom, she-heim cha-mi-shah sha-vu-ot u-sh'nei ya-mim la-o-mer.	הַיּוֹם שִׁבְעָה וְשֹׁלְשִׁים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשְׁנַיִם יָמִים לְעֹמֵר.	Today numbers 37 days, which make five weeks and two days of the Omer.
Ha-yom sh'mo-nah u-sh'lo-shim yom, she-heim cha-mi-shah sha-vu-ot u-sh'lo-shah ya-mim la-o-mer.	הַיּוֹם שְׁמוֹנָה וְשֹׁלְשִׁים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשֵׁשֶׁת יָמִים לְעֹמֵר.	Today numbers 38 days, which make five weeks and three days of the Omer.
Ha-yom tish-ah u-sh'lo-shim yom, she-heim cha-mi-shah sha-vu-ot v'ar-ba-ah ya-mim la-o-mer.	הַיּוֹם תִּשְׁעָה וְשֹׁלְשִׁים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֵר.	Today numbers 39 days, which make five weeks and four days of the Omer.
Ha-yom ar-ba-im yom, she-heim cha-mi-shah sha-vu-ot va-cha-mi-shah ya-mim la-o-mer.	הַיּוֹם אַרְבָּעִים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים לְעֹמֵר.	Today numbers 40 days, which make five weeks and five days of the Omer.