

Wandering Jews

Friday Night Siddur

סְדוּר לַיַּל שַׁבָּת

נוסח אשכנז

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

מִשְׁךְ עֲבַדְךָ אֶל רְצוֹנְךָ לְשִׁתְּחֹוֹהָ אֶל מוֹל הַדָּרֶךְ מִנְפֹת צוּף וְכָל טַעַם:	יְדִיד נֶפֶשׁ אָב הַרְחָמֵן רוּחַ עֲבַדְךָ כְּמוֹ אֵיךְ לְעֶרֶב לוֹ יְדִידוֹתֶךָ
נִפְשֵׁי חוֹלַת אַהֲבָתְךָ בְּהִרְאוֹת לָהּ נַעַם זֵיוֶךָ וְהִיְתָה לָהּ שִׂמְחַת עוֹלָם:	הַדּוֹר נֶאֱהָו זֵיו הָעוֹלָם אֲנֵא אֶל נֵא רְפֵא נֵא לָהּ אֲז תִּתְחַזֵּק וְתִתְרַפֵּא
וְחוּסָה נֵא עַל בֶּן אַהֲוֹבְךָ לְרֵאוֹת בְּתַפְאֵרַת עֲזֶךָ וְחוּסָה נֵא וְאֵל תִּתְעַלֵּם:	וְתִיק יְהֵמוֹ נֵא רַחֲמֶיךָ כִּי זֶה כְּמָה נִכְסֶיךָ נִכְסֶיךָ אֶלָּה חֲמַדָּה לְבִי
אֵת סִכַּת שְׁלוֹמְךָ נְגִילָה וְנִשְׁמָחָה בְּךָ וְחִנְנוּ כִּימֵי עוֹלָם:	הַגָּלָה נֵא וּפְרֵשׁ חֲבִיבֵי עָלֵי תְּאִיר אֶרֶץ מְכַבֹּדְךָ מִהָר אַהֲוֹב כִּי בָּא מוֹעֵד

Please dispose of this Siddur in a Geniza, as it contains Divine Names.
Or better still, keep it for use in the next Wandering Jews service!

<i>Yedid nefesh av harachaman Yarutz avdecha k'mo ayal Ye'erav lo y'didotecha</i>	<i>m'shoch avdecha el r'tzonecha. Yishtachaveh el mul hadarecha. minofet tzuf v'kol ta'am.</i>
<i>Hadur na'eh ziv ha'olam Ana Eil na, r'fa na lah, Az titchazek v'titrapeh,</i>	<i>nafshi cholat ahavatecha. b'harot lah no'am zivecha vhayitah lah simchat olam.</i>
<i>Vatik yehemu na rachamecha, Ki zeh kamah nichsof nichsafti Eleh chamdah libi,</i>	<i>v'chusa na al bein ahuvecha. lir'ot b'tiferet uzecha. v'chusah na, v'al tit'alam.</i>
<i>Higalei na uf'ros chavivi alai, Tair eretz mikvodecha, Maheir ehov ki va mo'eid,</i>	<i>et sukat sh'lomecha. nagila v'nism'chah bach. v'chaneinu kimei olam.</i>

* 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 Ashkenazim continue to sing their 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.

קַבְלַת שַׁבָּת

מַעְרִיב

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

נִמְצָא וְאֵין עֵת אֶל מְצִיאֹתוֹ:	יִגְדַל אֱלֹהִים חַי וְיִשְׁתַּבַּח
נֶעְלַם וְגַם אֵין סוֹף לְאַחַדְוָתוֹ:	אֶחָד וְאֵין יְחִיד כְּיַחֲדוֹ
לֹא נֶעְרוֹךְ אֵלָיו קִדְשָׁתוֹ:	אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוּ גּוֹף
רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ:	קִדְמוֹן לְכָל דְבָר אֲשֶׁר נִבְרָא
יּוֹדָה גְדֻלָּתוֹ וּמַלְכוּתוֹ:	הֵנוּ אֲדוֹן עוֹלָם וְכָל נוֹצֵר
אֶל אֲנָשֵׁי סִגְלָתוֹ וּתְפִאֲרָתוֹ:	שָׁפַע נְבוֹאָתוֹ נְתָנוּ
נִבְיָא וּמְבִיט אֶת תְּמוֹנָתוֹ:	לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד
עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ:	תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל
לְעוֹלָמִים לְזוֹלָתוֹ:	לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ
מְבִיט לְסוֹף דְבָר בְּקִדְמָתוֹ:	צוּפָה וְיוֹדֵעַ סִתְרֵינוּ
נוֹתֵן לְרֶשַׁע רַע כְּרִשְׁעָתוֹ:	גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ
לְפָדוֹת מַחְכֵי קֶץ יְשׁוּעָתוֹ:	יְשַׁלַּח לְקֶץ יָמִין מְשִׁיחָנוּ
בְּרוּךְ עַדֵי עַד שֵׁם תְּהִלָּתוֹ:	מֵתִים יַחֲיֶה אֵל בְּרַב חֶסֶדוֹ

<i>Yigdal elohim chai v'yishtabach,</i>	<i>nimtsa v'ein et el-m'tsi'uto.</i>
<i>Echad v'ein yachid k'yichudo,</i>	<i>nelam v'gam ein sof l'achduto.</i>
<i>Ein lo d'mut haguf v'ein guf,</i>	<i>lo na'aroch elav k'dushato.</i>
<i>Kadmon l'chol-davar asher nivra,</i>	<i>rishon vein reshit l'reshito.</i>
<i>Hino adon olam, v'chol-notsar</i>	<i>yodeh g'dulato umalchuto.</i>
<i>Shefa n'vuato n'tano,</i>	<i>el-anshei s'gulato v'tifarto</i>
<i>Lo kam b'yisrael k'mosheh od</i>	<i>navi umabit et-t'munato,</i>
<i>torat emet natan l'amo eil,</i>	<i>al yad n'vi'o ne'eman beito.</i>
<i>Lo yachalif ha'eil, v'lo yamir dato,</i>	<i>l'olamim l'zulato.</i>
<i>Tsofeh v'yode'a s'rareinu</i>	<i>mabit l'sof davar b'kadmato.</i>
<i>Gomel l'ish chesed k'mifalo,</i>	<i>noten l'rasha ra k'rishato.</i>
<i>Yishlach l'kets yamin m'shicheinu,</i>	<i>lifdot mechakei keitz y'shuato.</i>
<i>Meitim ychayei el b'rov chasdo,</i>	<i>baruch adei ad shem t'hilato.</i>

