
סדור

לב שלם

Siddur

Lev Shalem

לשבת ויום טוב

FOR SHABBAT
& FESTIVALS

Arvit L'hol

Light

Adam was created just before Shabbat began, and during Shabbat the world was lit with the light of creation. After Shabbat darkness descended and Adam rubbed two stones together and a fire was lit. Astounded, he said a *b'rakhah*: "Blessed is the one who creates lights of fire." On Shabbat we make Kiddush and celebrate God's creation of the world; as Shabbat departs, we recite Havdalah and celebrate the possibility of human manufacture and creativity.

Bring Light to the Darkness

The Ḥasidic master of Rizhyn taught: This is the service a person must perform all of one's days . . . to let the light penetrate the darkness until the darkness itself shines and there is no longer any division between the two, as it is written: "And there was evening and there was morning—one day" (Genesis 1:5).

Songs for the Week Ahead

Greetings are exchanged:

May you have a good week!

A gute vokh! Shavua tov!

Elijah the prophet, Elijah the Tishbite,
O Elijah, Elijah, Elijah from Gilead—
come speedily, in our time,
ushering in the Messiah, descended from David.

**Eliyahu ha-navi, eliyahu ha-tishbi,
elijahu, eliyahu, eliyahu, ha-giladi. Bimheirah v'yameinu yavo eileinu,
im mashiah ben david, im mashiah ben david.**

Miriam the prophet, strength and song in her hand
Miriam dance with us in order to increase the song of the world.
Miriam dance with us in order to repair the world.
Soon she will bring us to the waters of redemption.

**Miriam ha-n'viah oz v'zimrah b'yadah.
Miriam tirkod itanu l'hagdil zimrat olam,
Miriam tirkod itanu l'taken et ha-olam.
Bimheirah v'yameinu hi t'vi-enu el mei ha-y'shuah, el mei ha-y'shuah.**

May the one who separates the holy and the everyday,
forgive any sins and slights.
May our families and our fortunes
be as many as the grains of sand, or the stars in the sky at night.

This day has disappeared, like the palm tree's shadow.
I call to God who has brought an end to the light
that lit my way today. Today, the watchman announced
the coming of the morning and now the night.

Your righteousness is like Mount Tabor,
allowing my sins to quickly pass out of sight—
like a yesterday that is gone or a watch in the night.

**Ha-mavdil bein kodesh l'hol, hatoteinu hu yimhol,
zareinu v'khaspeinu yarbeh khaḥol v'kha-kokhavim balailah.**

**Yom panah k'tzel tomer, ekra la-El alai gomer,
amar shomer ata voker v'gam lailah.
Ha-mavdil bein kodesh l'hol...**

**Tzidkat'kha k'har tavor, al f'sha-ai avor ta-avor,
k'yom etmol ki ya-avor va-ashmurah balailah.
Ha-mavdil bein kodesh l'hol...**

Greetings are exchanged:

א גוטע וואך! שבווע טוב!

**אליהו הנביא, אליהו התשבי,
אליהו, אליהו, אליהו הגלעדי.
במהרה בימינו יבוא אלינו,
עם משיח בן דוד, עם משיח בן דוד.**

**מרים הנביאה עז וזמרה בידה.
מרים תרקוד אתנו להגדיל זמרת עולם,
מרים תרקוד אתנו לתקן אתהעולם.
במהרה בימינו היא תביאנו אל מעיני הישועה.**

**המבדיל בין קדש לחול, חטאתינו הוא ימחול,
זרענו וכספנו ירבה כחול וככוכבים בלילה.**

**יום פנה בצל תמה, אקרא לאל עלי גומר
אמר שומר, אתא בקר וגם לילה.**

המבדיל בין קדש לחול . . .

**צדקתך פהר תבור, על פשעי עבר תעבור,
ביום אתמול פי יעבור ואשמורה בלילה.**

המבדיל בין קדש לחול . . .

AS THE GRAINS OF SAND, OR THE STARS IN THE SKY AT NIGHT כחול וככוכבים בלילה. Referencing God's blessing of Abraham: "I will bestow My blessing on you and make your descendants as numerous as the stars in heaven and the sands on the seashore" (Genesis 22:17).

THE WATCHMAN שומר. Based on Isaiah 21:12: "The watchman said, 'morning came and so did night....'"

MOUNT TABOR הר תבור. Psalm 36:7 compares God's righteousness to the highest mountains. Mount Tabor is the highest mountain overlooking the verdant Jezreel Valley in the Land of Israel. The image has a second meaning: as we round the mountain, it hides what is on the other side. As we turn to the week, past sins are forgiven, like a mountain hides what is on its other side.

LIKE A YESTERDAY . . . OR A WATCH IN THE NIGHT ביום אתמול... אשמורה בלילה. A play on Psalm 90:4, where human life is described as fleeting. The poet turns the image on its head, remarking that God allows our sins to quickly pass by.

ELIJAH THE PROPHET אליהו הנביא. The week begins with the wish that the events of this week will be messianic. Elijah is said to be the herald who announces the coming of the Messiah.

MIRIAM too shall announce the coming of the Messiah with song and dance. The Hebrew words to this song were written by Rabbi Leila Gal Berner.

MAY THE ONE WHO SEPARATES המבדיל. Selected stanzas of a *piyyut* written by Isaac Judah Ibn Giyyat (Spain, 1030–1089). The full song contains an acrostic of the name Yitzhak Hakatan. A similar poem to be recited at the end of Yom Kippur is found in many Sephardic prayerbooks. This version of Hamavdil, recited at the end of Shabbat with Havdalah, is included in all Jewish rites. It makes this moment analogous to the conclusion of Yom Kippur: in leaving Shabbat, we leave behind the sins of the previous week and start a new week with freshness.

Many of the lines of the *piyyut* are based on biblical verses.