

Welcome Ministering Angels

שְׁלוֹם עַלְיֵיכֶם Peace to you, ministering angels, angels on high, the Ruler of rulers, the Holy Blessed One. Come in peace, angels of peace, angels on high, the Ruler of rulers, the Holy Blessed One. Bless me with peace, angels of peace, angels on high, the Ruler of rulers, the Holy Blessed One. Go in peace, angels of peace, angels on high, the Ruler of rulers, the Holy Blessed One.

Shalom Aleichem

שְׁלוֹם עַלְיֵיכֶם Sha-lom a-lei-chem
mal-a-chei ha-sha-reit,
mal-a-chei el-yon,
mi-Me-lech mal-chei ha-m'la-chim,
ha-Ka-dosh Ba-ruch Hu.

בּוֹאֲכֶם Bo-a-chem I'shalom,
mal-achei ha-sha-lom,
mal-a-chei el-yon,
mi-Me-lech mal-chei ha-m'la-chim,
ha-Ka-dosh Ba-ruch Hu.

בְּרַכּוֹנִי Ba-r'chu-ni I'sha-lom
mal-achei ha-sha-lom
mal-a-chei el-yon,
mi-Me-lech mal-chei ha-m'la-chim,
ha-Ka-dosh Ba-ruch Hu.

צְאֲתֶכֶם Tzei-chem I'sha-lom,
mal-a-chei ha-sha-lom,
mal-chei el-yon,
mi-Me-lech mal-a-chei ha-m'la-chim,
ha-Ka-dosh Ba-ruch Hu.

שְׁלוֹם עַלְיֵיכֶם

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מִלְאֲכֵי הַשָּׁרָת,
מִלְאֲכֵי עֲלִיּוֹן,
מִמְּלַךְ מַלְכֵי הַמַּלְאָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם,
מִלְאֲכֵי הַשָּׁלוֹם,
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It speaks of welcoming God's ministering angels. The following legend is said in this hymn:

It is said: Rabbi Jose, son of Rabbi Judah said: Two ministering angels accompany the Ruler of rulers on the eve of the Sabbath from the synagogue to his home, one a good angel and one an evil angel. And when he arrives home and finds the lamp burning, the table laid and the food served with a spread, the good angel exclaims, "May it be even thus on another Sabbath." But if not, the evil angel exclaims, "May it be even thus on another Sabbath, too, and the good angel unwillingly re-



Psalm 95: Let Us Sing

לְכוּ נִרְנְנָה Come, let us sing to Adonai, let us shout to the rock of our salvation. Greeting God with thanksgiving, let us shout to God with hymns. God is exalted, beyond all that is worshiped. The depths of the earth are in God's hand, and to whom also the mountain peaks belong. Adonai, you formed the sea. Your hands created the dry land. Let us bow down and worship You, and bend the knee before Adonai, our maker. You are our God, and we are the flock You tend today. If only we would listen to Your voice. Harden not your mind as you did at Merivah, when your ancestors tested Me, though they had witnessed My deeds. For forty years I was angry with that generation, I said: "They are a people with wayward hearts, they do not know My ways. I vowed in my anger, they would never reach My land of peace and rest."



Lechu Neranana

לְכוּ נִרְנְנָה Le-chu n'ra-n'nah l'Adonai,
 na-ri-ah l'tzur yish-ei-nu.
 N'kad-mah fa-nav b'to-dah,
 bi-z'mi-rot na-ri-ah lo.
 Ki-Eil ga-dol Adonai,
 u-me-lech ga-dol al kol E-lo-him.
 Asher b'ya-do mech-krai a-retz,
 v'to-a-fot ha-rim lo.
 Asher lo ha-yam v'hu a-sa-hu.
 V'ya-beshet ya-dav ya-tza-ru.
 Bo-u nish-ta-cha-veh v'nich-ra-ah,
 niv-r'chah lif-nei Adonai o-sei-nu.
 Ki hu E-le-hei-nu,
 va-a-nach-nu am mar-i-to v'tzon ya-do
 ha-yom im b'ko-lo tish-ma'u.
 Al tak-shu l'vav-chem ki-m'ri-vah,
 k'yom ma-sah ba-mid-bar
 asher ni-su-ni a-vo-tei-chem.
 B'cha-nu-ni gam ra-u fa-o-li.
 Ar-ba-im sha-nah 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

לְכוּ נִרְנְנָה לַיְיָ,
 נִרְיַעָה לְצוּר יִשְׁעֵנוּ.
 נִקְדְּמָה פָּנֵינוּ בַּתּוֹדָה,
 בַּזְמֵרוֹת נִרְיַע לוֹ.
 כִּי אֵל גָּדוֹל יְיָ,
 וּמִלְךָ גָּדוֹל עַל כָּל אֱלֹהִים.
 אֲשֶׁר בְּיָדוֹ מִחְקְרֵי אֶרֶץ,
 וְתוֹעֲפוֹת הָרִים לוֹ.
 אֲשֶׁר לוֹ הַיָּם וְהוּא עֹשֶׂהוּ,
 וַיִּבְשֹׁת יָדָיו יַצְרוּ.
 בָּאוּ נִשְׁתַּחֲוֶה וּנִכְרַעָה,
 נִבְרַכָּה לִפְנֵי יְיָ עֲשֹׂנוּ.
 כִּי הוּא אֱלֹהֵינוּ
 וְאַנְחָנוּ עִם מִרְעִיתוֹ וְצֹאן יָדוֹ,
 הַיּוֹם אִם בָּקְלוּ תִשְׁמְעוּ.
 אַל תִּקְשׁוּ לְבַבְכֶם כַּמְרִיבָה,
 כִּיּוֹם מִסָּה בַּמִּדְבָּר.
 אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,
 בַּחֲנוּנִי גַם רָאוּ פְעָלִי.
 אַרְבַּעִים שָׁנָה אָקוּט בְּדוֹר,
 וְאָמַר עִם תַּעֲזִי לִבִּב הֵם,
 וְהֵם לֹא יִדְעוּ דֶרֶכִי.
 אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי,
 אִם יִבְאוּן אֶל מְנוּחָתִי.

marks the beginning of six successive Psalms of the Kabbalat Shabbat service are the mystics of the holy city of Safed. By singing it you are invited to joyfully sing to God to recognize God as the Creator of the world. Close your eyes and breathe in the spirit of the holy Shabbat. With each breath, exhale the worries of the week that has just passed. Think of something for which you wish to sing to God. As the peace and tranquility of Shabbat envelops your body, let yourself enjoy the experience of singing to God. When the peace of rest has arrived!