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-dah, 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-tacha-veh 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 נִרְעֵה לְצוּר
יִשְׁעֵנוּ: נִקְדָּמָה פָּנֵינוּ בַּתּוֹדָה בְּזִמְרוֹת
נִרְעֵה לוֹ: כִּי אֵל גָּדוֹל יְהוָה וּמֶלֶךְ
גָּדוֹל עַל-כָּל-אֱלֹהִים: אֲשֶׁר בְּיָדוֹ
מְחַקְרֵי-אָרֶץ וְתוֹעֲפֹת הַרִים לוֹ:
אֲשֶׁר-לוֹ הַיָּם וְהוּא עֹשֶׂהוּ וַיִּבְשֹׁת
יָדָיו יִצְרוּ: בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה
נִבְרַכָּה לְפָנֵי-יְהוָה עֲשֵׂנוּ: כִּי הוּא
אֱלֹהֵינוּ וְאֲנַחְנוּ עִם מְרַעִיתוֹ וְצִאֵן
יָדוֹ: הַיּוֹם אִם-בְּקִלּוֹ תִשְׁמָעוּ:
אֶל-תִּקְשׁוּ לְבַבְכֶם כְּמִרְיַבָּה כְּיוֹם
מִסָּה בְּמִדְבָּר: אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם
בְּחַנוּנֵי גַם-רָאוּ פְעָלֵי: אֲרַבְעִים שָׁנָה
אָקוּט בְּדוֹר וְאָמַר עִם תַּעֲיֵ לֵבָב הֵם
וְהֵם לֹא-יִדְעוּ דְרָכֵי: אֲשֶׁר-נִשְׁבַּעְתִּי
בְּאִפִּי אִם-יִבְאוּן אֶל-מְנוּחָתִי:

* In most *siddurim* this line reads הֵנוּ אֲדוֹן עוֹלָם לְכָל נוֹצֵר יוֹדָה גְדֻלָּתוֹ וּמַלְכוּתוֹ; however the text given here is a better match for the fifth of Maimonides' Thirteen Principles of Faith. נֶעְלַם can be found in the Birnbaum *machzor* and the Sim Shalom *siddur*; נֶעְלַם and יוֹדָה are both found as variant readings in the Yemenite *siddur*.

Come, let us sing to the LORD:* let us shout for joy to the rock of our salvation.† Let us come before His‡ 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 (YHWH) 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־אֱלֹהֵינוּ

This would have given:

YHWH^{Lord}

which fails, though, to capture the associations of the name יהוה in Hebrew. Though the name doesn’t mean anything in its own right, it is traditionally interpreted as representing הָיָה *hayah* “[G-d] was”, הָיָה *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^{Lord}

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

YHWH^{Lord}
Eternal

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”.

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

‡ 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 וְיִשְׁעֵי מִמִּי אֵיךָ יְהוָה מְעוֹז־חַיִּי מִמִּי אֶפְחָד: בְּקֶרֶב עָלִי מְרַעִים לֶאֱכַל אֶת־בְּשָׂרִי צָרִי וְאֵיבִי לִי הֵמָּה כְּשֵׁלוֹ וְנִפְלוֹ: אִם־תִּחַנֶּה עָלַי מַחֲנֶה לֹא־יִירָא לְבִי אִם־תִּקּוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטֵחַ: אַחַת שְׁאֵלַתִּי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ שְׁבֹתִי בְּבֵית־יְהוָה כְּלַיְמֵי חַיִּי לְחַזוֹת בְּנַעֲס־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ: כִּי יִצְפְּנֵנִי בְּסִכָּה בַּיּוֹם רָעָה יִסְתַּרְנִי בְּסִתָּר אֶהְלוּ בְּצוּר יְרוּמָמַי: וְעַתָּה יְרוּם רֵאשִׁי עַל אֵיבֵי סְבִיבוֹתַי וְאֲזַבְחָה בְּאֶהְלוּ זְבַחֵי תְרוּעָה אֲשִׁירָה וְאֲזַמְרָה לַיהוָה: שְׁמַע־יְהוָה קוֹלִי אֶקְרָא וְחַנּוּנִי וְעֲנֵנִי: לֵךְ אָמַר לְבִי בִקְשׁוּ פָנַי אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ: אֶל־תִּסְתַּר פָּנֶיךָ מִמֶּנִּי אֵל תִּסְבָּאף עַבְדְּךָ עֲזַרְתִּי הֵייתָ אֶל־תִּטְשֵׁנִי וְאֶל־תִּעַזְבֵּנִי אֱלֹהֵי יִשְׁעֵי: כִּי־אֲבִי וְאִמִּי עֲזָבוּנִי וַיְהוֶה יֹאסֶפְנִי: הוֹרְנִי יְהוָה דְרָכְךָ וּנְחַנֵּנִי בְּאֶרֶץ מִישׁוֹר לְמַעַן שׁוֹרְרֵי: אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי כִּי קְמוּ־בִי עַד־יִשְׁקַר וַיִּפַּח חֲמָס: לוֹלֵא הֶאֱמַנְתִּי לְרֵאוֹת בְּטוֹב־יְהוָה בְּאֶרֶץ חַיִּים: קֹה אֶל־יְהוָה חֲזַק וַיֵּאמֶץ לְבָבְךָ וְקֹה 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.

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. Now say, Amen.

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 Adonai 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: סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ בְּכָל-הָעַמִּים נִפְלְאוֹתָיו: כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד נוֹרָא הוּא עַל-כָּל-אֱלֹהִים: כִּי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים וַיְהוֶה שְׁמַיִם עָשָׂה: הוֹדוּ-וְהִדְרִי לְפָנָיו עַז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ: הִבּוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים הִבּוּ לַיהוָה כְּבוֹד וְעִזָּ: הִבּוּ לַיהוָה כְּבוֹד שְׁמוֹ שְׂאוּ-מִנְחָה וּבֵאוּ לַחֲצֹרֹתָיו: הִשְׁתַּחֲווּ לַיהוָה בְּהִדְרַת-קִדְשׁ חִילוֹ מִפָּנָיו כָּל-הָאָרֶץ: אָמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ אֶף-תִּכּוֹן תִּבְּל בַּל-תִּמּוֹט יָדָיו עַמִּים בְּמִישְׁרֵים: יִשְׁמַחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ יִרְעַם הַיָּם וּמְלֵאוּ: יַעֲלֵז שְׂדֵי וְכָל-אֲשֶׁר-בוֹ אֲזִי יִרְנְנוּ כָּל-עֵצֵי-יַעַר: לִפְנֵי יְהוָה כִּי בָּא כִּי בָּא לְשֹׁפֵט הָאָרֶץ: יִשְׁפֹּט-תִּבְּל בְּצִדֵּק וְעַמִּים בְּאִמּוֹנָתוֹ:

קְבִלַת שַׁבָּת

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.

