

ליל שבת

Friday Evening

Service begins with *Minchah* (Afternoon Service), p. 7, after which most communities lead into *Kabbalat Shabbat* by singing *Yedid Nefesh* (Yedid Nefesh) • If *Shabbat* is also *chol hamo'ed* or a festival, or if it commences as a festival ends, then *Yedid Nefesh* is omitted, and *Kabbalat Shabbat* is abridged, beginning now with *Mizmor Shir* (Mizmor Shir), p. 52 • Mourners during the week of *Shiv'ah* leave the synagogue sanctuary, until they are summoned back before *שיר* *מזמור*.

יְדִיד נֶפֶשׁ! Soul Mate, compassionate Father,
summon Your servant to fulfill Your wish,
Your servant will run like a gazelle
to bow worshipfully before Your splendor,
Finding more sweetness in Your friendship
than in a honeycomb, than in any flavor.

Resplendent and lovely, Radiance of the world,
my soul is sick with love for You;
I plead: please God, please heal it
by showing it Your gorgeous radiance
So that it strengthens and recovers,
becoming Your eternal loving servant.

Longest-existing, Your compassion should resound
as You please show caring for Your loving child,
For I am overwhelmed so long with yearning
to witness the magnificence of Your might;
I plead, my God, my heart's passion:
please feel for this, do not ignore it.

Please reveal Yourself, affectionately spread over me
Your shelter of peace,

**Light up the earth with Your glory
and we shall delight and rejoice in You;**

Hurry, Beloved, for the moment is approaching
to treat me graciously as beyond time.

יְדִיד נֶפֶשׁ, אָב הַרְחֵמֵנוּ
יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל
כִּי יַעֲרֹב לוֹ יְדִידוּתְךָ
מִשְׁךָ עֲבָדְךָ אֶל רְצוֹנְךָ
יִשְׁתַּחֲוֶה מוֹל הַדָּרָךְ
מִנְּפֶת צוּף וְכָל טַעַם.

הַדוּר, נְאֻה, זִיו הָעוֹלָם
אֲנָא, אֵל נָא, רַפָּא נָא לָהּ
אֲז תַתְחַזֵּק וְתִתְרַפָּא
נִפְשִׁי חוֹלֵת אֶהְבֶּתְךָ
בְּהִרְאוֹת לָהּ נֵעַם זִיוְךָ
וְהִיְתָה לָךְ שְׂפֹחַת עוֹלָם.

וְתִיקוּ, יְהִמּוּ רַחֲמֵיךָ
כִּי זֶה כְּמָה נְכֻסֶף נְכֻסֶף
אֲנָא, אֵלִי, מִחֲמַד לְבִי
וְחוּס נָא עַל בֶּן אוֹהֶבְךָ
לְרְאוֹת בְּתַפְאֵרַת עֲזָךְ
חֹוֶשֶׁה נָא וְאַל תִּתְעַלֵּם.

הַגָּלָה נָא וּפְרֹשׁ חֲבִיב
תֵּאִיר אֶרֶץ מְכַבֹּדְךָ נְגִילָה וְנִשְׂמָחָה בְּךָ
מִהֵר, אָהוּב, כִּי בָא מוֹעֵד
עָלִי אֶת סִפְתֵי שְׁלוֹמְךָ
וְחַנּוּנֵי כִימֵי עוֹלָם.

Psalm 95

לְכוּ נְרַנְנָה Come sing with us in exaltation to Adonai, cheering the Rock of our redemption, / welcoming Him with gratitude, cheering Him with hymns! For Adonai is a tremendous God, a tremendous Sovereign, above all deities, / controlling the deepest crevices of the earth and the peaks of its mountains.

The ocean is His — He produced it — and the terrain, too, was formed by His hands.

Come forward, we shall bow worshipfully, bend our knees, kneel to bless before Adonai our Maker. For He is our God, we are the people He shepherds, the flock He would take in His charge — this very day, if you would only abide by His voice: Do not harden your hearts as at the quarreling of Merivah, as on that day of testing at Masah in the desert / where your ancestors tried Me, testing Me despite having witnessed My intervention. Forty years I was incensed with that generation and was telling them, *This is a people led by a capricious heart, in denial of My way. Even forswearing in My wrath, They will never reach my haven!*

קבלת שבת

Kabbalat Shabbat (Welcoming Shabbat)

לְכוּ נְרַנְנָה לַיהוָה, נְרַיְעָה לְצִוּוֹר יִשְׁעָנוּ: נִקְדְּמָה פָּנֵינוּ
בְּתוֹדָה, בְּזִמְרוֹת נְרַיְעָה לוֹ: כִּי אֵל גָּדוֹל יְהוָה, וּמֶלֶךְ גָּדוֹל עַל
כָּל אֱלֹהִים: אֲשֶׁר בִּידוֹ מְחַקְרֵי אָרֶץ, וְתוֹעֲפּוֹת הַרִים לוֹ:
אֲשֶׁר לוֹ הַיָּם וְהוּא עֲשָׂהוּ, וַיִּבְּשֵׁת יַדָּיו יַצָּרוּ:
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעָה, נִבְרַכָה לְפָנֵי יְהוָה עֲשֵׂנוּ: כִּי הוּא
אֱלֹהֵינוּ וְאַנְחָנוּ עִם מְרַעִיתוֹ וְצִאֵן יָדוֹ, הַיּוֹם אִם בָּקְלוּ
תִשְׁמְעוּ: אֵל תִּקְשׁוּ לְבַבְכֶם כַּמְרִיבָה, כִּיּוֹם מָסָה בַּמִּדְבָּר:
אֲשֶׁר נִסּוּנֵי אֲבוֹתֵיכֶם, בְּחִנּוּנֵי גַם רָאוּ פְעָלֵי: אַרְבַּעִים שָׁנָה
אָקוּט בְּדוֹר וָאָמַר, עִם תַּעֲנִי לִבְבִּי הֵם, וְהֵם לֹא יִדְעוּ דַרְכֵי:
אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי, אִם יִבְאוּן אֶל מְנוּחָתִי:

Psalm 96

שִׁירוּ לַיהוָה Sing a new song to Adonai; the entire earth — sing to Adonai. Sing to Adonai, bless His Name; each and every day broadcast news of His redemption. Tell the nations about His glory, and every people about His marvels. For Adonai is immense and celebrated vastly, most awesome of all deities. For the gods of all other peoples are mere idols, whereas Adonai produced heaven. Majesty and splendor imbue His presence, while might and beauty fill His Sanctuary. Proclaim Adonai — the families of peoples — proclaim Adonai glorious and mighty; / proclaim the Name of Adonai glorious; come carrying a gift to His courtyards. Bow worshipfully to Adonai amid the splendor of sanctity; the whole earth — quake in His presence. Declare it among the nations: *Adonai reigns! Just as He constituted the planet never to falter, so will He judge the peoples with unfaltering rectitude!* The heavens will rejoice and the earth will be ecstatic, the ocean in its entirety will rage.