Psalm 96: Sing to God

שִׁירוּ Sing to God a new song, sing to God, all the earth. Sing to God, bless God's name, praise God for God's daily salvation. Tell of God's presence among the nations, among all the nations God's wonders. Great is God beyond all that is worshiped, God is held in awe above all gods. For all the gods of the nations are nothingness, but God made the heavens. Majesty and might accompany God, strength adorns God's sanctuary. Acknowledge God, all families of nations, give power and glory to God. Give God the glory due God's name, worship God and come into God's courts. Let the heavens rejoice and the earth be glad, let the sea and all that fills it roar. Let the field sing joyously, let the trees of the forest sing out too. Before Adonai, when you come, when you come to judge the earth. You will judge the world with equity, and all the peoples with divine faithfulness.



Im all of the earth's nations are summoned to sing praises and acknowledge God or of the universe. Even the heavens and the seas exult and rejoice at God's arrival, some of the things for which you wish to praise God? What are the ways that you your singing new and refreshed? Think of a new song that you would like to sing, how sing it!

Shiru L'Adonai

שִׁירוּ Shi-ru l'Adonai shir cha-dash,
 shi-ru l'Adonai kol ha-a-retz.
 Shi-ru l'Adonai bar-chu sh'mo,
 ba-s'ru mi-yom l'yom y'shu'a-to.
 Sa-pru va-go-yim k'vo-do,
 b'chol ha-a-mim nif-lo-tav.
 Ki gadol Adonai um-hu-lal m'od,
 no-ra hu al kol e-lo-him.
 Ki kol e-lo-hei ha-a-mim e-li-lim,
 v'Adonai sha-ma-yim asah.
 Hod ve-ha-dar l'fa-nav,
 oz v'tif-e-ret b'mik-da-sho.
 Ha-vu l'Adonai mish-p'chot a-mim,
 ha-vu l'Adonai ka-vod va-oz.
 Ha-vu l'Adonai k'vod sh'mo.
 S'u min-chah u-vo-u l'chatz-ro-tav.
 Hish-ta-cha-vu l'Adonai b'had-rat ko-desh
 chi-lu mi-pa-nav kol ha-aretz
 im-ru va-go-yim Adonai ma-lach
 af ti-kon tei-veil bal ti-mot
 ya-din a-mim b'mei-sha-rim
 yis-me-chu ha-sha-ma-yim v'ta-gel ha-aretz,
 yir-am ha-yam u'mlo-o.
 Ya-a-loz sa'dai v'chol asher bo,
 az y'ra-n'nu kol a-tzei ya-ar.
 Li-f'nei Adonai ki va,
 ki va lish-pot ha-a-retz.
 Yish-pot tei-veil b'tze-dek,
 v'a-mim be-e-mu-na-to.

שִׁירוּ לַיְי

שִׁירוּ לַיְי שִׁיר חֲדָשׁ,
 שִׁירוּ לַיְי כָּל הָאָרֶץ.
 שִׁירוּ לַיְי בְּרַכּוּ שְׁמוֹ,
 בַּשָּׁרוּ מִיּוֹם לַיּוֹם יְשׁוּעָתוֹ.
 סַפְּרוּ בַּגּוֹיִם כְּבוֹדוֹ,
 בְּכָל הָעַמִּים נִפְלְאוֹתָיו.
 כִּי גָדוֹל יְיָ וּמְהִלָּל מְאֹד,
 נוֹרָא הוּא עַל כָּל אֱלֹהִים.
 כִּי כָּל אֱלֹהֵי הָעַמִּים אֲלִילִים,
 וַיְי שָׁמַיִם עָשָׂה.
 הוֹד וְהַדָּר לְפָנָיו,
 עֹז וְתִפְאֵרֶת בְּמִקְדָּשׁוֹ.
 הָבוּ לַיְי מִשְׁפָּחוֹת עַמִּים,
 הָבוּ לַיְי כְּבוֹד וְעֹז.
 הָבוּ לַיְי כְּבוֹד שְׁמוֹ,
 שְׂאוּ מִנְחָה וּבֵאוּ לַחֲצֵרוֹתָיו.
 הִשְׁתַּחֲווּ לַיְי בְּהַדְרַת קֹדֶשׁ,
 חִילוּ מִפְּנֵיו כָּל הָאָרֶץ.
 אָמְרוּ בַּגּוֹיִם יְיָ מֶלֶךְ,
 אַף תִּכּוֹן תִּבְלָל בְּל תִּמוּט,
 יִדִּין עַמִּים בְּמִישְׁרֵיהֶם.
 יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ,
 יִרְעֵם הַיָּם וּמִלְאוּ.
 יַעֲלֹז שָׂדֵי וְכָל אֲשֶׁר בּוֹ,
 אֲז יִרְנְנוּ כָּל עֵצֵי יַעַר.
 לְפָנָיו יְיָ כִּי בָא, כִּי בָא
 לְשַׁפֵּט הָאָרֶץ,
 יִשְׁפֹט תִּבְלָל בְּצַדִּיק,
 וְעַמִּים בְּאִמּוֹנָתוֹ.



Psalm 99: God Rules

God rules, nations tremble. God is enthroned on high, the earth quivers. God is great in Zion, supreme is God above all nations. Let them praise Your reputation, God is awesome, holy. And the power of the ruler who maintains justice, You have established equity among the people of Jacob. Exalt Adonai our God and bow down, at the footstool of God's feet, the Holy One. Moses and Aaron were among God's priests, and Samuel among those who called upon You. Call out to God and You, God, respond to them. Speak to them in a pillar of cloud. They obeyed your testimonies and the statutes that you gave them, Adonai our God, You answered them. You were forgiving, though you punished them for their offenses. Exalt Adonai our God, bow down at the holy mountain. Adonai our God is holy.



Adonai Malach

יְיָ אֲדוֹנָי מַלְאֲכֵי יִרְגְּזוּ עַמִּים,
 Yo-sheiv k'ru'vim ta-nut ha-a-retz.
 אֲדוֹנָי בְּצִיּוֹן גָּדוֹל,
 v'ram hu al kol ha-a-mim.
 יוֹדוּ שְׁמֶךָ
 גָּדוֹל וְנוֹרָא, קְדוֹשׁ הוּא.
 וְעַז מְלָךְ מִשְׁפָּט אֲהַב,
 אֲתָה כּוֹנֵנֶת מִיִּשְׂרָאֵל,
 מִשְׁפָּט וְצַדִּיקָה
 בַּיַּעֲקֹב אֲתָה עֹשֵׂיתָ.
 רוּמְמוֹ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוֶה
 לְהֵדֵם רְגְלָיו, קְדוֹשׁ הוּא.
 מִלִּשָׁה וְאֶהְרֵן בְּכֹהֲנָיו,
 וּשְׂמוּאֵל בְּקִרְיָאֵי שְׁמוֹ,
 קִרְיָאִים אֵל יְיָ וְהוּא יַעֲנֵם.
 בְּעַמּוּד עֵינַי יִדְבֹּר אֲלֵיהֶם,
 שְׁמְרוּ עֲדוֹתַי וְחֹק נִתַּן לָמוֹ.
 יְיָ אֱלֹהֵינוּ, אֲתָה עֲנִיתָם,
 אֵל נִשְׂאָה הֵייתָ לָהֶם,
 וְנִקַּם עַל עֲלִילוֹתָם.
 רוּמְמוֹ יְיָ אֱלֹהֵינוּ,
 וְהִשְׁתַּחֲוֶה לְהַר קְדָשׁוֹ,
 כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