מְעַרֵיב

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

Yitgaddal v'yitqaddash sh'meh rabba b'al'ma di v'ra khiruteh v'yamlikh malkhuteh b'chayekhon uvyomekhon uvchaye d'khol bet Yisra'el b'agala uvizman qariv v'imru: amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אָמֵן Cong.)
בְּעֵלְמָא דִּי בְרָא
כְּרַעוּתָהּ וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Cong.: Amen. *Y'he sh'meh rabba m'varakh l'alam ulal'me al'maya.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם
וּלְעָלְמֵי עָלְמַיָּא:

Yitbarakh v'yishtabbach v'yitpa'ar v'yitromam v'yitnasse v'yithaddar v'yitalle v'yithallal sh'meh d'qudsha, b'rikh hu. l'ella min kol birkhata v'shirata tushb'chata v'nechemata da'amiran b'al'ma v'imru: amen.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא. לְעֵלְא מִן
כָּל בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא
וְנַחֲמַתָּא דְאִמְרֵן בְּעֵלְמָא. וְאָמְרוּ
אָמֵן:

Y'he sh'lama rabba min sh'mayya v'chayyim aleinu ve-al kol Yisra'el v'imru: amen.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Ose shalom† bimromav hu yaase shalom alenu v'al kol Yisra'el, v'imru: amen.

עֲשֵׂה שְׁלוֹם[†] בְּמְרוֹמָיו הוּא יַעֲשֵׂה
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ
אָמֵן:

* On Shabbat Shuva (between Rosh Hashana and Yom Kippur) replace the last three words with *le'eila le'eila mikol*.

† On Shabbat Shuva replace the last word with *hashalom*.

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-eli-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 Adonai 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 כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֵרֶת עֲזֶךָ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ. וְהַאֲלִילִים כְּרוֹת יַכְרִתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכָל בְּנֵי בֶשֶׂר יִקְרְאוּ בְשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ. יִכְרְעוּ וְיִדְעוּ כָּל יוֹשְׁבֵי תֵבֶל. כִּי לָךְ תִּכְרַע כָּל בָּרֶךְ. תִּשָּׁבַע כָּל לְשׁוֹן. לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וְיִפְלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ. וְיִקְבְּלוּ כָלָם אֶת עַל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד. כִּפְתּוֹב בְּתוֹרַתְךָ. יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֶאֱמַר. וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ. בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

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-uchol 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-dah, l'ma-an mish-pa-te-cha A-do-nai. Ki a-tah A-do-nai el-yon al kol ha-a-rets, m'od na-a-lei-ta, al ol 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.

יְהוָה מֶלֶךְ תִּגַּל הָאָרֶץ יִשְׂמְחוּ אִיִּם רַבִּים: עָנָן וְעֲרַפֵּל סְבִיבוֹ צֶדֶק וּמִשְׁפָּט מְכוֹן כְּסָאוֹ: אֵשׁ לְפָנָיו תִּלְךְ וְתִלְהֹט סְבִיב צְרִיוֹ: הָאִירוּ בְרָקִיו תֵּבֶל רְאֵתָה וְתַחַל הָאָרֶץ: הָרִים כַּדּוֹנָג נִמְסוּ מִלְּפָנֵי יְהוָה. מִלְּפָנֵי אָדוֹן כָּל-הָאָרֶץ: הִגִּידוּ הַשָּׁמַיִם צֶדֶק וְרָאוּ כָל-הָעַמִּים כְּבוֹדוֹ: יִבְשׁוּ כָל-עֲבָדֵי פֶסֶל הַמִּתְהַלְלִים בְּאֱלִילִים הַשֹּׁתְחוּ-לוֹ כָּל-אֱלֹהִים: שְׂמֵעָה וְתִשְׁמַח צִיּוֹן וְתִגְלָנָה בְּנוֹת יְהוּדָה לְמַעַן מִשְׁפָּטֶיךָ יְהוָה: כִּי-אֵתָה יְהוָה עָלְיוֹן עַל-כָּל-הָאָרֶץ מֵאֵד נְעֻלֶיךָ עַל-כָּל-אֱלֹהִים: אֶהְיֶה יְהוָה שְׂנֹא-רָע. שְׂמֵר נַפְשׁוֹת חֲסִידָיו מִיַּד רִשְׁעִים וְצִילֵם: אִוֹר זָרַע לְצַדִּיק וְלִישְׁרֵי-לֵב שְׂמַחָה: שְׂמְחוּ צַדִּיקִים בְּיְהוָה וְהוֹדוּ לְזִכְרֵ קֹדְשׁוֹ:

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-mei-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 va. 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 hymn. With trumpets and the noise 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:

Aleinu l'shabeach la'Adon hakol latet gedulah l'yotzer b'reishit, sh'lo asanu k'goyei ha'aratzot, v'lo samanu k'mish'p'chot ha'adamah, shelo sam chelqenu kahem, v'goralenu k'chol hamonam. Va'anafnu qor'im, umishtafvim umodim, lif'nei Melekh, Mal'khei haM'lakhim, haQadosh barukh Hu. Shehu noteh shamayim, v'yosed aretz, umoshav y'qaro bashamayim mima'al, ushkhinat uzo begav'hei m'romim, Hu Eloheinu ein od, emet mal'kenu, efes zulato, kakatuv baTorato: v'yada'ta hayom, vahashevota el l'vavekha. Ki Adonai, hu haElohim, bashamayim mi ma'al, v'al ha'arets mitachat. Ein od.

עלינו לשבח לאדון הכל. לתת גדלה ליוצר בראשית. שלא עשנו כגויי הארצות. ולא שמנו כמשפחות האדמה. שלא שם חלקנו בהם וגורלנו ככל המונים. ואנחנו כורעים ומשתחוים ומודים לפני מלך מלכי המלכים הקדוש ברוך הוא. שהוא נוטה שמים ויוסד ארץ. ומושב יקרו בשמים ממעל. ושכינת עזו בגבהי מרומים. הוא אלהינו אין עוד. אמת מלפנו. אפס זולתו. כפתוב בתורתו. וידעת היום והשבת אל לבבך. כי יהוה הוא האלהים בשמים ממעל ועל הארץ מתחת. אין עוד:

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."

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. Now say, Amen.

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 יֵשֵׁב כְּרוֹבִים תִּנּוּט הָאָרֶץ: יהוה בְּצִיּוֹן גָּדוֹל וְרָם הוּא עַל-כָּל-הָעַמִּים: יוֹדוּ שִׁמְךָ גָּדוֹל וְנוֹרָא קְדוֹשׁ הוּא: וְעַז מֶלֶךְ מְשַׁפֵּט אֱהָב. אֵתָהּ כּוֹנֵנֶת מִיִּשְׂרָאֵל מְשַׁפֵּט וְצִדְקָה בְּיַעֲקֹב אֵתָהּ עֲשִׂיתָ: רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו. קְדוֹשׁ הוּא: מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו וְשִׁמּוּאֵל בְּקִרְאֵי שְׁמוֹ קִרְאִים אֶל-יְהוָה וְהוּא יַעֲנֵם: בְּעַמּוּד עֲנָן יִדְבֵר אֲלֵיהֶם שְׁמְרוּ עֲדֹתָיו וְחַק נִתַן-לָמוּ: יְהוָה אֱלֹהֵינוּ אֵתָהּ עֲנִיתָם: אֵל נִשְׂא הָיִיתָ לָהֶם וְנִקַּם עַל-עֲלִילוֹתָם: רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדְשׁוֹ. כִּי-קְדוֹשׁ יְהוָה 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; they 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, serves 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 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.