**My pasture and all within it will be enraptured,
while the trees of every forest sing in exaltation**

/ to the presence of Adonai as He approaches — for He is approaching in judgement of the earth: He will assess the planet in accordance with justice, and peoples in accordance with His vision.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ, שִׁירוּ לַיהוָה כָּל הָאָרֶץ:
שִׁירוּ לַיהוָה בְּרֹכּוֹ שְׁמוֹ, בְּשִׁירוֹ מַיִם לַיּוֹם יְשׁוּעָתוֹ:
סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ, בְּכָל הָעַמִּים נִפְלְאוֹתָיו:
כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד, נוֹרָא הוּא עַל כָּל אֱלֹהִים:
כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיהוָה שְׁמַיִם עָשָׂה:
הוֹד וְהָדָר לְפָנָיו, עֹז וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ:
הִבּוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים, הִבּוּ לַיהוָה כְּבוֹד וְעֹז:
הִבּוּ לַיהוָה כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבֵאוּ לְחֻצְרוֹתָיו:
הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת קֹדֶשׁ, חִילוּ מִפְּנֵיו כָּל הָאָרֶץ:
אָמְרוּ בְּגוֹיִם, יְהוָה מְלֶכֶךְ, אֵף תִּפּוֹן תִּבֵּל בְּל תִּמּוֹט, יָדִין עַמִּים
בְּמִישְׁרִים: < יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, יִרְעַם הַיָּם וּמְלֵאוּ:
יַעֲלֵז שִׁדֵי וְכָל אֲשֶׁר בּוֹ, אִז יִרְנְנוּ כָּל עֵצֵי יָעַר:
לִפְנֵי יְהוָה כִּי בָא, כִּי בָא לְשֹׁפֵט הָאָרֶץ,
יִשְׁפֹּט תִּבֵּל בְּצֶדֶק וְעַמִּים בְּאַמוּנָתוֹ:



Psalm 97

יהוה מְלֶכֶךְ The earth will jubilate for the reign of Adonai — multitudes of islands will rejoice. Cloud and mist will surround Him, while righteousness and justice are the foundation of His throne. Fire rushing ahead of Him will rage all around His opponents.

His thunderbolts will illuminate the planet, the earth will witness and tremble.

Mountains will melt like wax in the presence of Adonai — in the presence of the Lord of the entire earth. Heaven will recount His justice, and all the peoples will witness His glory. Icon-worshippers engrossed in celebrating fake gods will all be repudiated — even their gods will all bow worshipfully to Him. Tziyon will hear this and rejoice, and the daughters of Yehudah will be ecstatic on behalf of Your judgements, Adonai. For You, Adonai, are supreme over the entire earth — You will be decisively elevated above every deity. Whoever loves Adonai: abhor evil, for the Guardian of His pious ones' souls rescues them from the grasp of villains. Light is infused into the lives of the righteous, and joy into upright hearts. Righteous ones, rejoice in Adonai, and be thankful for awareness of His sanctity.

יהוה מְלֶכֶךְ, תִּגַּל הָאָרֶץ, יִשְׂמְחוּ אַיִם רַבִּים:
עֲנַן וְעָרַפֶּל סָבִיבָיו, צֶדֶק וּמִשְׁפָּט מְכוֹן כְּסֹאוֹ:
אֵשׁ לְפָנָיו תִּלְהֶט סָבִיב צָרָיו:

הָאֲרָץ תִּתְחַל וְתִתְחַל הָאָרֶץ:

הָרִים כְּדֹנַג נִמְסוּ מִלְּפָנָי יְהוָה, מִלְּפָנָי אֲדוֹן כָּל הָאָרֶץ:

הַגִּידוּ הַשְּׁמַיִם צְדָקוֹ, וְרֵאוּ כָּל הָעַמִּים כְּבוֹדוֹ:

יִבְשׂוּ כָּל עֹבְדֵי פֶסֶל הַמִּתְהַלְּלִים בְּאֱלִילִים,

הַשִּׁתְּחוּ לּוֹ כָּל אֱלֹהִים: שְׂמֵעָה וְתִשְׁמַח צִיּוֹן וְתִגְלַנָּה

בְּנוֹת יְהוּדָה, לְמַעַן מִשְׁפָּטֶיךָ יְהוָה: כִּי אַתָּה יְהוָה

עֲלִיוֹן עַל כָּל הָאָרֶץ, מֵאֵד נִעְלִיתָ עַל כָּל אֱלֹהִים:

אֲהַבִּי יְהוָה שְׂנֵאוֹ רָע, שִׁמְרֵנִי נַפְשׁוֹת חֲסִידָיו

מִיַּד רְשָׁעִים יִצִּילֵם: אֹרֶז לְצַדִּיק, וּלְיִשְׂרָאֵל יֵב שְׂמִיחָה:

שְׂמֵחוּ צַדִּיקִים בִּיהוָה, וְהוֹדוּ לְאִזְכָּר קִדְשׁוֹ:



Psalms 98

מְזֻמֹּר, שִׁירוּ A Psalm: Sing a new song to Adonai, for He has worked wonders — His right hand and His sacred arm executing His redemption.

Adonai has made His redemption known and His justice visible to the nations.

As He remembered His kindness and His commitment to the House of Yisrael, all the remotest inhabitants of the earth witnessed our God's redemption. Entire earth — cheer a tribute to Adonai, erupt with chant and harmony. Create music for Adonai with strings, with ever more strings and choral harmony, / with trumpets and the call of the shofar — cheer for Adonai the Sovereign. The ocean in its entirety, the planet and all its inhabitants too — all should rage. Rivers should produce an ovation, mountains chant in unison / to the presence of Adonai — for He is approaching in judgement of the earth: He will assess the planet in accordance with justice, and peoples in accordance with rectitude.

מְזֻמֹּר, שִׁירוּ ליהוה שִׁיר חֲדָשׁ כִּי נִפְלְאוֹת עָשָׂה,
הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוּעַ קְדָשׁוֹ:
הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ, לְעֵינֵי הַגּוֹיִם גְּלוּהוּ צְדָקָתוֹ:
זְכֹר חֲסֵדוֹ וְאַמוּנָתוֹ לְבֵית יִשְׂרָאֵל, רְאוּ כָּל אַפְסֵי אֶרֶץ
אֵת יְשׁוּעַת אֱלֹהֵינוּ: הֲרִיעוּ ליהוה כָּל הָאָרֶץ, פָּצְחוּ וְרַנְּנוּ
וְזַמְּרוּ: זַמְּרוּ ליהוה בְּכִנּוֹר, בְּכִנּוֹר וְקוֹל זְמֶרָה: בְּחֻצְצֹרוֹת
וְקוֹל שׁוֹפָר, הֲרִיעוּ לִפְנֵי הַמַּלְכָּה יְהוָה: יִרְעַם הַיָּם וּמְלֵאוֹ,
תִּבְלַע וַיִּשְׁבֵּי בָהּ: נִהְרוֹת יִמְחָאוּ כָּף, יַחַד הָרִים יִרְגְּנוּ:
לִפְנֵי יְהוָה כִּי בָּא לְשַׁפֵּט הָאָרֶץ, יִשְׁפֹּט תִּבְלַע בְּצֶדֶק
וְעַמִּים בְּמִישְׁרִים:



Proclamation of the State of Israel

Psalm 99

יהוה מְלֶכֶךְ There will be peoples so furious that Adonai reigns — seated on a throne of cherubs — that the earth could shake!

Adonai, though in Tziyon, is tremendous —

He is supreme over *all* peoples. They will acknowledge that Your Name is immense and awesome, that it is sacred.

For this mighty Sovereign adores justice: You established rectitude, and instilled justice and righteousness in Yaakov.

Exalt Adonai our God and bow in worship at His footstool, for He is sacred.

Moshe and Aharon among His priests, with Shmuel among those calling His name, would address Adonai and He would answer them. He would speak to them from a pillar of cloud as they took custody of His testimonies and of the Law He handed them. Adonai our God: You responded to them, You were a conciliatory God to them, though administering retribution for their iniquities. Exalt Adonai our God, and bow in worship at His sacred mountain, for Adonai our God is sacred.

יהוה מְלֶכֶךְ, יִרְגָזוּ עַמִּים, יֵשֵׁב כְּרוּבִים, תִּנּוּט הָאָרֶץ:

יהוה בְּצִיּוֹן גָּדוֹל, וְרָם הוּא עַל כָּל הָעַמִּים:

יִזְדוּ שְׂמֵךְ גָּדוֹל וְנוֹרָא, קָדוֹשׁ הוּא: וְעַז מְלֶכֶךְ מִשְׁפָּט אָהֵב,

אֲתָה כּוֹנֵנֶת מִיִּשְׂרָאֵל, מִשְׁפָּט וְצִדְקָה בִּיַעֲקֹב אֲתָה עֹשֵׂית:

רוֹמְמוּ יְהוה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדָם רַגְלָיו, קָדוֹשׁ הוּא:

מִשָּׁה וְאַהֲרֹן בְּכֹהֲנָיו, וּשְׂמוּאֵל בְּקִרְאֵי שְׁמוֹ,

קִרְאִים אֶל יְהוה וְהוּא יַעֲנֵם: בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם,

שְׁמְרוּ עֲדֹתָיו וְחֻק נִתְּנָן לָמוֹ: יְהוה אֱלֹהֵינוּ אֲתָה עֲנִיתֵם,

אֵל נְשִׂא הָיִיתָ לָהֶם וְנָקָם עַל עֲלִילוֹתָם: רוֹמְמוּ יְהוה אֱלֹהֵינוּ

וְהִשְׁתַּחֲווּ לָהֶר קִדְשׁוֹ, כִּי קָדוֹשׁ יְהוה אֱלֹהֵינוּ:



Psalm 29

מִזְמוֹר לְדָוִד A psalm by David: Proclaim Adonai — children of champions — proclaim Adonai glorious and mighty; / proclaim the Name of Adonai glorious; bow worshipfully to Adonai amid the splendor of sanctity. The voice of Adonai descends upon the ocean — this glorious God, Adonai, ravages as He descends upon vast oceans. The voice of Adonai manifests in this power; the voice of Adonai manifests in this splendor. The voice of Adonai would raze down cedar trees; Adonai would raze down the cedars of Lebanon. He would send them frolicking like calves — the whole of Lebanon and Mount Hermon, like baby gazelles. The voice of Adonai, blazing fire, saws into rock. The voice of Adonai would shake up a desert; Adonai would shake up the whole Kadesh Desert!

Just as the voice of Adonai would shock reindeer into fleeing,

it would clear forests bare; whereas all of it is given to proclaiming in His shrine, *Glorious!* Just as Adonai presided over the Deluge — Adonai will preside eternally as Sovereign. Adonai will invest His people with vigor; Adonai will bless His people with peace.



Congregation stand, and commonly sing together:

מִזְמוֹר לְדָוִד, הָבוּ לַיהוָה בְּנֵי אֱלֹהִים,
הָבוּ לַיהוָה כְּבוֹד וְעֹז: הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,
הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ: קוֹל יְהוָה עַל הַמַּיִם,
אֵל הַכְּבוֹד הַרְעִים יְהוָה עַל מַיִם רַבִּים: קוֹל יְהוָה בְּצֹחַ,
קוֹל יְהוָה בְּהַדָּר: קוֹל יְהוָה שֹׁבֵר אֲרָזִים, וַיִּשְׁבֵּר יְהוָה
אֶת אֲרָזֵי הַלְּבָנוֹן: וַיִּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשִׁרְיֹון
כְּמוֹ בֶן רְאֵמִים: קוֹל יְהוָה חָצַב לְהַבֹּת אֵשׁ:
קוֹל יְהוָה יַחִיל מִדְּבָר, יַחִיל יְהוָה מִדְּבַר קֹדֶשׁ:

< קוֹל יְהוָה יַחֲלֵל אֵילֹת

וַיַּחֲשֹׁף יַעֲרוֹת, וּבְהִיכְלוֹ כָּלוּ אִמֵּר כְּבוֹד:
יְהוָה לְמַבּוּל יָשָׁב, וַיֵּשֶׁב יְהוָה מִלֶּךְ לְעוֹלָם:
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם:

All sing:

לְכֵה דוֹדִי לְקִרְאֵת פֶּלֶה
פָּנֵי שַׁבַּת נִקְבְּלָה.
לְכֵה דוֹדִי לְקִרְאֵת פֶּלֶה, פָּנֵי שַׁבַּת נִקְבְּלָה.

שָׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד
הַשְּׁמִיעֵנוּ אֵל הַמְיָחֵד
יְהוּה אֶחָד וְשִׁמוֹ אֶחָד
לְשִׁים וּלְתַפְאֵרֶת וּלְתִהְלָה.
לְכֵה דוֹדִי לְקִרְאֵת פֶּלֶה, פָּנֵי שַׁבַּת נִקְבְּלָה.

לְכֵה דוֹדִי Go forward, my darling,
to greet this bride
We shall welcome Shabbat inside.

*Go forward, my darling, to greet this bride
We shall welcome Shabbat inside.*

שָׁמוֹר Shamor and zachor

— preserve and remember: in a single utterance
This extraordinary God pronounced these to us —
Adonai, Who is One and Whose Name is One —
For reputation, glorification and exaltation.

*Go forward, my darling, to greet this bride
We shall welcome Shabbat inside.*

Most sit again.

אָנָּה, בְּכַח גְּדֻלַּת יְמִינְךָ, תַּתִּיר צְרוּרָה.
קִבֵּל רַפַּת עַמְּךָ, שִׁגְיָנוּ, טַהֲרָנוּ, נוֹרָא.
נָא גְבוּר, דוֹרְשֵׁי יְחוּדְךָ כְּבַבְתָּ שְׁמֵרָם.
בְּרַחֲמֶיךָ, טַהֲרֵם, רַחֲמֵם, צִדְקָתְךָ תְּמִיד גָּמְלָם.
חֲסִין קְדוֹשׁ, בְּרַב טוֹבָךָ נִהַל עֲדָתְךָ.
יָחִיד גָּאֹה, לְעַמְּךָ פָּנֵה, זֹכְרֵי קִדְשֹׁתֶיךָ.
שׁוֹעֲתֵנוּ קִבֵּל וְשִׁמְעַ צַעֲקוֹתֵנוּ, יוֹדְעַ תַּעֲלוּמוֹת.
בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד.

אָנָּה, בְּכַח We plead: with the strength of Your immense right hand,
unleash this captive. Take in the exultant chorus of Your people,
empower us, purify us, oh awesome Being.

*Please, our Champion, protect those
elaborating Your uniqueness, like the pupil of an eye.*

Bless them, purify them, have compassion for them; reward them forever
with Your righteousness. Invulnerable and sacred Being, direct Your
community with Your plentiful good will. Uniquely elevated Being,
turn to Your people, who sustain awareness of Your sanctity. Take in
our plea, hear our outcry — for You understand even cryptic messages.
The Name of His glorious sovereignty is eternally and forever blessed.

לְקַרְאֵת Go forward to greet *Shabbat*
and we shall follow

For she is the very source of blessedness,
Crowned as princess before the founding of existence
Preconceived as the culmination of that act.

*Go forward, my darling, to greet this bride
We shall welcome Shabbat inside.*

מִקְדָּשׁ Sanctuary for the Sovereign,
the royal capital,

Rise up, emerge out of the upheaval,

You have languished too long in a wadi of tears,
But He is about to shower you with mercy.

*Go forward, my darling, to greet this bride
We shall welcome Shabbat inside.*

הַתְּנַעֲרִי Shake yourself down,
rise up from the dust,

Wrap yourself in my people — your gorgeous gown;
By the agency of the son of Yishai from Bethlehem,
Press redemption close against my soul.

*Go forward, my darling, to greet this bride
We shall welcome Shabbat inside.*

לְקַרְאֵת שַׁבָּת לָכוּ וְנִלְכָּה

כִּי הִיא מְקוֹר הַבְּרָכָה

מֵרֵאשׁ מִקְדָּם נְסוּכָה

סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה.

לָכֵה דוּדֵי לְקַרְאֵת פְּלָה, פָּנֵי שַׁבָּת נִקְבְּלָה.

מִקְדָּשׁ מְלֻכָּה עִיר מְלוּכָה

קְוֵמִי, צְאִי מִתּוֹךְ הַהֶפְכָּה

רַב לָךְ שַׁבָּת בְּעֵמֶק הַבְּכָא

וְהוּא יַחְמַל עֲלֶיךָ חֲמָלָה.

לָכֵה דוּדֵי לְקַרְאֵת פְּלָה, פָּנֵי שַׁבָּת נִקְבְּלָה.

הַתְּנַעֲרִי מֵעַפָּר קְוֵמִי

לְבָשִׁי בְּגָדֵי תַפְאֲרֶתְךָ עִמִּי

עַל יָד בֶּן יִשָּׁי בֵּית הַלְּחָמִי

קָרְבָּה אֶל נַפְשִׁי גְּאֻלָּה.

לָכֵה דוּדֵי לְקַרְאֵת פְּלָה, פָּנֵי שַׁבָּת נִקְבְּלָה.

הַתְעוֹרְרִי Arise! Arise!
 As your enduring light reappears,
 rise up, shine bright!
 Rouse us, rouse us, tell us in song
 How the glory of Adonai is revealed in your form.
 Go forward, my darling, to greet this bride
 We shall welcome Shabbat inside.

לֹא You shall never
 be degraded, never humiliated,
 Why feel dejected? Why lament?
 My impoverished compatriots look to you for shelter,
 A capital rebuilt over its hilltop ruins.
 Go forward, my darling, to greet this bride
 We shall welcome Shabbat inside.

הַתְעוֹרְרִי, הַתְעוֹרְרִי
 כִּי בָא אֹרֶךְ, קוֹמִי אֹרִי
 עוֹרִי, עוֹרִי, שִׁיר דְבָרִי
 כְּבוֹד יְהוָה עֲלֶיךָ נִגְלָה.
 לְכֵה דוּדִי לְקִרְאֵת פִּלֵּה, פָּנֵי שַׁבַּת נִמְכָּלָה.

לֹא תִבְשִׂי וְלֹא תִפְלֹמִי
 מֵהַ תִּשְׁתַּחֲוֶה וּמֵהַ תִּתְהַמֵּי
 בְּךָ יִחְסוּ עַנְיֵי עַמִּי
 וְנִבְנְתָה עִיר עַל תִּלְתָּהּ.
 לְכֵה דוּדִי לְקִרְאֵת פִּלֵּה, פָּנֵי שַׁבַּת נִמְכָּלָה.

וְהָיוּ Your oppressors
will become your plunder
As your predators are flung wide,
Your God will be ecstatic over you
With the ecstasy of groom over bride.

*Go forward, my darling, to greet this bride
We shall welcome Shabbat inside.*

יָמִין Bursting outwards
to right and to left
You shall go doting upon Adonai
By the agency of a figure from the line of Peretz,
While we are transported in joy and revelry.

*Go forward, my darling, to greet this bride
We shall welcome Shabbat inside.*

Stand and turn towards the sanctuary entrance to greet Shabbat the bride (if the entrance is not at the rear, most anyway turn to the rear), bow at the words *Come forward, bride*, then turn back.

בָּוֹאִי Come forward in peace,
oh crown of your Husband,
At once joyful and enraptured —
Always faithful to this treasured people:
Come forward, bride, come forward, bride.

*Go forward, my darling, to greet this bride
We shall welcome Shabbat inside.*

וְהָיוּ לְמַשְׁסָּה שְׂאֵטָיִךְ
וְרָחֲקוּ כָּל מְבַלְעָיִךְ
יְשִׁישׁ עֲלֶיךָ אֶלְהֶיךָ
כְּמַשׁוֹשׁ חֲתָן עַל כַּלָּה.
לְכֵה דוֹדֵי לְקִרְאֵת כַּלָּה, פָּנֵי שַׁבַּת נִקְבְּלָה.

יָמִין וּשְׂמַמַּל תִּכְרָצִי
וְאֵת יְהוּה תִּנְעָרִיצִי
עַל יַד אִישׁ בֶּן פְּרִצִי
וְנִשְׁמְחָה וְנִגְיָלָה.
לְכֵה דוֹדֵי לְקִרְאֵת כַּלָּה, פָּנֵי שַׁבַּת נִקְבְּלָה.

Stand and turn towards the sanctuary entrance to greet Shabbat the bride (if the entrance is not at the rear, most anyway turn to the rear), bow at **בָּוֹאִי כַלָּה**, then turn back.

בָּוֹאִי בְּשָׁלוֹם עֲטֹרַת בַּעֲלָה
גַּם בְּשִׂמְחָה וּבְצַהֲלָה
תּוֹךְ אַמּוּנֵי עַם סִגְלָה
בָּוֹאִי כַלָּה, **בָּוֹאִי כַלָּה**.
לְכֵה דוֹדֵי לְקִרְאֵת כַּלָּה, פָּנֵי שַׁבַּת נִקְבְּלָה.

If there are mourners outside, they are called in and addressed with the reassurance:

הַמְּקוֹם יִנְחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם.

The Almighty should comfort you, among the other mourners for Tziyon and Yerushalayim.

Psalm 92

מְזֻמֹּר שִׁיר A poetic psalm for the sabbath day: It is wonderful to thank Adonai, and to sing to Your supreme Name, / in the morning to portray Your kindness, at night Your commitment, / upon ten-strings and upon lyre, plucking articulations upon a harp. For You have me joyful, Adonai, with Your industry: I shall sing in exaltation of Your handicraft. What could be greater than Your craft, Adonai, Your thoughts cutting tremendous depths? Something a dull wit would never know, and a fool would never comprehend: That where evildoers thrive like vegetation, and where every functionary of wickedness flourishes, their decimation is pursued forever — / for You, Adonai, are eternally supreme. For here are Your enemies, Adonai — here are Your enemies, consigned to oblivion; all these functionaries of wickedness will be scattered wide. And You will raise my vitality, like a gazelle by the horn, replenishing my wiltedness with refreshing oils. My eyes will apprehend my adversaries; my ears will detect the conspiring of my assassins.

A righteous person will thrive as lushly as date palm, towering like Lebanese cedar: Planted in the House of Adonai and blooming in the courtyards of our God,
/ continuing when aged to bear ripe fruit that stays plump and fresh,
/ proclaiming that Adonai is just, that He is my Rock and bears no malice.

מְזֻמֹּר שִׁיר לַיּוֹם הַשַּׁבָּת:
טוֹב לַהֲדוֹת לַיהוָה, וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן:
לְהַגִּיד בַּבֶּקֶר חֶסֶדְךָ, וְאִמּוֹנְתְךָ בַּלַּיְלוֹת:
עָלִי עֲשׂוֹר וְעָלִי נָבֵל, עָלִי הַגִּיּוֹן בְּכִנּוֹר:
כִּי שִׁמְחַתְנִי יְהוָה בְּפִעֲלֶךָ, בְּמַעֲשֵׂי יָדֶיךָ אֲרֹנָה:
מֵה גִדְלוֹ מַעֲשֵׂיךָ יְהוָה, מֵאֵד עֲמָקוֹ מִחֻשְׁבֹּתֶיךָ:
אִישׁ בָּעֵר לֹא יָדַע, וְכִסִּיל לֹא יָבִין אֶת זֹאת:
בְּפֶרֶחַ רְשָׁעִים כָּמוֹ עֵשֶׂב, וַיִּצְיֵצוּ כָּל פְּעֻלֵי אֲנֹן,
לְהַשְׁמָדֵם עֲדֵי עַד: וְאַתָּה מְרוֹם לְעֵלָם יְהוָה:
כִּי הִנֵּה אֵיבֹיֶיךָ יְהוָה, כִּי הִנֵּה אֵיבֹיֶיךָ יֹאבְדוּ,
יִתְפָּרְדּוּ כָּל פְּעֻלֵי אֲנֹן: וַתִּרְם כְּרָאִים קִרְנֵי,
בְּלַתִּי בְּשִׁמּוֹן רַעֲנָן: וַתִּבְטַט עֵינֵי בְּשׂוֹרֵי,
בְּקָמִים עָלִי מְרַעִים תִּשְׁמַעְנָה אָזְנִי:

< צַדִּיק כַּתְמָר יִפְרָח,
כְּאַרְז בְּלִבְנוֹן יִשְׁגָּה:
שְׁתוּלִים בְּבַיִת יְהוָה,
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:

עוֹד יִנוּבּוֹן בְּשִׁיבָה, דְּשִׁנִּים וְרַעֲנָנִים יִהְיוּ:
לְהַגִּיד כִּי יֵשֶׁר יְהוָה, צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ:

Psalm 93

יהוה מֶלֶךְ: Adonai reigns, robed in glory — the garment of Adonai — and is so braced with might, He even constituted the planet never to falter. Your throne has always stood firm: You have existed eternally. However much the rivers of Adonai surge up, the way the thundering of rivers surges up — the way rivers raise up their turbulence:

More thundering than the totality of waters — tremendous though the crashing tides may be — Adonai at the heavenly summit is the more tremendous.

As Your testimonies have been thoroughly upheld, so will Your House be embellished with sacredness, Adonai, for the length of history.

יהוה מֶלֶךְ גָּאוֹת לְבִישׁ, לְבִישׁ יְהוּה,
עַז הַתְּאֵזֵר אִף תִּכּוֹן תִּבְל בַּל תִּמוּט:
נְכוֹן כְּסֵאֶךָ מְאֹז, מֵעוֹלָם אָתָּה:
נְשָׂאוּ נְהָרוֹת יְהוּה, נְשָׂאוּ נְהָרוֹת קוֹלָם,
יִשְׂאוּ נְהָרוֹת דְּכָיִם:
< מְקַלּוֹת מַיִם רַבִּים, אֲדִירִים
מִשְׁבְּרֵי יָם, אֲדִיר בְּמָרוֹם יְהוּה:
עֲדֹתֶיךָ נֶאֱמְנוּ מְאֹד, לְבֵיתְךָ נֶאֱוָה קֹדֶשׁ, יְהוּה,
לְאֶרֶץ יְמִים:

Kaddish Yatom (Mourner's Kaddish)

יְתַגְדֵּל Mourners: His great Name should be acclaimed and sanctified —

All others respond: *Amen*.

Mourners: — in the world He created to His design; and He should rule over His dominion, during your lives and in your days and during the lives of all the House of Yisrael; this should happen quickly and in the near future; now say *Amen*.

Others: *Amen*. His magnificent Name should be blessed eternally and throughout the eternity of eternities.

Mourners: His magnificent Name should be blessed eternally and throughout the eternity of eternities. It should be blessed and praised and glorified and exalted and raised up and held in splendor and held in eminence and celebrated — the Name of the sacred Being —

Mourners and others: Who is blessed

Mourners: — though ° extending beyond (° On the Shabbat preceding Yom Kippur substitute: extending beyond what extends beyond) all that can be expressed by every blessing and song and praise and comfort that could be uttered in this world; now say *Amen*.

Others: *Amen*.

Mourners: A magnificent, heaven-sent peace, together with life, should descend over us and over all of Yisrael; now say *Amen*.

Others: *Amen*.

Mourners: As Establisher of ° peace (° On the Shabbat preceding Yom Kippur some substitute: the peace) at His heavenly summits, He should establish peace over us and over all of Yisrael; now say *Amen*.

Others: *Amen*.

קדיש יתום

In the presence of a *minyan*, mourners recite this aloud, standing.
• A transliteration appears on p. 649.

יְתַגְדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.

Mourners

אָמֵן. All others respond

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךָ מְלְכוּתָהּ,
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Mourners

אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֲלָמֵיָא.

Others

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֲלָמֵיָא.
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא,

Mourners

בְּרִיךְ הוּא, Mourners and others

° לְעֵלְמָא מִן כָּל

Mourners

לְעֵלְמָא לְעֵלְמָא מְכָל) ° On Shabbat Shuvah substitute)

בְּרַכְתָּא וְשִׁירְתָּא, תְּשֻׁבְחָתָא וְנַחֲמָתָא,
דְאָמְרוּ בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

אָמֵן. Others

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Mourners

אָמֵן. Others

Mourners, bowing forward, taking three steps back, bowing to left then right then forward:

עֲשֵׂה ° שְׁלוֹם ° On Shabbat Shuvah some substitute) ° השלום)

בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם

עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

אָמֵן. Others

אָמֵן.

במה מדליקין Bameh Madlikin

When Shabbat coincides with *chol hamo'ed* or a festival or begins as a festival ends, omit this rabbinical study as well as *Kaddish Deraban* (Rabbis' *Kaddish*) following it. • In some communities, this and *Kaddish Deraban* are said after *Kaddish Shalem*, p. 94, instead of here.

Mishnah Shabbat 2

1. **במה מדליקין** With what may we light (the *Shabbat* lamp), and with what may we not light? We may not light with cedar fiber, nor with uncombed flax, nor with coarse silk, nor with the wick made of willow bast, nor with the wick made of desert reed, nor with the algae that float over water. Not with tar, not with wax, not with castor oil, not with oil that must be disposed of by incineration, not with tail fat, and not with the fat of organs. Nachum of Madai states that we may light with the fat of organs if it is cooked; yet the sages state that whether it is cooked or uncooked, we may not light with it.

2. We may not light on a festival with oil that must be disposed of by incineration. Rabbi Yishmael states: We may not light with resin, out of respect for *Shabbat*. The sages permit it with all these following oils: with sesame oil, nut oil, sweet seed oil, fish oil, gourd oil, resin and kerosene. Rabbi Tarfon states: We may light only with olive oil.

3. We may not light with any tree-extract, except flax; while flax is the only tree-extract which, if a tent is made of it, would transmit an enclosed impurity. The wick drawn from a garment which has been twisted but not singed, states Rabbi Eliezer, is (susceptible to becoming) impure, and we may not light with it; whereas Rabbi Akiva states that it is (able only to be) pure, and that we may light with it.

4. **A person may not perforate an eggshell and fill it with oil and place it above the orifice of a lamp so that it drips into it,**

even if this is made of clay; though Rabbi Yehudah permits this. But if the manufacturer attached such a device from the start, then this is permitted, since it is then a single vessel. A person may not fill a bowl with oil and place it beside the lamp, immersing the tip of the wick in it so that this suction it out; though Rabbi Yehudah permits this.

5. If someone extinguishes the lamp because he is afraid of non-Jews, or of robbers, or of an evil spirit, or so that an unwell person can sleep, he is exonerated; whereas if in order to save the lamp, or to save the oil, or to save the wick, he is implicated. And Rabbi Yossey exonerates all of these — except when it is to save the wick, since this turns it into charcoal.

6. For three transgressions, women die in childbirth: for their incautiousness regarding conjugal purity, or regarding *chalah*, or regarding lighting the lamp.

1. **במה מדליקין** ובמה אין מדליקין. אין מדליקין לא בלקש, ולא בחסן, ולא בכלה, ולא בפתילת האידן, ולא בפתילת המדבר, ולא בירוקה שעל פני המים, לא באפת, ולא בשעורה, ולא בשמן קיק, ולא בשמן שרפה, ולא באליה, ולא בחלב. נחום המדי אומר: מדליקין בחלב מבשל. וחקמים אומרים: אחד מבשל ואחד שאינו מבשל, אין מדליקין בו.

2. אין מדליקין בשמן שרפה ביום טוב. רבי ישמעאל אומר: אין מדליקין בעטרון, מפני כבוד השבת. וחקמים מתירין בקל השמנים, בשמן שמשמן, בשמן אגוזים, בשמן צנונות, בשמן דגים, בשמן פקעות, בעטרן ובגפסו. רבי טרפון אומר: אין מדליקין אלא בשמן זית בלבד.

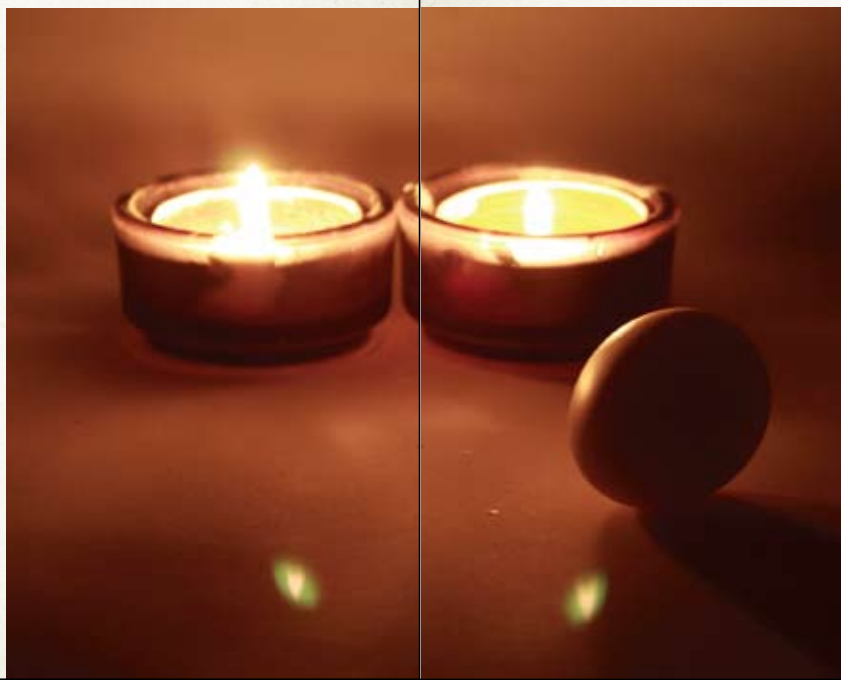
3. כל היוצא מן העץ, אין מדליקין בו אלא פשתן. וכל היוצא מן העץ אינו מטמא טמאת אהלים אלא פשתן. פתילת הבגד שקפלה ולא הבקה, רבי אליעזר אומר: טמאה היא ואין מדליקין בה. רבי עקיבא אומר: טהורה היא ומדליקין בה.

4. **לא יקב אדם שפופרת של ביצה וימלאנה שמן ויתננה על פי הנר בשביל שתהא מנשפת,**

ואפילו היא של חרס. ורבי יהודה מתיר. אבל אם חברה היצר מתחלה, מתר, מפני שהוא כלי אחד. לא ימלא אדם קערה שמן ויתננה בצד הנר ויתן ראש הפתילה בתוכה, בשביל שתהא שואבת. ורבי יהודה מתיר.

5. המקבה את הנר מפני שהוא מתירא מפני גוים, מפני לסטים, מפני ריח רעה, או בשביל החולה שישן, פטור. כחם על הנר, כחם על השמן, כחם על הפתילה, חיב. ורבי יוסי פוטר בכלן חוץ מן הפתילה, מפני שהוא עושה פחם.

6. על שלש עברות נשים מתות בשעת לדתן: על שאינן זהירות בנדה, בחלה, ובהדלקת הנר.



7. A person must enunciate three articles within his home on the eve of *Shabbat* at the onset of dusk: *Have you separated a tenth part? Have you established an eruv? Light the lamp.* During the twilight hour between day and night, we may no longer transfer a tenth part (to *kohanim*) of that produce for which this has certainly not yet been done; and we may not perform *tevilah* of dishes; and we may not light the lamps. But we may transfer a tenth part of produce whose status is uncertain in this regard; and we may establish an *eruv* (though only for one's own yard); and we may load the *chamin* dish in the oven.

Talmud Shabbat 12a

תניא According to a *berayta*, Rabbi Chanina stated: A person must feel through his clothes on the eve of *Shabbat* by nightfall, in case he forgets something (in a pocket) and goes out. Rabbi Yoseph stated that this is *halachah* of high-level importance for *Shabbat*.

Talmud Berachot 64a

אמר Rabbi Elazar quoted Rabbi Chanina as stating: Outstanding students of Torah extend peace in the world, for it is stated: *When all your children are studying the teachings of Adonai, then the peace of your children will flourish; Isaiah 54:13* and instead of reading *banayich*, your children, read *bonayich*, your builders. Peace flourishes for those who love Your Torah, and their way is clear of obstruction. *Psalms 119:165*

There should be peace among your guard, tranquility in your palaces.

For the sake of my brethren and my friends, I shall wish for your peace. For the sake of the House of Adonai our God, I shall plead for your welfare. Psalm 122:7-9 Adonai will invest His people with vigor; Adonai will bless His people with peace. Psalm 29:11

7. שְׁלֹשָׁה דְּבָרִים צָרִיךְ אָדָם לומר בְּתוֹךְ בֵּיתוֹ עֶרֶב שַׁבָּת עִם חֲשֵׁכָה: עֲשׂוּרְתֶם, עֲרַבְתֶּם, הַדְּלִיקוּ אֶת הַנֵּר. סִפֵּק חֲשֵׁכָה סִפֵּק אֵינָה חֲשֵׁכָה, אִין מְעֻשְׂרִין אֶת הַדְּמָא, וְאִין מְטַבְּלִין אֶת הַפְּלִים, וְאִין מְדַלִּיקִין אֶת הַפְּרוֹת, אֲבָל מְעֻשְׂרִין אֶת הַדְּמָא, וּמְעַרְבִין, וְטוֹמְנִין אֶת הַחֲמִין.

תניא, אמר רבי חנינא: חייב אדם למשמש בגדיו בערב שבת עם חשכה, שמא ישפח ויצא. אמר רב יוסף: הלכתא רבנא לשבתא.

אמר רבי אלעזר אמר רבי חנינא: תלמידי חכמים מרבים שלום בעולם, שנאמר: וְכָל בְּנֵיךְ לְמוֹדֵי יְהוָה, וְרַב שְׁלוֹם בְּנֵיךְ: אֵל תִּקְרֵי בְּנֵיךְ אֵלָא בּוֹנֵיךְ. < שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ, וְאִין לָמוּ מְכֻשׁוֹל:

יְהִי שְׁלוֹם בְּחֵילְךָ, שְׁלוֹה בְּאַרְמְנוֹתֶיךָ:

לְמַעַן אַחֵי וְרַעֲי, אֲדַבְּרָה נָא שְׁלוֹם בְּךָ: לְמַעַן בֵּית יְהוָה אֲלֵהֶינּוּ, אֲבַקְשָׁה טוֹב לְךָ: יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשְׁלוֹם:



Kaddish Derabanan (Rabbis' Kaddish)

יְתַגַּדְלֵנוּ Mourners: His great Name should be acclaimed and sanctified —

All others respond: *Amen*.

Mourners: — in the world He created to His design;
and He should rule over His dominion, during your lives
and in your days and during the lives of all the House of Yisrael;
this should happen quickly and in the near future; now say *Amen*.

Others: *Amen*. His magnificent Name should be blessed eternally
and throughout the eternity of eternities.

Mourners: His magnificent Name should be blessed eternally and throughout
the eternity of eternities. It should be blessed and praised and glorified
and exalted and raised up and held in splendor and held in eminence
and celebrated — the Name of the sacred Being —

Mourners and others: Who is blessed

Mourners: — though ° extending beyond (On the *Shabbat* preceding *Yom Kippur*
substitute: ° extending beyond what extends beyond) all that can be
expressed by every blessing and song and praise and comfort
that could be uttered in this world; now say *Amen*.

Others: *Amen*.

Mourners: For Yisrael, and for their rabbis, and for their disciples,
and for their disciples' disciples, and for everyone occupied with Torah —
whether in the present (in *Eretz Yisrael* add: sacred) location
or in any other location — they and you should be granted
a magnificent peace, grace and kindness and compassion, and long life,
and a prosperous economy, and redemption that will manifest
from their Father in heaven (some add: and on earth); now say *Amen*.

Others: *Amen*.

Mourners: A magnificent, heaven-sent peace, together with
(some add: a wonderful) life, should descend over us
and over all of Yisrael; now say *Amen*.

Others: *Amen*.

Mourners: As Establisher of ° peace (° On the *Shabbat* preceding *Yom Kippur* some substitute:
the peace) at His heavenly summits, He should with His compassion
establish peace over us and over all of Yisrael; now say *Amen*.

Others: *Amen*.

קדיש דרבנן

In the presence of a *minyan* (ten men), mourners (or if no mourner is present then often
another member of the congregation), recite this aloud, standing.
• A transliteration appears on p. 648.

יְתַגַּדְלֵנוּ וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. All others respond. Mourners

בְּעֶלְמָא דִּי בְּרָא כְרְעוּתָהּ וְיִמְלִיךָ מְלְכוּתָהּ,
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֶלְמֵיָא. Others

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֶלְמֵיָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא,
בְּרִיךְ הוּא, Mourners and others

° לְעֵלְמָא מִן כָּל (° On *Shabbat Shuvah* substitute) לְעֵלְמָא לְעֵלְמָא מְבָרַךְ,
בְּרַבְתָּא וְשִׁדְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרוּן בְּעֶלְמָא,
וְאִמְרוּ אָמֵן. Others

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמֵי־דֵיהוֹן וְעַל כָּל תַּלְמֵי־דֵי
תַּלְמֵי־דֵיהוֹן וְעַל כָּל מָאן דְעֵסְקִין בְּאוּרֵיָתָא, דִּי בְּאַתְרָא
(In *Eretz Yisrael*, add) קָדִישָׁא) הֲדִין וְדִי בְּכָל אֶתְר וְאַתְר,
יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא, חֲנָא וְחֶסְדָּא וְרוּחֵי,
וְחַיֵּי אַרְיֵי וּמְזוּנֵי רוּיְחֵי וּפְרָקְנָא מִן קָדָם אַבוּהוֹן
דִּי בְשִׁמְיָא (Some add) וְאַרְעָא, וְאִמְרוּ אָמֵן. Others

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים (Some add) טוֹבִים)
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן. Others

Mourners, bowing forward, taking three steps back, bowing to left then right then forward:

עֲשֵׂה ° שְׁלוֹם (° On *Shabbat Shuvah* some substitute) הַשְׁלוֹם) בְּמְרוֹמָיו,
הוּא יַעֲשֵׂה בְרַחֲמָיו שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן. Others