יְיָ מְלָךְ

יְיָ מְלָךְ יִרְגְּזוּ עַמִּים,
 יֵשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ.
 יְיָ בְּצִיּוֹן גָּדוֹל,
 וְרַם הוּא עַל כָּל הָעַמִּים.
 יוֹדוּ שְׁמֶךָ
 גָּדוֹל וְנוֹרָא, קְדוֹשׁ הוּא.
 וְעַז מְלָךְ מִשְׁפָּט אֲהַב,
 אֲתָה כּוֹנֵנֶת מִיִּשְׂרָאֵל,
 מִשְׁפָּט וְצַדִּיקָה
 בַּיַּעֲקֹב אֲתָה עֹשֵׂיתָ.
 רוּמְמוֹ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוֶה
 לְהֵדֵם רְגְלָיו, קְדוֹשׁ הוּא.
 מִלִּשָׁה וְאֶהְרֵן בְּכֹהֲנָיו,
 וּשְׂמוּאֵל בְּקִרְיָאֵי שְׁמוֹ,
 קִרְיָאִים אֵל יְיָ וְהוּא יַעֲנֵם.
 בְּעַמּוּד עֵינַי יִדְבֹּר אֲלֵיהֶם,
 שְׁמְרוּ עֲדוֹתַי וְחֹק נִתַּן לָמוֹ.
 יְיָ אֱלֹהֵינוּ, אֲתָה עֲנִיתָם,
 אֵל נִשְׂאָה הֵייתָ לָהֶם,
 וְנִקַּם עַל עֲלִילוֹתָם.
 רוּמְמוֹ יְיָ אֱלֹהֵינוּ,
 וְהִשְׁתַּחֲוֶה לְהַר קְדָשׁוֹ,
 כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

concentrates on the Temple in Jerusalem, the holy place that is the seat of God. Close your eyes now and picture the Temple in Jerusalem. Feel the sunlight beating down on the beautiful Jerusalem stone of the Temple walls. Now walk toward the Temple and touch the walls. Feel the warmth radiating from its stones. Let your eyes roam and look at the other people praying at the Temple. Listen to their words and their prayers. Take a deep breath and join in singing their prayers. Let the warmth of their song bring peace and healing to your body. Imagine your song entering one of the crevices in the wall.



Psalm 29: A Psalm of David

מִזְמוֹר לְדָוִד A Psalm of David. Acclaim Adonai, God's majestic glory. Give to Adonai glory and strength, give to Adonai the glory of God's Name. Worship God in holy splendor, God's voice is upon the waters. The glorious God thunders, over rushing waters. The voice of God breaks the cedars, the voice of God shatters the cedars of Lebanon. God made them jump like a calf, Lebanon and Siryon like a wild ox. The voice of God spews fiery flames, Adonai's voice makes the wilderness shake. Adonai's voice makes the desert of Kadesh tremble, the voice of God makes the deer writhe. God's voice strips the forest bare while in God's Temple all shout, "Glory!" Just as Adonai ruled at the time of the flood, so Adonai will rule forever. Adonai will give strength to God's people, Adonai will bless God's people with peace.



Mizmor L'David

מִזְמוֹר Miz-mor l'David.
 ha-vu l'Adonai, b'nei ei-lim
 ha-vu l'Adonai ka-vod va-oz,
 ha-vu l'Adonai k'vod sh'mo.
 Hish-ta-cha-vu l'Adonai b'had-rat kodesh,
 kol Adonai al ha-ma-yim.
 El ha-ka-vod hir-im,
 Adonai al ma-yim ra-bim.
 Kol Adonai ba-ko-ach
 kol Adonai be-ha-dar.
 Kol Adonai sho-veir a-ra-zim,
 va-y'sha-beir Adonai 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 Adonai cho-tzeiv la-ha-vot eish,
 kol Adonai ya-chil mid-bar.
 Ya-chil Adonai mid-bar Ka-deish,
 kol Adonai y'cho-leil a-ya-lot.
 Va-ye-che-sof y'a-rot
 u-v'hei-cha-lo ku-lo o-meir, "ka-vod!"
 Adonai la-ma-bui ya-shav,
 Va-yei-shev A-do-nai me-lech l'o-lam.
 Adonai oz l'a-mo yi-tein,
 Adonai y'va-reich et a-mo va-sha-lom.

מִזְמוֹר לְדָוִד

מִזְמוֹר לְדָוִד,
 הָבוּ לַיהוָה בְּנֵי אֱלֹהִים,
 הָבוּ לַיהוָה כְּבוֹד וְעֹז.
 הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,
 הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת קֹדֶשׁ.
 קוֹל יְיָ עַל הַמַּיִם,
 אֶל הַכְּבוֹד הַרְעִים,
 יְיָ עַל מַיִם רַבִּים.
 קוֹל יְיָ בַּפֶּחַח,
 קוֹל יְיָ בְּהַדָּר.
 קוֹל יְיָ שֹׁבֵר אֲרָזִים,
 וַיִּשְׁבֵּר יְיָ אֶת אֲרָזֵי הַלְּבָנוֹן.
 וַיִּרְקִידֵם כַּמוֹ עֵגֶל,
 לְבָנוֹן וְשִׁרְיוֹן כַּמוֹ בֶּן רְאֵמִים.
 קוֹל יְיָ חִצֵּב לְהַבֹּת אֵשׁ.
 קוֹל יְיָ יַחִיל מִדְּבַר,
 יַחִיל יְיָ מִדְּבַר קֹדֶשׁ.
 קוֹל יְיָ יַחֲלֹל אֵילֹת
 וַיַּחֲשֹׁף יַעֲרֹת,
 וּבְהִיכְלוֹ כָּלוּ אִמֵּר כְּבוֹד.
 יְיָ לְמַבּוּל יֵשֵׁב,
 וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם.
 יְיָ עֹז לְעַמּוֹ יִתֵּן,
 יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

ever been in a small summer cottage when a storm was brewing? You hear the pit on the rooftop, and soon see the incredible lightning bolts and sounds of rumbling. Close your eyes and see whether you can return to such a place. Such is the kind of place which King David may have found himself when he composed Psalm 29, sometimes called "The majesty of God in the storm." Seven times the word "kol" (voice) appears in the psalm, alluding to the Sabbath as God's seventh day of creation. Even the angels on high praise and acclaim God's glory. Can you picture God's angels? What do they look like? Listen to the sound of their voices and clap your hands along with their song. Feel God's blessing of peace at the end of Psalm 29. It ought to make you feel whole again.



Come My Dear One

לְכֵה דוּדִי Let us go, my dear one, to greet the Bride
Let us welcome the Shabbat.

שְׁמוֹר "Keep" and "remember", both words together,
did the one God cause us to hear.
Adonai is one, and God's name is one,
telling God's fame, beauty and praise. Let us go...

לְקִרְאָתָּהּ Let us go toward Shabbat to greet her, she is the
source of all blessing. Before the earth was created, God
planned to make her the holiest day. Let us go...

מִקְדָּשׁ Holy city, regal shrine, arise, go out from the midst
of desolation. Too long have you lived in the valley of
tears, God will restore you with mercy. Let us go...

הִתְנַעֲרִי Arise and shake off the dust, wear your garments
of glory my people. The Messiah will lead us to rebirth,
my soul wants you to come near. Let us go...

הִתְעוֹרְרִי Arise and awaken out of the dust, your light has arrived, rise
and shine. Arise, arise, sing a song, God's presence is revealed to you.
Let us go...



ry of L'cha Dodi is based on an ancient rabbinic interpretation of the biblical Song
taught by Rabbi Akiva (100 C.E.). He believed that this book of love poetry de-
love between God and Israel. The poem helps prepare us to welcome the Sabbath,
nagine enters the sanctuary dressed as a bride and a queen.

Shimon bar Yochai taught: "The Sabbath said to the Holy One, 'Eternal One of the
every day has a mate – Sunday has Monday, Tuesday has Wednesday, Thursday
y – but I have no mate!' Said the Holy One to her, 'Israel will be your mate.' Thus
iel stood before Mount Sinai, the Holy One said to her, 'Remember what I said to
ith: 'Israel will be your mate.' Thus the command: 'Remember the Sabbath day to
with it)' [Exodus 20:8]

L'cha Dodi

לְכֵה דוּדִי L'cha do-di, li-k'rat ka-lah
p'nei shab-bat n'ka-b'lah.

שְׁמוֹר "Sha-mor" "v'za-chor" b'di-bur echad,
hish'mi-a-nu Eil ha-m'yu-chad.
Adonai e-chad, u-sh'mo e-chad,
I'sheim u-l' tif-e-ret v'lit-hi-lah.
L'cha dodi...

לְקִרְאָתָּהּ Li'k'rat shab-bat l'chu v'neil-chah,
ki hi m'kor ha-b'ra-chah.
Mei-rosh mi-ke-dem n'su-chah,
sof ma-a-seh b'ma-cha-sha-vah t'chi-lah.
L'cha dodi...

מִקְדָּשׁ Mik-dash me-lech, ir m'lu-chah,
ku-mi, tz'i mi-toch ha-ha-fei-chah.
Rav lach she-vet b'ei-mek ha-ba-cha,
v'hu ya-cha-mol a-la-yich chemlah.
L'cha dodi...

הִתְנַעֲרִי Hit-na-a-ri mei-a-far ku-mi,
liv-shi big-dei tif-ar-teich a-mi.
Al yad ben Yi-shai beit ha-lach-mi,
kar-vah el naf-shi g'a-lah.
L'cha dodi...

הִתְעוֹרְרִי Hit-o-r'ri hit-o-r'ri,
ki va o-reich, ku-mi, o-ri.
U-ri, u-ri, shir da-bei-ri,
k'vod Adonai a-la-yich nig-lah.
L'cha dodi...

לְכֵה דוּדִי

לְכֵה דוּדִי לְקִרְאָתָּהּ פְּלֵה,
פְּנֵי שַׁבָּת וְקַבְּלָהּ.

שְׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד,
הַשְּׂמִיעֵנוּ אֶל הַמִּיּוּחָד,
יְיָ אֶחָד וְשִׁמוֹ אֶחָד,
לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְיֶהּ.
לְכֵה

לְקִרְאָתָּהּ שַׁבָּת לְכוּ וְנִלְכֶה,
כִּי הִיא מְקוֹר הַבְּרָכָה,
מֵרֵאשׁ מְקֻדָּם נְסוּכָה,
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלָה.
לְכֵה

מִקְדָּשׁ מִלֶּךְ עִיר מְלוּכָה,
קוֹמִי צְאִי מִתּוֹךְ הַהֶפְכָּה,
רַב לָךְ שַׁבָּת בְּעֵמֶק הַבְּכָא,
וְהוּא יַחְמוֹל עֲלֶיךָ חֲמָלָה.
לְכֵה

הִתְנַעֲרִי מֵעַפָּר קוֹמִי,
לְבָשִׁי בְּגָדֵי תִפְאֵרֶתְךָ עִמִּי,
עַל יַד בֶּן יִשָּׁי בֵּית הַלְחָמִי,
קִרְבָּה אֶל נַפְשִׁי גְּאֻלָּה.
לְכֵה

הִתְעוֹרְרִי הִתְעוֹרְרִי,
כִּי בָּא אוֹרֶךְ קוֹמִי אוֹרִי,
עוֹרִי עוֹרִי שִׁיר דְּבָרִי,
כְּבוֹד יְיָ עֲלֶיךָ
נִגְלָה. לְכֵה



לֹא תְבוּשִׁי Do not be ashamed or embarrassed, why are you so sad and downcast? My peoples' poor will take refuge in you, the city will rise from its ruins. Let us go...

וְהָיוּ Those who destroy you will be destroyed, all that ravage you will be devoured. God will then celebrate you, as a groom rejoices over his bride. Let us go...

יְמִין Burst out to the right and left, revere God in whom you take delight. By the hand of the Messiah, we will rejoice and find joy. Let us go...

בּוֹאֵי Come in peace, Crown of God, with joy and happiness. Walking among God's faithful, beloved people, come in, O Bride, come in, O Bride!



When mourners come to the synagogue on the first Friday evening during or after shivah, we greet them with these words of consolation.

ma-kom y'na-cheim
'toch sh'ar a-vei-lei
rusha-la-yim.

הַמְקוֹם יִנַּחֵם אֶתְכֶם
בְּתוֹךְ שְׂאֵר אֲבֵלֵי
צִיּוֹן וִירוּשָׁלַיִם.



הַמְקוֹם May God's Presence comfort you among all the mourners for Zion and Jerusalem.

לֹא תְבוּשִׁי Lo tei-vo-shi v'lo ti-kal-mi,
mah tish-to-cha-chi u-mah te-he-mi
Bach ye-che-su a-ni-yei a-mi,
v'niv-n'tah ir al ti-lah.

Lcha dodi...

וְהָיוּ V'ha-yu li-m'shi-sah sho-sa-yich,
v'ra-cha-ku kol m'val-a-yich.
Ya-sis a-la-yich E-lo-ha-yich,
ki-m'sos cha-tan al ka-lah.

Lcha dodi...

יְמִין Ya-min u-s'mol tif-ro-tzi,
v'et Adonai ta-a-ri-tzi.
Al yad ish ben Par-tzi,
v'nis-m'chah v'na-gi-lah.

Lcha dodi...

בּוֹאֵי Bo-i v'shal-om, a-te-ret ba-lah,
gam b'sim-chah u-v'tza-ho-lah.
Toch e-mu-nei, am s'gu-lah,
bo-i cha-lah, bo-i chalah!

Lcha dodi...

לֹא תְבוּשִׁי וְלֹא תִכְלַמֵּי,
מִהַ תִּשְׁתַּחֲחֹחֵי וּמִהַ תִּהְיֶינִי,
בְּךָ יִחְסוּ עַנְיֵי עַמִּי,
וְנִבְנְתָה עִיר עַל תְּלָהּ.

לכה

וְהָיוּ לַמְשֹׁסָה שְׂאֵסִיף,
וְרַחֲקוּ כָּל מַבְלַעֵיךָ,
יְשִׁישׁ עֲלֶיךָ אֱלֹהֶיךָ,
כַּמְשׁוֹשׁ חֲתָן עַל כְּלָהּ.

לכה

יְמִין וְשִׂמְאֵל תִּפְרוֹצֵי,
וְאֵת יְיָ תַעֲרִיצֵי,
עַל יַד אִישׁ בֶּן פְּרִצֵי,
וְנִשְׁמַחָה וְנִגִּילָהּ.

לכה

בּוֹאֵי בְּשָׁלוֹם עֲטַרְת בְּעֵלָהּ,
גַּם בְּשִׂמְחָה וּבְצַהֲלָהּ,
תוֹךְ אַמּוּנֵי עַם סְגֻלָּהּ,
בּוֹאֵי כְלָהּ, בּוֹאֵי כְלָהּ.

לכה



Psalm 92: A Psalm for the Sabbath

מִזְמוֹר It is good to give thanks to Adonai, to sing praises to God's name every morning, to tell of God's kindness, and at night of God's faithfulness. To the music of the lute and the harp's melody, with voice and harp together. God's wonders make us glad, God's deeds make us sing. How great are Your works, Adonai, Your plans are beyond our understanding. The thoughtless cannot understand, the foolish cannot comprehend this. Wicked people may grow as quickly as grass, they may spring up powerfully. But in the end, they will be destroyed. You are supreme forever. Your enemies, God, Your enemies, Adonai, shall perish. All the wicked will disintegrate. You have lifted me up, I am anointed with fragrant oil. I have seen the demise of my enemies. When evildoers arose against me, my ears heard the doom of my attackers. The good will bloom like a date-palm, they will grow strong like a cedar in Lebanon. Planted in Adonai's house, they blossom in our God's courts, still healthy and fresh. Still telling all: Adonai is just, my Rock, who can do no wrong.



only Psalm that begins with a specific reference to the Sabbath day. Originally, it was recited by the Levites in the Temple on the Sabbath. It is difficult to know for certain which Psalm was chosen for recitation on the Sabbath. Rashi, the great medieval commentator, interprets it as a song said on the Sabbath that describes messianic times, a time rabbinically known as a long Shabbat when time itself will be one long Shabbat. Imagine what the world would be like if it was like Shabbat, a day of rest and tranquility and perfect peace. According to Avot d'Rabbi Natan, on the day that will be entirely Shabbat there will be no eating or drinking, no business dealings, but the righteous will sit with their crowns on their heads and imbibe the splendor of the Shechinah, like the ministering angels. The Psalm ends by telling us that unlike the wicked who perish as the grass, the righteous

Mizmor Shir

מִזְמוֹר Mizmor shir l'Yom ha-Shabbat
 tov l'ho-dot l'Adonai,
 u-l'za-meir l'shim-cha El-yon.
 L'ha-gid ba-bo-ker chas-de-cha,
 v'e-mu-nat-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 Adonai b'fa-o-le-cha,
 b'ma-a-sei ya-de-cha a-ra-nein.
 Mah gad-lu ma-a-se-cha Adonai,
 m'od am-ku mach-sh'vo-te-cha.
 Ish ba-ar lo yei-da,
 u-ch'sil lo ya-vin et zot.
 B'fro-ach r'sha-im kmo ei-sev,
 va-ya-tzi-tzu kol po-alei a-ven.
 L'hi-sham-dam, a-dei ad
 v'a-tah ma-rom l'o-lam Adonai.
 Ki hi-nei oi-ve-cha Adonai,
 ki hi-nei oi-ve-cha yo-vei-du.
 Yit-par-du kol po-a-lei a-ven
 va-ta-rem ki-r'eim kar-ni,
 ba-lo-ti b'she-men ra-a-nan.
 V'ta-beit ei-ni b'shu-rai.
 Ba-ka-mim a-lai m'rei-im,
 tish-ma-nah oz-nai.
 Tza-dik ka-ta-mar yif-rach,
 k'e-rez ba-L'va-non yis-geh.
 Sh'tu-lim b'veit Adonai,
 b'chatz-rot E-lo-hei-nu yaf-ri-chu.
 Od y'nu-vun b'sei-vah,
 d'shei-nim v'ra-a-na-nim yi-h'yu.
 L'ha-gid ki ya-shar A-do-nai,
 tzu-ri v'lo av-la-ta bo.

מִזְמוֹר שִׁיר

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.
 טוֹב לְהַדוֹת לַיהוָה,
 וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ.
 לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ,
 וְאִמּוֹנֹתֶךָ בַּלַּיְלוֹת.
 עָלַי עֲשׂוֹר וְעָלַי נָבֵל,
 עָלַי הִגִּיזוֹן בְּכִנּוֹר.
 כִּי שִׂמַּחְתָּנִי יְיָ בְּפַעֲלֶךָ,
 בְּמַעֲשֵׂי יְדֶיךָ אֲרֵנוּ.
 מַה גָּדְלוֹ מַעֲשֵׂיךָ יְיָ,
 מֵאֲדַעְמָקוֹ מִחֻשְׁבֹּתֶיךָ.
 אִישׁ בְּעַר לֹא יָדַע,
 וְכִסִּיל לֹא יָבִין אֶת זֹאת.
 בְּפֶרֶחַ רְשָׁעִים כְּמוֹ עֵשֶׂב,
 וַיִּצְיָצוּ כָּל פְּעָלֵי אֲוֶן.
 לְהַשְׁמַדֵם עַדֵי עַד.
 וְאַתָּה מְרוֹם לְעֵלָם יְיָ.
 כִּי הִנֵּה אֵיבֶיךָ יְיָ,
 כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ,
 יִתְפָּרְדוּ כָּל פְּעָלֵי אֲוֶן.
 וְתָרַם כְּרָאִים קַרְנֵי,
 בַּלְתִּי בְשִׁמּוֹן רַעֲנָן.
 וְתַבֵּט עֵינַי בְּשׂוּרֵי,
 בְּקַמִּים עָלַי מְרַעִים.
 תִּשְׁמַעְנָה אָזְנִי.
 צְדִיק כְּתָמַר יִפְרַח,
 כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה.
 שְׂתוּלִים בְּבֵית יְיָ,
 בַּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.
 עוֹד יִנּוּבוֹן בְּשִׁיבָה,
 דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.
 לְהַגִּיד כִּי יִשְׂרָאֵל יְיָ,
 צוּרֵי וְלֹא עוֹלֵתָהּ בּוֹ.



Mourner's Kaddish

יְתִגְדֵּל May God's name be made great and holy in the world created according to God's will. May God establish divine rule in your life and in your days. And in the life of all the people Israel, quickly and in the near future, and let us say: Amen.

יְהִי May God's great name be praised for ever and ever. Blessed, praised, glorified, and raised high. Honored and elevated, be the name of the Holy Blessed One, far beyond all blessings. Praise and words of comfort which people can say, and let us say: Amen.

יְהִי May there be abundant peace from heaven and life for us and for all Israel and let us say: Amen. May the One who makes peace in the high heavens, make peace for us and for all Israel, and let us say: Amen.



sh, an ancient prayer in Aramaic, the spoken language of Second Temple times, is that praises God and God's name. It has no reference to death, even though it is said with mourners. Rather it is an avowal that says that life must go on being lived, and the great Name must be praised and sanctified. It can only be recited in the presence of a minyan, a public group with a minimum of ten adults.

At the beginning of the Ma'ariv service, the leader of the Ma'ariv Service proclaims and affirms God's unity with the words of the Shema prayer. The first part of the Ma'ariv service – the Barchu – is the leader's call to bring our individual prayers together and witness how, beyond each one's uniqueness, we are all one, as God is one. In the Ma'ariv service, we pray to God as individuals, yet at times something much more powerful can occur when we pray in a congregation, allowing us to voice our words as one large chorus of people. We pray and together let us rise and praise God.

Mourner's Kaddish

יְתִגְדֵּל Yit-ga-dal v'yit-ka-dash sh'mei raba
b'al-ma di v'ra chi-ru-tei.
V'yam-lich mal-chu-tei
b'cha-yei-chon u-v'yo-mei-chon.
U-v'cha-yei d'chol beit Yis-ra-eil,
ba-a-ga-la u-vi-z'man ka-riv,
v'im-ru: A-mein.

Congregation and Reader respond

יְהִי Y'hei sh'mei ra-ba m'va-rach l'a-lam
u-l'al-mei al-ma-ya.

יְתַבַּרְךָ Yit-ba-rach, v'yish-ta-bach
v'yit-pa-ar v'yit-ro-mam v'yit-na-sei.
V'yit-ha-dar v'yit-a-leh v'yit-ha-lal,
sh'mei d'ku-d'sha b'rich hu
l'eila (u'leila) min kol bir-cha-ta v'shi-ra-ta
tush b'cha-ta v'ne-che-ma-ta
da-a-mi-ran b'al-ma
v'im-ru: A-mein.

יְהִי Y'hei sh-la-ma ra-ba min sh'ma-ya
v'cha-yim a-lei-nu v'al kol Yis-ra-eil
v'im-ru: A-mein.
O-seh sha-lom bi-m'ro-mav,
hu ya-a-seh sha-lom a-lei-nu
v'al kol Yis-ra-eil, v'im-ru: A-mein.

קְדִישׁ יְתוֹם

יְתִגְדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

יְתַבַּרְךָ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלְא (וּלְעֵלְא) מִן כָּל בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבְּחָתָא וְנַחֲמָתָא,
דְאָמְרִין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.



Everlasting Love

עולָם אֶהְבֵּת עוֹלָם With everlasting love You have loved Your people. Torah and mitzvot, laws and justice, You taught us. Therefore, Adonai our God, when we lie down and when we get up, we will talk about Your laws. We will always be happy with words of Your Torah, and Your commandments forever. Because they are our life and length of our days, we will think about them day and night. May You never take Your love away from us. Praised are You, Adonai, who loves the people Israel.



eyes and try to remember a time when you felt so embraced by human love that that its very source might be from God. Now try to recall when an experience of studying a story, reading from the scroll, or touching the Torah in procession was so that you felt yourself in God's presence. Now try to picture the Torah as a gift from God of love and joy. Torah is also a light that shines through the darkness. Picture it with your eyes, your mind, and your heart. The Torah is also a beautiful gown, clothed in God's presence. Picture the Torah as life – giving medicine, that can heal the hurts of the world and offer vitamins to our souls.

God, to learn Torah, to love Torah, to live Torah, so that we will truly treasure this gift.

Ahavat Olam

עוֹלָם אֶהְבֵּת עוֹלָם A-ha-vat o-lam
 beit Yis-ra-eil am-cha a-hav-ta.
 To-rah u-mitz-vot,
 chu-kim u-mish-pa-tim,
 o-ta-nu li-mad'ta.
 Al kein, Adonai E-lo-hei-nu,
 b'shoch-vei-nu u-v'ku-mei-nu,
 na'si-ach b'chu-ke-cha.
 V'nis-mach b'div-rei To-ra-te-cha,
 u-v'mitz-vo-te-cha l'o-lam va-ed.
 Ki heim cha-yei-nu v'o-rech ya-mei-nu,
 u-va-hem neh-geh yo-mam va-lai-lah.
 V'a-ha-vat-cha al ta-sir mi-me-nu l'o-la-mim.
 Ba-ruch a-tah, A-do-nai,
 o-heiv a-mo Yis-ra-eil.

אַהֲבַת עוֹלָם

אַהֲבַת עוֹלָם
 בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּתָ,
 תּוֹרָה וּמִצְוֹת,
 חֻקִּים וּמִשְׁפָּטִים
 אֹתָנוּ לְמַדְתָּ.
 עַל כֵּן יְיָ אֱלֹהֵינוּ,
 בְּשׂוֹחַ וְכֹעֵבֵינוּ
 נִשְׂיַח בְּחֻקֶיךָ,
 וְנִשְׂמַח בְּדִבְרֵי תּוֹרָתְךָ
 וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
 כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ,
 וּבָהֶם נִהְגָּה יוֹמָם וּלְיָלָה,
 וְאַהֲבַתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים.
 בְּרוּךְ אַתָּה יְיָ,
 אֹהֵב עַמּוֹ יִשְׂרָאֵל.

שמע Hear, Israel, Adonai is our God, Adonai is One.
ברוך Praised be God's glorious name forever.

ואהבת You will love Adonai your God, with all your mind, soul and might. These words which I command you today, shall you take to heart. Teach them carefully to your children, repeat them at home, when you sit in your house, when you walk on your way, when you lie down, and when you arise. Bind them as a sign on your hand, let them be a symbol between your eyes. Write them on the doorposts of your homes and on your gates.



Hebrew letter "ayin" at the end of Shema and the larger letter "dalet" at the end of "l'ayd", meaning "witness". Imagine that you are a witness before a court of all the people who believe that nothing in life is connected to anything else, that there are no causes or effects, no unifying principles – and you bravely, anxiously, not sure of your own faith but wanting desperately to believe that harmony is possible – you are going to testify for Yisrael: "I want to believe there is one unifying God."

Richard Levy, *On Wings of Light*

If You Will Listen

והיה If you will listen to My commandments that I command you this day. To love Adonai your God, with all your heart, and with all your might. I will favor your land with rain, rain in autumn and rain in spring, and you will have ample harvest of grain, wine and oil. I will assure abundance in the fields, for your cattle and you will be



שמע Sh'ma Yis-ra-eil,
Adonai E-lo-hei-nu, Adonai e-chad.

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

ואהבת V'a-hav-ta eit A-do-nai El-lo-he-cha,
b'chol l'vav-cha, u-v'chol naf-sh'cha
u-v'chol m'o-de-cha.

V'ha-yu ha-d'va-rim ha-ei-leh
a-sher a-no-chi m'tza-v'cha ha-yom.
Al l'va-ve-cha.

V'shi-nan-tam l'va-ne-cha,
v'di-bar-ta bam,

b'shiv-t'cha b'vei-te-cha,
u-v'lech-t'cha va-de-rech,
u-v'shoch-b'cha, u-v'ku-me-cha.

U-k'shar-tam l'ot al ya-de-cha,
v'ha-yu l'to-ta-fot bein ei-ne-cha.

U-ch'tav-tam al m'zu-zot bei-te-cha
u-vi-sh'a-re-cha.

Vehaya Im Shamo'a

והיה V'ha-yah im sha-mo-a
lish-m'u el mitz-vo-tai
a-sher a-no-chi m'tza-veh et-chem ha-yom.

L'a-ha-vah et Adonai E-lo-hei-chem,
u-l'ov-do b'chol l'vav-chem,
u-v'chol naf-sh'chem.

V'na-ta-ti m'tar ar-tz'chem b'i-to,
yo-reh u-mal-kosh,
v'a-saf-ta.

שמע ישראל,
יהי אלהינו, יהי אחד.
ברוך שם כבוד
מלכותו לעולם ועד.

ואהבת את יהי אלהיך,
בכל לבבך, ובכל נפשך,
ובכל מאדך.

והיו הדברים האלה,
אשר אנכי מצוה היום,
על לבבך.

ושננתם לבניך,
ודברת בם,

בשבתך בביתך,
ובלכתך בדרך,
ובשכבך, ובקומך.

וקשרתם לאות על ידך,
והיו לטטפת בין עיניך.

וכתבתם על מזוזות ביתך
ובשעריך.

והיה אם שמע

והיה אם שמע

תשמעו אל מצותי,

אשר אנכי מצוה אתכם היום,

לאהבה את יהי אלהיכם

ולעבדו, בכל לבבכם

ובכל נפשכם.

ונתתי מטר ארצכם בעתו,

יורה ומלקוש,

ואספת



Make Us Lie Down

הַשְׁכִּיבֵנוּ Help us God to lie down in peace, awaken us, Sovereign, to life again. Spread over us Your shelter of peace, guide us with Your good counsel. Save us because of Your mercy, shield us and remove from us enemy, sword, disease, starvation, and sorrow. Remove the evil forces that envelop us, shelter us in the shadow of Your wings. You are a kind and merciful God, guard our coming and our going, grant us life and peace, now and always. Spread over us a shelter or peace. Praised are You, God, who spreads a shelter of peace over us, and all over God's people Israel, and over Jerusalem.



Hashkivenu

הַשְׁכִּיבֵנוּ Hash-ki-vei-nu Adonai
 E-lo-hei-nu l'sha-lom,
 v'ha-a-mi-dei-nu mal-kei-nu l'cha-yim.
 U'frosh a-lei-nu suk-kat sh'lo-me-cha,
 v'tak-nei-nu b'ei-tzah to-vah mi-l'fa-ne-cha.
 V'ho-shi-ei-nu l'ma'an sh'me-cha,
 v'ha-gein ba-a-dei-nu v'ha-seir mei-a-lei-nu
 o-yeiv, de-ver, v'che-rev.
 V'ra'av v'ya-gon,
 v'ha-seir sa-tan mi-l'fa-nei-nu u-mei-a-cha-rei-nu,
 u'v'tzeil k'na-fe-cha tas-ti-rein-nu.
 Ki Eil shom-rei-nu u-ma-tzi-lei-nu a-tah,
 ki Eil me-lech cha-nun v'ra-chum a-tah
 u'sh'mor tzei-tei-nu u-vo-ei-nu,
 l'cha-yim u-l'sha-lom,
 mei-a-tah v'ad o-lam.
 U'frosh a-lei-nu suk-kat sh'lo-me-cha.
 Baruch a-tah Adonai,
 ha-po-reis suk-kat sha-lom a-lei-nu,
 v'al kol a-mo Yis-ra-eil,
 v'al Y'ru-sha-la-yim.

הַשְׁכִּיבֵנוּ

הַשְׁכִּיבֵנוּ יי
 אֱלֹהֵינוּ לְשָׁלוֹם,
 וְהַעֲמִידֵנוּ מִלְּכֵנוּ לְחַיִּים,
 וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,
 וְתִקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.
 וְהַגֵּן בְּעַדְנוּ, וְהִסֵּר מֵעָלֵינוּ
 אוֹיֵב, דָּבָר, וְחָרָב,
 וְרָעַב, וְיָגוֹן,
 וְהִסֵּר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,
 וּבְצִל כְּנַפְיֶךָ תִּסְתֵּירֵנוּ,
 כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה,
 כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה,
 וְשָׁמוֹר צִאתָנוּ וּבוֹאָנוּ,
 לְחַיִּים וּלְשָׁלוֹם,
 מֵעַתָּה וְעַד עוֹלָם.
 וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.
 בְּרוּךְ אַתָּה יי,
 הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל
 וְעַל יְרוּשָׁלָיִם.

ms (Choose one or more):

ir sleep been troubled of late? You might ask for guidance during this prayer on how with those issues that may be troubling you. Are there amends you need to make? A on to offer, to God or another person?

t anxious about enemies, plagues, hunger, grief in the world? You might ask during ayer how you might help solve some of these ills, in a way that will let you find some t in the contribution you are making.

e how it would feel, now that Shabbat has come, if you had just entered a Sukkah or nd sat down inside its walls. You might pray for guidance on what you need to do to at feeling a reality.

Richard Levy, *On Wings of Light*



WE PRAISE YOU

על We should praise God, Sovereign of everything. To attribute greatness to God who formed creation. Who did not make us like the other families of the earth, and has not placed us like the families of the earth. Who did not make our destiny like theirs, nor our fate like the other multitude. We bend the knee and bow, and give thanks before the supreme ruler, the Holy Blessed One. God spread out the heavens and built the earth's foundations. Whose glory dwells in the highest heights. Whose powerful presence is in the exalted heavens. God is our God, there is no other. Our Ruler is true, there is nothing besides God. As it is written in Your Torah: know today and keep in mind. And on earth below, there is no other.

ו Therefore, we hope in You, Adonai our God, soon to see Your power in a wonderful way. Removing false gods from the earth, and destroying idols. Fixing the brokenness of the world, for God's dominion. All humanity will call Your name, to turn back to You all



ALEINU L'SHABEIACH

עלינו A-lei-nu l'sha-bei-ach
 la-A-don ha-kol.
 La-teit g'du-lah
 l'yo-tzeir b'rei-shit.
 She-lo a-sa-nu k'go-yei ha'a-ra-tzot,
 v'lo sa-ma-nu k'mish-p-chot ha-a-da-mah.
 She-lo sam chel-kei-nu ka-hem,
 v'go-ra-lei-nu k'chol ha-mo-nam.
 Va-a-nach-nu ko-rim,
 u'mish-ta-cha-vim u'mo-dim
 lif-nei Me-lech mal-chei ha-m'la-chim,
 Ha-Ka-dosh Ba-ruch Hu.
 She-hu no-teh sha-ma-yim
 v'yo-seid a-retz.
 U'mo-shav y'ka-ro
 ba sha-ma-yim mi-ma-al.
 U'sh'chi-nat u-zo
 b'gov hei m'ro-mim.
 Hu E-lo-hei-nu,
 ein od.
 E-met Mal-kei-nu,
 e-tes zu-la-to.
 Ka-ka-tuv b'To-ra-to
 v'ya-da-ta ha-yom
 v'ha-shei-vo-ta el l'va-ve-cha.
 El Adonai hu ha-E-lo-him ba-sha-ma-yim
 mi-ma-al
 v'al ha-a-retz mi-ta-chat ein od.
ו Al kein n'ka-veh le-cha,
 Adonai E-lo-hei-nu,
 b'rat m'hei-rah
 b'rat e-ret u-ze-cha.
 U'ha-a-cha et ol-tu. Hay-min ha-a-retz.

עלינו לשבח

עלינו לשבח
 לאדון הכל,
 לתת גדלה
 ליוצר בראשית,
 שלא עשנו כגויי הארצות,
 ולא שמנו כמשפחות האדמה,
 שלא שם חלקנו כהם,
 וגרלנו ככל המונם,
 ונאנחנו כורעים
 ומשתחוים ומודים,
 לפני מלך מלכי המלכים,
 הקדוש ברוך הוא.
 שהוא נוטה שמים
 ויסד ארץ,
 ומושב יקרו
 בשמים ממעל,
 ושכינת עזו
 בגבהי מרומים,
 הוא אלהינו
 אין עוד.
 אמת מלפנינו,
 אפס זולתו,
 ככתוב בתורתו:
 וידעת היום
 והשבת אל לכבד,
 כי יי הוא האלהים
 בשמים ממעל,
 ועל הארץ מתחת, אין עוד.
 על פן נקוה לך
 יי אלהינו,
 לראות מהרה
 בתפארת עזך,
 להעביר גלולים מן הארץ.

בְּטֶרֶם כָּל־יִצִיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
אֲזֵי מֶלֶךְ שָׁמוּ נִקְרָא.	לָעַת נַעֲשֶׂה בְּחִפְצוֹ כֹּל
לְבַדּוֹ יִמְלֹךְ נוֹרָא.	וְאַחֲרַי בְּכָלוֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאֲרָה.	וְהוּא הִיָּה וְהוּא הֵנָּה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.	וְהוּא אֶקְדֵּ וְאֵין שְׁנֵי
וְלוֹ הָעֵז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תְּכָלִית
וְצוֹר חֲבָלֵי בְּעַת צָרָה.	וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵי
מְנַת בּוֹסֵי בְּיוֹם אֶקְרָא.	וְהוּא נָסִי וּמְנוֹס לִי
בְּעַת אִישׁוֹן וְאַעֲרָה.	בְּיָדוֹ אֶפְקִיד רוּחֵי
יְהוּה לִי וְלֹא אֵיֶרָא.	וְעַם רוּחֵי גְּוִיָּתֵי

Adon olam asher malakh, b'terem kol ye-tzir nivra.

L'eit na-asah ve-ḥeftzo kol, azai melekh sh'mo nikra.

Ve'aharei kikhlot hakol, l'vado yimlokh nora.

V'hu hayah v'hu hoveh, v'hu yih-yeh b'tifarah.

V'hu ehad v'ein shei-ni, l'hamshil lo l'haḥbirah.

B'li rei-sheet b'li takhleet, v'lo ha-oz v'ha-misrah.

V'hu Eili v'hai go-ali, v'tzur hevli b'eit tzarah.

V'hu nisi u-manos li, m'nat kosi b'yom ekra.

B'yado afkid ruḥi, b'eit ishan v'a-irah.

V'im ruḥi g'vi-yati, Adonai li v'lo ira.

The Lord eternal reigned before the birth of every living thing.
 When all was made as He ordained, then only He was known as King.
 When all is ended He will reign alone in awesome majesty.
 He was, He is, and He will be, glorious in eternity.
 Peerless and unique is He, with none at all to be compared.
 Beginningless and endless, His vast dominion is not shared.
 He is my God, my life's redeemer, my refuge in distress.
 My shelter sure, my cup of life, His goodness limitless.
 I place my spirit in His care, when I wake as when I sleep.
 God is with me, I shall not fear, body and spirit in His keep.