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

Yitgaddal v'yitqaddash sh'meh rabba. וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא.
b'al'ma di v'ra khiruteh v'yamlikh. בְּעֵלְמָא דִּי בְרָא (אָמֵן Cong.)
malkhuteh b'chayekhon uvyomekhon. כְּרַעוּתָהּ וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכּוֹן
uvchaye d'khol bet Yisra'el b'agala. וּבְיוֹמֵיכּוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
uvizman qariv v'imru: amen. בְּעֵגְלָא וּבִזְמַן קָרִיב. וְאָמְרוּ אָמֵן:

Cong.: Amen. Y'he sh'meh rabba. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִים
m'varakh l'alam ulal'me al'maya. וְלְעָלְמֵי עֲלְמַיָּא:

Yitbarakh v'yishtabbach v'yitpa'ar. יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם
v'yitromam v'yitnasse v'yithaddar. וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
v'yitalle v'yithallal sh'meh d'qudsha. שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא. לְעֵלְא מִן
b'rikh hu, l'ella min kol* birkhata. כָּל בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא
v'shirata tushb'chata v'nechemata. וְנַחֲמַתָּא דְאִמְרֵיךְ בְּעֵלְמָא. וְאָמְרוּ
da'amiran b'al'ma v'imru: amen. אָמֵן:

Titqabbal tz'lot'hon uvaut'hon d'khol. תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל
bet Yisra'eli qodam avuhon di. בֵּית יִשְׂרָאֵל קֹדָם אַבוּהוֹן דִּי בְּשַׁמַּיָּא
bishmayya, v'imru: amen. וְאָמְרוּ אָמֵן:

Y'he sh'lama rabba min sh'mayya. יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
v'chayyim aleinu ve-al kol Yisra'el. וְעַלֵּינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:
v'imru: amen.

Ose shalom[†] bimromav hu yaase shalom. עֲשֵׂה שְׁלוֹם[†] בְּמִרְוֵמֵי הוּא יַעֲשֵׂה
alenu v'al kol Yisra'el, v'imru: amen. שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ
אָמֵן:

* On Shabbat Shuva (between Rosh Hashana and Yom Kippur) replace the last three words with le'eila le'eila mikol.

† On Shabbat Shuva replace the last word with hashalom.

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-fachad, v'no-deh 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'masei v'rei-shit.

Shield of the Patriarchs by His word, bringing life to the dead 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-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-donai E-lo-hei-nu, b'a-ha-va uv'ratson Shabat kod-she-cha, v'ya-nu-chu va Yis-ra-eil m'ka-d'shei sh'me-cha. Ba-ruch a-tah A-donai, m'ka-deish ha-Sha-bat.

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.

כְּמוֹהוּ הַמְּנִיחַ לְעַמּוֹ בְּיוֹם שַׁבָּת קִדְּשׁוּ כִּי בָּם רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בִּירְאָה וּפְחַד וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תְּמִיד מֵעַן הַבְּרָכוֹת. אֵל הַהוֹדְאוֹת אֲדוֹן הַשְּׁלוֹם מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ שְׁבִיעֵי וּמְנִיחַ בְּקִדְּשָׁה לְעַם מְדַשְּׁנֵי עֲנֹג זֵכֶר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רָצָה בְּמַנוּחָתֵנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתָן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעֲנוּ מִטּוֹבֶיךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ. וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת. וְהַנְּחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבָּת קִדְּשָׁךְ וַיְנוּחֵנוּ בְּהַ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ: בְּרוּךְ אַתָּה יְהוָה. מְקַדֵּשׁ הַשַּׁבָּת:

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

Ana B'cho-ach gdulat y'mincha tatir tserura. Kabel rinat amcha, sagveinu, tahareinu nora.

Na gibor, dorshei yichudcha, k'avavat shamrem. Barchem taharem rachamem, tzidkatcha tamid gamlem.

Chasin kadosh b'rov tuvcha, nahel adatecha. Yachid ge-eh l'amcha pneh, zochrei k'dushatecha.

Shavateinu kabel, ush'ma tza-akateinu, yode-ah ta-alumot.

אֲנִי בְּכֹחַ גְּדֻלַּת יְמִינְךָ תִּתִּיר צְרוּרָה: קַבֵּל רִנַּת עַמְּךָ שֶׁגִּבְנוּ טַהֲרָנוּ נוֹרָא:

נָא גִבּוֹר דּוֹרְשֵׁי יְחִוּדְךָ כְּבַבַּת שְׁמָרָם: בְּרַחֲמֵם טַהֲרֵם רַחֲמֵם צְדִקְתֶּךָ תְּמִיד גַּמְלָם:

חָסִין קְדוֹשׁ בְּרֹב טוֹבְךָ נְהַל עֲדַתְךָ: יְחִיד גֵּאָה לְעַמְּךָ פְּנֵה זֹכְרֵי קִדְּשָׁתֶךָ:

שׁוֹעֲתֵנוּ קַבֵּל וְשִׁמְעַ עֲצָקֵתֵנוּ יוֹדַע תַּעֲלָמוֹת:

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.

*Lechah dodi likrat kallah
pnei Shabbat nekabelah.*

*Shamor ve-zachor be-dibur echad
hishmianu El hameyuchad
Adonai echad ushemo echad
Le-Sheim ul-tiferet ve-li-t'hilah.*

*Lechah dodi likrat kallah
pnei Shabbat nekabelah.*

*Likrat Shabbat lechu ve-nelechah
kee hee mekor haberachah
merosh mikedem nesuchah
sof ma'aseh be-machashavah techilah.*

*Lechah dodi likrat kallah
pnei Shabbat nekabelah.*

*Mikdash melech ir meluchah
Kumi tze'i mitoch ha-hafeichah
Rav lach shevet be-eimek habacha
ve-hu yachamol alayich chemlah.*

*Lechah dodi likrat kallah
pnei Shabbat nekabelah.*

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.

לָכָה דוּדִי לְקִרְאֵת כַּלָּה
פְּנֵי שַׁבָּת נִקְבְּלָה:

שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד
הִשְׁמִיעֵנוּ אֵל הַמֵּיֻחָד
יְהוָה אֶחָד וּשְׁמוֹ אֶחָד
לְשֵׁם וּלְתִפְרֵת וּלְתִהִלָּה:

לָכָה דוּדִי לְקִרְאֵת כַּלָּה
פְּנֵי שַׁבָּת נִקְבְּלָה:

לְקִרְאֵת שַׁבָּת לְכוּ וּנְלַכְהָ
כִּי הִיא מְקוֹר הַבְּרָכָה
מִרְאשׁ מְקֻדָּם נְסוּכָה
סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תְּחִלָּה:

לָכָה דוּדִי לְקִרְאֵת כַּלָּה
פְּנֵי שַׁבָּת נִקְבְּלָה:

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה
קוּמִי צְאִי מִתּוֹךְ הַהֶפְכָּה
רַב לָךְ שַׁבָּת בְּעִמְקֵי הַבְּכָא
וְהוּא יַחְמוֹל עָלֶיךָ חֲמֻלָּה:

לָכָה דוּדִי לְקִרְאֵת כַּלָּה
פְּנֵי שַׁבָּת נִקְבְּלָה:

May it be your will, LORD our God and God of our ancestors, that the Temple be rebuilt 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.

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-sher a-sa va-
yish-bot ba-yom ha-sh'vi-i, mi-kol m'lach-
to asher 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-sher ba-ra e-
lo-him la-a-sot.*

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל
צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ
אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ
אֹתוֹ כִּי בּו שַׁבָּת מְלַאכְתּוֹ
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-tah 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, Ha-
eil Ha-Ga-dol Ha-Gi-bor v'Ha-No-rah Eil
Eil-yon, ko-nei sha-ma-yim va-a-retz.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי
יִצְחָק וְאֱלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן קוֹנֵה
שָׁמַיִם וָאָרֶץ.

Blessed are you, LORD our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and awesome God, God Most High, Creator of heaven and earth.

Cong.:

*Ma-gein a-vot bid-va-ro, m'chai-yei mei-
tim b'ma-a-ma-ro, ha-Eil ha-Ka-dosh she-*

מִגֵּן אֲבוֹת בְּדַבְּרוֹ מַחִיָּה מֵתִים
בְּמֵאֲמָרוֹ הָאֵל הַקְּדוֹשׁ שְׂאִין

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 Amida:

Elo-hai, n'tzor l'sho-ni mei-rah. u-spa-tai mi-da-beir mir-mah. V'lim-kal'lai naf-shi ti-dom, v'naf-shi keh-a-far la-kol ti-hayah. pi-tach li-bi bi-torah-techa, u-v'mitzo-techah tir-dof naf'shi. V'chol ha-chosh'vim a-lai rah, m'hay-rah ha-fair a-tza-tam v'kal-keil ma-cha-shav-tam. A-sei l'ma-an sh'me-chah, a-sei l'ma-an yi-mi-ne-chah, a-sei l'ma-an ki-du-sha-te-chah. A-sei l'ma-an torah-te-chah. L'ma-an yei-chal-tzun yi-di-de-chah, ho-shi-ah yi-minchah va-a-nei-nu. Y'hi l'rat-zon im-rei fe v'heg-yon li-bi lif-a-ne-chah, Adonai tzuri v'go-a-li. O-she shalom bim-romav, hu ya-a-sheh shalom alein-u vi-al kol Yisra-el 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 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! Now say: amen.

Y'hi ra-tzon mil-fa-nechah, Adonai elo-hei-nu ve-lo-hai avo-tei-nu, she-yi-ba-nah beit hamik-dash bim-hei-rah vi-ya-mei-nu, v'tein chel-kei-nu b'torah-techah. V'sham na-a-vad-chah bi-yir-ah ki-mei olam uch-sha-nim kad-mo-ni-ot. Vi-ar-vah l'Adonai minchat y'hu-dah v'Y'rusha-la-yim ki-mei olam uch-sha-nim kad-mo-ni-ot.

אֱלֹהֵי. נִצֹר לְשׁוֹנֵי מֵרַע וּשְׂפָתַי
מִדְבַר מִרְמָה. וְלִמְקַלְלֵי נַפְשִׁי
תָּדַם. וְנַפְשִׁי כְּעַפְרָ לְכֹל תְּהִיָּה.
פָּתַח לִבִּי בְּתוֹרַתְךָ. וּבְמִצְוֹתֶיךָ
תִּרְדֹּף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי
לְרָעָה. מִהֲרָה הַפֵּר עֲצָתָם וְקַלְקַל
מַחְשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׂמֹךְ. עֲשֵׂה
לְמַעַן יִמְיֶנְךָ. עֲשֵׂה לְמַעַן קִדְשְׁתֶּךָ.
עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יַחְלְצוּן
יְדִידֶיךָ הַוֹשִׁיעָה יְמִינְךָ וְעֲנִינִי: יְהִי
לְרִצּוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ.
יְהוָה צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם
בְּמִרְוַמֵּי. הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל. וְאֲמָרוּ אָמֵן:

יְהִי לְרִצּוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֵהֵי
אֲבוֹתֵינוּ. שִׁיבְנָה בֵּית הַמִּקְדָּשׁ בְּמִהֲרָה
בְּיָמֵינוּ. וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ: וְשֵׁם נִעְבְּדְךָ
בְּיִרְאָה כִּימֵי עוֹלָם וְכִשְׁנַיִם קִדְמוֹנִיּוֹת:
וְעֲרְבָה לִיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלַיִם.
כִּימֵי עוֹלָם וְכִשְׁנַיִם קִדְמוֹנִיּוֹת:

* On Shabbat Shuva (between Rosh Hashana and Yom Kippur), read instead הַשְׁלוֹם.

*Hitna'ari me-afar kumi
Liv-shi bigdei tifartech ami
Al yad ben Yishai beit ha-lachmi
Korvah el nafshi ge-alah.*

*Lechah dodi likrat kallah
pnei Shabbat nekabelah.*

*Hitoreri hitoreri
Ki va oreich kumi ori
Uri uri shir dabeiri
Kevod Adonai alayich niglah.*

*Lechah dodi likrat kallah
pnei Shabbat nekabelah.*

*Lo teivoshi ve-lo tikalmi
Mah tishtochachi u-mah tehem
bach yechesu aniyei ami
ve-nivnetah ir al tilah.*

*Lechah dodi likrat kallah
pnei Shabbat nekabelah.*

הַתְּנַעֲרִי מֵעַפְרֵי קוּמִי
לְבָשִׁי בְּגָדֵי תִפְאַרְתְּךָ עִמִּי
עַל יַד בֶּן יִשָּׁי בֵּית הַלַּחְמִי
קִרְבָּה אֶל נַפְשִׁי גְּאֹלָה:

לֵכָה דוּדִי לְקִרְאֵת כְּלָה
פְּנֵי שַׁבָּת וְקַבְּלָה:

הַתְּעוֹרְרִי הַתְּעוֹרְרִי
כִּי בָּא אֹרֶךְ קוּמִי אֹרֶי
עוֹרֵי עוֹרֵי שִׁיר דָּבָרִי
כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה:

לֵכָה דוּדִי לְקִרְאֵת כְּלָה
פְּנֵי שַׁבָּת וְקַבְּלָה:

לֹא תִבְשִׂי וְלֹא תִכַּלְמִי
מִה תִשְׁתַּוְּחָחִי וּמִה תִּהְיֶמֶי
כִּךְ יַחְסוּ עֲנֵי עַמִּי
וְנִבְנְתָה עִיר עַל תֵּלָה:

לֵכָה דוּדִי לְקִרְאֵת כְּלָה
פְּנֵי שַׁבָּת וְקַבְּלָה:

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.

*Ve-hayu limshisah shosayich
Ve-rachaku kol mevalayich
Yasis alayich Elohayich
Kimsos chatan al kalah.*

*Lechah dodi likrat kallah
pnei Shabbat nekabelah.*

*Yamin u-smol tifrotzi
Ve-et Adonai ta'aritz
Al yad ish ben Partzi
Ve-nismechah ve-nagilah.*

*Lechah dodi likrat kallah
pnei Shabbat nekabelah.*

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 ve-shalom ateret ba'alalah
Gam be-simchah u-ve-tzahalah
Toch emunei am segulah
Bo-i challah bo-i challah.*

*Lechah dodi likrat kallah
pnei Shabbat nekabelah.*

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 לְמַשְׁסָּה שְׂאִסְיָךְ
וְרַחֲקוּ כָּל מְבַלְעֶיךָ
יֵשִׁישׁ עֲלֶיךָ אֱלֹהֶיךָ
כְּמִשׁוֹשׁ חַתָּן עַל כְּלָהּ:

לְכֵה דוּדֵי לְקִרְאֵת כְּלָהּ
פְּנֵי שַׁבַּת נְקַבְּלָהּ:

יָמִין וְשְׂמֹאל תִּפְרָצִי
וְאֵת יְהוָה תַּעֲרִיצִי
עַל יַד אִישׁ בֶּן פֶּרְצִי
וְנִשְׁמַחָה וְנִגִּילָהּ:

לְכֵה דוּדֵי לְקִרְאֵת כְּלָהּ
פְּנֵי שַׁבַּת נְקַבְּלָהּ:

בְּאֵי בְּשָׁלוֹם עֲטַרְתַּת בְּעֵלָהּ
גַּם בְּשִׂמְחָה וּבְצַהֲלָהּ
תוֹךְ אֲמוּנֵי עַם סִגְלָהּ
בוֹאֵי כְלָהּ בוֹאֵי כְלָהּ:

לְכֵה דוּדֵי לְקִרְאֵת כְּלָהּ
פְּנֵי שַׁבַּת נְקַבְּלָהּ:

During Chanukah add:

(ו)על הנסים ועל הפרקו ועל הגבורות ועל התשועות ועל המלחמות שעשית לאבותינו בימים ההם בזמן הזה:

בימי מתתיהו בן יוחנן כהן גדול חשמונאי ובניו. בשעמדה מלכות ון הרשעה על עמך ישראל להשפיקם תורתך ולהעבירם מחקי רצונך: ואתה ברחמיך הרבים עמדת להם בעת צרתם. רבת את ריבם. דנת את דינם. נקמת את נקמתם. מסרת גבורים ביד חלשים. ורבים ביד מעטים. וטמאים ביד טהורים. ורשעים ביד צדיקים. וזדים ביד עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך. ולעמך ישראל עשית תשועה גדולה ופרקו כהיום הזה: ואחר כך באו בניך לדביר ביתך. ופנו את היכלך. וטהרו את מקדשך. והדליקו נרות בחצרות קדשך. וקבעו שמונת ימי חגכה אלו. להודות ולהלל לשמך הגדול:

V'al ku-lam, yit-barch v'yit-ro-mam ועל כלם יתברך ויתרומם שמך
shim-cha Mal-kei-nu, ta-mid l'o-lam va-ed. מלכנו תמיד לעולם ועד:

On Shabbat Shuva add:

U-che-tov le-cha-yim to-vim kol be-nei bri-te-cha.

וּכְתַב לַחַיִּים 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-atei-nu v'ez-ra-tei-nu se-la. Ba-ruch atah A-do-nai, ha-tov shim-cha ul'cha na-e l'ho-dot.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה. וְיִהְיֶה לְךָ אֵת שְׁמֶךָ בְּאֵמֶת. הָאֵל יְשׁוּעַתְנוּ וְעֲזַרְתְּנוּ סֵלָה: בְּרוּךְ אַתָּה יְהוָה. הַטוֹב שְׁמֶךָ וְלֹךְ נֶאֱחָה 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.

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

שָׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם וְטוֹב בְּעֵינֶיךָ וּלְבָרְךָ אֵת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שְׁעָה בְּשָׁלוֹמְךָ. בְּרוּךְ אַתָּה יְהוָה. הַמְּבָרֵךְ אֵת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

On Shabbat Shuva replace the last two lines with:

בְּסִפּוּר חַיִּים בְּרַכְּהָ וּשְׁלוֹם וּפְרִנְסָה טוֹבָה נִזְכֵּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לַחַיִּים טוֹבִים וּלְשָׁלוֹם. בְּרוּךְ אַתָּה יְהוָה. עֹשֵׂה הַשָּׁלוֹם:

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, Adonai, l'o-rech ya-mim.

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.

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.

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-donai E-lo-hei-nu, b'a-ha-va uv'ratson Shabat kod-she-cha, v'ya-nu-chu va Yis-ra-eil m'ka-d'shei sh'me-cha. Ba-ruch a-tah A-do-nai, m'ka-deish ha-Sha-bat.

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.

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

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

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.

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

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

מַעֲרִיב

On Shabbat Shuva add:

Mi chamo-cha av harachaman, zocher yetsurav lechayim berachamim.

V'ne-e-man a-tah l'ha-cha-yot mei-tim Ba-ruch a-tah A-do-nai, m'cha-yei ha-mei-tim.

You are mighty forever, Lord, bringing life to the dead; 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 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 causes death and brings to life, and who causes salvation to flourish? And You are faithful to bring life to the dead. Blessed are You, LORD, Who brings life to the dead.

A-tah ka-dosh, v'shim-cha ka-dosh, u-k'do-shim b'chol yom y'ha-l'lu-cha se-lah. Ba-ruch a-tah Adonai, ha-El ha-kadosh.

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

A-tah ki-dash-ta et yom ha-sh'vi-i li-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'manim, v'chein ka-tuv b'to-ra-te-cha.

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-

מי כִּמוֹךָ אֱב הַרְחַמְנוּ. זֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וְנִאֲמַן אֶתְּהָ לְהַחְיֹת מֵתִים: בְּרוּךְ אַתָּה יְהוָה. מַחְיֵה הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ סְלָה: בְּרוּךְ אַתָּה יְהוָה. הָאֵל הַקָּדוֹשׁ:

אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ. תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבִרְכַתּוֹ מִכָּל הַיָּמִים. וְקִדַּשְׁתּוֹ מִכָּל הַזְּמַנִּים. וְכֵן כָּתוּב בְּתוֹרַתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם

* On Shabbat Shuva (between Rosh Hashana and Yom Kippur), read instead: הַמְלִיךְ הַקָּדוֹשׁ

קַבְּלַת שַׁבָּת

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

Yitgaddal v'yitqaddash sh'meh rabba b'al'ma di v'ra khiruteh v'yamlikh malkhuteh b'chayekhon uvyomekhon uvchaye d'khol bet Yisra'el b'agala uvizman qariv v'imru: amen.

Cong.: Amen. *Y'he sh'meh rabba m'varakh l'alam ulal'me al'maya.*

Yitbarakh v'yishtabbach v'yitpa'ar v'yitromam v'yitnasse v'yithaddar v'yitalle v'yithallal sh'meh d'qudsha, b'rikh hu, l'ella min kol birkhata v'shirata tushb'chata v'nechemata da'amiran b'al'ma v'imru: amen.*

Y'he sh'lama rabba min sh'mayya v'chayyim aleinu ve al kol Yisra'el v'imru: amen.

Ose shalom† bimromav hu ya'ase shalom alenu v'al kol Yisra'el, v'imru: amen.

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּרָא בְּעַלְמָא דִּי בְּרָא כְּרַעוּתָהּ וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְיִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Cong.: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וְלְעַלְמֵי עַלְמַיָּא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָא מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְּאֲמִירָן בְּעַלְמָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם† בְּמִרְוֵמֵי הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

* On Shabbat Shuva (between Rosh Hashana and Yom Kippur) replace the last three words with *le'eila le'eila mikol*.

† On Shabbat Shuva replace the last word with *hashalom*.

קַבְלַת שַׁבָּת

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 say, Amen.

מְעָרִיב

The Amida—the Standing Prayer—is recited silently, and introduced by Rabbi Yochanan's brief plea for fluency:

אֲדַנִּי שְׂפְתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

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

Ba-ruch a-tah 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, Ha-eil Ha-Ga-dol Ha-Gi-bor v'Ha-No-rah Eil Eil-yon, go-meil cha-sa-dim to-vim v'ko-nei ha-kol v'zo-cheir chas-dei a-vot u'mei-vi go-eil liv-nei v'nei-hem l'ma-an sh'mo b'a-ha-vah.

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.

Me-lech o-zeir u'mo-shi-a u-ma-gein Ba-ruch a-tah A-do-nai, ma-gein Av-ra-ham.

Blessed are You, LORD our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, 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 to their descendants for His name's sake.

King, Helper, Saviour and Shield. Blessed are You, LORD, Shield of Abraham.

A-tah gi-bur l'o-lam, A-do-nai m'chai-yei mei-tim a-ta rav l'ho-shi-a.

From the end of Succot until Pesach add:

Ma-shiv ha-ru-ach u-mo-rid ha-ga-shem

M'chalkeil cha-yim b'che-sed m'cha-yei mei-tim b'ra-cha-mim ra-bim so-meich no-f'lim v'ro-fei cho-lim u-ma-tir a-su-rim u-m'kai-yeim e-mu-na-to li-shei-nei a-far mi chamo-cha ba-al g'vu-rot u-mi do-melach me-lech mei-mit u-m'chai-ye u-matz-mi-ach y'shu-a,

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם. אֱלֹהֵי יִצְחָק. וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים. וְקוֹנֵה הַכֹּל. זוֹכֵר חַסְדֵי אֲבוֹת. וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה:

זָכְרֵנוּ לְחַיִּים. מֶלֶךְ חַפֵּץ בְּחַיִּים. וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בְּרוּךְ אַתָּה יְהוָה. מְגַן אַבְרָהָם:

אַתָּה גִבּוֹר לְעוֹלָם אֲדַנִּי מְחִיָּה מֵחַיִּים אַתָּה רַב לְהוֹשִׁיעַ:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחַסֵּד. מְחִיָּה מֵחַיִּים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים. וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָי. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לְךָ. מֶלֶךְ מֵמִית וּמְחִיָּה וּמְצַמִּיחַ יְשׁוּעָה:

מַעְרִיב

The children of Israel shall keep the sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the children of Israel for ever, for in six days the LORD made heaven and earth, and on the seventh day He rested, and His spirit was revived.

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

Yitgaddal v'yitqaddash sh'meh rabba b'al'ma di v'ra khiruteh v'yamlikh mal-khuteh b'chayekhon uvyomekhon uvchaye d'khol bet yisra'el b'agala uvizman qariv v'imru: amen.

Cong.: Amen. *Y'he sh'meh rabba m'varakh l'alam ulal'me al'maya.*

Yitbarakh v'yishtabbach v'yitpa'ar v'yitromam v'yitnasse v'yithaddar v'yitalle v'yithallal sh'meh d'qudsha, b'rikh hu. l'ella min kol birkhata v'shirata tushb'chata v'nechemata da'amiran b'al'ma v'imru: amen.*

Exalted and sanctified is [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.

* On Shabbat Shuva (between Rosh Hashana and Yom Kippur) replace the last three words with *le'eila le'eila mikol*.

מַעְרִיב

As with the transition from Pesukei deZimra to Shacharit in the morning service, that from Kabbalat Shabbat to Maariv proper here is marked by a change in referring to God from using the third person, to the second: No longer are we observing God from a distance; our spiritual warm-up has brought us into close personal contact with the Almighty.

The following call to prayer and response, recited standing, are omitted in the absence of a minyan:

Chazzan, bowing for the first word:

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרֵךְ:

Bar'chu et Adonai hamevorach.

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

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

Baruch Adonai ham'vorach l'olam va'ed.

Baruch atah Adonai, eloheinu melech ha'olam, asher bidvaro ma'ariv aravim. B'chochmah poteiach sha'arim uvit'vunah m'shaneh itim, umachalif et hazmanim, um'sadeir et hakochavim b'mishm'roteihem barakia kirtsono. Borei yom valailah, goleil or mip'nei choshech v'choshech mip'nei or, uma'avir yom umeivi lailah, umavdil ben yom uvein lailah, Adonai Ts'va'ot shmo. Eil chai v'kayam, tamid yimloch aleinu l'olam va'ed. Baruch atah Adonai, hama'ariv aravim.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עַרְבִים. בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים. וּבִתְבוּנָה מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת הַזְּמַנִּים. וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרֻצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה. גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. Chaz. וּמַעְבִּיר יוֹם וּמְבַדֵּל לַיְלָה. וּמְבַדֵּל בֵּין יוֹם וּבֵין לַיְלָה. יְהוָה צְבָאוֹת שְׁמוֹ: אֵל חַי וְקַיִם תָּמִיד יְמַלֹּךְ עָלֵינוּ לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יְהוָה הַמַּעְרִיב עַרְבִים:

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 causes evenings to fall.

Ahavat olam beit Yisrael amcha ahavta
Torah umitzvot, chukim umishpatim
otanu limad'ta Al ken Adonai eleheinu
b'shochveinu uv'kumeinu nasiach
b'chukecha v'nismach b'divrei
toratecha uv'mitzvatecha l'olam va'ed.
Ki hem chayeinu v'orech yameinu
uvahem neh'geh yomam valailah.
V'ahavat'cha al tasir mimenu l'olamim.
Baruch atah Adonai ohev amo Yisrael.

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'cha-
yim. 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-acha-rei-nu,
uv'tseil k'na-fe-cha tas-ti-rei-nu, Ki Eil sho-
m'rei-nu u-ma-tsi-lei-nu atah, ki Eil me-
lech cha-nun v'ra-chum a-tah. Ush'mor
tsei-tei-nu u-vo-ei-nu l'chayim ul'sha-lom,
mei-a-tah v'ad o-lam, uf'ros a-lei-nu su-kat
sh'lo-me-cha. Ba-ruch atah, A-do-nai, ha-
po-reis su-kat sha-lom a-lei-nu, v'al kol a-
mo Yis-ra-eil, v'al Y'rusha-la-yim.

הַשְׂכִּיבֵנו יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם.
וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים. וּפְרוֹשׁ
עָלֵינוּ סִכַּת שְׁלוֹמְךָ. וְתַקַּנְנוּ
בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנו
לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדְנוּ: וְהִסֵּר
מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרֵב וְרֵעֵב
וְיָגוֹן. וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ
וּמֵאַחֲרֵינוּ. וּבְצֶל כְּנָפֶיךָ
תִּסְתִּירֵנוּ. כִּי אֵל מְלֶכֶךְ חַנוּן
וּמְצִילֵנוּ אַתָּה. כִּי אֵל מְלֶכֶךְ חַנוּן
וְרַחוּם אַתָּה. Chaz. וְשָׁמוֹר
צִאתָנוּ וּבֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם
מֵעַתָּה וְעַד עוֹלָם: וּפְרוֹשׁ עָלֵינוּ
סִכַּת שְׁלוֹמְךָ: בְּרוּךְ אַתָּה יְהוָה
הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל
כָּל־עַמּוֹ יִשְׂרָאֵל וְעַל־יְרוּשָׁלַיִם:

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-na-
fash.

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת
לְעִשׂוֹת אֶת־הַשַּׁבָּת לְדוֹרֵתָם בְּרִית
עוֹלָם. בְּיָנִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת
הוּא לְעַלְמִים: כִּי־שֵׁשֶׁת יָמִים עָשָׂה
יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ:

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 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 מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד:

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

V'a-havta et Adonai 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-leh, 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-veh 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-reh 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-rah af A-donai ba-chem, v'a-tsar et ha-sha-ma-yim, v'lo yi-h'yeh ma-tar, v'ha-a-da-ma lo ti-tein et y'vu-la, va-a-vad-tem

וְאֶהְבֶּתְךָ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל לְבַבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם עַל לְבַבְךָ: וְשָׁנַנְתָּם לְבִנְיָן וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ וְהָיוּ לְטִטְפַת בֵּין עֵינֶיךָ: וְכִתְבָתָם עַל מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

וְהָיָה אִם שָׁמַעַתְּ תִשְׁמְעוּ אֵל מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאֶהְבָה אֵת יְהוָה אֱלֹהֵיכֶם וּלְעַבְדוֹ בְּכָל לְבַבְכֶם וּבְכָל נַפְשְׁכֶם: וְנָתַתִּי מָטָר אֶרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמְלַקּוֹשׁ וְאֶסְפַּת דְּגַנְךָ וְתִירֹשְׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לְבַהֲמֹתֶיךָ וְאֶכְלֵת וְשִׁבְעַת: הַשְּׁמֵרוּ לְכֶם פֶּן יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף יְהוָה בְּכֶם וְעִצַּר אֵת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר וְהִאֲדָמָה לֹא תִתֵּן אֵת 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 might. 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

...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-seh g'do-lot ad ein chei-ker, v'nif-la-ot ad ein mis-par. Ha-sam naf-shei-nu ba-cha-yim, v'lo na-tan la-mot 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-seh la-nu ni-sim un-ka-ma b'far-o, o-tot u-mo-f'tim b'ad-mat b'nei Cham. Ha-ma-keh v'ev-ra-to, kol b'cho-rei Mits-ra-yim, va-yo-tsei et a-mo Yis-ra-eil, mito-chem 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 v'ra-tson ki-b'lu a-lei-hem, Mo-she u-v'nei 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, zeh 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-tah Adonai, ga-al Yisra-el.

ואמונה כל זאת וקים עלינו. כי הוא יהוה אלהינו ואין זולתו. ואנחנו ישראל עמו: הפודנו מיד מלכים. מלכנו הגואלנו מכף כל הערצים. האל הנפרע לנו מצרינו. והמשלם גמול לכל אויבי נפשנו: העשה גדולות עד אין חקר. נפלאות עד אין מספר: השם נפשנו בחיים. ולא נתן למוט רגלנו: המדריכנו על במות אויבינו. וירם קרגנו על כל שונאינו: העשה לנו נסים ונקמה בפרעה. אותות ומופתים באדמת בני חם. המכה בעברתו כל בכורי מצרים. ויוצא את עמו ישראל מתוכם לחרות עולם: המעביר בניו בין גזרי ים סוף. את רודפיהם ואת שונאיהם בתהומות טבע. וראו בניו גבורתו. שבחו והודו לשמו: Chaz. ומלכותו ברצון קבלו עליהם. משה ובני ישראל לך ענו שירה בשמחה רבה. ואמרו כלם:

Cong. מי כמכה באלים יהוה. מי כמכה נאדר בקדש. נורא תהלות עשה פלא:

Chaz. מלכותך ראו בניך. בוקע ים לפני משה. זה אלי ענו. ואמרו: Cong. יהוה ימלך לעלם ועד:

Chaz. ונאמר. כי פדה יהוה את יעקב. וגאלו מיד חזק ממנו: ברוך אתה יהוה. גאל ישראל:

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

perish from upon the good land the LORD is giving 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-sher A-do-nai no-tein la-chem. V'sam-tem et d'vara ei-leh, 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'shoch-b'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-sher 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-sher 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-sher 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: וּשְׂמַתֶּם אֶת דְּבָרַי אֱלֹהֵי עַל לְבַבְכֶם וְעַל נַפְשֵׁיכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל יְדֵיכֶם וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת בְּנֵיכֶם לְדָבָר בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֵיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לֵאמֹר: לָהֶם כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ:

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל כְּנָפֵי בְגָדֵיהֶם לְדוֹרָתָם וְנִתְּנוּ עַל צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרָי עֵינֵיכֶם אֲשֶׁר אֹתָם זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לְאַלְהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהֵיוֹת לָכֶם לְאַלְהֵים אֲנִי יְהוָה אֱלֹהֵיכֶם.

Chaz. יהוה אלהיכם אמת: