

# Wandering Jews

## Friday Night Siddur

סְדוּר לַיִל שַׁבָּת

נוסח אשכנז

כמנהג אנגליה

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**GENIZABLE**

Please do not throw this siddur away,  
as it contains Divine Names.

<http://www.michael-grant.me.uk/wandering-jews-siddur.pdf>

(Print double-sided, flipping on short edge)

מְעַרֵב

If you are unwilling to participate in a public affirmation of the Principles of Faith—and great rabbis since the time of Maimonides have disagreed with each except for the existence of God—you may prefer to end with Adon Olam\*:

בְּטָרֵם כְּלִי־צִיר נִבְרָא	אָדוֹן עוֹלָם אֲשֶׁר מְלֶךְ
אֲזִי מְלֶךְ שְׁמוֹ נִקְרָא:	לָעֵת נַעֲשֶׂה בְּחֻצּוֹ כָּל
לְבַדּוֹ יְמֶלֶךְ נוֹרָא	וְאַחֲרֵי כָּכֵלּוֹת הַכֹּל
וְהוּא יְהִי בְּתַפְאֲרָה:	וְהוּא הֵיךָ וְהוּא הָוָה
לְהַמְשִׁיל לּוֹ לְהַחְבִּירָה	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הֵעֵז וְהַמְשִׁירָה:	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצוּר חֲבֻלִי בְּעֵת צָרָה	וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵי
מִנֵּת כּוֹסֵי בְּיוֹם אֶקְרָא:	וְהוּא נְסִי וּמְנוּס לִי
בְּעֵת אֵישׁוֹן וְאֶעִירָה	בְּנֶדּוֹ אֶפְקִיד רוּחֵי
יְהוּה לִי וְלֹא אֵירָא:	וְעַם רוּחֵי גְוִיָּתִי

A-don ol-am a-sher ma-lach	B'te-rem kol y'tzir niv-ra
L'eit na-a-sa v'chef-tzo kol	A-zai me-lech sh'mo nik-ra.
V'a-cha-rei kich-lot ha-kol	L'va-do yim-loch no-ra
V'hu ha-ya v'hu ho-ve	V'hu yi-ye b'tif-a-ra.
V'hu e-chad v'ein shei-ni	L'ham-shil lo l'hach-bi-ra
B'li rei-shit b'li tach-lit	V'lo ha-oz v'ha-mis-ra.
V'hu ei-li v'chai go-ali	V'tzur chev-li b'eit tsa-ra
V'hu ni-si u-ma-nos li	M'nat ko-si b'yom ek-ra.
B'ya-do af-kid ru-chi	B'eit i-shan v'a-i-ra
V'im ru-chi g'vi-ati	A-do-nai li v'lo i-ra.

Lord of the Universe, who reigned	Before any form was yet created,
When all had been made as He desired,	Then was His name proclaimed king.
And after all has run its course,	Alone shall He reign, awe-inspiring.
He was, He is	And He shall be, in splendour.
He is one, and there is none other	To compare to him or companion be:
Without beginning, without end,	Power and dominion are His.
He is my God, my living redeemer;	My sufferings' Rock
	in my time of sorrow;
He is my banner, and means of escape;	My cup's portion on the day I call.
Into His hand I commit my soul	When I sleep and when I awake;
And with my spirit, my body:	The LORD with me, I will not fear.

\* Though we associate this with the end of the Shabbat morning service, it was originally a night hymn, as shown by the last stanza.

קְבִלַת שִׁבְת

In this siddur, traditional wording is in black, progressive additions and alternatives in grey.

Some communities sing Yedid Nefesh\* before commencing the service proper.

מִשְׁךְ עֲבַדְךָ אֶל רְצוֹנְךָ	יְדִיד נֶפֶשׁ אָב הַרְחֵמֵן
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרֶךְ	יְרוּץ עֲבַדְךָ כְּמוֹ אֵיל
מִנְפֶּת צוּף וְכָל טַעַם:	יַעֲרֵב לוֹ יְדִידוֹתֶךָ
נִפְשֵׁי חוֹלַת אֲהַבְתֶּךָ	הַדוּר נֶאֱהָ זִיו הָעוֹלָם
בְּהִרְאוֹת לָהּ נַעַם זִיוְךָ	אֲנֵא אֶל נֶא רְפֵא נֶא לָהּ
וְהִיָּתָה לָהּ שְׂמַחַת עוֹלָם:	אֲז תִּתְחַזֵּק וְתִתְרַפֵּא
וְחוּסָה נֶא עַל בֶּן אֲהוּבְךָ	וְתִיק יִהְמוּ נֶא רַחֲמֶיךָ
לְרֵאוֹת בְּתַפְאֲרַת עֲדָךְ	כִּי זֶה כְּמָה נִכְסֶף נִכְסֶפְתִּי
וְחוּסָה נֶא וְאֵל תִּתְעַלֶּם:	אֱלֹה חֲמֻדָּה לְבִי
אֵת סִכַּת שְׁלוֹמְךָ	הַגְּלָה נֶא וּפְרֵשׁ חֲבִיבִי עָלַי
נְגִילָה וְנִשְׂמָחָה בְּךָ	תָּאִיר אֶרֶץ מִכְבוֹדְךָ
וְחִנְנוּ כִּימֵי עוֹלָם:	מִהֵר אֲהוּב כִּי בָא מוֹעֵד

In the transliterations here, ' should be pronounced as a colourless shwa, like the a in “ago” when said unstressed.

Ye-did ne-fesh av ha-ra-cha-man	m'shoch av-de-cha el r'tzo-ne-cha.
Ya-rutz av-de-cha k'mo a-yal	Yish-ta-cha-ve el mul ha-da-re-cha.
Ye-e-rav lo y'did-o-te-cha	mi-no-fet tzuf v'kol ta-am.
Ha-dur na-e ziv ha-ol-am	naf-shi cho-lat a-ha-va-te-cha.
A-na Eil na, r'fa na lah,	b'ha-rot lah no-am zi-ve-cha
Az tit-cha-zek v'tit-ra-pe,	v'hay-ta lah sim-chat olam.
Va-tik ye-he-mu na ra-cha-me-cha,	v'chu-sa na al bein a-hu-ve-cha.
Ki ze ka-ma nich-sof nich-saf-ti	lir'ot b'ti-fe-ret u-ze-cha.
Ei-le cham-da li-bi,	v'chu-sa na, v'al tit'al-am.
Hi-ga-lei na uf'ros cha-vi-vi a-lai,	et su-kat sh'lom-e-cha.
Ta'ir e-retz mi-k'vo-de-cha,	na-gi-la v'nis-m'chah bach.
Ma-heir e-hov ki va mo-eid,	v'cha-nei-nu ki-mei ol-am.

\* This is the Ashkenazi version of the text; the Sephardi version differs slightly in many words. We have a manuscript by the author, R. Eleazar Azikri, which matches the Sephardi version word for word, but many Ashkenazim continue to sing the above version, because it's what they've been doing for centuries. \*shrug\* That's Judaism for you. :o)

Beloved of the soul, compassionate Father  
 Draw Your servant to Your will.  
 Your servant will run like a deer;  
 He will prostrate himself before Your splendour.  
 Your friendship will be sweeter to him  
 Than the dripping of choice honey and all other tastes.

Radiance of the Universe, splendrous and beautiful,  
 My soul pines for your love.  
 I plead, God, please heal it now  
 By showing it the pleasantness of Your radiance.  
 Then it will be strengthened and healed  
 And will have eternal joy.

Ancient one, please let Your mercy be aroused  
 And have pity on your beloved child,  
 For I have yearned, so much and for so long,  
 To behold the glory of Your might.  
 These are precious to my heart;  
 Have pity and do not conceal Yourself.

Please let Yourself be revealed, and spread over me, my love,  
 The shelter of Your peace.  
 Light up the world with Your glory:  
 We will exult and rejoice in You.  
 Hasten, love, for the appointed time has come,  
 And be gracious to us like in days of old.

מְעָרִיב

Exalted be the Living God, and praised!  
 He exists, and His existence stands outside of time.

He is One and there is no unity like His Oneness;  
 His Oneness is inscrutable, and without end.

Incorporeal, He also possesses no likeness of a body;  
 Nor may His holiness be compared to aught.

He preceded everything created  
 He was First, and there was no beginning to His firstness.

Behold, the Lord of the universe: every creature  
 acknowledges His greatness and His sovereignty.

He granted an abundance of His prophecy  
 to members of His treasured, splendrous, people.

There did not again arise in Israel another like Moses,  
 A prophet who beheld His nature.

A Torah of truth God gave His people  
 By means of His prophet, the faithful of His house.

God will never exchange or alter His Law  
 For another, for all eternity.

He inspects and knows our secrets;  
 He sees the end of a matter at its beginning.

He rewards man with lovingkindness according to his works;  
 He meets out evil to the wicked according to his wickedness.

He will send our Messiah at the End of Days  
 To redeem those that wait for His final salvation.

God will revive the dead in the abundance of His lovingkindness;  
 May His splendrous Name be blessed forevermore.

The original/Sephardi wording follows as an alternative, for those that are used to it:

מְשֻׁךְ עַבְדְּךָ אֶל רְצוֹנְךָ	יְדִיד נְפֶשׁ אֲבֵרָחֲמֵן
יִשְׁתַּחֲוֶה מוֹל הַדָּרֶךְ	יְרוּץ עַבְדְּךָ כְּמוֹ אֵיל
מִנְפֶת־צוּף וְכָל טַעַם:	כִּי יַעֲרֹב לוֹ יְדִידוֹתְךָ
נְפֶשִׁי חוֹלַת אֶהְבֶּתְךָ	הַדּוֹר נֶאֱהָ זֵיו הַעוֹלָם
בְּהִרְאוֹת לָהּ נֶעַם זִיוְךָ	אֲנִי אֵל נָא רְפֵא נָא לָהּ
וְהִיתָה לָּךְ שְׂפַחַת עוֹלָם:	אִז תִּתְחַזַּק וְתִתְרַפֵּא
וְחוּס נָא עַל בֶּן אוֹהֶבְךָ	וְתִיק יְהִמוּ רַחֲמֶיךָ
לְרְאוֹת בְּתַפְאֵרַת עֲזֶיךָ	כִּי זֶה כְּפֹה נִכְסֵף נִכְסֵף
חוֹשָׁה נָא וְאֵל תִּתְעַלֵּם:	אֲנִי אֵלִי מִחֲמַד לְבִי
אֶת סִכַּת שְׁלוֹמְךָ	הַגִּלָּה נָא וּפְרֹשׁ חֲבִיב עָלַי
נְגִילָה וְנִשְׁמָחָה בְּךָ	תְּאִיר אֶרֶץ מִכְבוֹדְךָ
וְחַנּוּנִי כִימֵי עוֹלָם:	מִהֵר אֶהוֹב כִּי בָא מוֹעֵד

## קַבְּלַת שַׁבָּת

Maariv on Shabbat is preceded by Kabbalat Shabbat, the Reception of the Sabbath, following on from the tradition of the mystics of Safed, who would literally go out into the field to welcome in the Sabbath. As such, it forms a counterpart to Pesukei deZimra in the morning, being a spiritual warm-up before the service proper.

This section of the service consists of six psalms, symbolising each day of the working week, followed by the two Sabbath hymns, commencing “A hymn, a song for the Sabbath day.”

Psalm 95

*L'chu n'ra-n'na La-do-nai, Na-ri-a l'tsur yish-ei-nu. N'ka-d'ma fa-nav b'to-da, biz-mi-rot na-ri-a lo. Ki Eil ga-dol A-do-nai, u-me-lech ga-dol al kol E-lohim. A-sher b'ya-do mech-k'rei a-rets, v'to-a-fot ha-rim lo. A-sher lo ha-yam v'hu asa-hu, v'ya-beshet ya-dav ya-tsa-ru. Bo-u nish-ta-cha-ve v'nich-ra-a, Niv-r'cha lifnei A-do-nai o-sei-nu. Ki hu E-lo-hei-nu, va-a-nach-nu am mar-i-to v'tson ya-do. Ha-yom im b'ko-lo tish-ma-u: Al tak-shu l'vav-chem kim-ri-va, k'yom ma-sa bamid-bar. A-sher nis-u-ni a-vo-tei-chem, B'cha-nu-ni gam ra-u fo-o-li. Ar-ba-im shana a-kut b'dor, va-o-mar am to-ei lei-vav heim, v'heim lo ya-d'u d'ra-chai. A-sher nish-ba-ti v'a-pi, im y'vo-un el m'nu-cha-ti.*

לְכוּ נִרְנְנָה לַיהוָה נִרְיעָה לְצוֹר  
יִשְׁעֵנוּ: נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה בְּזִמְרוֹת  
נִרְיעַ לוֹ: כִּי אֵל גָּדוֹל יְהוָה וּמֶלֶךְ  
גָּדוֹל עַל־כָּל־אֱלֹהִים: אֲשֶׁר בְּיַדוֹ  
מְחַקְרֵי־אָרֶץ וְתוֹעֲפֹת הַרִים לוֹ:  
אֲשֶׁר־לוֹ הַיָּם וְהוּא עֲשָׂהוּ וַיִּבְשֹׁת  
יָדָיו יַצְרוּ: בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה  
נִבְרַכָּה לְפָנֵי־יהוָה עֲשֵׂנוּ: כִּי הוּא  
אֱלֹהֵינוּ וְאֲנַחְנוּ עִם מְרַעִיתוֹ וְצֹאֵן  
יָדוֹ: הַיּוֹם אִם־בָּקְלוּ תִשְׁמְעוּ:  
אַל־תִּקְשׁוּ לְבַבְכֶם כְּמִרְיַבָּה כְּיוֹם  
מִסָּה בְּמִדְבָּר: אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם.  
בְּחַנוּנֵי גַם־רָאוּ פְעָלֵי: אַרְבַּעִים שָׁנָה  
אֶקוּט בְּדוֹר וְאָמַר עִם תְּעִי לִבְבִּי הֵם  
וְהֵם לֹא־יָדְעוּ דְרָכֵי: אֲשֶׁר־נִשְׁבַּעְתִּי  
בְּאִפִּי אִם־יִבְאוּן אֶל־מִנוּחֵתִי:

## מַעֲרִיב

Many congregations customarily end with the piyut Yigdal, encapsulating Maimonides' Thirteen Principles of Faith:

נִמְצָא וְאֵין עֵת אֵל מְצִיאֹתוֹ: נַעֲלָם וְגַם אֵין סוֹף לְאַחַדוֹתוֹ: לֹא נַעֲרוּף אֵלָיו קְדָשְׁתּוֹ: רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ: יְוָדָה גְּדֻלָּתוֹ וּמַלְכוּתוֹ: אֵל אֲנֹשִׁי סִגְלָתוֹ וְתַפְאָרְתּוֹ: נְבִיא וּמַבִּיט אֶת־תְּמוֹנָתוֹ: עַל־יַד נְבִיאָו נֶאֱמַן בְּיָתוֹ: לְעוֹלָמִים לְזוֹלָתוֹ: מַבִּיט לְסוֹף דְּבַר בְּקִדְמָתוֹ: נוֹתֵן לְרִשְׁעֵי רָע כְּרִשְׁעוֹתוֹ: לְפָדוֹת מַחְכֵּי קֶץ יְשׁוּעָתוֹ: בְּרוּךְ עַד־יְעַד עַד שֵׁם תִּהְלָתוֹ:	יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח אֶחָד וְאֵין יַחֲיד כְּיַחֲוִידוֹ אֵין לוֹ דְמוּת הַגּוֹי וְאֵינוּ גּוֹי קִדְמוֹן לְכָל־דְּבַר אֲשֶׁר נִבְרָא הֵנוּ אָדוֹן עוֹלָם וְכֹל־נוֹצֵר שֹׁפֵעַ נְבוֹאָתוֹ נִתְנוּ לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ צוּפָה וַיּוֹדַע סִתְרֵינוּ גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ יִשְׁלַח לְקֶץ יָמֵינוּ מְשִׁיחֵנוּ מִתִּים יַחֲיֶה אֵל בְּרַב חֶסֶדוֹ
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<i>Yig-dal E-lo-him chai v'yish-ta-bach, E-chad v'ein ya-chid k'yich-u-do, Ein lo d'mut ha-guf v'eino guf, Kad-mon l'chol-da-var a-sher niv-ra, Hi-no a-don ol-am, v'chol no-tsar She-fa n'vu-a-to n'ta-no, Lo kam b'yis-ra-el k'mo-she od to-rat e-met na-tan l'a-mo Eil, Lo ya-cha-lif ha-Eil, v'lo ya-mir da-to, Tso-fe v'yo-de-a s'ta-rei-nu Go-mel l'ish che-sed k'mi-fa-lo, Yish-lach l'kets ya-min m'shi-chei-nu, Mei-tim y'cha-yei Eil b'rov chas-do,</i>	<i>nim-tsa v'ein et el m'tsi-u-to. ne-lam v'gam ein sof l'ach-du-to. lo na-a-roch e-lav k'du-sha-to. ri-shon v'ein re-shit l're-shi-to. yo-de g'du-la-to u-mal-chu-to. el an-shei s'gu-la-to v'tif-ar-to na-vi u-ma-bit et t'mu-na-to, al yad n'vi-o ne-e-man bei-to. l'o-la-mim l'zu-la-to. ma-bit l'sof da-var b'kad-ma-to. no-ten l'ra-sha ra k'ri-sha-to. lif-dot m'cha-kei keitz y'shu-a-to. ba-ruch a-dei ad shem t'hil-a-to.</i>
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\* In most *siddurim* this line reads יהוה גדולתו ומלכותו; however the text given here is a better match for the fifth of Maimonides' Thirteen Principles of Faith. וְכֹל can be found in the Birnbaum *machzor* and the Sim Shalom *siddur*; וְיָדָה and וְיָדָה are both found as variant readings in the Yemenite *siddur*.

Come, let us sing to the LORD:<sup>\*</sup> let us shout for joy to the Rock of our salvation.<sup>†</sup> Let us come before His<sup>‡</sup> presence with thanksgiving, and shout for joy to Him with hymns. For the LORD is a great God, and a greater King than all gods, Who has in his hand the deep places of the earth; the strength of the hills is His too. The sea is His—he made it—and his hands formed the dry land. Come, let us worship and bow down; let us kneel before the LORD our maker. For He is our God, and we the people of his pasture, the flock of his hand, today if you but hear His voice. Do not harden your heart, as a provocation, like on the day of trial in the wilderness: When your ancestors tried me, they tested me, and saw my work: For forty years I was grieved with that generation, and said, they are a people that err in their heart, and they do not know my ways; when I swore in my anger they would not come in to my rest.

\* “LORD” is used here to render the Tetragrammaton, the four-lettered name of God (YHVH) for which *Adonai* (Lord) is substituted when reading in Hebrew. It would have been nice to be able to reflect this duality of the Name’s aspects in translation, but it was impossible to pull off. I considered interspersing the letters of the two words, like in Sephardi siddurim:

יְהוָה־יְהוָה

This would have given:

YHVI<sup>Lord</sup>

which fails, though, to capture the associations of the name יהוה in Hebrew. Though what scholars identify as the likely original pronunciation means “the One Who (continually) causes to be”, the name is traditionally interpreted as representing הַיָּה *hayah* “[G-d] was”, הוּה *hoveh* “[G-d] is”, and יִהְיֶה *yihyeh* “[G-d] will be”; hence the custom of the Reform Movement in rendering it “The Eternal”. So then, I thought, how about:

ETERNAL<sup>Lord</sup>

This captures the name’s associations, but now the name itself was lost! What was needed was something like this:

YHVI<sup>Lord</sup> ETERNAL<sup>Eternal</sup>

Except that this would have been a nightmare to typeset, impossible to read at normal font sizes, and is probably pretty impenetrable unless you know all of the above.

As a consequence, I decided to give up and just settle for using “LORD”.

<sup>†</sup> So for goodness’ sake, don’t pick a downbeat tune for this. :o)

<sup>‡</sup> The use of gendered pronouns in this translation should not be construed to impute gender to God. (They are, in any case, appropriate for translating a three-thousand year old psalm.)

*From Rosh Chodesh Ellul to Shemini Atseres recite here Psalm 27:*

לְדוֹד יְהוָה אֹרֵי וְשָׁעֵי מִמִּי אֵירָא יְהוָה מְעוֹזִי מִמִּי אֶפְחָד: בְּקֶרֶב עָלַי מְרָעִים  
 לְאָכַל אֶת־בְּשָׂרִי צָרִי וְאֵיבִי לִי הִמָּה כְּשִׁלּוֹ וְנִפְלוֹ: אִם־תִּחַנֶּה עָלַי מִחַנֶּה  
 לֹא־יִירָא לְבִי אִם־תִּקּוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטֵחַ: אַחַת שְׁאַלְתִּי  
 מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ שְׁבִתִּי בְּבֵית־יְהוָה כְּלַיִמִי חַיִּי לַחַזוֹת בְּנֹעַם־יְהוָה  
 וּלְבַקֵּר בְּהִיכָלוֹ: כִּי יִצְפְּנֵנִי בְּסֹפֶה בַּיּוֹם רַעַה יִסְתַּרְנִי בְּסִתְרֵי אֹהֶלוֹ בְּצוּר  
 יְרוּמָמָנִי: וְעַתָּה יְרוּם רֹאשִׁי עַל אֵיבִי סְבִיבוֹתַי וְאֲזַבְּחָה בְּאֹהֶלוֹ זִבְחֵי תְרוּעָה  
 אֲשִׁירָה וְאֲזַמְרָה לַיהוָה: שְׁמַע־יְהוָה קוֹלִי אֲקִרָא וְחַנּוּנִי וְעֲנֵנִי: לֵךְ אָמַר לְבִי  
 בְּקִשׁוֹ פָּנֵי אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ: אֶל־תִּסְתַּר פָּנֶיךָ מִמֶּנִּי אֶל־תִּטְבֹּאֵף עַבְדְּךָ  
 עֲזַרְתִּי הֵיטֵת אֶל־תִּטְשֵׁנִי וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׂרָאֵל: כִּי־אֲבִי וְאִמִּי עֲזָבוּנִי וַיְהוֶה  
 יֶאֱסֹפְנִי: הוֹרְנִי יְהוָה דְּרָכְךָ וּנְחֵנִי בְּאֶרֶץ מִישׁוֹר לְמַעַן שׁוֹרְרִי: אֶל־תִּתְּנֵנִי בְּנַפְשׁ  
 צָרִי כִּי קְמוּ־בִי עַד־יִשְׁקַר וַיִּפַּח חֲמָס: לוֹלֵא הָאֱמָנָתִי לְרֹאוֹת בְּטוֹב־יְהוָה בְּאֶרֶץ  
 חַיִּים: קוּה אֶל־יְהוָה חֲזַק וַיֵּאֱמֶץ לְבָבְךָ וְקוּה אֶל־יְהוָה:

Of David: The LORD is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid? When the wicked, my foes and enemies, approached me to devour my flesh, they stumbled and fell. Even if an [army] encamps against me, my heart shall not fear: though war should rise against me, in this I will trust. One thing have I desired of the LORD, that will I seek after; to dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to attend His temple. For in the time of trouble He shall hide me in his pavilion: in the cover of His tent shall He hide me; He shall raise me upon a rock. And now my head shall be raised above my enemies surrounding me; therefore I shall offer in His tent sacrifices of cheering; I will sing, and sing praises to the LORD. Hear, LORD, my voice: I call; be gracious to me and answer me. For You my heart said “seek my face”: Your face, LORD, I then shall seek. Do not hide Your face from me; do not put Your servant away in anger: You have been my help; neither leave nor forsake me, God of my salvation. Though my father and my mother forsake me, the LORD will take me up. Direct me in Your way, LORD, and lead me in a straight path, because of my oppressors. Do not give me over to the desire of my enemies; for false witnesses have risen up against me, breathing out cruelty. Had I not believed to see the goodness of the LORD in the land of the living... Hope in the LORD: be strong, and He shall strengthen your heart: hope in the LORD.

מְעַרֵב

*Mourners' Kaddish (omitted in the absence of a minyan):*

Exalted and sanctified be [God's] great name in the world which He created according to His will, and may He establish His kingdom in your lifetime and your days, and in the lifetimes of all the House of Israel, speedily and soon. Now say, Amen.

*Cong.:* Amen. May His great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honoured, elevated and lauded be the Name of the Holy One, blessed be He, beyond all the blessings and hymns, praises and consolations that are spoken in the world. Now say, Amen.

May there be much peace from Heaven, and life for us and for all His people Israel. Now say, Amen.

He who makes peace in His heights may He make peace upon us and upon all Israel and on all the dwellers on Earth. Now say, Amen.

קְבִלַת שְׁבֵת

*Psalm 96*

Shi-ru La-do-nai shir cha-dash, Shi-ru La-do-nai kol ha-a-rets. Shi-ru La-do-nai ba-r'chu sh'mo, Ba-s'ru mi-yom l'yom y'shu-a-to. Sa-p'ru va-goyim k'vo-do, b'chol ha-a-mim nif-l'o-tav. Ki ga-dol A-do-nai um-hu-lal m'od, No-ra hu al kol E-lo-him. Ki kol e-lo-hei ha-a-mim e-li-lim, Va-do-nai sha-ma-yim a-sa. Hod v'ha-dar l'fa-nav, Oz v'tif-e-ret b'mik-da-sho. Ha-vu La-do-nai mish-p'chot amim, Ha-vu La-do-nai ka-vod va-oz. Ha-vu La-do-nai k'vod sh'mo, S'u min-cha u-vo-u l'chats-ro-tav. Hish-ta-cha-vu La-do-nai b'had-rat ko-desh, Chi-lu mi-pa-nav kol ha-a-rets. Im-ru va-go-yim A-do-nai ma-lach, Af ti-kon tei-veil bal ti-mot, yadin a-mim b'mei-sha-rim. Yis-m'chu ha-sha-ma-yim v'ta-geil ha-a-rets, Yir-am hayam um-lo-o. Ya-a-loz sa-dai v'chol a-she-er bo, Az y'ra-n'nu kol a-tsei ya-ar; Lif-nei A-do-nai ki va, ki va lishpot ha-a-retz; Yishpot tei-veil b'tzedek, v'a-mim be-emunato.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ שִׁירוּ לַיהוָה כָּל־הָאָרֶץ: שִׁירוּ לַיהוָה בְּרַכּוּ שְׁמוֹ בְּשָׂרוֹ מִיּוֹם־לְיוֹם יְשׁוּעָתוֹ: סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ בְּכָל־הָעַמִּים נִפְלְאוֹתָיו: כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד נוֹרָא הוּא עַל־כָּל־אֱלֹהִים: כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים וַיְהוָה שָׁמַיִם עָשָׂה: הוֹדִיָּהֲדָר לְפָנָיו עֹז וְתִפְאֵרֶת בְּמִקְדָּשׁוֹ: הִבּוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים הִבּוּ לַיהוָה כְּבוֹד וְעֹז: הִבּוּ לַיהוָה כְּבוֹד שְׁמוֹ שְׂאוּ־מִנְחָה וּבֵאוּ לַחֲצֵרוֹתָיו: הַשְׁתַּחֲווּ לַיהוָה בַּהֲדַרְת־קֹדֶשׁ חֵילוֹ מִפְּנֵי כָל־הָאָרֶץ: אָמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ אֶף־תִּכּוֹן תִּבְּל בְּלִי־תִמוּט יְדִין עַמִּים בְּמִישְׁרֵים: יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ יִרְעַם הַיָּם וּמְלֵאוּ: יַעֲלֹז שָׁדַי וְכָל־אֲשֵׁר־בוֹ אֲז יִרְנְנוּ כָל־עַצְיָיִעַר: לְפָנָי יְהוָה כִּי בָא כִּי בָא לְשֹׁפֵט הָאָרֶץ: יִשְׁפֹּט־תִּבְּל בְּצַדֵּק וְעַמִּים בְּאִמוּנָתוֹ:

## קבלת שבת

Sing to the LORD a new song, sing to the LORD, all the earth. Sing to the LORD, bless His name; announce his salvation from day to day. Declare his glory among the nations; among all people, his wonders. For the LORD is great, and greatly to be praised; he is awesome beyond all gods, for all the gods of the peoples are idols: but the LORD made the heavens. Honour and majesty are before Him, strength and splendour in His sanctuary. Render to the Lord, families of the peoples, render to the LORD glory and strength. Give to the LORD the glory due His name: raise up an offering and come into his courts. Worship the LORD in the beauty of holiness; fear before him, all the earth. Say among the nations that the LORD reigns; the world also shall be established that it shall not be moved; he shall judge the peoples righteously. Let the heavens rejoice, and the earth be glad; let the sea roar, and that which fills it. Let the field be joyful, and all that in it; then all the trees of the forest shall rejoice, before the LORD, for He is coming, he is coming to judge the earth. He shall judge the world with righteousness, and the peoples with His truth.

## מעריב

*Mourner's Kaddish is omitted in the absence of a minyan.*

*Some communities have the custom that one who has previously been bereaved should recite Mourner's Kaddish here, should there be no mourners, for those who have died with no one to recite Kaddish for them.*

יתגדל ויתקדש שמה רבא.  
(Cong: a-men) b'al'ma di v'ra chi-ru-  
teih v'yam-likh mal-chu-teih b'cha-yei-  
chon uv-yo-mei-chon uv-cha-yei d'chol  
beit Yis-ra-el b'a-ga-la u-viz-man ka-  
riv v'im-ru: a-men.

Cong.: A-men. Y'hei sh'meih ra-ba  
m'va-rach l'a-lam ul-al'mei al'ma-ya.

יתברך וישתבח ויתפאר ויתרומם  
ויתנשא ויתהדר ויתעלה ויתהלל  
שמה דקדשא בריך הוא. לעלא מן  
כל ברכתא ושירתא תשבחתא  
ונחמתא דאמין בעלמא. ואמרו  
אמן:

יהא שלמא רבא מן שמאי וחיים  
עלינו ועל כל ישראל. ואמרו אמן:

*Take three steps backward, and bow left, right and centre as directed whilst saying:*

עשה שלום<sup>†</sup> במרומו<sup>‡</sup> הוא יעשה  
שלום עלינו ועל כל ישראל ועל  
כל ישבי תבל. ואמרו אמן:

◀O-se sha-lom<sup>†</sup> bim-ro-mav ▶hu ya-a-  
se sha-lom ▲a-lei-nu v'al kol Yis-ra-el,  
v'al kol yosh-vei tei-veil, v'imru: amen.

\* On Shabbat Shuva (between Rosh Hashana and Yom Kippur) replace the last three words with  
מכל לעלא ל'עלא ל'עלא mi-kol.

† On Shabbat Shuva replace the last word with השלום ha-sha-lom.

*Al kein n'ka-ve l'cha, A-do-nai E-lo-hei-nu, lir-ot m'hei-ra b'tif-e-ret u-ze-cha, l'ha-a-vir gi-lu-lim min ha-a-rets, 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-rets, ya-ki-ru v'yei-d'u, kol yo-sh'vei tei-veil, ki l'cha tich-ra kol berech, tisha-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-ra l'o-lam va-ed. Ki ha-mal-chut she-l'cha hi, ul-o-l'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-ya A-do-nai l'me-lech al kol ha-a-retz; ba-yom ha-hu yi-h'ye A-do-nai e-chad, u-sh'mo e-chad.*

Therefore we hope in You, LORD our God, to speedily behold the splendour of Your might; when You will remove everything idolatrous from the earth, and the false gods shall be wholly extirpated; when You will heal the world in the majesty of the Almighty; and all mortals will call on Your name, to turn all the wicked of the earth to you. All inhabitants of the world will know and discern that to You every knee shall bend, every tongue swear. Before You, LORD our God, they will genuflect and prostrate, and the glory of Your name they will honour. All of them will accept the yoke of Your sovereignty; and may You reign over them speedily and forever. For sovereignty is Yours, and forever may You reign in glory; as it is written in Your Torah, where it is said, "The LORD shall be king over the whole earth; on that day the LORD shall be One and His name One."

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

*A-do-nai ma-lach, ta-geil ha-a-rets, yis-m'chu i-yim ra-bim. A-nan vaa-ra-fel s'vi-vav, tse-dek u-mish-pat m'chon kiso. Eish l'fa-nav tei-leich, ut-la-heit saviv tsa-rav. Hei-i-ru v'ra-kav tei-veil, ra-a-ta va-ta-cheil ha-a-rets. Ha-rim ka-do-nag na-ma-su mi-lif-nei A-do-nai, mi-lif-nei a-don kol ha-a-rets. Higi-du ha-sha-ma-yim tsid-ko, v'ra-u chol ha-a-mim k'vo-do. Yei-vo-shu kol ov'dei fe-sel, ha-mit-ha-l'lim ba-e-lilim, hish-ta-cha-vu lo kol e-lo-him. Sha-m'a va-tis-mach Tsi-on, va-ta-geil-na b'not Y'hu-da, l'ma-an mish-pa-te-cha A-do-nai. Ki a-ta A-do-nai el-yon al kol ha-a-rets, m'od na-a-lei-ta, al kol e-lo-him. O-ha-vei A-do-nai, sin-u ra, sho-meir naf-shot cha-si-dav, Mi-yad r'sha-im ya-tsileim. Or za-ru-a la-tsadik, ul-yish-rei leiv sim-cha. Sim-chu tsa-di-kim Ba-do-nai, v'ho-du l'zei-cher kod-sho.*

The LORD reigns; let the earth rejoice; let the many isles be glad. Clouds and darkness surround Him: righteousness and judgment are the foundation of His throne. A fire goes before Him, and burns up His enemies around. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth. The heavens declare His righteousness, and all the peoples see His glory. Let all servers of graven images, those following after idols, be ashamed: worship Him, all gods! Zion heard, and was glad; and the daughters of Judah rejoiced because of Your judgments, LORD. For You, LORD, are Most High above all the earth, exalted far above all gods. Those that love the LORD, hate evil. He guards the souls of his pious ones; He delivers them from the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart. Rejoice, righteous ones, in the LORD; and give thanks at the remembrance of His holiness.

יהוה מלך תגל הארץ ישמחו איים רבים: ענן וערפל סביבו צדק ומשפט מכון כסאו: אש לפניו תלך ותלהט סביב צריו: האירו ברקיו תבל ראתה ותחל הארץ: הרים פדונג נמסו מלפני יהוה. מלפני אדון כל הארץ: הגידו השמים צדקו וראו כל העמים כבודו: יבשו פלעבדי פסל המתהללים בגלילים השתחווילו כל האלהים: שמעה ותשמח ציון ותגלנה בנות יהודה למען משפטיך יהוה: פיא אתה יהוה עליון על כל הארץ מאד נעלית על כל אלהים: אהבי יהוה שנאו רע. שמר נפשות חסידיו מיד רשעים יצילים: אור זרע לצדיק ולישרי לב שמחה: שמחו צדיקים ביהוה והודו לזכר קדשו:

Miz-mor Shi-ru La-do-nai Shir Chardash, ki nif-la-ot a-sa, Ho-shi-a lo y'mi-no uz-ro-a kod-sho. Ho-di-a A-do-nai y'shu-a-to, l'ei-nei ha-go-yim gi-la tsid-ka-to. Za-char chas-do ve-e-mu-na-to l'veit Yis-ra-eil, ra-u chol af-sei a-rets eit y'shu-at E-lo-hei-nu. Hari-u La-do-nai kol ha-a-rets, Pits-chu v'ra-n'nu v'za-me'i-ru. Zam'ru La-do-nai b'chi-nor, b'chi-nor v'kol zim-ra. Ba-cha-tso-ts'rot v'kol sho-far ha-ri-u lif-nei ha-me-lech A-do-nai. Yir-am ha-yam um-lo-o, tei-veil v'yo-sh'vei vah. N'ha-rot yim-cha-u chaf, ya-chad ha-rim y'ra-nei-nu. Lif-nei A-do-nai ki va lish-pot ha-a-rets yish-pot tei-veil b'tse-dek, v'a-mim b'mei-sha-rim.

Sing unto the LORD a new song; for He has worked wonders: His right hand and holy arm have delivered Him. The LORD has made known His salvation, has revealed His righteousness to the eyes of the nations. He has remembered His lovingkindness and his faith toward the house of Israel; all ends of the earth have seen the salvation of our God. Acclaim the LORD, all the earth: make a loud noise, rejoice, and sing. Sing to the LORD with the harp; with the harp, and the sound of a *shofar* acclaim before the LORD King. Let the sea roar, and that which fills it; the world, and its dwellers. Let the rivers clap their hands, let the hills be joyful together before the LORD; for He is coming, he is coming to judge the earth. He shall judge the world with righteousness, and the peoples with His equity.

As the service began with a spiritual warm-up, so too it ends with a slow spiritual cooling down, commencing with Aleinu:

A-lei-nu l'sha-bei-ach la-A-don ha-kol la-tet g'du-la l'yo-tzer 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-ma, she-lo sam chel-kei-nu ka-hem, v'go-ra-lei-nu k'chol ha-mo-nam. Va-a-nach-nu kor-im, u-mish-ta-cha-vim u-mo-dim, lif-nei me-lech mal-chei ham'la-chim ha-ka-dosh ba-rukh hu. She-hu no-te sha-ma-yim, v'yo-sed a-retz, u-mo-shav y'ka-ro ba-sha-ma-yim mi-ma-al, ush-chi-nat u-zo b'gav-hei m'rom-im, hu E-lo-hei-nu ein od, e-met mal-kei-nu, e-fes zu-la-to, ka-ka-tuv b'To-ra-to: v'ya-da-ta ha-yom, va-ha-she-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.

It is incumbent upon us to praise the Master of all, to acclaim the greatness of the original Creator; for He did not make us like the nations of other lands, and did not place us like other families of the Earth. He did not give us a portion like theirs, nor assigned our lot like any of their multitudes. Therefore we bend our knees and bow down, and give thanks, before the King of emperors, the Holy One, Blessed be He. For He spread out the heavens, and made the foundations of the Earth, and His precious dwelling is in the heavens above, and His powerful Presence in the highest heights. He is our God, there is no other. It is true he is our King, and no one else. As it is written in His Torah: "You shall know today, and take to heart, that the LORD is God in the heavens above and on Earth below; there is no other."

מְעַרֵב

*Kaddish (omitted in the absence of a minyan), marks a division in the service:*

Exalted and sanctified be [God's] great name in the world which He created according to His will, and may He establish His kingdom in your lifetime and your days, and in the lifetimes of all the House of Israel, speedily and soon. Now say, Amen.

*Cong.:* Amen. May His great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honoured, elevated and lauded be the Name of the Holy One, blessed be He, beyond all the blessings and hymns, praises and consolations that are spoken in the world. Now say, Amen.

Let the prayers and supplications of the entire House of Israel be accepted before their Father in Heaven. Now say, Amen.

May there be much peace from Heaven, and life for us and for all His people Israel. Now say, Amen.

He who makes peace in His heights may He make peace upon us and upon all Israel and on all the dwellers on Earth. Now say, Amen.

קְבִלַת שְׁכֵת

*Psalm 99*

*A-do-nai ma-lach yir-g'zu a-mim, yo-sheiv k'ru-vim, ta-nut ha-a-rets. A-do-nai b'tsi-on ga-dol, v'ram hu al kol ha-a-mim. Yo-du shim-cha ga-dol v'no-ra, ka-dosh hu. V'oz me-lech mish-pat a-heiv, a-ta ko-nan-ta mei-sha-rim, Mish-pat uts-da-ka b'Ya-a-kov a-ta a-si-ta. Ro-m'mu A-do-nai E-lo-hei-nu, v'hish-ta-cha-vu la-ha-dom rag-lav; ka-dosh hu. Mo-she v'A-ha-ron b'cho-ha-nav u-Sh-mu-eil b'ko-r'ei sh'mo, Ko-rim el A-do-nai v'hu ya-a-neim. B'a-mud a-nan y'da-beir a-leihem, sha-m'ru ei-do-tav v'chok na-tan la-mo. A-do-nai E-lo-hei-nu a-ta a-ni-tam, eil no-sei ha-yi-ta la-hem, V'no-keim al a-li-lo-tam. Ro-m'mu A-do-nai E-lo-hei-nu, v'hish-ta-cha-vu l'har kod-sho, Ki ka-dosh A-do-nai E-lo-hei-nu.*

יהוה מֶלֶךְ יִרְגְּזוּ עַמִּים יִשָּׁב כְּרוֹבִים  
תְּנוּט הָאָרֶץ: יהוה בְּצִיּוֹן גָּדוֹל וְרָם  
הוא עַל-כָּל-הָעַמִּים: יודו שְׁמֶךָ  
גָּדוֹל וְנוֹרָא קְדוֹשׁ הוּא: וְעַז מְלֶכֶךְ  
מִשְׁפָּט אָהָב. אֵתָה כּוֹנֵנֶת מִיִּשְׂרָאֵל  
מִשְׁפָּט וְצִדְקָה בְּיַעֲקֹב אֵתָה עֲשִׂית:  
רוֹמְמוּ יְהוה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ  
לְהָדָם רַגְלָיו. קְדוֹשׁ הוּא: מִשֶּׁה  
וְאֶהָרֶן בְּכֹהֲנָיו וְשִׁמוֹאֵל בְּקִרְאֵי  
שְׁמוֹ קְרָאִים אֱלֹהֵיהוּ וְהוּא יַעֲנֵם:  
בְּעַמּוּד עֲנֵן יְדַבֵּר אֲלֵיהֶם שְׁמֵרוּ  
עֲדוּתוֹ וְחֹק נְתַן-לָמוֹ: יְהוה אֱלֹהֵינוּ  
אֵתָה עֲנִיתָם: אֵל נִשְׂא הַיִּתְּ לָהֶם  
וְנִקֵּם עַל-עֲלִילוֹתָם: רוֹמְמוּ יְהוה  
אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהָר קְדָשׁוֹ.  
כִּי-קְדוֹשׁ יְהוה אֱלֹהֵינוּ:

The LORD reigns; let the people tremble: He sits between the cherubim; let the earth quake. The LORD is great in Zion; and He is high above all the people. Let them acknowledge Your great and terrible name; for it is holy. The strength of a king Who loves justice: You establish equity, You execute judgment and righteousness in Jacob. Exalt the LORD our God, and worship at his footstool; for He is holy. Moses and Aaron among His priests,\* and Samuel among those that call on His name, called upon the LORD, and He answered them. He spoke to them in the pillar of cloud; they kept His testimonies, and the statute He gave them. LORD our God, You answered them: You were a forgiving God to them, though You took vengeance of their misdeeds. Exalt the LORD our God, and worship at his holy mountain; for the LORD our God is holy.

\* Bonus points for anyone who can state where Moses, rather than Aaron, served as a priest.  
Answer:

During Aaron's ordination ceremony, before Aaron was fully ordained as priest, Moses served in the priestly role.

The following is sung standing:

Psalm 29

*Miz-mor l'Da-vid: Ha-vu La-do-nai b'nei ei-lim Ha-vu La-do-nai kavod va-oz Ha-vu La-do-nai k'vod sh'mo hishta-cha-vu La-do-nai b'had-rat ko-desh. Kol A-do-nai al ha-ma-yim eil ha-kavod, hir-im A-do-nai al ma-yim ra-bim. Kol A-do-nai ba-ko-ach Kol A-do-nai be-ha-dar Kol A-do-nai sho-veir a-ra-zim Vay'sha-beir A-do-nai et ar-zei ha-l'va-non. Va-yar-ki-deim k'mo ei-gel l'va-non v'sir-yon k'mo ven r'ei-mim. Kol A-do-nai cho-tseiv la-ha-vot eish. Kol A-do-nai ya-chil mid-bar Ya-chil A-do-nai mid-bar Ka-desh. Kol A-do-nai y'cho-leil a-ya-lot va-ye-che-sof y'a-rot uv-hei-cha-lo ku-lo o-meir ka-vod. A-do-nai la-ma-bul ya-shav va-yei-shev A-do-nai me-lech l'olam. A-do-nai oz l'amo yi-tein A-do-nai y'va-reich et amo va-sha-lom.*

Give to the LORD, children of the mighty: give the LORD honour and strength. Give the LORD the glory due His name; worship the LORD in the beauty of holiness. The LORD's voice is on the waters: the God of glory thunders: the LORD is upon many waters. The LORD's voice is powerful; the LORD's voice is full of majesty. The LORD's voice shatters cedars: the LORD shatters the cedars of Lebanon. He makes them skip like a calf; Lebanon and Sirion like a young wild ox. The LORD's voice cleaves the flames of fire. The LORD's voice shakes the wilderness; the LORD shakes the wilderness of Kadesh. The LORD's voice makes hinds calve, and strips bare forests; and in His temple all say "glory!" The LORD sat enthroned at the Flood; the LORD eternally sits enthroned as King. The LORD will give strength unto His people; the LORD will bless His people with peace.

Our God and God of our Ancestors! Be pleased with our rest. Sanctify us with Your commandments, give us a share in Your Torah; satisfy us with Your goodness, gladden us in Your salvation, and purify our hearts to serve You in truth. Let us inherit, LORD our God, Your holy Sabbath in love and favour, and may Israel, who sanctify Your name, rest on it. Blessed are You, LORD, who sanctifies the Sabbath.

*Kaddish (omitted in the absence of a minyan), marks a division in the service:*

*Yit-ga-dal v'yit-ka-dash sh'meih ra-ba* וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא  
(Cong: a-men) *b'al'ma di v'ra chi-ru-* רַבָּא (אֲמֵן) בְּעַלְמָא דִּי בְּרָא  
*teih v'yam-likh mal-chu-teih b'cha-yei-* כְּרַעוּתָהּ וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן  
*chon uv-yo-mei-chon uv-cha-yei d'chol* וּבְיִמְיִכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
*beit Yis-ra-el b'a-ga-la u-viz-man ka-riv* בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אֲמֵן:

Cong.: *A-men. Y'hei sh'meih ra-ba* וְהֵיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי  
*m'va-rach l'a-lam ul-al'mei al'ma-ya.* וְלְעַלְמֵי עֲלַמְיָא:

*Yit-barach v'yish-ta-bach v'yit-pa'ar* וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם  
*v'yit-ro-mam v'yit-na-sei v'yit-ha-dar* וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל  
*v'yit-a-lei v'yit-ha-lal sh'meih d'kud-* שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא. לְעֵלָא מִן  
*sha, b'rich hu, l'e-la min kol\* bir-cha-ta* כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא  
*v'shi-ra-ta tush-b'cha-ta v'ne-che-ma-ta* וְנַחֲמַתָּא דְאֲמִירָן בְּעַלְמָא. וְאָמְרוּ  
*da-a-mi-ran b'al'ma v'im-ru: a-men.* אֲמֵן:

*Tit-ka-bal tz'lot'hon u-va-ut'hon d'chol* תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל  
*beit Yis-ra-el ko-dam a-vu-hon di vish-* בֵּית יִשְׂרָאֵל קְדָם אָבוּהוֹן דִּי בְשִׁמְיָא  
*may-ya, v'im-ru: a-men.* וְאָמְרוּ אֲמֵן:

*Y'he sh'la-ma ra-ba min sh'may-ya* וְהֵיא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים  
*v'chay-yim a-lei-nu v'al kol Yis-ra-el* עֲלִינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אֲמֵן:  
*v'im-ru: a-men.*

*Take three steps backward, and bow left, right and centre as directed whilst saying:*

*O-se sha-lom† bim-ro-mav hu ya-a-se* אֲעֵשֶׂה שְׁלוֹם<sup>†</sup> בְּמִרוֹמָיו הוּא יַעֲשֶׂה  
*sha-lom a-lei-nu v'al kol Yis-ra-el, v'al* שְׁלוֹם אֲעֲלִינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל  
*kol yosh-vei tei-veil, v'im-ru: a-men.* כָּל יֹשְׁבֵי תֵיבֵל. וְאָמְרוּ אֲמֵן:

\* On Shabbat Shuva (between Rosh Hashana and Yom Kippur) replace the last three words with  
מְכַל לְעֵלָא לְעֵלָא לְעֵלָא לְעֵלָא מְכַל.

† On Shabbat Shuva replace the last word with הַשְׁלוֹם *ha-sha-lom*.

Some communities sing the mystic piyut Ana Bekoach, or at least the first two lines, at this point:

*A-na b'cho-ach g'du-lat y'min-cha ta-tir ts'ru-ra. Ka-bel ri-nat am'cha, sag'vei-nu, ta-ha-rei-nu no-ra.* אנא בלח גדלת ימינך תתיר צרורה: קבל רנת עמך שגבנו טהרנו נורא:

*Na gi-bor, dor-shei yi-chud-cha, k'va-vat sham-rem. Bar-chem ta-ha-rem ra-chamem, tzid-kat-cha ta-mid gam-lem.* נא גבור דורשי יחודך כבבת שמרם: ברכם טהרם רחמם צדקתך תמיד גמלם:

*Cha-sin ka-dosh b'rov tuv-cha, na-hel a-datte-cha. Ya-chid ge-a l'am-cha p'nei, zochrei k'du-sha-t'cha.* חסין קדוש ברוב טובך נהל עדתך: יחיד גאה לעמך פנה זוכרי קדשתך:

*Sha-va-tei-nu ka-bel, ush'ma tza-a-ka-teinu, yode-a ta-a-lu-mot.* שועתנו קבל ושמע צעקתנו יודע תעלמות:

We beg You, with the strength and greatness of Your right arm, untangle our knotted fate.

Accept your people's song; elevate and purify us, O awesome One.

Please, heroic One, those who pursue your uniqueness, guard them as the pupil of an eye. Bless them, purify them, pity them; may your righteousness always reward them.

Powerful and Holy One, in an abundance of goodness lead Your flock.

Unique and proud one, to your people turn, who remember Your holiness.

Accept our cries, and hear our screams, O knower of mysteries.

*sha-ma-yim va-a-retz.*

הגדול הגבור והנורא אל עליון  
קונה שמים וארץ:

Blessed are you, LORD our God and God of our ancestors, 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, God Most High, Creator of heaven and earth.

Cong.: *Ma-gein a-vot bid-va-ro, m'chaiyei mei-tim/kol chai b'ma-a-ma-ro, ha-Eil ha-Ka-dosh she-ein ka-mo-hu, ha-mei-ni-ach l'a-mo b'yom sha-bat kad-sho, ki vam ra-tsa l'hani-ach la-hem, l'fa-nav na-a-vod b'yir-a va-fa-chad, v'no-de lish-mo b'chal yom tamid mei-ein ha-b'ra-chot. Eil ha-h-o-da-ot, a-don ha-sha-lom, m'ka-deish ha-sha-bat um'va-reich sh'vi-i, u-mei-ni-ach bi-k'du-sha l'am m'du-sh'nei o-neg zei-cher l'ma-asei v'rei-shit.*

Cong. מגן אבות בדברו מחיה מתים/כלחי במאמרו האל הקדוש שאין כמוהו המניח לעמו ביום שבת קדשו כי בם רצה להניח להם. לפניו נעבוד ביראה ופחד ונודה לשמו בכל יום תמיד מעין הברכות. אל ההודאות אדון השלום מקדש השבת ומברך שביעי ומניח בקדשה לעם מדשני ענג זכר למעשה בראשית:

Shield of our ancestors by His word, bringing life to the dead/everything that lives by His word, the holy God Whom none is like: He causes His people to rest on His holy Sabbath-day, for in them He took delight to cause them to rest. Before Him we shall worship in awe and fear, and we shall give thanks to His Name on every day constantly, from the appropriate blessings! God of thanks, Lord of peace, Who sanctifies the Sabbath and blesses the seventh day and causes the people filled with Sabbath delight to rest in holiness, as a memorial of the act of Creation.

*Chazzan: E-lo-hei-nu vei-lo-hei a-vo-teinu, r'tsei vim-nu-chatei-nu. Ka-d'shei-nu b'mitz-vo-te-cha, v'tein chel-kei-nu b'tora-te-cha. Sa-b'ei-nu mi-tu-ve-cha, v'sam'chei-nu bi-shu-a-te-cha, v'ta-heir libei-nu l'ov-d'cha be-e-met. V'han-chi-lei-nu, A-do-nai E-lo-hei-nu, b'a-ha-va uv'ratson Sha-bat kod-she-cha, v'ya-nu-chu vah Yisra-eil m'ka-d'shei sh'me-cha. Ba-ruch a-ta A-do-nai, m'ka-deish ha-Sha-bat.*

*Chazzan* אלהינו ואלהי אבותינו. רצה במנוחתנו. קדשנו במצותך ותן חלקנו בתורתך. שבענו מטובך ושמחנו בישועתך. וטהר לבנו לעבדך באמת. והנחילנו יהוה אלהינו באהבה וברצון שבת קדשך וניחונו בה ישראל מקדשי שמך: ברוך אתה יהוה. מקדש השבת:

קַבְּלַת שַׁבָּת

*L'cha do-di lik-rat ka-la  
p'nei Sha-bat n'kab'la.*

לְכֵה דוּדֵי לְקִרְאֵת כָּלָה  
פְּנֵי שַׁבַּת נְקַבְּלָה:

*Sha-mor v'za-chor b'di-bur e-chad  
hish-mi-anu Eil ha-m'yu-chad  
A-do-nai e-chad ush-mo e-chad  
l'sheim ul-ti-fe-ret v'lit-hi-la.*

שְׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד  
הַשְּׁמִיעֵנוּ אֵל הַמִּיחָד  
יְהוָה אֶחָד וְשִׁמוֹ אֶחָד  
לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְיֶה:

*L'cha do-di lik-rat ka-la  
p'nei Sha-bat n'kab'la.*

לְכֵה דוּדֵי לְקִרְאֵת כָּלָה  
פְּנֵי שַׁבַּת נְקַבְּלָה:

*Lik-rat Sha-bat l'chu v'ne-l'cha  
ki hi m'kor ha-b'ra-cha  
mei-rosh mi-ke-dem n'su-cha  
sof ma-a-se b'ma-cha-sha-va t'chi-la.*

לְקִרְאֵת שַׁבַּת לְכוּ וּגְלַחֲהָ  
כִּי הִיא מְקוֹר הַבְּרָכָה  
מֵרֵאשִׁית מִקְדָּם נְסוּכָה  
סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תְּחַלֶּה:

*L'cha do-di lik-rat ka-la  
p'nei Sha-bat n'kab'la.*

לְכֵה דוּדֵי לְקִרְאֵת כָּלָה  
פְּנֵי שַׁבַּת נְקַבְּלָה:

*Mik-dash me-lech ir m'lu-cha  
Ku-mi tz'i mi-toch ha-ha-fei-cha  
Rav lach she-vet b'ei-mek ha-ba-cha  
v'hu ya-cha-mol a-la-yich chem-la.*

מִקְדָּשׁ מְלַךְ עִיר מְלוּכָה  
קוּמִי צְאִי מִתּוֹךְ הַהֶפְכָּה  
רַב לָךְ שַׁבַּת בְּעַמְקֵי הַבְּכָא  
וְהוּא יַחְמוֹל עָלֶיךָ חֻמְלָה:

*L'cha do-di lik-rat ka-la  
p'nei Sha-bat n'kab'la.*

לְכֵה דוּדֵי לְקִרְאֵת כָּלָה  
פְּנֵי שַׁבַּת נְקַבְּלָה:

Let's go, my friend, to greet the bride,  
and receive the presence of Shabbat.

“Observe” and “recall” in a single word,  
We were made to hear by the unique God,  
God is one and God's Name is one,  
In fame and splendour and song.

Towards Shabbat let's go, let's travel,  
For she is the wellspring of blessing,  
From the start, from long ago she was chosen,  
Last made, but first planned.

Sanctuary of the king, royal city,  
Arise! Leave from the midst of the turmoil;  
Long enough have you sat in the valley of tears  
He will be greatly compassionate upon you.

מְעַרֵב

Your Torah. That Your beloved ones may rejoice, let Your right hand bring on salvation, and answer me. May the words of my mouth and the meditations of my heart be acceptable in Your sight, LORD, my rock and redeemer. He Who makes peace in His high places, may He make peace for us and for all Israel and all the dwellers on Earth! Now say: amen.

*Y'hi ra-tzon mi-l'fa-ne-cha, A-do-nai E-lo-hei-nu  
Ve-lo-hei a-vo-tei-nu, she-yi-ba-ne beit ha-mik-dash  
biz-man tov bim-hei-ra v'ya-mei-nu, v'tein chel-kei-  
nu b'to-ra-te-cha. V'sham na-a-vad-cha b'yir-a ki-  
mei olam uch-sha-nim kad-mo-ni-ot. V'ar-va La-do-  
nai min-chat y'hu-da Vi-ru-sha-la-yim ki-mei o-lam  
uch-sha-nim kad-mo-ni-ot.*

יְהִי לְרִצּוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֵהֶם  
אֲבוֹתֵינוּ. שִׁבְנָה בֵּית הַמִּקְדָּשׁ בְּזְמַן טוֹב  
בְּמַהְרָה בְּיָמֵינוּ. וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ:  
וְשֵׁם נַעֲבֹדךָ בִּירְאָה כִּימֵי עוֹלָם וְכַשְׁנֵי  
קְדֻמוֹנוֹת: וְעֲרֹבָה לִיהוָה מִנְחַת יְהוּדָה  
וִירוּשָׁלַיִם. כִּימֵי עוֹלָם וְכַשְׁנֵי קְדֻמוֹנוֹת:

May it be your will, LORD our God and God of our ancestors, that the Temple be rebuilt at a good time speedily in our days, and give us our portion in your Torah, and there we will worship you with reverence as in ancient days and former years. And may the mincha offering of Judah and Jerusalem be pleasing to God, as in ancient days and former years.

Take three steps forward.

After the Amidah, the congregation and chazzan recite together:

Gen. 2:1-3

*Va-y'chu-lu ha-sha-ma-yim v'ha-a-retz,  
v'chol ts'va-am. Va-y'chal E-lo-him ba-  
yom ha-sh'vi-i, m'lach-to a-sheer a-sa va-  
yish-bot ba-yom ha-sh'vi-i, mi-kol m'lach-  
to asheer a-sa. 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.*

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל  
צְבָאָם. וַיַּכֵּל אֱלֹהִים בַּיּוֹם  
הַשְּׁבִיעִי מְלֶאכֶתוֹ אֲשֶׁר עָשָׂה  
וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל  
מְלֶאכֶתוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ  
אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ  
אֹתוֹ כִּי בּו שַׁבַּת מְלֶאכֶתוֹ  
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

The heavens and the earth were finished, and all their host. On the seventh day God ended his work which he had made; and rested on the seventh day from all His work which he had made. God blessed the seventh day, and sanctified it, because on it He rested from all His work which God created and made.

The following three paragraphs are omitted in the absence of a minyan:

Chazzan: *Ba-ruch a-ta A-do-nai, E-lo-hei-  
nu, Vei-lo-hei a-vo-tei-nu, E-lo-hei Avra-  
ham, E-lo-hei Yitz-chak, Vei-lo-hei Ya-a-  
kov, E-lo-hei Sa-ra, E-lo-hei Riv-ka, E-lo-  
hei Ra-chel Vei-lo-hei Lei-a; ha-Eil ha-ga-  
dol ha-gi-bor v'ha-no-ra Eil el-yon, ko-nei*

Chazzan אֱלֹהֵינוּ וְאֵלֵהֶם אֲבוֹתֵינוּ. אֱלֹהֵי  
אַבְרָהָם. אֱלֹהֵי יִצְחָק. וְאֵלֵהֶם  
יַעֲקֹב. אֱלֹהֵי רָחֵל. וְאֵלֵהֶם לֵאָה. הָאֵל  
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא עֵיל אֵל-יוֹן, כּוֹנֵן

*Sha-lom rav al Yis-ra-eil a-m'cha, ta-sim l'o-lam ki a-ta 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 uv-chol sha-a bish-lo-me-cha. Ba-ruch a-ta A-do-nai, ha-m'va-reich et amo Yis-ra-eil ba-sha-lom.*

*On Shabbat Shuva replace from אתה ברוך ba-ruch a-ta with:*

*B'se-fer cha-yim b'ra-cha v'sha-lom ufar-na-sa to-va ni-za-cher ve-ni-cha-teiv l'fa-ne-cha a-nach-nu v'chol am'cha beit Yis-ra-eil le-cha-yim to-vim ul-sha-lom. Ba-ruch a-ta A-do-nai, o-se ha-sha-lom.*

Grant abundant peace upon Your people Israel eternally, for You are the King, Lord of all peace, and it is pleasing in Your eyes to bless Your people Israel at every season, every hour, with Your peace. Blessed are You, LORD, Who blesses His people Israel with peace.

*Mar Rabina's meditation after the Amidah:*

*Elo-hai, n'tzor l'sho-ni mei-ra, us-fa-tai mi-da-beir mir-ma. V'lim-kal'lai naf-shi ti-dom, v'naf-shi ke-a-far la-kol tih-ye. P'tach li-bi b'to-ra-te-cha, uv-mitz-vo-te-cha tir-dof naf'shi. V'chol ha-chosh'vim a-lai ra-a, m'hei-ra ha-fair a-tza-tam v'kal-keil mach-sh'vo-tam. A-sei l'ma-an sh'me-cha, a-sei l'ma-an yi-mi-ne-cha, a-sei l'ma-an ki-du-sha-te-cha. A-sei l'ma-an to-ra-te-cha. L'ma-an yei-chal-tzun yi-di-de-cha, ho-shi-a yi-min-cha va-a-nei-nu. Y'hi l'ra-tzon im-rei fi v'heg-yon li-bi l'fa-ne-cha, A-do-nai tzu-ri v'go-a-li.*

*Take three steps backward, and bow left, right and centre as directed whilst saying:*

*◀O-se shalom bim-ro-mav, ▶hu ya-a-se shalom ▲a-lei-nu v'al kol Yisra-el, v'al kol yosh-vei tei-veil vi-im-ru: Amein.*

My God, keep my tongue and my lips from speaking deceit; and to them that curse me let my soul be silent, and like dust to all. Open my heart to Your Torah, and let my soul pursue Your commandments. As for those that think evil against me, speedily thwart their counsel and destroy their plots. Do it for Your name's sake, do it for Your right hand's sake, do it for the sake of Your holiness, do it for the sake of

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם וְטוֹב בְּעֵינֶיךָ וּלְבָרְךָ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ. בְּרוּךְ אַתָּה יְהוָה. הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם:

בְּסֵפֶר חַיִּים בְּרָכָה וְשִׁלּוֹם וּפְרִיָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשִׁלּוֹם. בְּרוּךְ אַתָּה יְהוָה. עֲשֵׂה הַשְּׁלוֹם:

אֱלֹהֵי. נִצַּר לְשׁוֹנֵי מֵרַע וּשְׁפָתַי מִדְּבַר מִרְמָה. וְלִמְקַלְלֵי נַפְשִׁי תִּדָּם. וְנַפְשִׁי כְּעַפְרָה לְכָל תְּהִיָּה. פְּתַח לְבִי בְּתוֹרָתְךָ. וּבְמִצְוֹתֶיךָ תִּרְדָּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה. מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבוֹתָם: עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ וְעֲנִי: יְהִי לְרִצּוֹן אִמְרֵי פִי וְהִגְיוֹן לְבִי לְפָנֶיךָ. יְהוָה צוּרִי וְגוֹאֲלִי:

◀עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו. ▶הוּא יַעֲשֵׂה שְׁלוֹם ▲עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יְשָׁבֵי תֵבֵל. וְאִמְרוּ אָמֵן:

*Hit-na-a-ri mei-a-far ku-mi  
Liv-shi big-dei ti-far-teich a-mi  
Al yad ben Yi-shai beit ha-lach-mi  
Kor-va el naf-shi g'a-la.*

*L'cha do-di lik-rat ka-la  
p'nei Sha-bat n'kab'la.*

*Hit-or'ri hit-or'ri  
Ki va or-eich ku-mi o-ri  
U-ri u-ri shir da-bei-ri  
K'vod A-do-nai a-la-yich nig-la.*

*L'cha do-di lik-rat ka-la  
p'nei Sha-bat n'kab'la.*

*Lo tei-vo-shi v'lo ti-kal-mi  
Ma tish-to-cha-chi u-ma te-he-mi  
bach ye-che-su a-ni-yei a-mi  
v'niv-n'ta ir al ti-lah.*

*L'cha do-di lik-rat ka-la  
p'nei Sha-bat n'kab'la.*

הַתְּנַעֲרִי מֵעַפְרֵי קוֹמִי  
לְבָשִׁי בְּגָדֵי תִפְאַרְתְּךָ עִמִּי  
עַל יַד בֶּן יִשָּׁי בֵּית הַלַּחְמִי  
קְרִבָה אֶל נַפְשִׁי גְאֹלָה:

לְכֵה דוּדִי לְקִרְאֵת כְּלָה  
פְּנֵי שַׁבַּת נְקֻבָּלָה:

הַתְּעוֹרְרִי הַתְּעוֹרְרִי  
כִּי בָא אֲוֶרֶךְ קוֹמִי אֲוֶרֶי  
עוֹרֵי עוֹרֵי שִׁיר דְּבָרֵי  
כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה:

לְכֵה דוּדִי לְקִרְאֵת כְּלָה  
פְּנֵי שַׁבַּת נְקֻבָּלָה:

לֹא תִבְשִׂי וְלֹא תִכְלָמִי  
מֵה תִשְׁתַּוְּחָחִי וּמֵה תִהְיִי  
בְּךָ יִחַסּוּ עֲנִי עִמִּי  
וְנִבְנְתָה עִיר עַל תְּלָה:

לְכֵה דוּדִי לְקִרְאֵת כְּלָה  
פְּנֵי שַׁבַּת נְקֻבָּלָה:

Shake yourself free, rise from the dust,  
Dress in your garments of splendour, my people,  
By the hand of Jesse's son, of Bethlehem,  
Draws near to my soul and redeem it.

Rouse yourself! Rouse yourself!  
Your light is coming, rise up and shine.  
Awaken! Awaken! utter a song,  
The glory of God is revealed upon you.

Do not be guilty! Do not be ashamed!  
Why be downcast? Why moan?  
All my afflicted people will find shelter within you  
And the city shall be rebuilt on its hill.

קַבְלַת שַׁבָּת

V'ha-yu lim-shi-sa sho-sa-yich  
V'ra-cha-ku kol m'va-la-yich  
Ya-sis a-la-yich E-lo-ha-yich  
Kim-sos cha-tan al ka-la.

L'cha do-di lik-rat ka-la  
p'nei Sha-bat n'kab'la.

Ya-min u-smol tif-ro-tzi  
V'et A-do-nai ta-a-ri-tzi  
Al yad ish ben Par-tzi  
V'nis-m'cha v'na-gi-la.

L'cha do-di lik-rat ka-la  
p'nei Sha-bat n'kab'la.

The last verse is sung standing, facing the rear of the synagogue. At the last line, "Come, o bride!" bow to welcome the Sabbath queen in, and return to facing forwards.

Bo-i v'sha-lom a-te-ret ba'a-lah  
Gam b'sim-cha uv-tza-ha-la  
Toch e-mu-nei am s'gu-la  
Bo-i cha-la bo-i cha-la.

L'cha do-di lik-rat ka-la  
p'nei Sha-bat n'kab'la.

Your despoilers will become spoil,  
Far away shall be any who would devour you,  
Your God will rejoice in you,  
As a groom rejoices in a bride.  
To your left and your right you will burst forth,  
And God will you revere  
By the hand of a child of Peretz,  
We will rejoice and sing happily.  
Come in peace, crown of her husband,  
Both in happiness and in jubilation  
Amidst the faithful of the treasured nation  
Come O Bride! Come O Bride!

וְהָיוּ לְמַשָּׁה שְׂאֵסִיף  
וְרָחֲקוּ כָּל מְבַלְעֵיךָ  
יְשִׁישׁ עֲלֶיךָ אֱלֹהֶיךָ  
כְּמִשׁוֹשׁ חַתָּן עַל כְּלָה:

לְכֵה דוּדֵי לְקִרְאֵת כְּלָה  
פְּנֵי שַׁבַּת נְקַבְּלָה:

יְמִין וּשְׂמָאל תִּפְרָצֵי  
וְאֵת יְהוָה תַּעְרִיצֵי  
עַל יַד אִישׁ בֶּן פְּרָצֵי  
וְנִשְׁמַחָה וְנִגִּילָה:

לְכֵה דוּדֵי לְקִרְאֵת כְּלָה  
פְּנֵי שַׁבַּת נְקַבְּלָה:

בְּאֵי בְּשָׁלוֹם עֹטְרֵת בְּעֵלָה  
גַּם בְּשִׂמְחָה וּבְצִהְלָה  
תּוֹךְ אֲמוּנֵי עַם סְגֻלָּה  
בּוֹאֵי כְּלָה בּוֹאֵי כְּלָה:

לְכֵה דוּדֵי לְקִרְאֵת כְּלָה  
פְּנֵי שַׁבַּת נְקַבְּלָה:

מְעַרֵּב

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'tso-ha-ra-yim. 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.

הַפְּקוּדוֹת לָךְ. וְעַל נְסִיף שְׂבָכְךָ  
יוֹם עַמְנוּ. וְעַל נִפְלְאוֹתֶיךָ  
וְטוֹבוֹתֶיךָ שְׂבָכְךָ עֵת. עֶרֶב וּבֹקֶר  
וְצַהֲרָיִם. הַטּוֹב כִּי לֹא כָלוּ  
רַחֲמֶיךָ. וְהִמְרַחֵם כִּי לֹא תָמוּ  
חֲסִדֶיךָ. מֵעוֹלָם קִוִּינוּ לָךְ:

We acknowledge to You, LORD, that You are our God, as You were the God of our ancestors, forever and ever. You are the Rock of our life and Shield of our help from age to age. We thank You and utter Your praise, for our lives that are delivered into Your hands, and for our souls that are entrusted to You; and for Your miracles that are with us every day and for your wonders and goodnesses that are of every time, evening, morning and noon. You are good, for Your mercies are endless; You are merciful, for Your kindnesses are never complete: From forever we have hoped in You.

During Chanukah add:

(ו)עַל הַנְּסִיִּם וְעַל הַפְּרָקוֹ וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת שֶׁעָשִׂיתָ לְאַבְוֹתֵינוּ בַּיָּמִים  
הֵהֵם בְּזְמַן הַזֶּה:

בַּיָּמִים מִתְּתִיבָהוּ בְּנוֹ יוֹחֲנָן כִּהְיוּ גְדוֹל חֲשִׁמוֹנָאִי וּבְנָיו. כִּשְׁעֲמֵדָה מְלָכוֹת וְנוֹ הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל  
לְהַשְׁפִּיחֵם תּוֹרְתְךָ וְלְהַעֲבִירֵם מִחֻקֵּי רְצוֹנְךָ: וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּיּים עֲמַדְתָּ לָהֶם בְּעַת צָרָתָם. רַבְּתָּ  
אֶת רִיבָם. זָדַנְתָּ אֶת דִּינָם. נִקְמַתְתָּ אֶת נִקְמַתָם. מְסַרְתָּ גְבוּרִים בְּיַד חַלְשִׁים. וְרַבִּים בְּיַד מַעֲטִים.  
וְטַמְאִים בְּיַד טְהוּרִים. וְרַשְׁעִים בְּיַד צַדִּיקִים. וְזָדִים בְּיַד עוֹסְקֵי תוֹרְתְךָ. וְלֹךְ עָשִׂיתָ שֶׁם גְּדוֹל וְקָדוֹשׁ  
בְּעוֹלָמְךָ. וְלַעֲמֵךְ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹ כִּהְיוּם הַזֶּה: וְאַחֵר כִּדְּבָרְךָ בְּיַד לְדַבֵּר בֵּיתְךָ.  
וּפְנֵי אֶת הַיְכָלְךָ. וְטָהַרוּ אֶת מִקְדָּשְׁךָ. וְהִדְלִיקוּ נְרוֹת בְּחֻצְרוֹת קֹדֶשְׁךָ. וְקָבְעוּ שְׁמוֹנֵת יָמִים חֲנֻכָּה אֵלָּה.  
לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגְּדוֹל:

V'al ku-lam, yit-ba-rach v'yit-ro-mam שְׁמֶךָ  
shim-cha Mal-kei-nu, ta-mid l'o-lam va-ed. מְלַכְנוּ תְּמִיד לְעוֹלָם וָעֶד:

On Shabbat Shuva add:

U-che-tov le-cha-yim to-vim kol be-nei bri-te-cha. וְכַתָּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

V'chol ha-cha-yim yo-du-cha se-la vi-ha-  
l'lu et shim-cha be-e-met, ha-eil y'shu-a-  
tei-nu v'ez-ra-tei-nu se-la. Ba-ruch a-ta A-  
do-nai, ha-tov shim-cha ul'cha na-e l'ho-  
dot.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה. וְיִהְיֶה לָלוּ  
אֶת שִׁמְךָ בְּאֵמֶת. הָאֵל יִשְׁוֹעַתְנוּ  
וְעִזְרַתְנוּ סֵלָה: בְּרוּךְ אַתָּה יְהוָה.  
הַטּוֹב שְׁמֶךָ וְלֹךְ נְאֻה לְהוֹדוֹת:

For all these things may Your Name, our King, be blessed and exalted always and forevermore. And all the living will give thanks unto You, *selah*, and praise Your great name in truth, God, our salvation and help, *selah*. Blessed are You, LORD: Your Name is good, and it is fitting to thank You.

Whilst the preceding part of the Kabbalat Shabbat service is only a few hundred years old, the custom of reciting the following was ancient by the time the Rambam wrote about it. It was when they reached this point in the service, davening at the time of sunset, that communities would traditionally accept the restrictions and commandments of Shabbat upon themselves.

Psalm 92

*Miz-mor shir l'yom ha-Sha-bat: Tov l'ho-dot la-A-do-nai, ul-za-meir l'shimcha el-yon. L'ha-gid ba-bo-ker chasde-cha, ve-e-mu-na-t'cha ba-lei-lot. a-lei a-sor va-a-lei na-vel, a-lei hi-ga-yon b'chi-nor. Ki si-mach-ta-ni A-do-nai b'fo-a-le-cha, b'ma-a-sei ya-de-cha a-ra-nein. Ma ga-d'lu ma-a-se-cha A-do-nai, m'od a-m'ku mach-sh'vo-te-cha. Ish ba-ar lo yei-da, uch-sil lo ya-vin et zot. Bif-ro-ach r'sha-im k'mo ei-sev va-ya-tsi-tsu kol po-a-lei a-ven l'hi-sha-m'dam a-dei ad. V'a-ta ma-rom l'olam A-do-nai. Ki hi-nei o-y've-cha A-do-nai, ki hi-nei o-y've-cha yo-vei-du yit-pa-r'du kol po-a-lei a-ven. Va-ta-rem kir-eim kar-ni, ba-lo-ti b'she-men ra-a-nan. Va-ta-beit ei-ni b'shu-rai, ba-ka-mim a-lai m'rei-im tish-ma-na oz-nai. Tsa-dik ka-ta-mar yif-rach, k'e-rez ba-l'va-non yis-ge. Sh'tu-lim b'veit A-do-nai, b'chats-rot E-lo-hei-nu yaf-ri-chu. Od y'nu-vun b'sei-va, d'she-nim v'ra-a-na-nim yi-h'yu, L'ha-gid ki ya-shar A-do-nai, Tsu-ri, v'lo av-lata bo.*

מזמור שיר ליום השבת: טוב להדות ליהוה ולזמר לשמך עליון: להגיד בבקר חסדך ואמונתך בלילות: עלי-עשור ועלי-נבל עלי הגיון בכנור: כי שמחתני יהוה בפעלך במעשי ידיך ארגון: מהגדלו מעשיך יהוה מאד עמקו מחשבתך: איש-בער לא ידע וכסיל לא-יבין את-זאת: בפרח רשעים כמו עשב ויציצו כל-פעלי און. להשמדם עדי-עד. ואתה מרום לעלם יהוה: כי הנה איביך יהוה כיהנה איביך יאבדו. ותפרדו כל-פעלי און: ותרם פראים קרני בלתי בשמן רענן: ותבט עיני בשורי. בקמים עלי מרעים תשמענה אזני: צדיק כתמר יפרח כארז בלבנון ישגה: שתולים בבית יהוה בחצרות אלהינו יפריחו: עוד ונובון בשיבה דשנים ורעננים יהיו: להגיד כי-ישר יהוה צורי ולא-עולתה בו:

*R'tsei, 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-da lid-vir bei-te-cha. V'i-shei Yis-ra-eil ut'fi-la-tam b'a-ha-va t'ka-beil b'ra-tson. U-t'hi l'ra-tson ta-mid a-vo-dat Yis-ra-eil a-me-cha.*

רצה יהוה אלהינו בעמך ישראל ובתפלתם. והשב את העבודה לדביר ביתך. ואשי ישראל ותפלתם. באהבה תקבל ברצון. ותהי לרצון תמיד עבודת ישראל עמך:

Be pleased, LORD our God, with Your people Israel and their prayers. Restore to the Sanctuary of Your house the Temple service. Receive in love and willingly the gift-offerings of Israel and their prayers, and may the service of Israel your people always be your wish.

On Rosh Chodesh or Chol Hamoed:

אלהינו ואלהי אבותינו. יעלה ויבוא ויגיע. ויראה וירצה וישמע. ויפקד ויזכר ויזכרו ויפקדונו וזכרון אבותינו. וזכרון משיח בן דוד עבדך. וזכרון ירושלים עיר קדשך. וזכרון כל עמך בית ישראל. לפניך. לפליטה לטובה. לחן ולחסד ולרחמים. לחיים טובים ולשלום ביום

On Chol Hamoed Pesach:

חג המצות

On Chol Hamoed Sukkot:

חג הסוכות

On Rosh Chodesh:

ראש חודש

הזה: זכרנו יהוה אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו בו לחיים. ובדבר שוועה ורחמים חוס וחגנו ורחם עלינו והושיענו. כי אליך עינינו. כי אל מלך חנון ורחום אתה:

*V'te-che-zena ei-nei-nu b'shu-v'cha, l'Tsi-on b'ra-cha-mim. Ba-ruch a-ta A-do-nai, ha-ma-chazir sh'chi-na-to l'Tsi-on.*

ותחזינה עינינו בשובך לציון ברחמים: ברוך אתה יהוה. המחזיר שכינתו לציון:

May our eyes behold Your return to Zion in compassion. Blessed are You, LORD, Who returns His Presence to Zion.

Bend the knees and bow at the start, and during the אתה ברוך at the end (foot of next page), of this benediction:

*Mo-dim a-nach-nu lach sha-a-ta hu A-do-nai E-lo-hei-nu veilo-hei a-vo-tei-nu l'olam va-ed. Tsur cha-yei-nu ma-gein yish-ei-nu a-ta hu l'dor va-dor. No-de l'cha un'sa-peir t'hi-la-te-cha al cha-yei-nu ha-m'su-rim b'ya-de-cha v'al nish-mo-*

מודים אנחנו לך. שאתה הוא יהוה אלהינו ואלהי אבותינו לעולם ועד. צור חיינו. מגן ישענו אתה הוא לדור ודור. נודה לך ונספר תהלתך על חיינו המסורים ביך. ועל נשמותינו

\* Such progressive readings as miss out the words וְאֲשֵׁי יִשְׂרָאֵל, so as not to condone animal sacrifices, do so in my opinion on mistaken grounds. אֶשָּׁה does not mean “fire-offering”: the dot in the ש indicates a letter has been elided here, so the word does not derive from אש, “fire”. The related Ugaritic *ithath* “gift” (*th* (ث)) in other Semitic languages corresponding to ש in Hebrew and n in Aramaic) points the way to the translation I have used here.

A hymn, a song for the Sabbath day. It is good to give thanks to the LORD, and to sing praises to Your name, Most High—to relate in the morning your lovingkindness, and your faithfulness in the nights—on the ten-string, and the psaltery; on the harp with a solemn sound. For You, LORD, have gladdened me through Your work: I will sing jubilantly of the works of Your hands. How great are Your works, O LORD; how very deep Your thoughts! The ignoramus does not know this, nor the simpleton understand it: When the wicked spring up like grass, and all workers of evil flourish, it is that they be destroyed forever—but You, LORD, are on high forever. For behold Your enemies, LORD: behold, Your enemies shall be destroyed; all workers of evil shall be scattered. But You shall exalt my horn like that of a wild ox: I shall be anointed with fresh oil. My eyes will see [the fate of] my enemies; when evildoers rise against me, my ears shall hear [of their downfall]. The righteous shall flourish like the palm tree; like a cedar in Lebanon shall he grow. Those planted in the house of the LORD shall flourish in the courtyards of our God. They shall still bring forth fruit in old age, still be fertile and fresh, to relate that the LORD is upright: my Rock, in Whom no injustice exists.

## Psalm 93

*A-do-nai ma-lach gei-ut la-veish, La-veish A-do-nai oz hit-a-zar, af ti-kon tei-veil bal ti-mot. Na-chon kis-a-cha mei-az, mei-o-lam a-ta. Na-s'u n'ha-rot, A-do-nai, Na-s'u n'ha-rot ko-lam, Yis-u n'ha-rot doch-yam. Mi-kolot mayim ra-bim, A-di-rim mish-b'rei yam, Adir ba-ma-rom A-do-nai. Ei-do-te-cha ne-em-nu m'od, L'vei-t'cha na-a-va ko-desh, A-do-nai, l'o-rech ya-mim.*

יהוה מלך גאות לבש: לבש יהוה  
עז התאזר אף-תכון תביל  
בל-תמוט: נכון כסאך מאז מעולם  
אתה: נשאו נהרות יהוה נשאו  
נהרות קולם ישאו נהרות דכים:  
מקלות מים רבים אדירים  
משברי-ים אדיר במרום יהוה:  
עדתיך נאמנו מאד לביתך  
נאוה-קדש: יהוה לארץ ימים:

The LORD reigns, clothed in majesty. The LORD has girded Himself, clothed with strength; also the world is set firm, that it cannot slip. Your throne was established of old; You are from eternity. The rivers are borne up, LORD: the rivers have raised up their voice; the rivers shall lift up their roaring. Mightier than the noise of many waters is The LORD on high; mightier than the breakers of the sea. Your testimonies are well-secured: for Your House holiness is fitting, LORD, throughout the length of days.

*sh'me-cha, tach-lit ma-a-sei sha-ma-yim va-a-rets, u-vei-rach-to mi-kol ha-ya-mim v'ki-dash-to mi-kol ha-z'ma-nim, v'chein ka-tuv b'to-ra-te-cha.*

לשמך. תכלית מעשה שמים.  
וארץ. וברכתו מכל הימים.  
וקדשתו מכל הזמנים. וכן כתוב  
בתורתך:

You sanctified the seventh day for Your name, the culmination of the making of heaven and earth; You blessed it above all other days, and sanctified it above all other times; and so it is written in Your Torah:

*Va-y'chu-lu ha-sha-ma-yim v'ha-a-retz, v'chol ts'va-am. Va-y'chal E-lo-him ba-yom ha-sh'vi-i, m'lach-to a-sheer a-sa va-yish-bot ba-yom ha-sh'vi-i, mi-kol m'lach-to asheer a-sa. 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.*

ויכלו השמים והארץ וכל  
צבאם. ויכל אלהים ביום  
השביעי מלאכתו אשר עשה  
וישבת ביום השביעי מכל  
מלאכתו אשר עשה. ויברך  
אלהים את יום השביעי ויקדש  
אתו כי בו שבת מכל מלאכתו  
אשר ברא אלהים לעשות.

The heavens and the earth were finished, and all their host. On the seventh day God ended His work which He had made; and rested on the seventh day from all His work which he had made. God blessed the seventh day, and sanctified it, because on it He rested from all His work which God created and made.

*E-lo-hei-nu vei-lo-hei a-vo-tei-nu, r'tsei vim-nu-chatei-nu. Ka-d'shei-nu b'mitz-vote-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 libei-nu l'ov-d'cha be-e-met. V'han-chi-lei-nu, A-do-nai E-lo-hei-nu, b'a-ha-va uv'ratson Shabat kod-she-cha, v'ya-nu-chu vah Yis-ra-eil m'ka-d'shei sh'me-cha. Ba-ruch a-ta A-do-nai, m'ka-deish ha-Sha-bat.*

אלהינו ואלהי אבותינו. רצה  
במנוחתנו. קדשנו במצותך ותן  
חלקנו בתורתך. שבענו מטובך  
ושמחנו בשיועתיך. וטהר לבנו  
לעבודך באמת. והנחילנו יהוה  
אלהינו באהבה וברצון שבת  
קדשך וינוחו בה ישראל מקדשי  
שמך: ברוך אתה יהוה. מקדש  
השבת:

Our God and God of our Ancestors! Be pleased with our rest. Sanctify us with Your commandments, give us a share in Your Torah; satisfy us with Your goodness, gladden us in Your salvation, and purify our hearts to serve You in truth. Let us inherit, LORD our God, Your holy Sabbath in love and favour, and may Israel, who sanctify Your name, rest on it. Blessed are You, LORD, who sanctifies the Sabbath.

Mourner's Kaddish (omitted in the absence of a minyan), marks a division in the service:

Yit-ga-dal v'yit-ka-dash sh'meih ra-ba שְׁמַיָּה וַיִּתְקַדַּשׁ וַיִּתְגַּדַּל  
(Cong: a-men) b'al'ma di v'ra chi-ru- רַבָּא. (אָמֵן) בְּעֲלָמָא דִּי בְּרָא  
teih v'yam-likh mal-chu-teih b'cha-yei- כְּרַעוּתָהּ וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן  
chon uv-yo-mei-chon uv-cha-yei d'chol וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
beit Yis-ra-el b'a-ga-la u-viz-man ka- בְּעֲגָלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Cong.: A-men. Y'hei sh'meih ra-ba שְׁמַיָּה רַבָּא מְבָרַךְ לְעַלְמֵי  
m'va-rach l'a-lam ul-al'mei al'ma-ya. וְלְעַלְמֵי עַלְמֵיָּא:

Yit-barach v'yish-ta-bach v'yit-pa'ar וַיִּתְבָּרַךְ וַיְשַׁתְּבַח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם  
v'yit-ro-mam v'yit-na-sei v'yit-ha-dar וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל  
v'yit-a-lei v'yit-ha-lal sh'meih d'kud- שְׁמַיָּה דְקָדְשָׁא בְּרִיךְ הוּא. לְעֵלְא מִן  
sha, b'rich hu, l'e-la min kol\* bir-כָּל בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבְּחַתָּא  
cha-ta v'shi-ra-ta tush-b'cha-ta v'ne-וְנַחֲמַתָּא דְאָמְרוֹן בְּעֲלָמָא. וְאָמְרוּ  
ma-ta da-a-mi-ran b'al'ma v'im-ru: אָמֵן:  
a-men.

Y'he sh'la-ma ra-ba min sh'may-ya יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים  
v'chay-yim a-lei-nu v'al kol Yis-ra-el עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:  
v'im-ru: a-men.,

Take three steps backward, and bow left, right and centre as directed whilst saying:

◀O-se sha-lom† bim-ro-mav ▶hu ya-a- עֲשֵׂה שְׁלוֹם‡ בְּמִרְמוֹיָּי הוּא יַעֲשֵׂה  
se sha-lom ▲a-lei-nu v'al kol Yis-ra-el שְׁלוֹם‡ עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל  
v'al kol yosh-vei tei-veil, v'im-ru: a- יְשָׁבֵי תֵבֵל. וְאָמְרוּ אָמֵן:  
men.

M'chalkeil cha-yim b'che-sed m'cha-yei מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה  
mei-tim/kol chai b'ra-cha-mim ra-bim so- מֵתִים/כָּל-חַי בְּרַחֲמִים רַבִּים.  
meich no-f'lim v'ro-fei cho-lim u-ma-tir a- סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים  
su-rim u-m'kai-yeim e-mu-na-to li-shei-nei וּמְתִיר אֲסוּרִים. וּמְקִים אָמוֹנְתּוֹ  
a-far mi chamo-cha ba-al g'vu-rot u-mi לִישְׁנֵי עֶפְרָה. מִי כְמוֹךְ בְּעַל  
do-me lach me-lech mei-mit u-m'chai-ye גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מְלִיךְ  
u-matz-mi-ach y'shu-a, מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

On Shabbat Shuva add:

Mi cha-mo-cha av ha-ra-cha-man, zo-cher y'tsu-rav מִי כְמוֹךְ אָב הַרְחֵמֵן. זוֹכֵר יְצוּרֵי לַחַיִּים  
l'cha-yim b'ra-cha-mim. בְּרַחֲמִים:

V'ne-e-man a-ta l'ha-cha-yot mei-tim/kol וְנֵאֱמֵן אַתָּה לְהַחְיֹת מֵתִים/כָּל-  
chai. Ba-ruch a-ta A-do-nai, m'cha-yei חַי: בְּרוּךְ אַתָּה יְהוָה. מְחַיֶּה  
ha-mei-tim/kol chai. הַמֵּתִים/כָּל-חַי:

You are mighty forever, Lord, bringing life to the dead/all that live; You are mighty to save.

From the end of Succot until Pesach add:

You make the wind blow and the rain fall.

He sustains the living with lovingkindness. He brings life to the dead/all that live with abundant mercy. He supports the falling, heals the sick and frees captives; He keeps faith with those that sleep in the dust. Who is like You, master of mighty deeds; and who resembles You, King Who brings death and life, and Who causes salvation to flourish? Indeed You faithfully bring life to the dead/all that live. Blessed are You, LORD, Who brings life to the dead/all that live.

A-ta ka-dosh, v'shim-cha ka-dosh, u-k'do- אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ  
shim b'chol yom y'ha-l'lu-cha se-la. Ba- וְקְדוּשֵׁים בְּכָל יוֹם יְהַלְלוּךָ סְלָה:  
ruch a-ta A-do-nai, ha-El ha-kadosh. בְּרוּךְ אַתָּה יְהוָה. הָאֵל הַקְּדוֹשׁ:

You are holy, and Your name is holy, and holy ones praise You every day, selah. Blessed are You, LORD, the holy God.

A-ta ki-dash-ta et yom ha-sh'vi-i li- אַתָּה קְדַשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי

\* On Shabbat Shuva (between Rosh Hashana and Yom Kippur), read instead: ha-me-lech ha-ka-dosh הקדוש

\* On Shabbat Shuva (between Rosh Hashana and Yom Kippur) replace the last three words with l'ei-la l'ei-la mi-kol. לְעֵלְא לְעֵלְא מִכָּל

† On Shabbat Shuva replace the last word with ha-sha-lom. הַשְּׁלוֹם

## קבלת שבת

*Mourner's Kaddish (omitted in the absence of a minyan):*

Exalted and sanctified be [God's] great name in the world which He created according to His will, and may He establish His kingdom in your lifetime and your days, and in the lifetimes of all the House of Israel, speedily and soon; and say, Amen.

*Cong.:* Amen. May His great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honoured, elevated and lauded be the Name of the Holy One, blessed be He, beyond all the blessings and hymns, praises and consolations that are spoken in the world; and say, Amen.

May there be much peace from Heaven, and life for us and for all His people Israel; and say, Amen.

He who makes peace in His heights may He make peace upon us and upon all Israel, and on all the dwellers on Earth; and say, Amen.

## מעריב

*Take three steps backward before the Amida (the Standing Prayer), which is recited silently, and introduced by Rabbi Yochanan's brief plea for fluency:*

*A-do-nai s'fa-tai tif-tach u-fi ya-gid t'hi-la-te-cha. אדני שפתי תפתח ופי יגיד תהלתך:*

Lord, open my lips and my mouth shall declare Your praise.

*Take three steps forward, to approach God, then bend the knees and bow during the Amida at the start and end of this benediction:*

*Ba-ruch a-ta A-do-nai, E-lo-hei-nu, Vei-lo-hei a-vo-tei-nu, E-lo-hei Avra-ham, E-lo-hei Yitz-chak, Vei-lo-hei Ya-a-kov, E-lo-hei Sa-ra, E-lo-hei Riv-ka, E-lo-hei Ra-chel Vei-lo-hei Lei-a; ha-Eil ha-ga-dol ha-gi-bor v'ha-no-ra Eil el-yon, go-meil chas-a-dim to-vim v'ko-nei ha-kol v'zo-cheir chas-dei a-vot u-mei-vi go-eil/ge-u-la liv-nei v'nei-hem l'ma-an sh'mo b'a-ha-va.*  
 ברוך אתה יהוה אלהינו ואלהי אבותינו. אלהי אברהם. אלהי יצחק. ואלהי יעקב. אלהי שרה. אלהי רבקה. אלהי רחל. ואלהי לאה. האל הגדול הגבור והנורא אל עליון. גומל חסדים טובים. וקונה הכל. וזוכר חסדי אבות. ומביא גואל/גאולה לבני בניהם למען שמו באהבה:

*On Shabbat Shuva add:*

*Zoch-rei-nu le-cha-yim me-lech cha-fetz ba-cha-yim, ve-chot-vei-nu be-sei-fer ha-cha-yim, le-ma-an-cha E-lo-him cha-yim.*  
 זכרנו לחיים. מלך חפץ בחיים. וכתבנו בספר החיים. למענך אלהים חיים:

*Me-lech o-zeir u-mo-shi-a u-ma-gein. Ba-ruch a-ta A-do-nai, ma-gein Av-ra-ham u-fo-keid Sa-ra.*  
 מלך עוזר ומושיע ומגן: ברוך אתה יהוה. מגן אברהם ופוקד שרה:

Blessed are You, LORD our God and God of our ancestors, 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, God Most High, Who bestows good deeds and creates all things. He remembers the pious deeds of the patriarchs, bringing in love a redeemer/redemption to their descendants for His name's sake.

King, Helper, Saviour and Shield. Blessed are You, LORD, Shield of Abraham Who paid attention to Sarah.

*A-ta gi-bor l'o-lam, A-do-nai m'chai-yei mei-tim/kol chai a-ta rav l'ho-shi-a.*  
 אתה גבור לעולם אדני מחיה מתים/כל-חי אתה רב להושיע:

*From the end of Succot until Pesach add:*

*Ma-shiv ha-ru-ach u-mo-rid ha-ga-shem.*  
 משיב הרוח ומוריד הגשם:



The following two lines, recited standing, are omitted in the absence of a minyan:

Chazzan, bowing for the first word:

Bless the LORD Who is to be blessed!

Cong., then chazzan, bowing for the first word:

Blessed be the LORD Who is to be blessed for ever and ever!

Blessed are You, LORD our God, king of the universe, Whose word makes evening fall. His wisdom opens heaven's gates, His understanding makes the ages pass and the seasons alternate, and His will orders the stars in their places in the skies. Creator of day and night, He rolls on light from before darkness, and darkness from before light; cause day to pass and brings on night, separating between day and night— LORD of Hosts is His name. Living and enduring God—may He reign over us always, forever and ever. Blessed are You, LORD, Who makes evenings fall.

*A-ha-vat ol-am beit Yis-ra-el am'cha a-hav-ta To-ra u-mitz-vot, chu-kim u-mish-pa-tim o-ta-nu li-mad'ta. Al kein A-do-nai E-lo-hei-nu b'shoch-vei-nu uv'ku-mei-nu na-si-ach b'chu-ke-cha v'nis-mach b'div-rei to-ra-te-cha uv-mitz-vo-te-cha l'ol-am va'ed. Ki hem cha-ye-inu v'or-ech ya-mei-nu u-va-hem ne-ge yo-mam va-lai-la. V'a-ha-vat'cha al ta-sir mi-me-nu l'o-la-mim. Ba-ruch a-ta A-do-nai o-heiv a-mo Yis-ra-el.*

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ  
אֶהְבֵּת. תּוֹרָה וּמִצְוֹת חֻקִּים  
וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ. עַל כֵּן  
יְהוָה אֱלֹהֵינוּ בְּשׂוֹכְבֵנוּ וּבְקוֹמֵנוּ  
נְשִׁיחַ בְּחֻקֶיךָ. וְנִשְׂמַח בְּדַבְרֵי  
תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם  
וָעֶד: Chaz. כִּי הֵם חַיֵּינוּ וְאַרְךָ  
יָמֵינוּ וּבְהֵם נִהְגָה יוֹמָם וְלַיְלָה.  
וְאַהְבַּתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים:  
בְּרוּךְ אַתָּה יְהוָה. אוֹהֵב עַמּוֹ  
יִשְׂרָאֵל:

You have loved us, the House of Israel Your people, with an eternal love, teaching us Torah and commandments, statues and judgements. Therefore, LORD our God, when we lie down and when we rise up we will meditate on Your laws and rejoice in the words of Your Torah and commandments forever. Day and night we will reflect on them, for they are our life and the length of our days. May You never take Your love away from us. Blessed are You, LORD, who loves His people Israel.

*Hash-ki-vei-nu A-do-nai E-lo-hei-nu, l'sha-lom, v'ha-a-mi-dei-nu, mal-kei-nu, l'chayim. Uf'ros a-lei-nu su-kat sh'lo-me-cha, v'ta-k'nei-nu b'ei-tsa to-va mi-l'fa-necha, 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-acharei-nu, uv'tseil k'na-fe-cha tas-ti-rei-nu, Ki Eil sho-m'rei-nu u-ma-tsi-lei-nu a-ta, ki Eil me-lech cha-nun v'ra-chum a-ta. Ush'mor tsei-tei-nu u-vo-ei-nu l'chayim ul'sha-lom, mei-a-ta v'ad o-lam, uf'ros a-lei-nu su-kat sh'lo-me-cha. Ba-ruch a-ta, A-do-nai, hapo-reis su-kat sha-lom a-lei-nu, v'al kol amo Yis-ra-eil, v'al Y'rusha-la-yim.*

Cause us to lie down, LORD our God, in peace, and to rise up, our King, to life. Spread over us the shelter of your peace, and direct us through Your good advice; and save us for Your name's sake. Shield us, and remove from upon us enemy, pestilence and sword, famine and grief. Take away the adversary from before us and behind us; and hide us in the shadow of Your wings, for You, God, are our guard and rescuer. For, God, You are a gracious and compassionate king. Guard our goings out and comings in, to life and to peace for now and forever, and spread over us the shelter of Your peace. Blessed are You, LORD, who spreads the shelter of peace over us and over all His people Israel, and over Jerusalem.

Ex. 31:16-17

*V'sha-m'ru v'nei Yis-ra-eil et ha-Sha-bat, la-a-sot et ha-Sha-bat l'do-ro-tam b'rit o-lam. Bei-ni u-vein b'nei Yis-ra-eil ot hi l'o-lam. Ki shei-shet yamim a-sa A-do-nai et ha-sha-ma-yim v'et ha-a-rets, u'va-yom ha-sh'vi-i sha-vat vayi-nafash.*

הַשְּׂכִיבֵנו יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם.  
וְהַעֲמִידֵנוּ מִלְכָּנוּ לְחַיִּים. וּפְרוֹשׁ  
עָלֵינוּ סִכַּת שְׁלוֹמְךָ. וְתַקְּנֵנוּ  
בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנוּ  
לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדְנוּ. וְהִסֵּר  
מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרָב וְרֵעֵב  
וְיָגוֹן. וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ  
וּמֵאַחֲרֵינוּ. וּבְצַל כְּנָפֶיךָ  
תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרֵנוּ  
וּמְצִילֵנוּ אַתָּה. כִּי אֵל מְלֹךְ חַנוּן  
וְרַחוּם אַתָּה. Chaz. וְשָׁמוֹר  
צִאתָנוּ וּבוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם  
מֵעַתָּה וְעַד עוֹלָם: וּפְרוֹשׁ עָלֵינוּ  
סִכַּת שְׁלוֹמְךָ: בְּרוּךְ אַתָּה יְהוָה  
הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל  
כָּל־עַמּוֹ יִשְׂרָאֵל וְעַל־יְרוּשָׁלַיִם:

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת  
לְעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית  
עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת  
הוּא לְעָלָם: כִּי־שֵׁשֶׁת יָמִים עָשָׂה  
יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ:

True and faithful is all this, and enduring before us: that He is the LORD our God, that there is none other, and we are His people Israel; our redeemer from the hands of kings, our king and deliverer from the hands of all tyrants; the God Who dealt our foes their due, and delivered retribution on all enemies of our souls, who does great things beyond discovery and wonders until quite beyond number! He quickened our souls to life, and has not let our feet falter. He leads us over the high places of our enemies, and raises our power over all who hate us. He wrought miracles for us, and revenge over Pharaoh, signs and wonders in the land of the Hamites. He smote in His wrath all the firstborn of Egypt; and brought out His people Israel from among them to an eternal freedom. He caused His children to cross between the partitions of the Sea of Reeds; their pursuers and haters drowned in the abyss. When His children saw His power, they praised and gave thanks to His name, and willingly accepted His kingship. Moses and the Israelites, Miriam and the Israelite women answered You with song and great joy, all of them singing:

Who is like You amongst the mighty, LORD? Who is like you, glorious in holiness, awesome of praises, doing wonders?

Your children saw Your kingship when you split the sea before Moses: “This is my God” they answered, and said, “The LORD reigns eternally!”

And it is said, “Because the LORD redeemed Jacob from the hand of one stronger than him.” Blessed are You, LORD, who redeemed Israel.

When davening without a minyan, commence with:

אֵל מֶלֶךְ נֶאֱמָן:

*Eil melech ne-e-man*

**שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:**

*Sh'ma Yis-ra-eil, A-do-nai E-lo-hei-nu, A-do-nai E-chad*

*In an undertone:*

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

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

*V'a-havta et A-do-nai E-lo-hecha, b'chol l'va-v'cha, u-v'chol naf-sh'cha, u-v'chol m'o-decha. V'ha-yu ha-d'va-rim ha-ei-le, Asher a-nochi m'tza-v'cha hayom, al l'va-vecha. V'shi-nantam l'va-necha, v'di-barta bam b'shiv-t'cha b'vei-techa, uv-lech-t'cha va-derech, u-v'shoch-b'cha uv-ku-mecha. Uk-shartam l'ot al ya-decha, v'ha-yu l'to-ta-fot bein ei-necha. Uch-tavtam, al m'zuzot bei-techa, u-vish-a-re-cha.*

*V'ha-ya, im sha-mo-a tish-m'u el mits-vo-tai a-sheer a-no-chi m'tsa-ve et-chem ha-yom l'a-ha-va et A-do-nai E-lo-hei-chem ul-ov-do b'chol l'vav-chem, u-v'chol naf-sh'chem, V'na-ta-ti m'tar ar-ts'chem b'i-to, yo-re u-mal-kosh, v'a-saf-ta d'ga-necha, v'ti-rosh'cha v'yits-ha-re-cha. V'na-ta-ti ei-sev b'sa-d'cha liv-hem-te-cha, v'achal-ta v'sa-va-'ta. Hi-sha-m'ru la-chem pen yif-te l'vav-chem, v'sar-tem, va-a-vad-tem E-lo-him a-chei-rim, v'hish-ta-cha-vi-tem la-hem. V'cha-ra af A-do-nai ba-chem, v'a-tsar et ha-sha-ma-yim, v'lo yi-h'ye ma-tar, v'ha-a-da-ma lo ti-tein et y'vu-lah, va-a-vad-tem*

וְאֶהְבֶּתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל לְבָבְךָ: וְשָׁנַנְתָּם לְבִנְיָד וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׁרַתָּם לְאוֹת עַל יָדְךָ וְהָיוּ לְטִטְפֹּת בֵּין עֵינֶיךָ: וְכִתְבַתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

וְהָיָה אִם שָׁמַעַתְּ תִשְׁמְעוּ אֵל מְצוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אִתְּכֶם הַיּוֹם לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם וּלְעַבְדוֹ בְּכָל לְבַבְכֶם וּבְכָל נַפְשְׁכֶם: וְנָתַתִּי מָטָר אֲרֻצְכֶם בְּעֵתוֹ יוֹרֵה וּמְלַקֹּשׁ וְאִסַּפְתָּ דָגְנְךָ וְתִירֹשְׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשֹׁדְךָ לְבַהֲמֹתְךָ וְאָכַלְתָּ וְשִׁבַּעְתָּ: הַשְּׁמֵרוּ לְכֶם פֶּן יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף יְהוָה בְּכֶם וְעִצַּר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר וְהִאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ וְאֲבַדְתֶּם

When davening without a minyan, commence with:

God, faithful king!\*

**Hear, O Israel: The LORD is our God; the LORD is One.**

Blessed be the name of His glorious kingdom for ever and ever.

You shall love the LORD your God with all your heart, all your soul, and all your very<sup>†</sup>. These words I charge you with today, shall be on your heart. Repeat them to your children, and talk of them when sitting in your house, and walking on your way; when you lie down, and when you rise up. Bind them for a sign upon your hand, and let them be as frontlets between your eyes; and write them upon the doorposts of your house, and your gates.

If you hearken diligently to my commandments I charge you with today, to love the LORD your God, and to serve Him with all your heart and all your soul, I will deliver the rain of your land in its season, both early and late rains, and you will gather in your corn, wine, and oil. And I will provide grass in your fields for your cattle, and you will eat and be satisfied. Be on your guard that your heart be not deceived, and you turn aside and serve other gods, and worship them. For then the LORD would be angry at you, and He would shut up the heaven so that there was no rain, and the land would not yield its produce, and would rapidly perish from upon the good land the LORD is giving

\* The initials of these three words in Hebrew spell out אָמֵן, *amen*, taking the place of the congregational responses which can't be said without a minyan.

† The traditional translation “with all your might” goes back to the Septuagint, but does not reflect the Hebrew. If the text of this translation draws attention to its unusual wording, it's not doing anything the Hebrew doesn't: מְאֹד is not used *anywhere* else to mean anything other than “very”.

...ve-e-mu-na kol zot, v'ka-yam a-lei-nu, ki hu A-do-nai E-lo-hei-nu v'ein zu-lato, va-a-nach-nu, Yis-ra-eil a-mo. Ha-po-dei-nu mi-yad m'la-chim, mal-kei-nu hago-a-lei-nu mi-kaf kol he-a-ri-tsim. Ha-eil ha-nif-ra la-nu mi-tsa-rei-nu, v'ha-m'sha-leim g'mul l'chol o-y'vei naf-shei-nu. Ha-o-se 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 raglei-nu. Ha-mad-ri-chei-nu al ba-mot o-y'vei-nu, va-ya-rem kar-nei-nu al kol so-n'einu. Ha-o-se la-nu ni-sim un-ka-ma b'far-o, o-tot u-mo-f'tim b'ad-mat b'nei Cham. Ha-ma-ke v'ev-ra-to, kol b'cho-rei Mits-ra-yim, va-yo-tsei 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 ro-d'fei-hem v'et so-n'ei-hem, bit-ho-mot ti-ba. V'ra-u va-nav g'vu-ra-to, shi-b'chu v'ho-du lish-mo, U-mal-chu-to b'ra-tson ki-b'lu a-lei-hem, Mo-she u-v'nei Yis-ra-eil, Mir-yam u-v'not Yis-ra-eil, l'cha a-nu shi-ra, b'sim'cha ra-ba, v'a-m'ru chu-lam:

*Mi cha-mo-cha ba-ei-lim A-do-nai. Mi ka-mo-cha ne-'dar ba-ko-desh. No-ra t'hilot o-sei fe-le.*

*Mal-chu-t'cha ra-u va-ne-cha, bo-kei-a yam lif-nei Mo-she, ze ei-li a-nu v'a-m'ru: A-do-nai yimloch l'o-lam va-ed.*

*V'ne-emar: Ki fa-da A-do-nai et Yaakov, uga-lo mi-yad cha-zak mi-menu. Baruch a-ta A-do-nai, ga-al Yisra-el.*

וְאָמוּנָה כֹּל זֹאת וְקִים עֲלֵינוּ. כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זֹולָתוֹ. וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ: הַפּוֹדְנוּ מִיַּד מְלָכִים. מְלַכְנוּ הַגּוֹאֲלָנוּ מִכַּף כָּל הָעַרִיצִים. הָאֵל הַנּוֹפֵרֵעַ לָנוּ מְעַרְיָנוּ. וְהַמְשַׁלֵּם גְּמוּל לְכָל אוֹיְבֵי נַפְשָׁנוּ: הָעֹשֶׂה גְדוּלוֹת עַד אֵין חֶקֶר. וְנִפְלְאוֹת עַד אֵין מִסְפָּר: הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים. וְלֹא נָתַן לָמוּט רַגְלֵנוּ: הַמְדַרְיֵכְנוּ עַל בְּמוֹת אוֹיְבֵינוּ. וְיָרֵם קַרְנֵנוּ עַל כָּל שׁוֹנְאֵינוּ: הָעֹשֶׂה לָנוּ נְסִים וְנִקְמָה בְּפָרְעָה. אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם. הַמַּכֵּה בְּעֵבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם. וְיוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם: הַמְעַבִּיר בְּנֵי בֵין גְּזָרֵי יַם סוּף. אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתֵהוּמוֹת טַבַּע. וְרָאוּ בְּנֵי גְבוּרָתוֹ. שֶׁבָּחוּ וְהוֹדוּ לְשֵׁמוֹ: Chaz. וּמְלַכְתּוֹ בְּרִצּוֹן קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל מְרִים וּבְנֹת יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כָּלֵם:

Cong. מִי כַמְכָה בְּאֵלִים יְהוָה. מִי כַמְכָה נֶאֱדָר בְּקֹדֶשׁ. נוֹרָא תֵהָלוֹת עֹשֶׂה פְּלֵא:

Chaz. מְלַכּוֹתֶיךָ רָאוּ בְּנִיךָ. בּוֹקֵעַ יַם לִפְנֵי מֹשֶׁה. זֶה אֱלֹהֵי עָנוּ. וְאָמְרוּ: Cong. יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

Chaz. וְנִאָמַר. כִּי פָדָה יְהוָה אֶת יַעֲקֹב. וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ: בְּרוּךְ אַתָּה יְהוָה. גֹּאֵל יִשְׂרָאֵל:

you. Therefore place these words of mine on your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. Teach them to your children, to say them when you sit in your house, and when thou go on your way, when you lie down, and when you rise up. Write them upon the doorposts of your house and your gates, in order that your days, and the days of your children, be multiplied in the land which the LORD swore to your ancestors to give them, like the days of heaven upon the earth.

The LORD spoke to Moses, saying: Speak to the children of Israel, and bid them make them fringes on the corners of their clothes throughout their generations, that they should put on the fringe of the corner a blue thread. This shall be for you for a fringe: you shall look on it and remember all the commandments of the LORD, and do them, and not follow after the desires of your heart and eyes, which you lust after. This is in order that you remember, and do all my commandments, and be holy unto your God. I am the LORD your God, Who brought you out of the land of Egypt, to be your God: I am the LORD your God. It is true—

*m'hei-ra mei-al ha-a-rets ha-to-va a-sheer A-do-nai no-tein la-chem. V'sam-tem et d'vara ei-le, al l'vav-chem v'al naf-sh'chem, uk-shar-tem otam 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, uv-lech-t'cha va-de-rech u-v'shochb'cha uv-ku-me-cha. Uch-tav-tam, al m'zu-zot bei-te-cha, u-vish-a-re-cha. L'ma-an yir-bu y'mei-chem, vi-mei v'nei-chem, al ha-a-da-ma a-sheer nish-ba A-donai la-a-vo-tei-chem, la-teit la-hem ki-mei ha-sha-ma-yim al ha-a-rets.*

*Va-yo-meir A-do-nai el Mo-she lei-mor: Da-beir el b'nei Yis-ra-eil, v'a-mar-ta alei-hem v'a-su la-hem tsi-tsit, al kan-fei vig-dei-hem l'do-ro-tam, v'na-t'nu al tsi-tsit ha-ka-naf p'til t'chei-let. V'ha-ya la-chem l'tsi-tsit, ur-i-tem o-to uz-char-tem et kol mits-vot A-do-nai, va-a-si-tem o-tam, 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-asi-tem et kol mits-vo-tai vi-h'yi-tem k'do-shim lei-lo-hei-chem. A-ni A-do-nai E-lohei-chem, a-sheer ho-tsei-ti et-chem mei-e-rets Mits-ra-yim li-h'yot la-chem lei-lohim; A-ni A-do-nai E-lo-hei-chem:*

*E-met...*

מְהֵרָה מְעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם אֶת דְּבָרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לֵאמֹר: לָהֶם כְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ:

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל צִיצִית הַכְּנָף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְהוָה וְעָשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרָי עֵינֵיכֶם אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת כָּל מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לְאֱלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם. אָמֵת:

Chaz. יְהוָה אֱלֹהֵיכֶם אָמֵת: