

V'SHAMRU

V'sham-ru v'nei Yis-ra-eil...
V'sham-ru v'not Yis-ra-eil...
V'sham-ru a-dot Yis-ra-eil...
V'sham-ru k'lal Yis-ra-eil...

et ha-sha-bat, la-a-sot et ha-sha-bat
l'do-ro-tam brit o-lam.

Bei-ni u-vein b'nei Yis-ra-eil...
Bei-ni u-vein b'not Yis-ra-eil...
Bei-ni u-vein a-dot Yis-ra-eil...
Bei-ni u-vein k'lal Yis-ra-eil...

ot hi lo-lam,
ki shei-shet ya-mim a-sah A-do-nai
et ha-sha-ma-yim v'et ha-a-retz,
u-va-yom ha-shvi-i sha-vat va-yi-na-fash.

SHEMOT 31:16-17

KEEPING SHABBAT

The sons of Israel / The daughters of Israel...
The communities of Israel / All of Israel...

shall keep Shabbat, observing Shabbat
in all generations as a covenant for all time.

It is a sign forever between Me and the sons and daughters of Israel...
It is a sign forever between Me and the communities of Israel / all of Israel...

for in six days the Creator made heaven and earth,
and on the seventh day God ceased from work and rested.

EXODUS 31:16-17

V'Shamru is one of two Torah passages in *Ma'ariv* that expounds upon Shabbat; the other is *VaY'chulu* (see page 269). The gendered language in this Biblical text presents the same challenge to modern readers as the *Shema / V'havta* does. Although *b'nei Yisrael* is usually translated as "the children of Israel," the word *b'nei* literally means "the sons of." Therefore, we present three other alternatives to *b'nei* in this siddur.

ושמרו

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל...
וְשָׁמְרוּ בְנוֹת יִשְׂרָאֵל...
וְשָׁמְרוּ עִדּוֹת יִשְׂרָאֵל...
וְשָׁמְרוּ כָּלֵל יִשְׂרָאֵל...

אֵת הַשַּׁבָּת לַעֲשׂוֹת אֵת הַשַּׁבָּת
לְדַרְתֶּם בְּרִית עוֹלָם.

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל...
בֵּינִי וּבֵין בְּנוֹת יִשְׂרָאֵל...
בֵּינִי וּבֵין עִדּוֹת יִשְׂרָאֵל...
בֵּינִי וּבֵין כָּלֵל יִשְׂרָאֵל...

אוֹת הַיָּא לְעֵלָם
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ
אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

שמות לא טזיז



WRAP ME IN FOG

Wrap me in fog, in fleece, in cashmere;
Wrap me in the wind.

The scent of jasmine and honeysuckle
And spiced tea and warm foamy milk.

Hold my essence, that which is me –

Makes me different,
Makes me my own.

I sit in a redwood grove, soft in the mulch, the forest floor.
This centered self, this whole of me:

Stay with me today,
Stay with me through evening as I sleep,
Stay through the brilliance of dawn,

My essence, in the shelter of Your peace.



This Siddur includes Shabbat morning, a full weeknight service, and a full festival service as well as Shabbat evening. It can be used for a Shiva minyan or to celebrate personal occasions.

Words from Torah are in blue, so we can assess what tradition teaches—and how far we've come.

All Hebrew is transliterated.

This Siddur is egalitarian and includes options for those who prefer not to identify with one gender. Note that the Hebrew has been modified to be grammatically correct for every gender choice.

Learned drashot (commentaries) give context for changes to the Hebrew and also inform readers of rich links within the liturgy.

This siddur includes photographs as well as fine art, continuing a rich tradition of beautifully adorned and designed Jewish prayerbooks.

Designed with plenty of white space, this siddur is easy to read and easy to use.

Almost every prayer from our past is accompanied by an English-language piece from our present/future. Service leaders can always choose between a variety of liturgical options.

"Wrap Me in Fog" was written by a Sha'ar Zahav congregant. Over eighty congregants contributed writing or art to this siddur, making it truly reflective of contemporary concerns while maintaining a sophisticated liturgical sensibility.

All works are fully acknowledged in extensive appendices. It is easy to look up your favorite author or prayer.