Blessings for Shabbat

The candles are lit before the blessing is recited.

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

Blessed are you, Adonai our God, Sovereign of the universe,
who hallows us with mitzvot,
commanding us to kindle the light of Shabbat.
HINEIH MAH TOV

Hineih mah tov u’mah na-im
shevet achim gam yachad.

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

MAH YAFEH HAYOM

Mahoj yafeh hayom, Shabbat shalom.

How lovely today is, Shabbat Shalom.

Y’DID NEFESH

Y’did nefesh, av harachaman,
m’shoch avd’cha el r’zonecha.
Yarutz avd’cha k’mo ayal,
yishtachaveh el mul hadarecha.

Heart’s delight, Source of mercy, draw Your servant into Your arms:
I leap like a deer to stand in awe before You.

SHABBAT HAMALKAH

Hachamah meirosh ha-ilanot nistalkah,
bo-u v’neitzri likrat Shabbat hamalkah.
Hinei hi yoredet, hakdoshah hab’ruchah.
V’imah malachim, tz’va shalom um’nuchah.
Boi boi hamalkah, boi boi hakalah.
Shalom aleichem, malachei hashalom.

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, O Sabbath bride.
Peace also to you, you angels of peace.
L’CHAH DODI likrat kalah,
p’nei Shabbat u’kabalah.

Beloved, come to meet the bride; beloved come to greet Shabbat.

Shamor v’zachor bidibur echad,
hishmianu El ham’yuchad,
Adonai echad ush’mo echad,
l’shem ul’tiferet v’lit’hilah.

“Keep” and “remember”: a single command the Only God caused us to hear;
the Eternal is One, God’s Name is One; glory and praise are God’s.

Likrat Shabbat l’chu v’neilcha,
ki hi m’kor hab’rachah,
meirosh midekem n’suchah,
sof maaseh b’machashava t’chilah.

Come with me to meet Shabbat, forever a fountain of blessing.
Still it flows, as from the start: the last of days, for which the first was made.

Mikdash Melech, ir m’luchah,
kumi tz’i mitoch hahaseichah.
rav lach shevet b’emek habacha,
v’hu yachamol alayich chemlah.

Royal shrine, city of kings, rise up and leave your ravaged state.
You have dwelt long enough in the valley of tears; now God will shower mercy on you.

Hitnaari, mei-afar kumi.
livshi bigdei tifreicheh ami.
al yad ben Yishai Be’it haLachmi.
korah el na’shir g’alah.

Lift yourself up! Shake off the dust! Array yourself in beauty, O my people!
At hand is Bethlehem’s David, Jesse’s son, bringing deliverance into my life.

This poem was composed by Shlomo Halevi Alkabetz, 16th-century Safed kabbalist. The first eight verses are arranged acrostically according to the author’s name (יהוה אלהי עולם).
Kabbalat Shabbat

Psalms 95-99, 29

L'chah Dodi

Psalms 92-93

Shalom Aleichem

Hitor'ri, hitor'ri,
ki va oreich, kumi ori,
uri uri shir dabeiri.

Kvod Adonai alayich nighlah.

Awake, awake, your light has come! Arise, shine, awake and sing:
the Eternal's glory dawns upon you.

Lo teivoshi v'lo tikalmi,
mah tishtochachi umah tehemi,
bach yechsu aniyei ami,
v'nivn'lah ir al tilah.

An end to shame and degradation; forget your sorrow; quiet your groans. The
afflicted of my people find respite in you, the city renewed upon its ancient ruins.

V'hayu lim'shisah shosayich,
v'rahakhu kol m'valayich,
yasis alayich Elohayich,
kimosos chatan al kalah.

The scavengers are scattered, your devourers have fled;
as a bridegroom rejoices in his bride, your God takes joy in you.

Yamin usmol tifrotzi,
v'et Adonai taaritzi,
al yad ish ben partzi,
v'nism'chah v'nagilah.

Your space will be broad, your worship free: await the promised one;
we will exult, we will sing for joy!

Bo'i v'shalom ateret ba'llah,
gam b'simchah uv'tzoholah,
toch emenei am s'gulah.
bo'i cha'lah, bo-i cha'lah.

Enter in peace, O crown of your husband; enter in gladness, enter in joy;
Come to the people that keeps its faith. Enter, O bride! Enter, O bride!

For those who choose: When the congregation reaches the last verse, beginning בואו רוקא

Bo'i v'shalom, Enter in peace, all rise and turn toward the entrance of the sanctuary, as if to greet
the Presence of Shabbat.
Shalom aleichem, malachei hashareit,
malachei elyon,
mimelech malchei ham'lachim,
HaKadosh Baruch Hu.

Bo-achem Ishalom, malachei hashalom,
malachei elyon,
mimelech malchei ham'lachim,
HaKadosh Baruch Hu.

Bar'chuni Ishalom, malachei hashalom,
malachei elyon,
mimelech malchei ham'lachim,
HaKadosh Baruch Hu.

Tzeit'chem Ishalom, malachei hashalom,
malachei elyon,
mimelech malchei ham'lachim,
HaKadosh Baruch Hu.

Peace be to you, O ministering angels, messengers of the Most High,
Majesty of majesties, Holy One of Blessing.

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

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

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

For Shabbat Evening I, turn to pages 26-27 [144-145].
For Shabbat Evening II, turn to page 145 [263].

Shalom Aleichem — A 17th-century Shabbat table-song (זִינִרְאָה zinirah), probably composed under the influence of Lurianic Kabbalah, alludes to Shabbat 119b, which states that two angels accompany each person home from the synagogue as Shabbat begins.
YITGADAL v'yitkadosh sh'meih raba
b'alma di vra chiruteih,
v'yamlich malchuteih
b'chayeichon u'veyomeichon
uv'chaye'i d'chol beit Yisrael,
baagala uvizman kariv,
v'imru: Amen.

Y'hei sh'meih raba m'varach
l'am al'amhei almaya.

Yitbarach v'yishrabach v'yitpaar
v'yitromam v'yitnasei,
v'yir'hadar v'yitaleh v'yit'halal
sh'meih d'kudsha b'rich hu,
leila min kol birchata v'shirata,
tush'b'chata v'nechemata,
daamiran b'alma, v'imru: Amen.

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

Blessed be God's great name to all eternity.

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

The Kaddish is marked by long strings of synonyms of praise. The rhythmic repetition of these words is meant to aid one in achieving a higher meditational state. Judith Z. Abrams
Sh'ma Uvirchoteha — Sh'ma and Its Blessings

Bar'chu et Adonai ham'vorach!
Baruch Adonai ham'vorach
l'olam va-ed!

Praise Adonai to whom praise is due forever!
Praised be Adonai to whom praise is due,
now and forever!

The Sh'ma is one of the prayers one may recite in any language. M. Sotah 7:1

For those who choose: The prayer leader at the word ברך Bar'chu (the call to worship) bends the knees and bows from the waist, and at הרואים Adonai stands straight. ברוך Baruch Adonai is the communal response, whereupon the community repeats the choreography of the first line.
Blessed are You, Adonai our God, Ruler of the universe, who speaks the evening into being, skillfully opens the gates, thoughtfully alters the time and changes the seasons, and arranges the stars in their heavenly courses according to plan. You are Creator of day and night, rolling light away from darkness and darkness from light, transforming day into night and distinguishing one from the other. Adonai Tzvaot is Your Name. Ever-living God, may You reign continually over us into eternity. Blessed are You, Adonai, who brings on evening.

Baruch atah, Adonai, hamaariv aravim.

Adonai Tzvaot: this is one of many names that help elucidate God’s attributes. God designs, creates and arranges the universe with order and purpose.

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

Copyrighted material—not for distribution
EVERLASTING LOVE

You offered Your people Israel by teaching us Torah and mitzvot, laws and precepts. Therefore, Adonai our God, when we lie down and when we rise up, we will meditate on Your laws and Your commandments. We will rejoice in Your Torah forever. Day and night we will reflect on them for they are our life and doing them lengthens our days. Never remove Your love from us. Praise to You, Adonai, who loves Your people Israel.

Baruch atah, Adonai, ohevet amo Yisrael.

כְּרָוָה אֲתָה אֶלְּבָנָי אֵלֶּה אָהָבָה אֵמוֹ יִשְרָאֵל.
שְׁמֵעַ יִשְׂרָאֵל יְהֹוָה אֶלֹהֵינוּ יְהֹוָה אָחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

Hear, O Israel, Adonai is our God, Adonai is One!
V’AHAVTA et Adonai Elohecha,
b’chol l’vav’cha uv’chol nafsh’cha uv’chol m’odecha. V’hayu had’varim ha-eileh
asher anochi m’zav’cha hayom al
l’vavecha. V’shinantam l’vanecha v’dibarta bam b’shit’cha b’vitecha uv’lech’cha
vaderech uv’shochb’cha uv’kumecha.
Uk’shartam l’or al yadecha v’hayu
l’otafot bein einecha. Uch’tavtam
al m’zuzot b’vitecha uvisharecha.

L’maan tizk’ru, vaasitem et
kol mitzvotai yi’hiytem k’doshim
l’Eloheichem. Ani Adonai Eloheichem,
asher hotzeiti et-chem mei-eretz
Mitzrayim lihiyot lachen l’Elohim
ani Adonai Eloheichem.

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

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

בָּלָה תַּעֲשֵׂה אֶלֹהֵיכֶם אָתָּה
Adonai Eloheichem EMET.

For those who choose: At the end of the שָׁנָה, after the words בָּלָה תַּעֲשֵׂה אֶלֹהֵיכֶם, the word אֶמֶת ("true") is added as an immediate affirmation of its truth.

You shall love... Deuteronomy 6:5-9
Thus you shall remember... Numbers 15:40-41

Copyrighted material—not for distribution
Mi chamochah ba-elim, Adonai!
Mi kamochah nedar bakodesh,
nora thilot, oschel fele!

Malchutcha ra-u vanecha,
bokei-a yam lifnei Moshe uMiriam.
Zeh Eli, anu v’amru,
Adonai yimloch l’olam va-ed!

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

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

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

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

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

ברוך אתה, ה' הפורש תשובה עלם על כל עמו ישראל ועל ירושלים.
Baruch atah, Adonai, haporeis sukat shalom aleinu v'al kol amo Yisrael v'al Yerushalyim.

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

ברוך אתה, ה' הפורש תשובה עלם על כל עמו ישראל ועל ירושלים.
Baruch atah, Adonai, haporeis sukat shalom aleinu v'al kol amo Yisrael v'al Yerushalyim.
ADONAI, s'fatai tiftach,
ufi yagid t'hilatecha.

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

For those who choose: Before reciting הֶנְה T'filah, one takes three steps forward.

Adonai, s'fatai tiftach . . . Adonai, open up my lips . . . Psalm 51:17
BARUCH atah, Adonai Eloheinu
v' Elohe avoteinu v'imoteinu, Elohe
Avraham, Elohei Yitzchak v'Elohei Yaakov,
Elohei Sarah, Eloheii Rivkah, Elohei
Rachel v'Eloheii Leah. Ha-El hagadol
hagibor v'hanora, El elyon, gomei
chasadim tovim, v'konei hakol, v'zochei
chasdei avot v'imahot, umeivi g'ulah
livnei v'neihem l'maan sh'mo b'ahavah.

*SHABBAT SHUVAH — Zochreinu l'chayim,
Melech chafeitz bachayim,
v'chorveinu b'sefer hachayim,
'l'mancha Elohim chayim.

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

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

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

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

Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

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

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

Avoi v'imahot ... As God has been gracious to our forebears, so may we receive
divine favor.
**ATAH** gibor l’olam, Adonai, m’chayeih hakol (meitim) atah, rav l’hoshia.

*WINTER — Mashiv haruach umorid hagashem.*

*SUMMER — Morid hatul.

M’chalkeil chayim b’chesed, m’chayeih hakol (meitim)
b’rahamim rabim, someich nofлим, v’rofei cholim, umatir asurim, um’kayeim emunato lishnei nefar.

Mi chamochah baal g’vurot umi domeh lach, melech meimim
um’chayeih umatzmiach y’shuah.

**SHABBAT SHUVAH**

Mi chamochah Av harachamim, zocheir y’tzurav l’chayim b’rahamim.

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

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

---

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

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

*SUMMER — You rain dew upon us.

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

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

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

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

---

*Mishiv haruach / Morid hatul — with these words, we join our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel.*

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

---

*WINTER: Shinini Azzeret / Simchat Torah to Pesach. SUMMER: Pesach to Shinini Azzeret / Simchat Torah.*
WE PRAY that we might know before whom we stand:
the Power whose gift is life,
who quickens those who have forgotten how to live.

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

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

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

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

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

ברוך אתה, וּמְחַיֶּה הַכְּל (חֲמֶיתִים).
Baruch atah, Adonai, m’chayeih hakol (hameitim).

The metaphor “reviving the dead” is widely used rabbinically. The Talmud recommends saying
ברוך אתה, וּמְחַיֶּה הַכְּל (חֲמֶיתִים). Baruch atah Adonai, m’chayeih hameitim for greeting a friend
after a lapse of seeing the person for twelve months, and for awakening from sleep.

Brachot 58b, Y. Brachot 4:2
YOU ARE HOLY, Your Name is holy, and those who are holy praise You every day.*
Blessed are You, Adonai, the Holy God.

Baruch atah, Adonai, Ha-El hakadosh.

*SHABBAT SHUVAH —
Praised are You, Adonai, Holy Sovereign.
Baruch atah, Adonai, HaMelech hakadosh.

This third blessing of praise in the הַנְוֶיָה Amidah emphasizes God's holy nature. Even God's name is holy.
R’TZEI, Adonai Eloheinu, b’amcha Yisrael,
ut’filam b’ahavah r’kabeil,
ut’hi l’ratzon tamid
avodat Yisrael amecha.
El karov l’chol korav,
p’nei el avadecha v’choneinu,
sh’foch ruchacha aleinu.

FIND FAVOR, Adonai, our God, with Your people Israel
and accept their prayer in love.
May the worship of Your people Israel always be acceptable.
God who is near to all who call, turn lovingly to Your servants.
Pour out Your spirit upon us.

ROSH CHODESH, PESACH, AND SUKKOT

Eloheinu v’Elohei avoteinu v’imoteinu,
yaleh v’yavo, v’yizacheir zichroneinu
v’zichron kol amcha beit Yisrael l’amecha,
l’tovah, l’chein ul’chesed ul’rachamim,
l’chayim ul’shalom, b’Yom
Rosh HaChodesh hazeh.
Chag HaMatzor hazeh.
Chag HaSukkot hazeh.
Ufokdeinu vo livrachah. Amen.

Our God and God of our fathers and mothers, on this
(first day of the new month) — (day of Pesach) — (day of Sukkot)
be mindful of us and all Your people Israel,
for good, for love, for compassion, life and peace.
Remember us for wellbeing, Amen.

V’tzechenah eineinu b’shv’cha
l’Tzion brachamim.

LET OUR EYES BEHOLD Your loving return to Zion.
Blessed are You, Adonai, whose Presence returns to Zion.

Baruch atah, Adonai,
hamachazir Shechinato l’Tzion.

Copyrighted material—not for distribution
MODIM anachnu lach, shaatah hu
Adonai Eloheinu v’Elohei avoteinu v’imoteinu
l’olam va-ed. Tzur chayeinu, magen yisheinu,
atah hu I’dor vador.

Nodeh l’cha uns’peir t’hilatecha. Al chayeinu
ham’surim b’yadecha, v’al nishmoteinu
hap’kudot lach, v’al nisecha sheb’chol yomi
imanu, v’al niﬂorecha v’tovotecha
sheb’chol eit, erev vavoker v’zorhorayim.

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

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

On Chanukah, continue on page 264 [556].

V’al kulam yitbarach v’yitromam shimcha,
Malkineinu, tamid l’olam va-ed.

SHABBAT SHUVAH — Uch’tor l’chayim
tovim kol b’nei v’ritecha.

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

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

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

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

Baruch atah, Adonai, hatov shimcha ul’cha na-eh l’hodot.
GOD OF GOODNESS, we give thanks
for the gift of life, wonder beyond words;
for the awareness of soul, our light within;
for the world around us, so filled with beauty;
for the richness of the earth, which day by day sustains us;
for all these and more, we offer thanks.

ברוך אתה, נר אביה,קדוש שמקים ויהא ליהודית.
Baruch atah, Adonai, hatov shimcha ul'cha na-eh l'hodot.

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

ברוך אתה, נר אביה,קדוש שמקים ויהא ליהודית.
Baruch atah, Adonai, hatov shimcha ul'cha na-eh l'hodot.

For those who choose: On page 58 [176], at the word מודים Modim, one bows at the waist. At או, Adonai, one stands up straight.

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

Copyrighted material—not for distribution
GRANT US PEACE, Your most precious gift,
O Eternal Source of peace.
And give us the will to proclaim its message
to all the peoples of the earth.
Bless our country as a safeguard of peace,
its advocate among the nations.
May contentment reign within our borders,
health and happiness within our homes.
Strengthen the bonds of friendship and fellowship
among all the inhabitants of every land.
Plant virtue in every soul,
and may the love of Your Name hallow every home and every heart.
Praised are You, Eternal One, who blesses our people with peace.

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

LO YISA GOI el goi cherev.
V'lo yilmdu od milchamah.

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

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

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

Great is peace, for peace is to the world as leaven is to dough. _Perek HaShalom 1:1_

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

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

_Lo yisa goi... Nation shall not..._ Isaiah 2:4
ELOHAI, nitzor l'shoni meira us'fatari
midabeir mirmah, v'limkal'li nafshi
ridom, v'nafshi ke-affar lakol tih'yeh.

P'tach libi b'Toratecha, uv'mitzvoteycha
tirdof nafshi. V'chol hachoshvim
alai raah, m'heira hai fafe'ir aratzam
v'k'alkei machashavtam. Aseih l'maan
sh'mech, aseih l'maan y'minecha, aseih
l'maan k'dushatecha, aseih l'maan
Toratecha. L'maan yeichalzun y'didecha,
hoshiah y'minchcha vaaneini.

MY GOD, guard my speech from evil and my lips from deception.
Before those who slander me, I will hold my tongue; I will practice humility.
Open my heart to Your Torah, that I may pursue Your mitzvot.
As for all who think evil of me, cancel their designs and frustrate their schemes.
Act for Your own sake, for the sake of Your Power,
for the sake of Your Holiness, for the sake of Your Torah;
so that Your loved ones may be rescued, save with Your power. And answer me.

Yih'yu Iratzon imrei fi v'hevyon libi
l'fanach, Adonai tzuri v'go-ali.

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

Oseh shalom bimromav,
hu yaaseh shalom aleinu,
v'al kol Yisrael, v'al kol yoshvei teiveil,
v'imru: Amen.

May the One who makes peace in the high heavens
make peace for us, for all Israel and all who inhabit the earth. Amen.

For those who count the Omer, every evening between Pesach and Shavuot, turn to page 278 [570].
Reading of the Torah is on page 244 [362]. Aleinu and Kaddish are on pages 282–283 [586–587].

Elohai, nitzor l'shoni meira... My God, guard my speech from evil...
based on Psalm 34:14

L'maan yeichalzun... so that Your loved ones... Psalm 60:7

Yih'yu Iratzon... May the words of my mouth... Psalm 19:15

Copyrighted material—not for distribution
PRAYERS FOR HEALING

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

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

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

BIRKAT HAGOMEIL — ברכת הגombre — THANKSGIVING BLESSING

Individual recites:

BARUCH ATAH, ADONAI Eloheinu Melech haolam, sheg’malenu kol tov.

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

Congregation responds:

Amen. Mi sheg’malchem kol tov.
Hu yigmolchem kol tov. Selah.

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

Shabbat Minchah T’fillah is on pages 226–227 [344–345].

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

Copyrighted material—not for distribution
Aleinu

ALEINU I'shabei-ach laadon hakol,
lareit gdulah l'yozeir b'reishit,
shehu sam chelkeinu
l'yachd et shimo
v'goraleinu l'hamlich malchuto.
Vaanachnu kor'im
umishchavim umodim,
lifnei Melech malchei ham'lahim
haKadosh Baruch Hu.

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

Continue on page 284 [588] or 285 [589].

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

Vaanachnu kor'im
umishchavim umodim,
lifnei Melech malchei ham'lahim
haKadosh Baruch Hu.

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

Continue on page 284 [588] or 285 [589].

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

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

Aleinu, one of our oldest prayers, was composed to introduce the sound of the shofar on
Rosh HaShanah, announcing God's ultimate and universal rule. By the fourteenth century, this
prayer joined the final שילוק kaddish as a concluding note of hope for every service. Reform Jewish
tradition emphasizes the universal aspect of this hope, represented by the English prayer "Let us
adore," going back to the original Union Prayer Book of 1895.
FOR YOU SPREAD OUT THE HEAVENS and established the earth; Your majestic abode is in the heavens above and Your mighty Presence is in the loftiest heights. You are our God and there is none else. In truth You are our Sovereign without compare, as is written in Your Torah: Know then this day and take it to heart that Adonai is surely God in the heavens above and on the earth below. There is none else.

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

Wein od... There is none else... The Kabbalistic interpretation is “Adonai is God; there is nothing (!) else,” the idea being, “God is all there is!” God and the universe become the same, interwoven in history. Joel Hoffman

Shehu neshamayim v'yoseid aretz. (Shehu) neshamayim... (For You) spread out the heavens... Isaiah 51:13

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

Copyrighted material—not for distribution
May we gain wisdom in our lives,
overflowing like a river with understanding.
Loved, each of us, for the peace we bring to others.
May our deeds exceed our speech,
and may we never lift up our hand
but to conquer fear and doubt and despair.

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

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

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

Blessed be God’s great name to all eternity.

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

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

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

Copyrighted material—not for distribution
KIDDUSH FOR EVENING OF SHABBAT

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

VAY'HI EREV vay'hi voker
yom hashishi.

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

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

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

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

Vayhi erev . . . And there was evening . . . Genesis 1:31
Vay'chulu . . . The heaven and the earth . . . Genesis 2:1–3

Copyrighted material—not for distribution
Family Blessings
Kiddush, Morning
HaMotzi
Birkat HaMazon
Havdalah

FOR A BOY

Y'SIMCHA Elohim
k'Efrayim
v'chiM'nashch.

MAY GOD inspire you to live
like Ephraim and Menasseh.

FOR A GIRL

Y'SIMEICH Elohim
k'Sarah, k'Rivkah,
k'Rachel uch'Leah.

MAY GOD inspire you to live
like Sarah, Rebecca, Rachel and Leah.

FOR BOTH BOYS AND GIRLS

Y'varech'cha Adonai v'yishm'recha.
Ya-eir Adonai panav eilecha vichuneka.
Yisa Adonai panav eilecha
v'yaseim l'cha shalom.

May God bless you and keep you.
May God's light shine upon you, and may God be gracious to you.
May you feel God's Presence within you always, and may you find peace.
BARUCH atah, Adonai
Eloheinu, Melech haolam,
 borei p’ri hagafen.

Baruch atah, Adonai
Eloheinu, Melech haolam,
ascher kid’shanu b’mitzvotav v’ratzah vanu,
v’shabbat kodsho
b’ahavah uv’ratzon hinchilanu,
zikaron l’maaseih v’reishit.
Ki hu yom r’chilah l’mikra-ei kodesh,
zecher l’itzia Mitzrayim.
Ki vanu vacharta, v’otanu kidasha,
mikol haamim.
V’shabbat kodsh’cha
b’ahavah uv’ratzon hinchatanu.
Baruch atah, Adonai, m’kadeish HaShabbat.

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

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

Praise to You, Adonai, who sanctifies Shabbat.

Baruch atah, Adonai, m’kadeish HaShabbat.