BIRKHOT HA-SHAḤAR
PRELIMINARY PRAYERS

Prayer begins in the home, as we arise each morning with our acknowledgment of God’s presence and compassion.

I am grateful to You, living, enduring Sovereign, for restoring my soul to me in compassion. You are faithful beyond measure.

Upon ritual washing of hands:
Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to rinse our hands.

MAH TOVU

Upon entering the sanctuary:

Based on verses from NUMBERS and PSALMS


How lovely are your dwellings, people of Jacob, your sanctuaries, descendants of Israel. As for me, O God.
Your great love inspires me to enter Your house, to worship in Your holy sanctuary, filled with awe for You. Adonai, I love Your house, the place of Your glory. Before my Maker I humbly bow in worship. May this be an auspicious time, Adonai, for my prayer. Your love, O God, is great; answer me with Your true deliverance.

Birkhot Ha-shahar (the b’rakhot of morning’s light) has become a general name for all those b’rakhot which the Rabbis considered appropriate to recite upon awakening in the morning, in order to direct our thoughts to God. The Torah relates that Abraham arose early in the morning; the psalms extol the beauty of a new dawn — inspiring our sages to urge that we greet the emerging day like a lion, in our zeal to worship the Holy One.
Meditation before putting on the tallit

PSALM 184:1-2
Let all my being praise Adonai. Adonai my God, You are great indeed, clothed in splendor and majesty, wrapped in light as in a garment, unfolding the heavens like a curtain.

I wrap myself in a fringed tallit to fulfill the mitzvah of my Creator, as written in the Torah: “They shall put tzitzit on the corners of their garments in every generation” (Numbers 15:38).

As I wrap myself in a tallit in this world, so may my soul be dressed in a beautiful garment in the ideal world to come. Amen.

We put on the tallit, with tzitzit which remind us of all the mitzvot.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to wrap ourselves in tzitzit.

PSALM 36:8-11
How precious is Your constant love, O God. Mortals take shelter under Your wings. They feast on the abundance of Your house; You give them drink from Your stream of delights. With You is the fountain of life; in Your light we are bathed in light. Maintain Your constant love for those who acknowledge You, and Your beneficence for those who are honorable.

The tzitzit also serve a spiritual purpose, according to the Gerer Rabbi. When one learns the Torah, prays much, and begins to think: “I am truly pious; I overlook nothing in the performance of my religious duties” — that is precisely when one transgresses the command: “Do not be seduced by your heart nor led astray by your eyes” (Numbers 15:39). Such people, said he, should look at the tzitzit and be reminded of the need for humility.
Meditation before putting on the tefillin

I put on tefillin that I may fulfill the mitzvah of my Creator who commanded us to wear tefillin, as written in the Torah: “Bind them as a sign upon your hand and as a reminder above your eyes.” The tefillin contain four passages from the Torah (Deuteronomy 6:4-9; 11:13-21; Exodus 13:1-10, 11-16) which affirm the uniqueness of God. I place the tefillin of the arm opposite my heart to recall God’s outstretched arm and to direct my heart to the worship of God. I set the other tefillah on my head as a reminder to devote my thoughts, senses, and abilities to the service of God.

We put on the tefillah of the arm.

Prayed are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to put on tefillin.

We wind the strap seven times around the forearm.

We put on the tefillah of the head.

Prayed are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by giving us the mitzvah of tefillin.

Praised be God’s glorious sovereignty throughout all time.

As we wind the strap three times around the middle finger, we say:

HOSIA 2:21-22

I betroth you to Me forever.
I betroth you to Me with righteousness and justice, with love and compassion.
I betroth you to Me with faithfulness; then shall you be at one with Adonai.

Although tefillin may be worn at any time during the day, they are customarily put on during the morning prayers. It is considered meritorious to recite the Sh’mi while wrapped in tallit and tefillin. Tefillin are regarded as a sign of the ideals inherent in the mitzvot.

Since the observances of Shabbat and Festivals are a sufficient sign in themselves, the added reminder of tefillin is unnecessary. However, on Hol Ha-mo‘ed — the intermediate days of the Festivals of Sukkot and Pesah, days on which work is permitted — some do wear tefillin. (On Tishah B’Av we postpone wearing tallit and tefillin until the Min’nah Service.)

Meditation before putting on the tefillin

We wind the strap seven times around the forearm.

As we wind the strap three times around the middle finger, we say:

After wrapping ourselves in the tallit, we next put on tefillin. One tefillah (the singular of tefillin) is worn on the upper arm, with the attached strap above the box. Those who are right-handed wear the tefillah on the left arm; those who are left-handed wear it on the right. The other tefillah is worn on the head, with its lower edge at the natural hairline. The tefillin, along with the mezuzah, represent our fulfillment of the requirements of the Sh’mi (Deuteronomy 6:4-9) to bind God’s teaching as a sign and a reminder.
We marvel at the miraculous ways our body functions.

Praised are You Adonai our God, who rules the universe, fashioning the human body in wisdom, creating openings, arteries, glands, and organs, marvelous in structure, intricate in design. Should but one of them fail to function by being blocked or opened, it would be impossible to survive and to serve You. Praised are You Adonai, healer of all flesh.

I hereby accept the obligation of fulfilling my Creator’s mitzvah in the Torah: Love your neighbor as yourself.

We are thankful for the gift of our body.

The soul that You, my God, have given me is pure. You created it, You formed it, You breathed it into me; You keep body and soul together. One day You will take my soul from me, to restore it to me in life eternal. So long as this soul is within me I acknowledge You, Adonai my God, my ancestors’ God, Master of all creation, Sovereign of all souls. Praised are You Adonai, who teaches Torah to His people Israel.

We give thanks for the gift of Torah.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to study words of Torah.

May the words of Torah, Adonai our God, be sweet in our mouths and in the mouths of all Your people so that we, our children, and all the children of the House of Israel may come to love You and to study Your Torah on its own merit. Praised are You Adonai, who teaches Torah to His people Israel.

Praised are You Adonai our God, who rules the universe, choosing us from among all peoples by giving us the Torah. Praised are You Adonai, who gives the Torah.

We are thankful for the gift of our soul.

I hereby accept the obligation of fulfilling my Creator’s mitzvah in the Torah: Love your neighbor as yourself.

We give thanks for the gift of Torah.

Praised are You Adonai our God, who rules the universe, fashioning the human body in wisdom, creating openings, arteries, glands, and organs, marvelous in structure, intricate in design. Should but one of them fail to function by being blocked or opened, it would be impossible to survive and to serve You. Praised are You Adonai, healer of all flesh.

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Praised are You Adonai our God, who rules the universe, choosing us from among all peoples by giving us the Torah. Praised are You Adonai, who gives the Torah.
Choose one passage from the Torah:

**NUMBERS 6:24-26**

May Adonai bless you and guard you. May Adonai show you favor and be gracious to you. May Adonai show you kindness and grant you peace. You shall be holy for I, Adonai your God, am holy. You shall not render an unjust decision: Do not be partial to the poor nor show deference to the rich. Judge your neighbor fairly. Do not stand idly by the blood of your neighbor. You shall not hate your brother in your heart. Love your neighbor as yourself; I am Adonai.

These are the deeds for which there is no prescribed measure: fruits as a gift to the Temple, bringing special offerings to the Temple on the three Festivals, doing deeds of lovingkindness, and studying Torah.

These are the deeds that yield immediate fruit and continue to yield fruit in time to come: honoring parents; doing deeds of lovingkindness; attending the house of study punctually, morning and evening; providing hospitality; visiting the sick; helping the needy bride; attending the dead; probing the meaning of prayer; making peace between one person and another, and between husband and wife. And the study of Torah is the most basic of them all.

The group of b’rakhot on the following page were originally private devotions. Each passage was recited on the specific occasion of the divine gift for which it extols God: on awakening from sleep, on noticing the daylight, on dressing, on taking one’s first steps, and so on. Maimonides stated: “These b’rakhot are without a prescribed order; each is to be recited only on the appropriate occasion, and not as part of the synagogue service.” Other authorities, however, the earliest being the Siddur of Rabbi Amram Gaon in the ninth century, recommended their public recitation. This has been the standard Ashkenazi practice to this day. In the Sephardi ritual, these b’rakhot are still usually recited only privately.

Choose one passage from the Mishnah

**PEAH 1:1**

A passage from the Mishnah

These are the deeds which there is no prescribed measure: leaving crops at the corner of a field for the poor, offering first fruits as a gift to the Temple, bringing special offerings to the Temple on the three Festivals, doing deeds of lovingkindness, and studying Torah.

A passage from the Gemara

Based on **SHABBAT 127a**

These are the deeds that yield immediate fruit and continue to yield fruit in time to come: honoring parents; doing deeds of lovingkindness; attending the house of study punctually, morning and evening; providing hospitality; visiting the sick; helping the needy bride; attending the dead; probing the meaning of prayer; making peace between one person and another, and between husband and wife. And the study of Torah is the most basic of them all.

The passage from Numbers, above, is known as Birkat Kohanim, or the Priestly Blessing. It is designated by the Torah as God’s own blessing of the people of Israel, recited by the Kohanim.
We are grateful for the daily renewal of our lives.

Praised are You Adonai our God, who rules the universe, enabling us to distinguish day from night.
Praised are You Adonai our God, who rules the universe, making me in the divine image.
Praised are You Adonai our God, who rules the universe, making me a Jew.
Praised are You Adonai our God, who rules the universe, giving sight to the blind.
Praised are You Adonai our God, who rules the universe, clothing the naked.
Praised are You Adonai our God, who rules the universe, raising the downtrodden.
Praised are You Adonai our God, who rules the universe, providing for all my needs.
Praised are You Adonai our God, who rules the universe, strengthening the people Israel with courage.
Praised are You Adonai our God, who rules the universe, crowning the people Israel with glory.
Praised are You Adonai our God, who rules the universe, restoring vigor to the weary.

We pray for God's compassion.

Praised are You Adonai our God, who rules the universe, removing sleep from my eyes and slumber from my eyelids. May we feel at home with Your Torah, and cling to Your mitzvot. Keep us far from wicked people and corrupt companions. Strengthen our desire to do good deeds; teach us humility, that we may serve You. May we find grace, love, and compassion in Your sight and in the sight of all who look upon us, this day and every day. Grant us a full measure of lovingkindness.
Praised are You Adonai, who bestows great kindness upon His people Israel.
May it be Your will, Adonai, my God and God of my ancestors, to protect me, this day and every day, from insolence in others and from arrogance in myself. Save me from vicious people, from evil neighbors, and from corrupt companions. Preserve me from misfortune and from powers of destruction. Save me from harsh judgments; spare me from ruthless opponents, be they members of the covenant or not.

Personal thoughts and supplications may be added.

We should always revere God, in private as in public. In our hearts we should recognize truth and pursue it faithfully. On arising one should declare:

Master of all worlds! Not upon our merit do we rely in our supplication, but upon Your limitless love. What are we? What is our life? What is our piety? What is our righteousness? What is our attainment, our power, our might? What can we say, Adonai, our God and God of our ancestors? Compared to You, all the powerful are nothing, the famous, insignificant. The wise lack wisdom; the clever lack reason. Our actions, for all their profuseness, are meaningless; the days of our lives, emptiness. Human preeminence over beasts is an illusion when all is seen as futility.

We, however, are Your people, partners to Your covenant, descendants of Your beloved Abraham to whom You made a pledge on Mount Moriah. We are the heirs of Isaac, his son, bound upon the altar. We are Your firstborn people, the congregation of Isaac’s son Jacob, whom You named Israel and Jeshurun because of Your love for him and Your delight in him.

Therefore it is our duty to thank You and praise You, to glorify and sanctify Your name. How good is our portion, how pleasant our lot, how beautiful our heritage. How blessed are we that twice each day, morning and evening, we are privileged to declare:

Hear, O Israel: Adonai is our God, Adonai alone.

Praised be God’s glorious sovereignty throughout all time.
We acclaim God's holiness.

You are eternal, before Creation and since Creation, in this world and in the world to come. Manifest holiness in Your world through those who hallow You, raising us to dignity and strength. Praised are You Adonai, manifesting Your holiness to all humanity.

You are Adonai, our God on earth and in all the spheres of heaven. Truly You are first and You are last; there is no God but You. From the four corners of the earth, gather those who hope in You under Your protecting presence. All who dwell on earth will acknowledge You alone as God over all the kingdoms of the world. You made the heavens, earth, and sea, and all that they contain. Who among all of Your creatures, in the heavens or on earth, can question You? Our exalted Guardian, be merciful to us for we bear Your great name. Fulfill, Adonai our God, the prophetic promise: “A time will come when I will gather you in, a time when I will bring you home. Renown and praise shall be yours among all the peoples of the earth. This you yourself will see as I bring your captives back home, says Adonai” (Zephaniah 3:20).
RABBINIC TEXTS FOR STUDY

PIRKEI AVOT 1.18
Rabban Shimon ben Gamaliel taught:
The world rests on three principles: On justice, on truth, and on peace — as it is written: “With truth, justice, and peace shall you judge in your gates” (Zakhariah 8:16).

Justice

I Y’RUSHALMI B’RAKHOT 2.1
Rabbi Shmuel bar Nahmani said:
The Holy One said to David: “Solomon, your son, is building the Temple. Is this not for the purpose of offering sacrifices there? The justice and righteousness of your actions are more precious to Me than sacrifices.” And how do we know this? “To do what is right and just is more desirable to Adonai than sacrifice” (Proverbs 21:3).

Our Sages taught:
Once a man had a case and came before a judge, who ruled in his favor. Upon leaving the court, he said: “There is no judge in the world like this one!” After some time, that man had another case come before the same judge, who now ruled against him. Upon leaving, the man cried: “There is no judge more foolish than he!” People chided him: “Yesterday praiseworthy, and today a fool?” Hence Scripture admonishes: “You shall not revile a judge” (Exodus 22:27).

II DEUTERONOMY RABBAH 5.4
Said Rabbi Yitzhak:
Two things are in God’s hands — the soul and justice. The soul, as it is written: “In God’s hand is every living soul” (Job 12:10). Justice, as it is written: “My hand lays hold on judgment” (Deuteronomy 32:41). Says the Holy One: “You watch out for justice and I will watch over your souls.”
Truth

I'PSIKTA RABBATI 24
Rabbi Shmuel ben Naḥman said:
We find that the Holy One created everything in the world; only falsehood and exaggeration were not God's doing. People devised those on their own.

II BAVA M'TZIA 49a
Rabbi Yose ben Rabbi Y'hudah asked:
Why say: “You shall have... an honest ephah and an honest hin” (Leviticus 19:36)? Is not a hin included in the measure of an ephah?
This teaches that your yes (hen) should be honest as well as your no.

III YALKUT SHIMONI, GENESIS 3
The letters of the word truth (emet) rest on two legs [aleph — א, mem — מ, tav — tav], while the letters of the word falsehood (sheker) have only one leg [ shin — ש, kof — כ, resh — ר]. Truthful actions stand firm; actions based on falsehoods do not. The letters of emet are far apart [the first, middle, and last in the alphabet], whereas the letters of sheker are bunched together. Truth is hard to attain, but falsehood is readily at hand.

IV SHABBAT 10a
Rabbi Hisdai and Rabbah bar Rabbah Huna sat in court the whole day and grew weak. So Rabbi Hyya bar Rav of Difti quoted to them: “The people stood about Moses from morning until evening” (Exodus 18:13). Do you really think that Moses sat in court the entire day? When would he have studied Torah?
Rather, this teaches that any judge who issues a true verdict, if only on one occasion, is deemed by Scripture to be the partner of the Holy One in the work of creation. Here it is written: “The people stood about Moses from morning until evening,” and there [with regard to creation] it is written: “There was evening and there was morning, a first day” (Genesis 1:5).
Peace

I Deuteronomy Rabah 5:15
Rabbi Shimon ben Halafta said:
See how desirable is peace! When the Holy One sought to bless Israel, He found no term which included all the blessings. He wished to bestow upon them — except for peace. How do we know this? It is written: “May Adonai grant His people strength; may Adonai bless His people with peace” (Psalm 29:11).

Rabbi says:
should peace reign among them, God would say: “I cannot rule over them since peace reigns among them.” As it is written: “Ephraim is fused bones. Let him be” (Hoses 4:17). But when they are at odds, what does God say? “Their heart is contentious. Now they shall be found guilty” (Hoses 10:2). Learn, therefore, that peace is great and strife is hateful.

II Genesis Rabba 38:6
Rabbi says:
Great is peace! For even if the Israelites worshiped the stars — should peace reign among them, God would say: “I cannot rule over them since peace reigns among them.” As it is written: “Ephraim is fused bones. Let him be” (Hoses 4:17). But when they are at odds, what does God say? “Their heart is contentious. Now they shall be found guilty” (Hoses 10:2). Learn, therefore, that peace is great and strife is hateful.

III Yalkut Shimon, Yitro, 273
“its ways are pleasant and all its paths are peace” (Proverbs 3:17) — The Holy One sought to give the Israelites the Torah when they left Egypt, but there was contention among them, some saying: “Let us head back to Egypt” (Numbers 14:4). When they arrived at Sinai, however, they were united. Said the Holy One: “The Torah is perfect peace. To whom shall I give it? To a peace-loving people.” That is: “All its paths are peace.”

III Based on Gittin 61a with Tosefta Gittin 3:16
The Rabbis taught:
One supports the poor of the gentiles as one does the poor of Israel; one visits the sick among the gentiles as one does the sick in Israel; one mourns and buries the dead of the gentiles as one does the dead of Israel; one comforts the mourners among the gentiles as one does those in Israel — for the sake of peace.

Y’RUSHALMI Taxanit 4:2
Rabban Shimon ben Gamaliel taught:
The world rests on three principles: On justice, on truth, and on peace. And all three are intertwined. When justice is done, truth is served and peace ensues.
SIFRA: Chapter 1

Rabbi Ishmael says the Torah may be expounded by these thirteen rules of textual interpretation:

1. An inference may be drawn from one premise to another that is more inclusive, or to another that is less inclusive.
2. An inference may be drawn from a similar phrase in two texts.
3. A comprehensive principle may be derived from a single text, or from two related texts.
4. A rule which appears general, but is followed by one or more particulars, is limited to those particulars.
5. A specific term followed by a general rule is expanded to include all that is implied by that rule.
6. A general rule limited by a specific application, then followed by another general principle, must be interpreted in terms of the specific limitation.
7. Rules four and five do not apply if the specifics or generalities are stated only to clarify the language.
8. When a subject included in a general proposition is later treated separately, the same rule applies to all other cases covered by that generalization.
9. A penalty specified for a general legal category, followed by a particular exceptional case, may alleviate, but not aggravate, any penalty.
10. However, a penalty specified for a general legal category, followed by a dissimilar particular case, sometimes may alleviate and sometimes aggravate the penalty.
11. A case logically falling within a general law, but treated separately, remains outside that rule unless specifically included by the text.
12. A text obscure in itself may be clarified by its context or by a subsequent clarifying text.
13. Finally, contradictions between two texts may be reconciled by means of a third mediating text.

Conclude with one of the following meditations:

May it be Your will, Adonai our God and God of our ancestors, to grant us a portion in Your Torah. May we be disciples of Aaron the Kohen, loving peace and pursuing peace, loving our fellow creatures and drawing them near to the Torah. May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

Conclude with one of the following meditations:

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KADDISH D’RABBANAN

After the study of Torah we praise God with the Kaddish, and include in it a prayer for the well-being of teachers and students of Torah, whose learning enhances the world.

Grant lasting peace, O God, to our people and their leaders, to our teachers and their disciples, and to all who engage in the study of Torah, whose learning enhances the world.

Traditionally, Kaddish D’Rabbanan is recited by mourners and those observing Yahrzeit, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.

For translations of the other paragraphs of Kaddish, see page 15.
A Psalm of David, a Song for the dedication of the Temple.

I extol You, Adonai, for You raised me up. You did not permit foes to rejoice over me.

Adonai, I cried out and You healed me. You saved me from the pit of death.

Sing to Adonai, you faithful. Acclaim God's holiness.

For God's anger lasts a moment; divine love is lifelong. Tears may linger for a night; joy comes with the dawn.

While at ease I once thought: Nothing can shake my security. Favor me and I am a mountain of strength. Hide Your face, Adonai, and I am terrified.

To You, Adonai, would I call; before the Eternal would I plead.

What profit is there if I am silenced? What benefit if I go to my grave? Will the dust praise You? Will it proclaim Your faithfulness?

Hear me, Adonai. Be gracious, be my help.

You transformed my mourning into dancing, my sackcloth into robes of joy — that I might sing Your praise unceasingly, that I might thank You, Adonai my God, forever.
MOURNER'S KADDISH

Mourners and those observing Yahrzeit:
Yitgadal v’yitkadash sh’mei raba, b’alma di v’ra, ki-r’utei,
v’ymalikh Malkhutei b’hayekhon u-v’yomeikhon
u-v’hyei d’khol beit Yisra-el,
ba’agala u-vi-z’man kariv, v’imru amen.

Congregation and mourners:
Y’hei shmei raba m’varakh l’alam u-l’almei almaya.

Mourners:
Yitbarakh v’yishtabaḥ v’yitpa-ar v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal sh’mei d’Kudsha, b’rikh hu
*f’ela min kol birkhata v’shirata
*Between Rosh Hashanah and Yom Kippur:
l’ela l’ela mi-kol birkhata v’shirata
tushb’ha v’neḥamata da’amiran b’alma, v’imru amen.

Y’hei sh’lama raba min sh’maya
v’ḥayim aleinu v’al kol Yisra-el, v’imru amen.
Oseh shalom bi-m’romav, hu ya’aseh shalom
aleinu v’al kol Yisra-el, v’imru amen.

May God’s name be exalted and hallowed throughout the
world that He created, as is God’s wish. May God’s sovereignty
soon be accepted, during our life and the life of all Israel.
And let us say: Amen.

May God’s great name be praised throughout all time.
Glorified and celebrated, lauded and worshiped, exalted and
honored, extolled and acclaimed may the Holy One be,
praised beyond all song and psalm, beyond all tributes that
mortals can utter. And let us say: Amen.

Let there be abundant peace from heaven, with life’s goodness
for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace
to us and to all Israel. And let us say: Amen.

We take three steps back, bowing left, right, and center, as we
conclude the Kaddish.
In the b'rakhah that introduces P'sukei D'Zimra, we praise our eternal, compassionate Creator.
Praised is God, whose word created the world.
Sing praise.
Glorified is the Author of Creation.
Laud the One whose word is performance.
Acclaimed is God, whose decree is fulfillment.
Revere the One whose mercy envelops the world.
Adored is God, whose kindness embraces all creatures.
Honor the One who rewards those who revere Him.
Blessed is God, who lives forever, endures eternally.
Celebrate the One who redeems and rescues.
Praised is God's name.
Praised are You Adonai our God, who rules the universe, compassionate Creator extolled by Your people, glorified by Your faithful servants. We laud You with the psalms of Your servant David. We extol You in song; we celebrate Your fame in melody. We proclaim You Sovereign, singular, eternal God. Praised are You Adonai, Sovereign magnified with songs of praise.

(Some congregations select from among the passages on pages 17-28.)

This group of prayers — beginning with Barukh She-amar, a celebration of God's majesty — consists principally of passages from the Bible. They praise God as the Designer of nature, the Master of justice, the Giver of Torah, and the Guardian of Israel. Together these prayers create a sense of awe leading up to Bar'khu, with which the Shacharit Service formally begins. This lyrical translation emphasizes the varied meanings of “barukh.”

It is customary for the congregation to stand during the recitation of Barukh She-amar. This practice dates back to the ninth century when the public service began with Barukh She-amar.
Acclaim Adonai; invoke God's name.
Make God's deeds known among all people.
Praise God in song and in psalm;
recall all of God's wonders.

Exult in God's hallowed name;
let God's seekers rejoice in their hearts.
Seek Adonai and His strength;
seek God's presence always.

Children of Israel, God's servant, chosen people of Jacob:
Remember the wonders God has wrought,
God's marvels and justice.

This is Adonai our God, whose justice fills the earth.
Remember God's covenant always,
God's word to a thousand generations —

God's covenant with Abraham, God's oath to Isaac,
God's unchanging compact with Jacob;
the everlasting promise to Israel:
"I will give you the land of Canaan
as your inheritance, your possession."

You were very few in number,
little more than strangers in the land,
wandering from nation to nation, from kingdom to kingdom.

God would let no one oppress you,
admonishing kings for your sake:
"Touch not My anointed ones, harm not My prophets."

Sing to Adonai, all the earth;
proclaim God's triumph day by day.
Announce God's glory among the nations,
God's marvels among all peoples.

Great is Adonai, and worthy of praise,
to be revered beyond all gods.
For all the pagan gods are mere idols,
but Adonai created the heavens.
Grandeur and glory attend God:
strength and joy abide in God’s dwelling.

_Acclaim Adonai, you families of nations!
Acclaim God’s glory and might._

Come into God’s presence with an offering:
worship Adonai in the splendor of holiness.

_Let all on earth tremble before God, who fashioned and steadied the world._

Let the heavens rejoice; let the earth be glad.
Declare to the world: Adonai is sovereign.

_Let the sea roar. and all that is in it; let the fields exult, and all they contain._

Let field and forest sing for joy —
_Adonai comes to rule the earth._

It is good to acclaim Adonai,
whose love endures forever.

_Cry out: “Save us, God of our salvation! Bring us together and deliver us from oppression, that we may acknowledge Your holiness, that we may take pride in Your praise._

“Praised be Adonai, God of Israel from age to age.”

_And all the people said: “Amen” and “Praise Adonai.”_
God, being merciful,
grants atonement for sin and does not destroy.
Time and again God restrains wrath,
refusing to let rage be all-consuming.
Adonai, do not withhold Your compassion from me;
may Your unfailing love always guard me.
Remember Your compassion, Adonai, and Your lovingkindness —
for they are eternal.

Acclaim the power of God,
whose pride is in the people Israel,
whose majesty is in the heavens.
Awesome is God in His holy place;
the God of Israel gives courage and strength to His people.
Praised be God.

God of retribution — Adonai, God of retribution, appear!
Judge of the earth, bring the arrogant to judgment.

Triumph is Yours, Adonai;
may Your blessing be upon Your people.

Save Your people, bless Your heritage;
nurture and sustain them forever.
We wait hopefully for Adonai;
God is our help and our shield.
In God our hearts rejoice,
in God's holy name do we trust.
May Your lovingkindness be extended to us, Adonai,
for we have placed our hope in You.

Save Your people, bless Your heritage;
nurture and sustain them forever.
We wait hopefully for Adonai;
God is our help and our shield.
In God our hearts rejoice,
in God's holy name do we trust.
May Your lovingkindness be extended to us, Adonai,
for we have placed our hope in You.

Show us Your love; grant us Your saving power.
Arise and come to our help.
Redeem us because of Your love:
"I am Adonai your God
who brought you out of the land of Egypt.
Express your need and I will fulfill it."
Blessed the people who are so privileged,
blessed the people whose God is Adonai.

I have indeed trusted in Your love;
may I rejoice in Your saving power.
I shall sing to Adonai.
for God has been bountiful to me.
This psalm is omitted on the day before Yom Kippur, and from the day before Pesah until the end of the Festival.

PSALM 100
A Psalm of Praise.

Acclaim Adonai, all people on earth.
Worship Adonai in gladness;
come before God with joyous song.

Know that Adonai is God who fashioned us.
We are God's people, the flock that He tends.

Enter God's gates with gratitude,
Adonai's courts with adoration.

Exalt Adonai and praise His name.
For Adonai is good
God's faithfulness endures for all generations.
God's love is eternal.

Adonai established His throne in heaven; God's sovereignty endures forever, Your fame throughout all generations.

The heavens rejoice and the earth is glad;
Praised be Adonai now and forever; praised from East to West. Adonai is exalted beyond all nations; the nations declare: "Adonai is Sovereign." Adonai reigns, Adonai shall reign throughout all time.

Psalm 100 is omitted on those occasions when the thanksgiving offering was not brought at the Temple in Jerusalem.
PSALM 145 was uniquely treasured by the Rabbis. Traditionally, it is the only psalm recited three times each day. Its verses extol God's providence, which embraces all creatures, and the grandeur of God's work, which surpasses our comprehension.

A Psalm of David.

I glorify You, my God, my Sovereign; I praise You throughout all time.

Every day do I praise You, exalting Your glory forever.

Great is Adonai, and praiseworthy; God's greatness exceeds definition.

One generation lauds Your works to another, acclaiming Your mighty deeds.

They tell of Your wonders and Your glorious splendor. They speak of Your greatness and Your awesome power.

They recall Your goodness; they sing of Your faithfulness.

Adonai is gracious and compassionate; patient, and abounding in love.

Adonai is good to all; God's compassion embraces all.

All of Your creatures shall praise You; the faithful shall continually bless You, recounting Your glorious sovereignty, telling tales of Your might.

And everyone will know of Your power, the awesome radiance of Your dominion.

Your sovereignty is everlasting; Your dominion endures for all generations.

Adonai supports all who stumble, and uplifts all who are bowed down.

The eyes of all look hopefully to You, and You provide their food in due time.

You open Your hand; Your favor sustains all the living.

Blessed are they who dwell in Your house; they shall praise You forever.

Blessed the people who are so favored; blessed the people whose God is Adonai.

A Psalm of David.

I glorify You, my God, my Sovereign; I praise You throughout all time.

Every day do I praise You, exalting Your glory forever.

Great is Adonai, and praiseworthy; God's greatness exceeds definition.

One generation lauds Your works to another, acclaiming Your mighty deeds.

They tell of Your wonders and Your glorious splendor. They speak of Your greatness and Your awesome power.

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Adonai is gracious and compassionate; patient, and abounding in love.

Adonai is good to all; God's compassion embraces all.

All of Your creatures shall praise You; the faithful shall continually bless You, recounting Your glorious sovereignty, telling tales of Your might.

And everyone will know of Your power, the awesome radiance of Your dominion.

Your sovereignty is everlasting; Your dominion endures for all generations.

Adonai supports all who stumble, and uplifts all who are bowed down.

The eyes of all look hopefully to You, and You provide their food in due time.

You open Your hand; Your favor sustains all the living.
Psalm 146

Halleluyah! Let my soul praise Adonai.
I will praise Adonai all my life,
and sing to my God with all my being.

Put no trust in the powerful, in mortals who cannot save.
Their breath departs, they return to dust,
and that is the end of their grand designs.

Blessed are those whose help is Jacob's God,
whose hope is Adonai, our God,

Maker of the heavens and the earth,
the seas and all they contain.

God keeps faith forever,
brings justice to the oppressed,
and provides food for the hungry.

Adonai frees the bound,
Adonai gives sight to the blind;
Adonai raises those bowed down, and loves the just.

Adonai protects the stranger
and supports the orphan and widow,
but frustrates the designs of the wicked.

Adonai shall reign through all generations.
Your God, Zion, shall reign forever. Halleluyah!
PSALM 147

Halleluyah! It is good to sing psalms to our God.
How pleasant it is to praise God.

Adonai rebuilds Jerusalem, gathers Israel's dispersed,
heals the brokenhearted, binds up their wounds,
and numbers the stars, giving each one a name.

Great is our Ruler, vast God's power;
beyond measure is God's wisdom.
Adonai heartens the humble,
but casts evildoers to the ground.

Lift your voice in thanks to Adonai.
Sound the harp in praise of our God.

God covers the sky with clouds, provides rain for the earth,
and makes grass grow upon the hills.

God gives the beasts their food,
and the ravens that for which they call —
caring not for the power of horses,
nor delighting in vaunted human strength.

Adonai delights in those who revere Him,
in those who yearn for God's love.

Jerusalem, praise Adonai.
Zion, sing to Your God, who has fortified your gates
and blessed your children within —
bringing peace to your borders,
satisfying you with choice wheat.

God gives His command to the earth:
swiftly God's word issues forth
sending down snow white as wool
and scattering frost thick as ashes.

God pels the earth with a storm of ice.
Who can withstand God's wintry blasts?
At God's command the ice melts;
the wind is stirred, and the waters flow.

God makes His word known to Jacob,
His statutes and decrees to the people Israel.
This God has not done for other nations,
nor has God taught them His laws. Halleluyah!
PSALM 148
Halleluyah!
Praise Adonai from the heavens.
Praise God, angels on high.

Praise God, sun and moon, and all shining stars.
Praise God, highest heavens.

Let them all praise the glory of Adonai at whose command they were created, by whose decree they endure forever, and by whose laws nature abides.

Praise Adonai, all who share the earth: all sea monsters and ocean depths, fire and hail, snow and smoke, storms that obey God's command;

all mountains and hills, all fruit trees and cedars, all beasts, wild and tame, creeping creatures, winged birds; earthly rulers, all the nations, officers and mortal judges, men and women, young and old.

Let all praise Adonai's glory, for God alone is sublime, more magnificent than the earth and the heavens.

God has granted fame to His people, bringing glory to all the faithful, to Israel, God's beloved people. Halleluyah!

P'sukei D'zimra includes the final few psalms in the Book of Psalms, on pages 21-25, so that we might all "complete" that book of praise every day before Shaharit, a practice recommended by Rabbi Yose ben Halaf in the second century (Shabbat 118b).
PSALM 149
Halleluyah! Sing a new song to Adonai.
Where the faithful gather, let God be praised.

Let the people Israel rejoice in their Maker;
let the people of Zion delight in their Sovereign.

Let them dance in praise of God;
let them celebrate with drum and harp.
For Adonai cherishes His people,
and crowns the humble with triumph.

Let God’s faithful sing exultantly
and rejoice both night and day.
Let praise of God be on their lips,
and a double-edged sword in their hands
to execute judgment on the godless:

To bring punishment upon the nations,
to bind their kings in chains
and put their princes in irons —
carrying out the judgment decreed against them.

This is glory for all of God’s faithful. Halleluyah!

PSALM 150
Halleluyah! Praise God in His sanctuary;
praise God in His awesome heaven.

Praise God for His mighty deeds, for His infinite greatness.
Praise God with trumpet calls, with harp and lyre.
Praise God with drum and dance, with flute and strings.
Praise God with clashing cymbals;
with resounding cymbals sing praises.

Let every breath of life praise God. Halleluyah!

Halleluyah b’tziltz’lei shama, hal’luhu b’tziltz’lei t’ru-ah.
Kol ha-n’shamah t’halel Yah. Hal’luhu b’tziltz’lei t’ru-ah.

PSALM 89:53; 135:21; 72:18-19
Praised be Adonai forever. Amen! Amen! Praised from Zion
be Adonai who abides in Jerusalem. Halleluyah! Praised be
Adonai, God of the people Israel, who alone works wonders.
Praised be God’s glory throughout all time. May God’s glory
fill the whole world. Amen! Amen!
I CHRONICLES 29:10-13
David praised Adonai in the presence of all the assembled, saying: Praised are You Adonai, God of our father Israel, from the past to the future. Yours, Adonai, are greatness and power, glory and splendor and majesty — for everything in the heavens and on earth is Yours. Sovereignty is Yours; You are exalted as Ruler of all. You are the source of wealth and honor. Dominion over all the earth is Yours. Might and courage come from You; greatness and strength are Your gifts. We praise You now, our God, and we extol Your glory.

NEHEMIAH 9:6-11
You alone are Adonai. You created the heavens, the high heavens and all their array, the land and all that is on it, the seas and all they contain. You sustain them all; the hosts of the heavens revere You. You are Adonai, the God who chose Abram and brought him out of Ur of the Chaldees; You named him Abraham, and found in him a faithful servant.

You made a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, the Perizites, the Jebusites, and the Girgashites to his descendants; and You kept Your promise, for You are just. You saw the suffering of our ancestors in Egypt; You heard their cry at the Sea of Reeds. With signs and wonders You confronted Pharaoh, all of his servants, and all the people of his land, because You knew of their shameless treatment of our ancestors; and You gained for Yourself a name that lives on to this day. You divided the sea for our ancestors, and they passed through it as if on dry land. But their pursuers You cast into the depths, like a stone into turbulent waters.
Thus Adonai saved the people Israel from the Egyptians on that day; Israel saw the Egyptians lying dead on the shore of the sea. When the people Israel witnessed the great power that Adonai wielded against the Egyptians, the people feared Adonai; but they had trust in Adonai and His servant Moses. Then Moses and the people Israel sang this song to Adonai:

I will sing to Adonai, mighty in majestic triumph!
Horse and driver God has hurled into the sea.
Adonai is my strength and my might; God is my deliverance.
This is my God, to whom I give glory — my ancestor's God, whom I exalt.
Adonai is a warrior; Adonai is God's name.
Pharaoh's chariots and army God has cast into the sea; Pharaoh's choicest captains have drowned in the Sea of Reeds.
The depths covered them; they sank in the deep like a stone.
Your right hand, Adonai, singular in strength —
Your right hand, Adonai, shatters the enemy.
With Your majestic might You crush Your foes;
You let loose Your fury, to consume them like straw.
In the rush of Your rage the waters were raised;
the sea stood motionless, the great deep congealed.
The enemy said: "I will pursue and plunder!
I will devour them; I will draw my sword.
With my bare hands I will dispatch them."
You loosed the wind — the sea covered them.
Like lead they sank in the swelling waters.
Who is like You, Adonai, among all that is worshiped?
Who is, like You, majestic in holiness, awesome in splendor, working wonders?
You stretched out Your hand — the earth swallowed them.
In Your love You lead the people You redeemed;
with Your strength You guide them to Your holy habitation.
Nations take note and tremble; panic grips the dwellers of Philistia. Edom's chieftains are chilled with terror; trembling seizes the mighty of Moab. All the citizens of Canaan are confused; dread and dismay descend upon them. Your overwhelming power makes them still as stone, while Your people, Adonai — the people whom You have redeemed — pass peacefully over.

Lead them to Your lofty mountain; let them lodge there in Your abode, the sanctuary, Adonai, that You have established. Adonai shall reign throughout all time. Adonai shall reign throughout all time.

PSALM 22:29; OVADIAH 1:21; ZEKHARIAH 14:9

For sovereignty belongs to Adonai, who rules the nations. Deliverers shall arise on Mount Zion to judge the mountain of Esau, and Adonai shall be supreme. Adonai shall be sovereign over all the earth. On that day Adonai shall be One and His name One.

This short poem by Judah Halevi, composed in twelfth-century Spain, evokes the songs of God's creations above and of the faithful below, as they rise each morning.

To You the stars of morning sing for their lights from Your lights spring. Day and night the mighty angels praises to Your great name bring. So Your holy people: Every dawn their songs from Your house ring.
In this b'rakhah, which concludes P'sukei D'Zimra, we affirm that God, our exalted Sovereign, merits eternal praise.

You shall ever be praised in heaven and on earth, our Sovereign, the great and holy God.

Songs of praise and psalms of adoration become You, Adonai our God and God of our ancestors — praises that acknowledge Your grandeur, Your glory, Your might, Your magnificence, Your strength, Your sanctity, and Your sovereignty.

Now and forever, acclaim and honor are Yours.

Praised are You Adonai, Sovereign of wonders, crowned with adoration, delighting in our songs and psalms, exalted Ruler, Eternal Life of the universe.

Between Rosh Hashanah and Yom Kippur, Psalm 130 (page 62) may be added.

HATZI KADDISH

Reader:
May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:
Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:
Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.
Bar'khu, the formal call to public worship, requires a minyan. It opens the central portion of the morning service, which consists of the Sh'ma, along with its accompanying b'rakhot, and the Amidah. The Reader bows at "Bar'khu"; the congregation bows for the response, "Barukh," rising as God's name is recited.

Praised be Adonai, the Exalted One, throughout all time.

In this b'rakhah (which continues through page 31), we praise God for the majesty of Creation and the miracle of God's artistry in designing the universe.

Praised are You Adonai our God, who rules the universe, creating light and fashioning darkness, ordaining the order of all creation.

You illumine the earth and its creatures with mercy; in Your goodness, day after day You renew creation. How manifold Your works, Adonai; with wisdom You fashioned them all. The earth abounds with Your creations. Sovereign, uniquely exalted since earliest time, enthroned amidst praise and prominence since the world began, eternal God, continue to love us with Your abundant mercy, our Pillar of strength, protecting Rock, sheltering Shield, sustaining Stronghold.

Our praiseworthy God, of vast understanding, fashioned the rays of the sun. The good light God created reflects His splendor; radiant lights surround God's throne. God's heavenly servants in holiness exalt the Almighty, constantly recounting God's sacred glory. Praise shall be Yours, Adonai our God: For Your wondrous works, for the lights You have fashioned — the sun and the moon, which reflect Your glory.
Our Rock, our Sovereign, our Redeemer — Creator of holy beings — You shall be praised forever. You fashion angelic spirits to serve You in the highest heavens. In chorus they reverently chant words of the living God, the eternal Sovereign. Adoring, beloved, and choice are they all, in awe fulfilling their Creator's will. In purity and sanctity they raise their voices in song and psalm, praising, extolling, and exalting, declaring the power, holiness, and majesty of God, the great, mighty, awesome Sovereign, the Holy One to another they vow loyalty to God's sovereignty; one with another they join to hallow their Creator with serenity, pure speech, and sacred song, reverently chanting in unison:

Kadosh kadosh kadosh Adonai Tz'va-ot;
the grandeur of the world is God's glory.

As in the prophet's vision, soaring celestial creatures exclaim, responding with a chorus of adoration:

Barukh k'vod Adonai mi-m'komo.
Praised is the glory of Adonai throughout the universe.

This passage, which concludes the first b'rakhah before K'riat Sh'ma, celebrates the miracle of God's ongoing work of creation.

For God is unique — doing mighty deeds, creating new life, championing justice, sowing righteousness, reaping victory, bringing healing. Awesome in praise, Sovereign of wonders, God, in His goodness, renews Creation day after day. So sang the psalmist: “Praise the Creator of great lights, for God's love endures forever” (Psalm 136:7).

To praiseworthy God seraphim sweetly sing; to the Sovereign — the living, enduring God — they offer psalms and songs. For God is unique — doing mighty deeds, creating new life, championing justice, sowing righteousness, reaping victory, bringing healing. Awesome in praise, Sovereign of wonders, God, in His goodness, renews Creation day after day. So sang the psalmist: “Praise the Creator of great lights, for God's love endures forever” (Psalm 136:7).

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In this b'rakhah, we praise God for the gift of Torah, sign of God's love, and commit ourselves to its study.

Deep is Your love for us, Adonai our God, boundless Your tender compassion.

Avinu Malkenu, You taught our ancestors life-giving laws. They trusted in You; for their sake graciously teach us.

Our Maker, merciful Provider, show us mercy; grant us understanding and discernment. Then will we study Your Torah, heed its words, teach its precepts, and follow its instruction, lovingly fulfilling all its teachings.

Open our eyes to Your Torah; help our hearts cleave to Your mitzvot. Focus all our thoughts so that we may love and revere You. Then we will never be brought to shame, for we trust in Your awesome holiness, and will delight in Your deliverance.

We gather the tzitzit, the four fringes of the tallit.

Bring us safely from the four corners of the earth, and lead us in dignity to our land, for You are the Source of deliverance. You have called us from among all peoples and tongues, constantly drawing us nearer to You, that we may offer You praise, and lovingly proclaim that You are One. Praised are You Adonai, who loves the people Israel.

We now prepare to affirm God's sovereignty, freely pledging God our loyalty as witnesses to revelation. Twice each day, by reciting the Sh'ma, we lovingly reaffirm that loyalty, through our acceptance of mitzvot.

The Sh'ma was part of the service in the Temple in ancient Jerusalem. It was recited by the Kohanim in the same order as it is recited today. "Barukh shem k'vod malkhuto" was the people's response to hearing the words of the Sh'ma. It is not part of the biblical text.

The second b'rakhah before Sh'ma}

We gather the tzitzit, the four fringes of the tallit.
Hear, O Israel: Adonai is our God, Adonai alone.

Silently:

If there is no minyan, add: God is a faithful sovereign.

DEUTERONOMY 6:4-9

Sh'ma Yisra-el, Adonai Eloheinu, Adonai Ehad

Hear, O Israel: Adonai is our God, Adonai alone.

Silently:

Praised be God's glorious sovereignty throughout all time.

DEUTERONOMY 11:13-21

You shall love Adonai your God with all your heart, with all your soul, with all your might. And these words, which I command you this day, you shall take to heart. Teach them diligently to your children, and recite them at home and away, night and day. Bind them as a sign upon your hand, and as a reminder above your eyes. Inscribe them upon the doorposts of your homes and upon your gates.

DEUTERONOMY 11:13-21

If you will earnestly heed the mitzvot I give you this day, to love Adonai your God and to serve God with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring, and you will have an ample harvest of grain, wine, and oil. I will assure abundance in the fields for your cattle. You will eat to contentment. Take good care lest you be tempted to stray, and to worship false gods. For then Adonai's wrath will be directed against you. God will close the heavens and hold back the rain; the earth will not yield its produce. You will soon disappear from the good land which Adonai is giving you. Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand: let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, night and day. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children, on the land that Adonai swore to give to your ancestors, will endure as the days of the heavens over the earth.
Adonai said to Moses: Instruct the people Israel that in every generation they shall put tzitzit on the corners of their garments and bind a thread of blue to the tzitzit, the fringe on each corner. Look upon these and be reminded of all the mitzvot of Adonai and will fulfill them, and you will remember and observe all My mitzvot and be holy before your God. I am Adonai your God who brought you out of the land of Egypt to be your God.

Your teaching is true and enduring. Your words are established forever. Awesome and revered are they, unceasingly right; well-ordered are they, always acceptable. They are eloquent, majestic and pleasant, our precious, everlasting legacy. God’s teachings are precious and abiding; they live forever. Their name endures for all times; God’s faithfulness endures for all time.

God’s teachings are precious and abiding; they live forever. For our ancestors, for us, for our children, for every generation of the people Israel, for all ages from the first to the last, God’s teachings are true, everlasting. It is true that You are Adonai our God, even as You were the God of our ancestors. Our Sovereign and our ancestors’ Sovereign, our Redeemer and our ancestors’ Redeemer, our Creator, our victorious Stronghold: You have always helped us and saved us. Your name endures forever. There is no God but You.

It is customary, during the recitation of the third paragraph of the Sh’ma (לשמע), to kiss the tzitzit at each mention of the word “יהוה,” as a formal expression of our love.

The word “יהוה (Truth)” serves as a bridge between the Sh’ma and the b’rakhah which follows. We do not pause. The tzitzit are released only as the second paragraph of that b’rakah begins.
You were always the help of our ancestors, a shield for them and their children, our deliverer in every generation. Though You abide at the pinnacle of the universe, Your just decrees extend to the ends of the earth. Happy the one who obeys Your mitzvot, who takes to heart the words of Your Torah. You are, in truth, a mentor to Your people, their defender and mighty Ruler. no Sovereign or Redeemer but You...

no...
AMIDAH FOR WEEKDAY SHAḤARIT

Praised are You Adonai, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 37.

Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

**Between Rosh Hashanah and Yom Kippur:
Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 36.

*From Pesah to Sh'mini Atseret, some add: You cause the wind to blow and the rain to fall.

*From Pesah to Sh'mini Atseret, some add: You cause the dew to fall.
Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature. You are the Sovereign who helps and guards, saves and shields, Guardian of Sarah. Your might, Adonai, is boundless. Great is Your saving power.

Your love sustains the living, Your great mercies give life to the dead. You keep Your faith with those who sleep in dust. You support the falling, heal the ailing, free the fettered. Whose power can compare with Yours? You are Master of life and death and deliverance. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 37. Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God. **Between Rosh Hashanah and Yom Kippur:

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 38.

*From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.
When the Amidah is chanted aloud, Kedushah is added. We proclaim Your holiness on earth as it is proclaimed in heaven above. As recorded by Your prophet: The angels call one to another:

Kadosh kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.
Holy, holy, holy Adonai Tz'va-ot;
the grandeur of the world is God's glory.

Heavenly voices respond with praise:

Barukh k'vod Adonai mi-m'komo.
Praised is Adonai's glory throughout the universe.

And in Your holy psalms it is written:

Yimlokh Adonai l'olam Elohayikh Tziyon l'dor va-dor. Halleluyah.
Adonai shall reign through all generations;
Zion, your God shall reign forever. Halleluyah.

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

*Praised are You Adonai, holy God.

*Between Rosh Hashanah and Yom Kippur:
Praised are You Adonai, holy Sovereign.

The first two congregational responses in the Kedushah reflect the angels' praises, as found in Isaiah (6:3) and in Ezekiel (3:12). These responses attest to God's glory which extends throughout the universe. The third response, Psalm 146:10, proclaims God's glory to all eternity.
You graciously endow mortals with intelligence, teaching us wisdom. Grant us knowledge, wisdom, and discernment. Praised are You Adonai, who graciously grants us intelligence.

Return us, our Teacher, to Your Torah. Draw us near, our Sovereign, to Your service. Bring us back to You in true repentance. Praised are You Adonai, who welcomes repentance.

*It is customary to strike the heart twice in contrition as we acknowledge our sins.*

Forgive us, our Guide, for we have sinned. Pardon us, our Ruler, for we have transgressed; for You forgive and pardon. Praised are You Adonai, gracious and forgiving.

Behold our adversity and deliver us. Redeem us soon because of Your mercy, for You are the mighty Redeemer. Praised are You Adonai, Redeemer of the people Israel.

Heal us, Adonai, and we shall be healed. Help us and save us, for You are our glory. Grant perfect healing for all our afflictions,

*On behalf of one who is ill:*

and may it be Your will, Adonai our God and God of our ancestors, to send complete healing, of body and soul, to ________, along with all others who are stricken, and strengthen those who tend to them.

for You are the faithful and merciful God of healing. Praised are You Adonai, Healer of His people Israel.

*On a public fast (including Tishah B’Av), the Reader adds:*

Answer us, Adonai; answer us on our fast day, for we are in great distress. Overlook our faults; turn not away from us. Be mindful of our plea and receptive to our supplication. Your love is our comfort; answer us before we call. This is the promise uttered by Your prophet: “I shall answer before they call, I shall respond while they yet deliberate” (Isaiah 65:24). You, Adonai, respond in time of trouble: You rescue and redeem in a time of dire distress. Praised are You Adonai, who answers in a time of trouble.
Adonai our God, make this a blessed year. May its varied produce bring us happiness.

From Pesah to December 4th
(December 5th in a Hebrew year divisible by four):
Grant blessing

upon the earth, satisfy us with its abundance, and bless our year as the best of years. Praised are You Adonai, who blesses the years.

Sound the great shofar to herald our freedom; raise high the banner to gather all exiles. Gather the dispersed from the ends of the earth. Praised are You Adonai, who gathers the dispersed of the people Israel.

Restore our judges as in days of old; restore our counselors as in former times. Remove sorrow and anguish from our lives. Regui over us, Adonai. You alone, with lovingkindness and mercy; with justice sustain our cause. *Praised are You Adonai, Sovereign who loves justice with compassion.

*Between Rosh Hoshanah and Yom Kippur:
Praised are You Adonai, Sovereign of judgment.

Frustrate the hopes of all those who malign us. Let all evil soon disappear; let all Your enemies soon be destroyed. May You quickly uproot and crush the arrogant; may You subdue and humble them in our time. Praised are You Adonai, who humbles the arrogant.

Another name for the Amidah is the Sh’monah Eser, which means “the eighteen,” a reference to the number of b’rakhot in the weekday Amidah. In actuality, however, the Amidah contains nineteen b’rakhot. One theory to account for this discrepancy is that the b’rakha condemning the arrogant was added to denounce the heretical sects that threatened the survival of the Jewish community. Another theory proposes that two b’rakhot on the next page — one for Jerusalem and the other for the coming of the messiah — originally comprised a single b’rakha.

In the b’rakhah for abundance, the dates seem to correlate with the secular rather than the Jewish calendar. In fact, the correlation is not to the secular calendar but to the winter solstice. The Talmud (Ta’anit 10a) reports that Babylonian authorities chose a date that reflected their own seasonal need of rain. In Israel, this request is made in accordance with the Jewish calendar, on the seventh of Heshvan, which marks the onset of Israel’s rainy season.
Let Your tender mercies, Adonai our God, be stirred for the righteous, the pious, the elders of the House of Israel and its remaining scholars, for faithful proselytes, and for us. Reward all who fully trust in You, and cast our lot with them. May we never despair, for our trust is in You. Praised are You Adonai, who supports and sustains the righteous.

Have mercy and return to Jerusalem, Your city. May Your presence dwell there as You have promised. Build it now, in our day and for all time. Reestablish there the majesty of David, Your servant. Praised are You Adonai, who builds Jerusalem.

Cause the offspring of Your servant David to flourish, and hasten the coming of messianic deliverance. We constantly hope for Your redemption. Praised are You Adonai, who assures our redemption.

Hear our voice, Adonai our God. Have compassion upon us, pity us. Accept our prayer with loving favor. You listen to entreaty and prayer. Do not turn us away unanswered, our Sovereign,

On Yom Ha-shoah:

Adonai, our God, comfort the remnant of Your people Israel, a brand plucked from the fire. For a cruel enemy arose to destroy us — to murder every Jew, young and old, women and children, saying: “Come, let us annihilate them, so that the name of Israel might no longer be uttered.” The waters engulfed us; our tormentors fed us bitter poison. Alas, we are undone, for our Source of comfort is yet far off. Recalling these things, I weep. But You will not forget us eternally,

for You mercifully heed Your people’s supplication. Praised are You Adonai, who listens to prayer.

Personal petitions may be inserted here, as we have done with the prayer for Yom Ha-shoah. As the Sages said: “One should seek one’s needs during the b’rakhah of ‘Shome-a T’filah (the One who listens to prayer)”’ (Avodah Zarah 8a).

"noon (nahem — grant comfort)” is the primary word with which Jewish liturgical tradition confronts tragedy and mourning. We have added a nahem prayer to be said on Yom Ha-shoah, as a response to the Holocaust.
Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

On Rosh Hodesh and Hol Ha-mo'ed:
Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David, Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace, on this Rosh Hodesh. Festival of Sukkot. Festival of Matzot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

MODIM
We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for Your life that is in Your hand, for Your souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good. Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Reader recites Modim, the congregation continues silently:
We proclaim that You are Adonai our God and God of our ancestors. God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You wholeheartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

When we recite Modim (the prayer of thanksgiving), we bow — without bending our knees — in gratitude to God, while saying "Modim ana'nu lakh (We proclaim)." We then bend our knees and bow once more while reciting the b'rakhah which concludes Modim (at the top of page 43).
On Hanukkah:

In the days of Mattathias son of Yohanan, the heroic Hasmonean Kohen, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and miraculous deliverance for Your people Israel to this day. Then purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

On Purim:

In the days of Mordecai and Esther, in Shushan, the capital of Persia, the wicked Haman rose up against all Jews and plotted their destruction. In a single day, the thirteenth of Adar, the twelfth month of the year, Haman planned to annihilate all Jews, together with his sons, was put to death on the gallows he had made for Mordecai.

On Yom Ha-atzma’ut:

In the days when Your children were returning to their borders, at the time when our people took root in its land as in days of old, the gates to the land of our ancestors were closed before those who were fleeing the sword. When enemies from within the land, together with seven neighboring nations, sought to annihilate Your people, You, in Your great mercy, stood by them in time of trouble. You defended them and vindicated them. You gave them courage to meet their foes, to open the gates to those seeking refuge, and to free the land of its armed invaders. You delivered the many into the hands of the few, the guilty into the hands of the innocent. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day.
For all these blessings we shall ever praise and exalt You.

*Between Rosh Hashanah and Yom Kippur:
Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Reader:
Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant (Numbers 6:24-26), pronounced by Aaron and by his descendants, Kohanim. Your holy people.

May Adonai bless you and guard you.
May Adonai show you favor and be gracious to you.
May Adonai show you kindness and grant you peace.

Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses His people Israel with peace.

*Between Rosh Hashanah and Yom Kippur:
May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.

The Reader's recitation of the Amidah ends here.
The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that it may pursue Your miztvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer

May it be Your will, Adonai my God and God of my ancestors, that Your compassion prevail over Your wrath, and that You turn to us with love. Look kindly upon me and upon all my family; help us avoid heartlessness. Lead me along a righteous path. Keep me from deceitfulness and from false perceptions. Open my eyes to the wonders of Your Torah. Enlighten me with Your wisdom so that I may merit kindness, compassion, and love from You and from all who know me. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer.

Continue as instructed on the facing page.

**Tahanun** (personal prayer and supplication) is normally recited during the Shabarit Service, Sunday through Friday, and at Minahah, Sunday through Thursday (page 132).

**Tahanun is omitted at Shabarit on the following occasions:**
Shabbat and Festivals; Rosh Hodesh, the day before Rosh Hashanah, from the day before Yom Kippur through Rosh Hodesh Heshvan; Hanukkah, Tu B’Shvat, Purim (both 14 & 15 Adar I & II); the entire month of Nisan, Yom Ha-atzma’ut, Pesah Sheni (14 Iyar), Lag Ba-omer, Yom Yrushalayim; the first eight days of Sivan, Tishah B’Av, 15 Av; and festive days on the civil calendar. Tahanun is also omitted on the day of a Brit Milah or a baby-naming (if one or both parents are present), at the celebration of a Bar or Bat Mitzvah, during the week following a wedding (if the bride or groom is present), and in a house of mourning.

**An alternative concluding prayer**

The silent recitation of the Amidah concludes with a personal prayer.

**The silent recitation of the Amidah concludes with a personal prayer.**

Between Rosh Hashanah and the day before Yom Kippur and on a public fast (excluding Tishah B’Av), continue with Avinu Malkenu, page 57, followed by Tahanun.

On Rosh Hodesh, Hanukkah, Hal Ha-mo’ed, and Yam Ha-atzma’ut (and in some congregations, on Yom Y’rushalayim), continue with Hallel, page 50. (Those who wear tefillin on Hal Ha-mo’ed remove them at this time)

On other days when Tahanun is omitted, (see facing page), continue with Hatzi Kaddish, page 47.

*We take three steps back, bowing left, right, and center, as we conclude the Amidah, our audience before God.*
May our ancient sense of justice be renewed, our classic sources of wisdom rediscovered. May sorrow and sighing vanish from our midst. May Your tenderness and pity, justice and compassion govern our lives always. We praise You, God of kindness and justice.

May malice abate and ill will perish; may hatred cease and arrogance quickly wither in our lifetime. We praise You, God whose awesome power helps good to triumph over evil.

For the loving and the righteous, for the learned and the wise, for the stranger and for ourselves, may Your mercy appear and Your justice be made manifest. May we never regret having trusted in You. We praise You, God, strength of the just, root of our confidence.

Let Your love once more shine from Jerusalem. Let Your presence abide there as in days of David. Let Zion rebuilt stand firm, the hub of Jewish hope forever. We praise You, God, builder of Jerusalem.

May our people flourish, all of them, soon. Help us to hold our heads high, celebrating Your deliverance and ours. Every day and all day long we yearn for Your deliverance. We praise You, God by whose will we survive and flourish.

When we cry out, hear us with compassion; take our prayers gently and lovingly. Listen to Your people when we reach toward You with love. Turn us not away empty. We praise You, God who cherishes prayer.

May Your people at prayer gain delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable now and forever. If only our eyes could see Your glory renewed in Jerusalem! We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dusk, dawn, and noon. Compassionate One, Your caring is endless, Your love is eternal. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people — with love and mercy, life and goodness for all. Consider us kindly. Bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May You find delight in the words of my mouth and in the emotions of my heart. God, my strength and my salvation. Amen.
HA TZI KADDISH

Reader:
May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:
Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:
Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

When the Torah is read (see note below), continue on page 65.

When the Torah is not read, continue on page 78 (except as noted below).

On Purim, continue with the reading of the Book of Esther; see page 194.
On Tishah B'Av, some chant elegies (Kinot) at this time.

The Torah is read at Sha'harit when a minyan is present on a weekday, on the following occasions:
Mondays and Thursdays; Rosh Hodesh and Hol Ha-mo'ed; Hanukkah, Purim, Yom Ha-atma'ut, and Tishah B'Av; and on a public fast.

Reader:

When the Torah is read (see note on the facing page), continue on page 65.

When the Torah is not read, continue on page 78 (except as noted below).

On Purim, continue with the reading of the Book of Esther; see page 194.

On Tishah B'Av, some chant elegies (Kinot) at this time.
For Sukkot when it falls on a weekday.  
(The lulav and etrog are not used on Shabbat.) 

"...you shall take the fruit of goodly trees, branches of palm trees, boughs of leafy trees and willows of the brook, and you shall rejoice before Adonai your God seven days” (Leviticus 23.40).

The four varieties specified in this verse are known, in order, as etrog (citron), lulav (palm), hadas (myrtle), and aravah (willow). These last two are bound together with the lulav, which you hold with the spine facing you — with three hadasim to the right and two aravot to the left. These three varieties, bound together, are referred to as lulav, the palm being the tallest and most prominent of the three.

Stand holding the lulav in the right hand, the etrog in the left, with the pitam (tip) facing down.

Barukh atah Adonai, Eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat lulav.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to take the lulav.

Each year, the following is recited upon taking the lulav for the first time:

Barukh atah Adonai, Eloheinu melekh ha-olam, she-he'heyenu v'k'iy' manu v'higi-anu la-z'man ha-zeh.

Praised are You Adonai our God, who rules the universe, granting us life, sustaining us, and enabling us to reach this day.

After the b'rakhah, turn the etrog over, and hold it so the pitam faces up. Shake the lulav three times in each direction: to the front, to the right, behind you (over your right shoulder), to the left, then upward, then down.

Grant us understanding, Adonai our God, that we may know Your ways; open our hearts to revere You. Despite our sins, redeem us. Keep us far from pain, awash in the bounty of Your world. Gather our scattered from the corners of the earth. May Your judgment reign and Your hand control the wicked; may the righteous rejoice in the rebuilding of Your city and Your sanctuary, and in the offspring of David, in the scion of the son of Jesse Your anointed. Answer us before we call. Praised are You Adonai, who listens to prayer.

Conclude with the closing b'rakhot.

from "بريطانيا (Accept the prayer)"

— at Sha'arit, page 41;
— at Minhah, the middle of page 127;
— at Ma'ariv, the middle of page 145.

If further abridgment is necessary, the following prayer may be recited in lieu of the Amidah, which should be recited later:

The needs of Your people Israel are many but their ingenuity falls short. May it be Your will, Adonai our God and God of our ancestors, that You grant each of us our sustenance and each body what it lacks. Do that which is proper in Your eyes. Praised are You Adonai, who listens to prayer.
On Sukkot, when a lulav and etrog are available, begin with the blessings on taking the lulav, page 49.

Reader, then congregation:
Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to recite Hallel.

**PSALM 113**

**Halleluyah! Praise Adonai.**

Sing praises, you servants of Adonai.
Let Adonai be praised now and forever.

From East to West, praised is Adonai.
God is exalted above all nations;
God’s glory extends beyond the heavens.

Who is like Adonai our God, enthroned on high, concerned with all below on earth and in the heavens?

God lifts the poor out of the dust,
raises the needy from the rubbish heap,
and seats them with the powerful,
with the powerful of His people.

God settles a barren woman in her home,
as a mother, happy with children. Halleluyah!

On Rosh Hodesh and the last six days of Pesah, the opening sections of Psalms 115 and 116 are omitted. This is known as Hatzi Hallel (Partial Hallel). The Talmud permits reciting only a partial Hallel on Rosh Hodesh, since it is by its nature a workday; on Rosh Hodesh Tevet, however, which falls on Hanukkah, the full Hallel is recited. The Talmud also permits a Hatzi Hallel on the latter days of Pesah, because no new offering is brought. Since the Torah specifies that a different offering be brought on each day of Sukkot, however, a full Hallel is recited.

Also on Sukkot, as Hallel is recited, the lulav and etrog are held (see page 49). They are used, in a unique waving ceremony called na-anu-im, to acknowledge that God's mastery encompasses all of nature. (Specific instructions can be found on page 53.)

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Hallel is recited on Pesah and Sukkot (including Hol Ha-mo'ed, their intermediate days), Sh’mini Atzeret, Simhat Torah, Shavuot, Rosh Hodesh, Hanukkah, and Yom Ha-atma’ut, and also, in some congregations, on Yom Y’rushalayim.

The Hallel psalms recall the celebration of the Festivals in the Temple. It is likely that they were recited together, as a unit, since biblical times. Through them we express our gratitude and joy for divine providence. God’s concern for us is reflected in our past redemption and deliverance, inspiring us to express our faith in the future.
PSALM 114

When Israel left the land of Egypt,
when the House of Jacob left an alien people,
Judah became God’s sacred possession
and the people of Israel God’s domain.

The sea retreated at the sight; the Jordan turned and fled.
The mountains romped like rams; the hills leaped like lambs.

O sea, why did you run? Jordan, why did you turn and flee?
Why, mountains, did you romp like rams?
Why, hills, did you leap like lambs?

Yes, tremble, earth, before your Master,
at the presence of the God of Jacob
who turns rocks into pools of water, flint into flowing streams.

The following passage is omitted on Rosh Ḥodesh
(except on Hanukkah) and the last six days of Pesah.

PSALM 115:1-11

Not for us, Adonai, not for us, but for Yourself
win praise through Your love and faithfulness.

Why should the nations say: “Where is their God?”
Our God is in heaven, doing whatever He wills.

Their idols are silver and gold, made by human hands.
They have a mouth and cannot speak, eyes and cannot see.

They have ears and cannot hear, a nose and cannot smell.
They have hands and cannot feel, feet and cannot walk.

They cannot make a sound in their throat.
Their makers, all who trust in them, shall become like them.

Let the House of Israel trust in Adonai:
God is their help and their shield.

Let the House of Aaron trust in Adonai;
God is their help and their shield.

Let those who revere God trust in Adonai:
God is their help and their shield.

The following passage is omitted on Rosh Ḥodesh
(except on Hanukkah) and the last six days of Pesah.
PSALM 115:12-18
Adonai remembers us with blessing; God will bless the House of Israel.

God will bless the House of Aaron, and all those who revere Adonai, young and old alike.

May Adonai increase your blessings, yours and your children’s. May you be blessed by Adonai, Maker of heaven and earth.

The heavens belong to Adonai; the earth God has entrusted to mortals.

The dead cannot praise Adonai, nor can those who go down into silence.

But we shall praise Adonai now and forever. Halleluyah!

The following passage is omitted on Rosh Hodesh (except on Hanukkah) and the last six days of Pesah.

PSALM 116:1-11
I love knowing that Adonai listens to my cry of supplication. Because God does hear me, I will call on God in days of need.

The cords of death encompassed me; the grave held me in its grip. I found myself in distress and despair.

I called on Adonai; I prayed that God would save me.

Gracious is Adonai, and kind. Our God is compassionate.

Adonai protects the simple; I was brought low and God saved me.

Be at ease once again, my soul, for Adonai has dealt kindly with you.

God has delivered me from death, my eyes from tears, my feet from stumbling. I shall walk before Adonai in the land of the living.

I kept my faith even when greatly afflicted, even when, in anguish, I cried out: Mortals cannot be trusted!
PSALM 116:12-19
How can I repay Adonai for all His gifts to me?

I will raise the cup of deliverance
and invoke Adonai by name.
I will honor my vows to Adonai
in the presence of all His people.

Grievous in Adonai's sight
is the death of the faithful.

I am Your servant, born of Your maidservant;
You have released me from bondage.
To You will I bring an offering, and invoke Adonai by name.

I will honor my vows to Adonai
in the presence of all His people,
in the courts of the House of Adonai,
in the midst of Jerusalem. Halleluyah!

PSALM 117
Praise Adonai, all nations; laud God, all peoples.
God's love has overwhelmed us;
God's faithfulness endures forever. Halleluyah!

PSALM 118:1-20
Praise Adonai, for God is good;
God's love endures forever.
Let the House of Israel declare:
God's love endures forever.
Let the House of Aaron declare:
God's love endures forever.
Let those who revere Adonai declare:
God's love endures forever.

During the chanting of "Hodu" (above), and "Ana Hoshia'ah" and "Hodu" (page 55), the lulav and etrog are waved (forward, right, back, left, up, and down), first by the Reader, then by the congregation.
in distress I called to Adonai
who answered me, I shall not fear; what can mortals do to me?

With Adonai at my side, best help of all,
I will yet see the fall of my foes.

Better to depend on Adonai than to trust in mortals.
Better to depend on Adonai than to trust in the powerful.

Though all nations surrounded me,
in Adonai’s name I overcame them.

Though they surrounded and encircled me,
in Adonai’s name I overcame them.

The homes of the righteous echo with songs of deliverance:
“Adonai is triumphant.
The might of Adonai is supreme;
the might of Adonai is triumphant.”

I shall not die, but live to recount the deeds of Adonai.
Adonai severely chastened me,
but did not condemn me to death.

Open for me the gates of triumph,
that I may enter to praise Adonai.

This is the gateway of Adonai.
The righteous shall enter therein.

Each of the following four verses is recited twice.

PSALM 116:21-29
I praise You for having answered me;
You have become my deliverance.

The stone rejected by the builders
has become the cornerstone.

This is the doing of Adonai;
it is marvelous in our sight.

This is the day Adonai has made;
let us exult and rejoice in it.

Each of the following four verses is recited twice.

PSALM 118:21-29
I praise You for having answered me;
You have become my deliverance.

The stone rejected by the builders
has become the cornerstone.

This is the doing of Adonai;
it is marvelous in our sight.

This is the day Adonai has made;
let us exult and rejoice in it.
The Reader chants each phrase, which is then repeated by the congregation.

Deliver us, Adonai, we implore You.
Prosper us, Adonai, we implore You.

Each of the following four verses is recited twice.

Blessed are all who come in the name of Adonai; we bless you from the House of Adonai.

Adonai is God who has given us light; wreath the festive procession with myrtle as it proceeds to the corners of the altar.

You are my God, and I praise You;
You are my God, and I exalt You.

Acclaim Adonai, for God is good;
God's love endures forever.

May all creation praise You, Adonai our God.
May the pious, the righteous who do Your will, and all Your people, the House of Israel, join in acclaiming You with joyous song.
May they praise, revere, adore, extol, exalt, and sanctify Your glory, our Sovereign.
To You it is good to chant praise;
to Your glory it is fitting to sing.
You are God, from age to age, everlastingly.
Praised are You Adonai, Sovereign acclaimed with songs of praise.

On Sukkot, congregations that include Hoshanot here continue on page 116.
When praying without a minyan, continue on page 78.

On Simchat Torah, congregations that include Hoshanot here continue on page 116.
When praying without a minyan, continue on page 78.
On Hanukkah (except on Rosh Hodesh) and Yom Ha-atzma’ut (as well as Yom Y’rushalayim when it falls on Monday), recite **Hatzi Kaddish**, then continue on page 65.

On Yom Y’rushalayim (except on Monday), recite **Hatzi Kaddish**, then continue with Ashrei on page 78.

On Rosh Hodesh and Hol Ha-mo’ed, recite the entire **Kaddish Shalem**.

**Reader:**
May God’s name be exalted and hallowed throughout the world that He created, as is God’s wish. May God’s sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

**Congregation and Reader:**
Y’hei sh’mei raba m’varakh ‘alam u-l’a’mei almaya.
May God’s great name be praised throughout all time.

**Reader:**
Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

**Kaddish Shalem concludes here.**

On Rosh Hodesh and Hol Ha-mo’ed, continue here.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life’s goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

On Rosh Hodesh and Hol Ha-mo’ed, continue on page 65.

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**Kaddish Shalem is recited on Rosh Hodesh and Hol Ha-mo’ed, days on which a Musaf Service follows, indicating the end of the Shaharit Service. No Torah reading has been assigned to Yom Y’rushalayim. It may fall on Monday, when the Torah is read, but it never falls on Thursday.**
Avinu Malkenu

Recited between Rosh Hashanah and the day before Yom Kippur, and on a public fast (other than Tishah B'Av):

We rise as the Ark is opened.
Avinu Malkenu, we have sinned against You.
Avinu Malkenu, we have no sovereign but You.

Avinu Malkenu, help us because of Your merciful nature.
Avinu Malkenu, annul all evil decrees against us.
Avinu Malkenu, rescind the plots of our enemies.
Avinu Malkenu, frustrate the designs of our foes.

Avinu Malkenu, rid us of tyrants.
Avinu Malkenu, close the mouths of those who defame us.

Avinu Malkenu, rid us of pestilence, sword, famine, captivity, sin, and destruction.
Avinu Malkenu, prevent plague in Your community.

Avinu Malkenu, forgive and pardon all our sins.
Avinu Malkenu, set aside the record of our transgressions.
Avinu Malkenu, erase all our debts in Your abundant mercy.

Avinu Malkenu, help us return to You fully repentant.
Avinu Malkenu, send complete healing to the sick.
Avinu Malkenu, diminish the severity of our decree.

Avinu Malkenu, remember us with favor.

Between Rosh Hashanah and Yom Kippur (including Tzom G'daliah):

Avinu Malkenu, inscribe us in the Book of good life.
Avinu Malkenu, inscribe us in the Book of deliverance.
Avinu Malkenu, inscribe us in the Book of prosperity.
Avinu Malkenu, inscribe us in the Book of merit.
Avinu Malkenu, inscribe us in the Book of forgiveness.
Avinu Malkenu, grant us a productive new year.
Avinu Malkenu, remember us with a good life.
Avinu Malkenu, remember us with deliverance.
Avinu Malkenu, remember us with prosperity.
Avinu Malkenu, remember us with merit.
Avinu Malkenu, remember us with forgiveness.
Avinu Malkenu, hear us; show us mercy and compassion.
Avinu Malkenu, accept our prayer with favor.
Avinu Malkenu, have pity for us and for our children.
Avinu Malkenu, act for those slain for Your holy name.
Avinu Malkenu, act for those slaughtered proclaiming that You are One.
Avinu Malkenu, act for those who went through fire and water to sanctify Your name.
Avinu Malkenu, act for Your sake if not for ours.
Avinu Malkenu, act for Your sake and deliver us.
Avinu Malkenu, act in the name of Your great compassion.
Avinu Malkenu, act in Your great, mighty, awesome name by which we are known.
Avinu Malkenu, have mercy on us and answer us, though our deeds are inadequate to plead our cause; treat us with justice and righteousness and deliver us.
Avinu Malkenu, honesu va’anenu ki ein banu ma’asim; aseh imanu tz’dakah va-hesed v’hoshi-enu.

The ark is closed.

(At Minḥah: Taḥonun, page 132; Kaddish Shalem, page 134.)

On other public fasts:
Avinu Malkenu, hasten our deliverance.
Avinu Malkenu, exalt Your people Israel.
Avinu Malkenu, exalt Your anointed.
Avinu Malkenu, fill our arms with Your blessings.
Avinu Malkenu, fill our coffers with plenty.
Avinu Malkenu, hear us; show us mercy and compassion.
Avinu Malkenu, accept our prayer with favor.
Avinu Malkenu, open the gates of heaven to our prayer.
Avinu Malkenu, remember that we are dust.
Avinu Malkenu, do not turn us away unanswered.
Avinu Malkenu, may this be a propitious hour in Your eyes.
Avinu Malkenu, have mercy on us and answer us, though our deeds are inadequate to plead our cause; treat us with justice and righteousness and deliver us.
Avinu Malkenu, have pity for us and for our children.
Avinu Malkenu, act for those slain for Your holy name.
Avinu Malkenu, act for those slaughtered proclaiming that You are One.
Avinu Malkenu, act for those who went through fire and water to sanctify Your name.
Avinu Malkenu, act for Your sake if not for ours.
Avinu Malkenu, act for Your sake and deliver us.
Avinu Malkenu, act in the name of Your great compassion.
Avinu Malkenu, act in Your great, mighty, awesome name by which we are known.
Avinu Malkenu, have mercy on us and answer us, though our deeds are inadequate to plead our cause; treat us with justice and righteousness and deliver us.
Avinu Malkenu, honesu va’anenu ki ein banu ma’asim; aseh imanu tz’dakah va-hesed v’hoshi-enu.

The ark is closed.

(At evening: patur, page 132, מלאך בער, page 134.)
TAḤANUN
PERSONAL PRAYERS AND SUPPLICATIONS

On Mondays and Thursdays, select one or more of the following five passages.
On other days, begin Taḥanun on page 62.

God, who is merciful, grants atonement from sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. Adonai, do not withhold Your compassion from us. May Your love and Your faithfulness constantly shield us. Deliver us, Adonai our God, and gather us together from our dispersion, so that we may give thanks to You and glory in Your praise. Who could survive, Adonai, if You kept count of every sin? Yet You forgive; therefore we revere You. Deal with us not in accordance with our sins; punish us not in accordance with our transgressions. When our sins testify against us, Adonai, forgive us because You are compassionate.

Remember Your compassion, Adonai, and Your kindness, for they endure forever. Adonai will answer us in time of trouble; the God of Jacob will uplift us. Adonai, redeem us — Sovereign, answer us when we call. Avinu Malkenu, respond to us graciously though we lack merit. Be kind to us for Your name’s sake. Hear our pleas; remember the covenant with our ancestors and save us, for You are merciful.

Taḥanun provides an opportunity to offer personal supplications and confessions, compiled from a variety of traditional sources. They were often recited as a response to suffering and persecution. Each individual may add other personal prayers as well.

 Таḥanun (personal prayer and supplication) is normally recited during the Shaharit Service, Sunday through Friday, and at Minḥah, Sunday through Thursday. It is omitted, however, on occasions of joy or deep sorrow, listed on page 44.

On Mondays and Thursdays, select one or more of the following five passages.
On other days, begin Ṭaḥanun on page 62.

םחתא (Shaharit for Weekdays)
II

Adonai our God, You who have brought Your people out of the land of Egypt with a mighty arm, bringing lasting honor to Your name — we have sinned and behaved shamefully. Adonai, in keeping with Your righteousness, withhold Your wrath from Your city, Jerusalem, Your holy mountain. Listen, our God, to the prayers and petitions of Your servant. Shine the light of Your presence upon Your desolate Temple for Your own sake, Adonai.

My God, lend Your ear and hear, cast Your eyes and see our losses, and watch over the city which bears Your name. It is not because of our righteousness that we bring our petitions before You, but because of Your great compassion. Adonai, hear us. Adonai, forgive us. Adonai listen and respond. Do not delay, for Your own sake, my God — for it is by Your name that Your city and people are known.

Our Creator, merciful Provider, show us a positive sign and gather our exiles from the four corners of the earth. May all the nations know that You are Adonai our God. Adonai, You are our Maker. We are the clay and You are the One who fashions us; we are all Your handiwork. Deliver us for the sake of Your name, our Rock, our Ruler, our Redeemer.

III

From the Siddur of Rav Sa’adiah Gaon

Adonai our God, treat us with compassion all the days of our lives. Assuage our fears; establish the work of our hands. Heal our wounds, and save us from the grasp of our enemies. May weeping and wailing not be heard in our homes; may destruction and devastation not be found within our borders. May we be deemed worthy and reverent when You teach us Your Torah and enlighten us with Your wisdom. Unite our hearts to revere You, that we may prosper in all our paths, wherever we turn, until the day when You gather us unto You. Bring us to a more lasting peace, that we may find tranquility before You in our daily lives, and contentment at Your right hand forever.
Gracious and merciful God, have mercy upon us and upon all of Your creatures, for there is none like You, Adonai our God. We beseech You — forgive our wrongdoing, Avinu Malkenu. Our Rock and our Redeemer, living, everlasting God, You who are mighty, loving and good to all Your creatures. For You are Adonai our God, a God who is patient and abundantly merciful. Act on our behalf because of Your great compassion and save us, for that is Your nature. Hear our prayer, our Ruler, and save us from the hand of our enemies. Heed our prayer, our Sovereign, and save us from all trouble and sorrow. Avinu Malkenu, we hear Your name; do not abandon us. Do not neglect us, our Master; do not desert us, our Creator. Do not You are beyond compare, Adonai our God, gracious and merciful, profoundly patient and abounding in love and faithfulness. Redeem us with Your abundant compassion.

You are beyond compare, Adonai our God, gracious and merciful, profoundly patient and abounding in love and faithfulness. Redeem us with Your abundant compassion. Save us from rage and from wrath. Avinu Malkenu, if we lack righteousness or good deeds, remember Your covenant with our ancestors and our affirmation each day: Adonai shad.

May it be Your will, Adonai our God and God of our ancestors, that You grant us a good heart and a generous spirit, humility and modesty, and good companions. May Your name not be profaned through us. May we not become a source of gossip or derision. May our future not end in failure nor our hopes languish in despair. May we not be dependent upon the gifts of others, for such gifts are meager and the embarrassment they cause is great. Grant us a share in Your Torah with all who do Your will. Save us from all harsh decrees; with Your abundant love help Your messiah and Your people. Avinu Malkenu, turn us not away from You empty-handed. Answer our prayers, not for our sake, but to honor Your name by Your love and Your faithfulness. Be gracious to a people who declare that You are One, affirming twice each day, with love: “Hear, O Israel: Adonai is our God, Adonai alone.”
King David said to the prophet Gad: I am in deep distress. Let us fall into the hands of Adonai, whose compassion is great, but let me not fall into human hands.

Gracious and Merciful One, I have sinned against You. Adonai, Compassionate One, have compassion for me and accept my supplication.

I PSALM 6
Adonai, do not chastise me in Your anger, nor chasten me in Your wrath. Be merciful to me, for I am weak. Heal me, Adonai, for my very bones tremble — my entire being trembles. Adonai, how long? Turn to me, Adonai; save my life. Help me because of Your love. In death there is no weary with sighing and weeping; nightly my pillow is soaked with tears. Grief has dimmed my eyes, worn down by my many foes. Away with you, doers of evil! Adonai has heard my cry, my supplication. Adonai accepts my prayer. All my enemies shall be routed, panic-stricken. In disarray, they shall quickly withdraw.

II PSALM 130
A Song of Ascent. Out of the depths I call to You, Adonai. Adonai, hear my cry, heed my plea. Be attentive to my prayers, to my sigh of supplication. Who could survive, Adonai, if You kept count of every sin? Yet You forgive; therefore we revere You. My whole being waits for Adonai: hopeful, I long for God’s word. I yearn for Adonai more eagerly than watchmen await the dawn. Israel, put your hope in Adonai, for Adonai is generous with mercy. Abundant is God’s power to redeem. May God redeem the people Israel from all their sins.

Tahanun is also known as “N’filat Apayim (falling prone).” This refers to resting the head on the forearm during this portion of Tahanun — a symbolic vestige of early supplications, which were offered in a prostrate position. This gesture continues from Va-yomer David (II Samuel 24) through the accompanying psalm.
Avinu Malkenu,
Even in anger, remember your compassion. The One who knows our weaknesses remembers that we are dust. Help us, Your compassion, Adonai, and Your kindness; they have alone we are helpless; we can only look to You. Remember us; greet us with Your mercy, for we are brought so very low. Atonement for our sins, and save us because of Your mercy.

Guardian of Israel, guard the remnant of Israel; and preserve the people Israel, who proclaim: Sh'ma Yisra-el.
Guardian of a unique people, guard the remnant of that people; and preserve that people who affirm: Adonai is our God, Adonai alone.
Guardian of a holy people, guard the remnant of that holy people; and preserve that holy people who chant in praise of the Holy One: Kadosh, Kadosh, Kadosh.

O God, moved by prayer and reconciled by supplication, accept the prayers and the supplication of our afflicted generation, for there is no one else to help. We have sat and wept as we recalled our kin who were slaughtered, suffocated, and burned to ashes in the time of our deepest distress. Do not forsake us, Adonai our God. Do not turn away from us.

Avi'n Malkenu, have mercy on us and answer us, though our deeds are inadequate to plead our cause. Treat us with justice and righteousness, and deliver us.

Alone we are helpless; we can only look to You. Remember Your compassion, Adonai, and Your kindness; they have endured forever. May Your kindness be with us, Adonai, for we have put our hope in You. Do not hold prior sins against us; greet us with Your mercy, for we are brought so very low. Have pity, Adonai, for we have suffered enough contempt. Even in anger, remember your compassion. The One who knows our weaknesses remembers that we are dust. Help us, God of our deliverance, for the sake of Your glory. Grant atonement for our sins, and save us because of Your mercy.

When praying without a minyan, continue on page 78.
HATZI KADDISH

Reader:
May God’s name be exalted and hallowed throughout the world that He created, as is God’s wish. May God’s sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:
Y’hei sh’mei raba m’varakh l’alam u-l’almei almaya.
May God’s great name be praised throughout all time.

Reader:
Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

On Mondays and Thursdays
(except as noted on the facing page):
Patient God, abounding in love and faithfulness, do not hide Your presence from us. Have pity on Your people Israel and save us from every evil. Though we have sinned against You, Adonai, forgive us in Your abundant compassion.

When the Torah is read (see note on page 47), continue on page 65.
When the Torah is not read, continue with Ashrei, page 78.

The passage above, “El Erekh Apayim (patient God),” is considered a special plea for salvation. As such, it is not recited on joyous days. It is also omitted on occasions of mourning, times of introspection that are not to be disturbed by other concerns.
**TORAH SERVICE**

We rise as the Ark is opened.

Va-y’hi binsa ha-aron, va-yomer Mosheh:
Kumah Adonai v’yafutz u-oyvekha, v’yanusu m’san-ekha bi-panekha.
Ki mi-Tziyon tetze Torah, u-d’var Adonai mirushalayim.
Barukh she-natan Torah l’amo Yisra-el bi-k’dushato.

Whenever the Ark was carried forward, Moses would say:
Arise, Adonai! May Your enemies be scattered;
may Your foes be put to flight.

Torah shall come from Zion,
the word of Adonai from Jerusalem.
Praised is God who gave the Torah to Israel in holiness.

The Sefer Torah is taken from the Ark.

Reader:
Acclaim Adonai with me; let us exalt God together.

Reader and congregation:
L’kha Adonai ha-g’duah v’ha-g’vurah v’ha-tiferet
v’ha-netzah v’ha-hod, ki khol ba-shamayim u-va-aretz,
l’kha Adonai ha-mamlakah v’ha-mitnasei l’khol l’rosh.
Rom’mu Adonai Eloheinu v’hish-tahavu la-hadom raglav, kadosh hu.
Rom’mu Adonai Eloheinu v’hish-tahavu l’har kodsho,
ki kadosh Adonai Eloheinu.

Yours, Adonai, is the greatness, the power, and the splendor.
Yours is the triumph and the majesty,
for all in heaven and on earth is Yours.
Yours, Adonai, is supreme sovereignty.

Exalt Adonai; worship God, who is holy.
Exalt Adonai our God, and bow toward God’s holy mountain.
Adonai our God is holy.

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The entire Torah is divided into sections which are assigned to each Shabbat during the course of the year. At Minlah on Shabbat and the following Monday and Thursday morning, we read the beginning of the portion for the coming Shabbat. We are encouraged to engage throughout the week in preparation for Shabbat, which is described in our prayers as the pinnacle of creation.

The Torah readings for weekdays may be found on pages 261 ff.

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The Torah is read at Shaharit every Monday and Thursday, in addition to the readings on Shabbat and special occasions, so that three days do not pass without our engaging in Torah study. The Rabbis explained that just as a person cannot go three days without water, neither can Israel exist three days without Torah, for the study of Torah is our sustenance (Bava Kama 82a).

The choice of Monday and Thursday, market days, when a large gathering could be expected to hear the public reading, is attributed by the Talmud to Ezra the Scribe or, alternatively, to the prophets.
May the Merciful One show mercy to the people He has always sustained, remembering His covenant with our ancestors. May God deliver us from evil times, restrain the impulse within us to do evil, and grace our lives with enduring deliverance. May God answer our petition with an abundant measure of kindness and compassion.

Torah Reader or Gabbai:
May God's sovereignty be revealed to us soon.
May God favor the remnant of His people Israel with grace and kindness, with compassion and love.
And let us say: Amen.
Let us all declare the greatness of God and give honor to the Torah.

(LET THE FIRST TO BE HONORLED COME FORWARD.)

Praised is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader or Gabbai:
V’atem ha-d’vekim ba-Adonai Eloheikhem hayim kulkhem ha-yom.
You who remain steadfast to Adonai your God have been sustained to this day.

(The others who are honored come forward as they are called to the Torah.)

The Torah Service is composed of verses from the Bible which speak of the grandeur of the Torah and of God. The twin verses which are prescribed by the Torah to be said when the Ark traveled and when it rested (Numbers 10:35-36) are used, at the beginning and end of the Torah Service, to refer to the procession of the Torah scroll.
BIRKHOT HA-TORAH

Each congregant receiving an aliyah recites these brakhot.

Before the reading:
Bar'khu et Adonai ha-m'vorakh.

Congregation responds:
Barukh Adonai ha-m'vorakh l'olam va-ed.

Congregant repeats above response, then continues:
Barukh atah Adonai, Eloheinu melekh ha-olam, asher ba-ahav bu'nah mi-kol ha-amim, v'natan lanu et torato.
Barukh atah Adonai, natan ha-Torah.

After the reading:
Barukh atah Adonai, Eloheinu melekh ha-olam, asher natan lanu Torah enet, v'heyet olam nata b'tokhenu.
Barukh atah Adonai, natan ha-Torah.

Praise Adonai, the Exalted One.

Praised be Adonai, the Exalted One, throughout all time.

Praised are You Adonai our God, who rules the universe, choosing us from among all peoples by giving us the Torah.
Praised are You Adonai, who gives the Torah.

Praised are You Adonai our God, who rules the universe, giving us the Torah of truth, planting within us life eternal.
Praised are You Adonai, who gives the Torah.

In many congregations, one of the following brakhot is recited by parents of a Bar/Bat Mitzvah:

Barukh atah Adonai, Eloheinu melekh ha-olam, she-heheyanu v'chi-manei v'higi-anu la-zeman ha-zeh.

For a boy:
She'hecheyanu / She'hechyana v'chi-manei / She'hecheyanu v'higi-anu v'higi-anu la-zeman ha-zeh.

For a girl:
She'hecheyanu / She'hechyana v'chi-manei / She'hecheyanu v'higi-anu v'higi-anu la-zeman ha-zeh.

BIRKHAT HA-GOMEL

Birkat Ha-gomel is recited by one who has recovered from a serious illness, returned safely from a long journey, or survived a life-threatening crisis (including childbirth).

Barukh atah Adonai, Eloheinu melekh ha-olam, ha-gomel l'hayim tovot, she-g'malani kol tov.
Praised are You Adonai our God, who rules the universe, showing goodness to us beyond our merits, for bestowing favor upon me.

Congregation responds:
Mi she-g'malani (she-g'malekh / she-g'malkhem) kol tov, hu yigmol-kha (yigm'lekh /yigmol-khem) kol tov, selah.

May God who has been gracious to you continue to favor you with all that is good.
MI SHE-BERAKH

For those called to the Torah

A male:
May God who blessed our ancestors, Abraham, Isaac, and Jacob, bless ______, who has been called to the Torah with reverence for God and the Torah (and the new month /and the Festival). May the Holy One watch over him and the members of his family, bringing blessing and success to all his worthy endeavors, together with our fellow Jews everywhere. And let us say: Amen.

A female:
May God who blessed our ancestors, Abraham, Isaac, and Jacob, bless ______, who has been called to the Torah with reverence for God and the Torah (and the new month /and the Festival). May the Holy One watch over her and the members of her family, bringing blessing and success to all her worthy endeavors, together with our fellow Jews everywhere. And let us say: Amen.

Plural:
May God who blessed our ancestors, Abraham, Isaac, and Jacob, bless ______ and ______ and ______ and all those who have been called to the Torah with reverence for God and the Torah (and the new month /and the Festival). May the Holy One watch over them and their families, bringing blessing and success to all their worthy endeavors, together with our fellow Jews everywhere. And let us say: Amen.

For those about to be married (Aufruf)
May God who blessed our ancestors, Abraham, Isaac, and Jacob, bless the Hatan and the Kallah, soon to be joined under the huppah, who (has/have) been called to the Torah with reverence for God and the Torah (and the new month /and the Festival). May the Holy One help them to build a Jewish home filled with love and harmony, peace and companionship. May God bring them fulfillment in all their worthy endeavors. And let us say: Amen.
For one who is ill
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah,
A male:
bring blessing and healing to _______. May the Holy One mercifully restore him to health and vigor, granting him physical and spiritual well-being.
A female:
bring blessing and healing to _______. May the Holy One mercifully restore her to health and vigor, granting her physical and spiritual well-being.
All:
bring blessing and healing to (______, and to) all those who suffer illness within our congregational family. May the Holy One mercifully restore them to health and vigor, granting them physical and spiritual well-being.
together with all others who are ill, and strengthen those who tend to them. We hope and pray that healing is at hand. And let us say: Amen.

For a Bar Mitzvah
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _________, who has been called to the Torah upon reaching the age of mitzvot, with reverence for God and the Torah and the Festival. May the Holy One protect and sustain him, helping him to be wholehearted in his faith, to study Torah and fulfill mitzvot, and to walk in God’s ways. May his parents rear him to maturity, guiding him to a love of Torah, to the huppah, and to a life of good deeds. May he find favor before God and the community. And let us say: Amen.

For a Bat Mitzvah
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _________, who has been called to the Torah upon reaching the age of mitzvot, with reverence for God and the Torah and the Festival. May the Holy One protect and sustain her, helping her to be wholehearted in her faith, to study Torah and fulfill mitzvot, and to walk in God’s ways. May her parents rear her to maturity, guiding her to a love of Torah, to the huppah, and to a life of good deeds. May she find favor before God and the community. And let us say: Amen.
May God who blessed our ancestors, Abraham, Isaac, and Jacob, give birth to a (son/daughter). May the Holy One restore her to health and vigor, granting her physical and spiritual well-being, along with all who are in need of healing. And let us say: Amen.

May God who blessed our ancestors, Abraham, Isaac, and Jacob, and the daughter born to them. May her name be known among the people Israel as ________. May these parents be privileged to raise her daughter to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

May God who blessed our ancestors, Abraham, Isaac, and Jacob, and the son born to them. May these parents be privileged to raise their son to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

For the parents of a newborn daughter
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and _____ and the daughter born to them. May her name be known among the people Israel as _____________. May these parents be privileged to raise their daughter to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn daughter
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and _____ and the daughter born to her. May her name be known among the people Israel as _____________. May she be privileged to raise her daughter to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn son
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and _____ and the son born to her. May she be privileged to raise her son to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

For the parents of a newborn son
(The son is named at the Brit Milah.)
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and _____ and the son born to them. May these parents be privileged to raise their son to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

For the parents of a newborn son
(The son is named at the Brit Milah.)
May God who blessed our ancestors, Abraham, Isaac, and Jacob, and the son born to them. May these parents be privileged to raise their son to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.
HATZI KADDISH

Reader:
May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:
Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya. May God's great name be praised throughout all time.

Reader:
Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

The Sefer Torah is raised.
V'zot ha-Torah asher sahm Mosheh lifnei b'nei Yisra-el, al pi Adonai, b'yad Mosheh. This is the Torah that Moses set before the people Israel: The Torah, given by God, through Moses.

On Yom Ha-atzma'ut, Tishah B'Av, and at Minḥah on a public fast, continue on page 74.

On Mondays and Thursdays, when Taharun is recited, continue on page 72.

On other days, continue on page 75.

On Mondays and Thursdays, when Yair is recited, continue on page 72.

On other days, continue on page 75.
May it be the will of our exalted Guardian
to rebuild our sacred home,
and to reestablish the Divine Presence amongst us in our day.
And let us say: Amen.

May it be the will of our exalted Guardian
to show mercy toward us,
and to ward off desolation and pestilence from us
and from all His people, the House of Israel.
And let us say: Amen.

May it be the will of our exalted Guardian
to sustain the learned among the people Israel.
May God safeguard them and their families,
their pupils and disciples.
And let us say: Amen.

May it be the will of our exalted Guardian
that we receive good tidings of deliverance and consolation.
May God gather our exiles from the far corners of the world.
And let us say: Amen.

May the Holy One be merciful to our fellow Jews
who wander over sea and land,
who suffer oppression and imprisonment.
May God soon bring them relief from distress
and deliver them from darkness to light,
from subjugation to redemption. And let us say: Amen.

After the Torah reading had been concluded, it was customary to
offer blessings for well-being to individuals who had not received
aliyot, to the congregation, and to the governing authorities. This
particular prayer derives from one found in Siddur Rav Amram
Gaon in ninth-century Babylonia.
EL MALEI RAHAMIM (The Memorial Prayer)

In memory of a male:
Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the soul of our beloved ——, who has gone to his eternal home. Merciful One, we ask that our loved one find perfect peace in Your tender embrace, his memory enduring as inspiration for commitment to his ideals and integrity in our lives. May his soul thus be bound up in the bond of life. May he rest in peace. And let us say: Amen.

In memory of a female:
Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the soul of our beloved ——, who has gone to her eternal home. Merciful One, we ask that our loved one find perfect peace in Your tender embrace, her memory enduring as inspiration for commitment to her ideals and integrity in our lives. May her soul thus be bound up in the bond of life. May she rest in peace. And let us say: Amen.

In memory of several individuals:
Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the souls of our beloved ——, who have gone to their eternal home. Merciful One, we ask that our loved ones find perfect peace in Your tender embrace, their memory enduring as inspiration for commitment to their ideals and integrity in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.

In memory of the six million:
Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the souls of all our brethren who perished in the Shoah —— men, women, and children of the House of Israel who were slaughtered, suffocated, and burned to ashes. May their memory endure and inspire deeds of charity and goodness in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.

In memory of the six million:
Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the souls of all our brethren who perished in the Shoah —— men, women, and children of the House of Israel who were slaughtered, suffocated, and burned to ashes. May their memory endure and inspire deeds of charity and goodness in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.

In memory of the six million:
Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the souls of all our brethren who perished in the Shoah —— men, women, and children of the House of Israel who were slaughtered, suffocated, and burned to ashes. May their memory endure and inspire deeds of charity and goodness in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.
Praised are You Adonai our God, who rules the universe, appointing devoted prophets and upholding their teachings, messages of truth. Praised are You Adonai, who loves the Torah, Moses His servant, Israel His people, and upholding their teachings, messages of truth, steadfast God whose word is deed.

B’rakhot before the haftarah
Praised are You Adonai our God, who rules the universe, whose every teaching is truth and righteousness, faithful are You, Adonai our God, in all Your promises, for You are a faithful and merciful God and Sovereign. of which not one will remain unfulfilled, Praised are You Adonai, God, faithful in all Your promises.

Praised are You Adonai, who brings joy to Zion. Show compassion for Zion, the fount of our existence, and bring hope soon to the humbled spirit. Bring us joy, Adonai our God, through Your prophet Elijah and the kingdom of the House of David Your anointed. May no outsider usurp David’s throne, and may no other inherit his glory. For by Your holy name You have promised that his light shall never be extinguished. Praised are You Adonai, Shield of David.

The public fasts are commemorations of calamities that have befallen the Jewish people. They are: T’sun G’daliah, marking the loss of Jewish sovereignty during the Babylonian exile; Ta’anit Esther, noting Haman’s intended destruction of Persian Jewry; and Asarah B’Tevet and Shivah Asar B’Tammuz, marking, respectively, the start of the siege of Jerusalem and the breaching of the walls of the First and Second Temples, which led to their destruction on Tishah B’Av.

The haftarah may be found:
— for a public fast (before Shacharit), on page 342;
— for Yom Ha-atzma’ut, on page 345;
— for Tishah B’Av — at Sha’arit, on page 339;
— at Min’ah, on page 342.

B’rakhah before the haftarah
Praised are You Adonai, who brings joy to Zion. Show compassion for Zion, the fount of our existence, and bring hope soon to the humbled spirit.

B’rakhah after the haftarah
Praised are You Adonai our God, who rules the universe, Rock of all ages, righteous in all generations, steadfast God whose word is deed, whose decree is fulfillment, whose every teaching is truth and righteousness. Faithful are You, Adonai our God, in all Your promises, of which not one will remain unfulfilled, for You are a faithful and merciful God and Sovereign. Praised are You Adonai, God, faithful in all Your promises. Show compassion for Zion, the fount of our existence, and bring hope soon to the humbled spirit. Bring us joy, Adonai our God, through Your prophet Elijah and the kingdom of the House of David Your anointed. May no outsider usurp David’s throne, and may no other inherit his glory. For by Your holy name You have promised that his light shall never be extinguished. Praised are You Adonai, Shield of David.
A prayer for our country

Our God and God of our ancestors: We ask Your blessings for our country — for its government, for its leaders and advisors, and for all who exercise just and rightful authority. Teach them insights from Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit. May citizens of all races and creeds forge a common bond in true harmony, to banish hatred and bigotry, and to safeguard the ideals and free institutions that are the pride and glory of our country.

May this land, under Your providence, be an influence for good throughout the world, unifying all people in peace — helping them to fulfill the vision of Your prophet: “Nation shall not lift up sword against nation, neither shall they experience war any more” (Isaiah 2:4). And let us say: Amen.

A prayer for the State of Israel

Avinu She-bashamayim, Rock and Redeemer of the people Israel: Bless the State of Israel, with its promise of redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our holy land. Deliver them; crown their efforts with triumph. Bless the land with peace, and its inhabitants with lasting joy. And let us say: Amen.

A prayer for peace

May we see the day when war and bloodshed cease, when a great peace will embrace the whole world. Then nation will not threaten nation, and mankind will not again know war. For all who live on earth shall realize we have not come into being to hate or to destroy. We have come into being to praise, to labor, and to love.

Compassionate God, bless the leaders of all nations with the power of compassion. Fulfill the promise conveyed in Scripture: “I will bring peace to the land, and you shall lie down and no one shall terrify you. I will rid the land of vicious beasts and it shall not be ravaged by war” (Leviticus 26:6). “Let love and justice flow like a mighty stream. Let peace fill the earth as the waters fill the sea” (Amos 5:24). And let us say: Amen.
RETURNING THE SEFER TORAH

We rise as the Ark is opened.

Y’hal’lu et shem Adonai, ki nisgav sh’mo l’vado.
Praise Adonai, for God is unique, exalted.

Hodo al erez v’shamayim, va-yarem keren l’amo,
t’hilah l’khol haisdav, li-v’nei Yisra-el am k’rovos. Halleluyah!
God’s glory encompasses heaven and earth. God has granted
fame to His people, brought glory to all the faithful, to Israel,
God’s beloved people. Halleluyah!

PSALM 24
A Song of David.
The earth and its grandeur attest to Adonai; the world and
its inhabitants. God founded it upon the seas, and set it
firm upon flowing waters. Who may ascend the mountain
of Adonai? Who may rise in God’s sanctuary? One who
has clean hands and a pure heart, who has not used God’s
name in false oaths nor sworn deceitfully, shall receive a
blessing from Adonai, a just reward from the God of
deliverance. Such are the people who seek God, who long
for the presence of Jacob’s Deity. Lift high your lintels,
O you gates; open wide, you ancient doors! Welcome the
glorious Sovereign. Who is the glorious Sovereign? Adonai,
triumphant and mighty; Adonai, triumphant in battle. Lift
high your lintels, O you gates; open wide, you ancient doors!
Welcome the glorious Sovereign. Who is the glorious
Sovereign? Adonai Tz’va-ot is the glorious Sovereign.

S’u sh’arim rasheikhem,
v’hin’as’u pit-hei olam,
v’yavo Melekh Ha-kavod.
Mi zeh Melekh Ha-kavod,
Adonai izu’ v’gibor,
Adonai gibor milhamah.
S’u sh’arim rasheikhem,
u-s’u pit-hei olam,
v’yavo Melekh Ha-kavod.
Mi hu zeh Melekh Ha-kavod,
Adonai Tz’va-ot hu Melekh Ha-kavod. Selah.
The Sefer Torah is placed in the Ark.

Whenever the Ark was set down, Moses would say: Adonai, may You dwell among the myriad families of the people Israel.

Return, Adonai, to Your sanctuary,
You and Your glorious Ark.

Let Your Kohenim be clothed in triumph,
let Your faithful sing for joy.

For the sake of David, Your servant,
do not reject Your anointed.

Precious teaching do I give you:
Never forsake My Torah.

It is a tree of life for those who grasp it,
and all who uphold it are blessed.

Its ways are pleasant, and all its paths are peace.

Help us turn to You, Adonai, and we shall return.
Renew our lives as in days of old.

Continue with Ashrei on the next page.

On Purim, continue with the reading of the Book of Esther; see page 194.

At Sha'arit on Tishah B'Av,
some chant elegies (Kinot) at this time.

(At Min'ah, continue with Hatzi Kaddish, page 121,
followed by the Amidah.)

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Etz hayim hi la-mahazikim bah, v'tomkheha m'ushar.
D'rakheha darkhei noam, v'khol n'tiv'eha shalom.
Hashivenu Adonai elekha v'nashuvah,
hemesh yameinu k'kedem.

Continue with י'וש on the next page.

On ו'ות, continue with the reading of י'וש
see page 194.

At י'וש on שִׁשָּׁה עַתִּים,
some chant elegies (קִנֹּת) at this time.

(At י'וש, continue with י'וש עַת, page 121,
followed by the י'וש.)
CONCLUDING PRAYERS

ASHREI

PSALM 84:5; 144:15
Blessed are they who dwell in Your house; they shall praise You forever.

Blessed the people who are so favored; blessed the people whose God is Adonai.

PSALM 145: 115:18
A Psalm of David.
I glorify You, my God, my Sovereign; I praise You throughout all time.
Every day I praise You, exalting Your glory forever.

Great is Adonai, and praiseworthy; God's greatness exceeds definition.

One generation lauds Your works to another, acclaiming Your mighty deeds.

They tell of Your wonders and Your glorious splendor. They speak of Your greatness and Your awesome power.

They recall Your goodness; they sing of Your faithfulness.

Adonai is gracious and compassionate; patient, and abounding in love.

Adonai is good to all; God’s compassion embraces all.

All of Your creatures shall praise You; the faithful shall continually bless You, recounting Your glorious sovereignty, telling tales of Your might.

And everyone will know of Your power, the awesome radiance of Your dominion.

Your sovereignty is everlasting; Your dominion endures for all generations.

Adonai supports all who stumble, and uplifts all who are bowed down.

CONCLUDING PRAYERS

ASHREI

PSALM 84:5; 144:15
Blessed are they who dwell in Your house; they shall praise You forever.

Blessed the people who are so favored; blessed the people whose God is Adonai.

PSALM 145: 115:18
A Psalm of David.
I glorify You, my God, my Sovereign; I praise You throughout all time.
Every day I praise You, exalting Your glory forever.

Great is Adonai, and praiseworthy; God's greatness exceeds definition.

One generation lauds Your works to another, acclaiming Your mighty deeds.

They tell of Your wonders and Your glorious splendor. They speak of Your greatness and Your awesome power.

They recall Your goodness; they sing of Your faithfulness.

Adonai is gracious and compassionate; patient, and abounding in love.

Adonai is good to all; God’s compassion embraces all.

All of Your creatures shall praise You; the faithful shall continually bless You, recounting Your glorious sovereignty, telling tales of Your might.

And everyone will know of Your power, the awesome radiance of Your dominion.

Your sovereignty is everlasting; Your dominion endures for all generations.

Adonai supports all who stumble, and uplifts all who are bowed down.
You open Your hand; Your favor sustains all the living.

Adonai is near to all who call, to all who call to God with integrity. Adonai preserves all who love Him, while marking the wicked for destruction.

We shall praise Adonai now and always. Halleluyah!

A Psalm of David.

May Adonai be your strength. May God send you help from the holy sanctuary, sustaining you from Zion. May God remember all your offerings and accept your sacrifices — granting your heart's desires, fulfilling all your hopes. We shall sing of Your deliverance; we shall acclaim the glory of our God, for Adonai fulfills all that you ask. Now I know that Adonai will deliver His anointed. God will answer him from His heavenly abode, bringing victory with mighty deeds. Some trust in chariots, others in horses — but we honor the name of Adonai our God. They stumble and fall, but we rise and stand firm. Adonai, deliver us. Our Sovereign will answer us when we call.

The following psalm is omitted on the days listed on the facing page.

PSALM 20
A Psalm of David.

May Adonai answer you in time of trouble; may the God of Jacob be your strength. May God send you help from the holy sanctuary, sustaining you from Zion. May God remember all your offerings and accept your sacrifices — granting your heart's desires, fulfilling all your hopes. We shall sing of Your deliverance; we shall acclaim the glory of our God, for Adonai fulfills all that you ask. Now I know that Adonai will deliver His anointed. God will answer him from His heavenly abode, bringing victory with mighty deeds. Some trust in chariots, others in horses — but we honor the name of Adonai our God. They stumble and fall, but we rise and stand firm. Adonai, deliver us. Our Sovereign will answer us when we call.

The passage above is omitted on Rosh Hodesh and Hol Ha-mo’ed, and on the day before Yom Kippur and Pesah; on Hanukkah, Purim (both 14 & 15 Adar I & II), Yom Ha-shoah, Yom Ha-atzma’ut, Yam Y’rushalayim, and Tishah B’Av. It is not recited in a house of mourning. Some also omit it on the day before Rosh Hashanah and on the day before and the day after each Festival.
Adonai has assured a redeemer for Zion, for those of the House of Jacob who turn from sin.

The following paragraph is omitted on Tishah B’Av and in a house of mourning.

Adonai has said: “This is My covenant with them: My spirit shall be upon your lips and upon the lips of your children and your children’s children, now and forever.”

You are holy, enthroned upon the praises of Israel.

“The angels on high called out one to another: ‘Holy, holy, holy Adonai Tz’va-at; the grandeur of the world is God’s glory.’”

They receive sanction from one another, saying: “Adonai Tz’va-at is holy in the highest heavens, holy on the earth, and holy forever, throughout all time; the radiance of God’s glory fills the whole world.”

“You are holy, enthroned upon the praises of Israel, beyond all time; You are holy, enthroned upon the praises of Israel, throughout all time.”

The passage above highlights the biblical verses, in quotation marks, that are at the heart of the Kedushah. The italicized sections which follow them are renderings of the interpretive Aramaic translations of those verses.

The following paragraph is omitted on Tishah B’Av and in a house of mourning.

Adonai our God and God of our ancestors, impress this forever upon Your people, and direct our hearts toward You:

God, being merciful, grants atonement for sin and does not destroy.

The following paragraph is omitted on Tishah B’Av and in a house of mourning.

You, Adonai, are kind and forgiving, loving to all who call upon You.

This passage, known as Kedushah D’Sidra, was added to the daily morning service to conclude on a note of holiness, with study of Torah.
CONCLUDING PRAYERS

Your righteousness is everlasting, Your Torah is truth. You will be faithful to Jacob and merciful to Abraham, fulfilling the promise You made to our ancestors. Praised is Adonai, the God of our deliverance, who sustains us day after day. Adonai Tz'va-ot is with us; the God of Jacob is our Refuge. Adonai Tz'va-ot, blessed is the one who trusts in You. Adonai, deliver us; our Sovereign will answer us when we call.

Praised is our God who created us for His glory, setting us apart from those who go astray, giving us the Torah, which is truth, and planting within us life eternal. May God open our hearts to His Torah, inspiring us to love, revere, and wholeheartedly to serve God. Thus shall we not labor in vain, nor shall our children suffer confusion.

Adonai our God and God of our ancestors, may we fulfill Your precepts in this world, to be worthy of happiness and blessing in the messianic era and in the world to come. Thus I will sing Your praise unceasingly; thus I will exalt You, Adonai my God, forever.

Blessed are those who trust in Adonai; Adonai is the source of their security. Trust in Adonai forever and ever, Adonai is an unfailing stronghold. Those who love You trust in You; You never forsake those who seek You, Adonai. Adonai, through divine righteousness, exalts the Torah with greatness and glory.

On Rosh Hodesh, remove tefillin at this time.
(On other days, tefillin may also be removed at this time. In many congregations, however, it is customary to wait until after Mourner's Kaddish.)

On Rosh Hodesh and Hol Ha-mo'ed, continue with Ha'azi Kaddish, page 103.
KADISI SHALEM

Reader:
May God’s name be exalted and hallowed throughout the world that He created, as is God’s wish. May God’s sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:
Y’hei sh’mei raba n’varakh l’alam u-l’amei almaya.
May God’s great name be praised throughout all time.

Reader:
Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life’s goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

We take three steps back, bowing left, right, and center, as we conclude the Kaddish.

On Tishah B’Av, the paragraph “Titkabal tzlot’hon... [May the prayers... ]” is omitted.
ALEINU

We are called to praise the Master of all, to acclaim the Creator, for God made our lot unlike that of other peoples, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth; whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: “Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other” (Deuteronomy 4:39).

And so we hope in You, Adonai our God, soon to see Your splendor: That You will sweep idolatry away so that false gods will be utterly destroyed, and that You will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth’s wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: “Adonai reigns for ever and ever” (2 Kings 15:18). Such is the prophetic assurance: “Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One” (Zechariah 14:9).

V’ne-emar, v’hayah Adonai l’melekh al kol ha-aretz, ba-yom ha-hu yih’yeh Adonai ehad u-sh’mo ehad.

The authorship of Aleinu has been ascribed to Rav, a Babylonian rabbi of the third century C.E., although some scholars believe it may have been composed centuries earlier, and was already part of the ritual in the Second Temple. Aleinu is recited standing, so that one may bend the knee and bow at “Va’ana’hu,” rising at “lfnei Melekh.”

Since the Middle Ages, Aleinu has been included in every daily service throughout the year, although it was originally composed for the Rosh Hashanah liturgy. It contains two complementary ideas. The first paragraph celebrates the distinctiveness of the Jewish people, and its unique faith in God. The second speaks eloquently of our hope that someday God will be worshiped by all humanity.
In love we remember those who no longer walk this earth. We are grateful to God for the gift of their lives, for the joys we shared, and for the cherished memories that never fade. May God grant those who mourn the strength to see beyond their sorrow, sustaining them despite their grief. May the faith that binds us to our loved ones be a continuing source of comfort, as we invite those who mourn, and those observing Yahrzeit, to praise God’s name with the words of the Kaddish.

Mourners and those observing Yahrzeit:
Yitgadal v’ytikdash sh’mei raba, b’alma di v’ra, ki-r’utei, v’yamlikh malkhutei b’khol beit Yisra-el, ba’agala u-v’z’mai kariv, v’imru amen.

Congregation and mourners:
Y’hei sh’mei raba l’alam u-l’almei almaya.

Mourners:
Yitbarakh v’yishtabah v’yitpa-ar v’yitromam v’yitnasei v’yit-hadar v’yit-aleh v’yit-halal sh’mei d’Kudsha, b’rikh hu *l’ela min kol birkhata v’shirata
*Between Rosh Hashanah and Yom Kippur:
l’ela l’ela mi-kol birkhata v’shirata tushbah v’nehamata da’amiran b’alma, v’imru amen.

Y’hei sh’lama raba min sh’maya v’hayim aleinu v’al kol Yisra-el, v’imru amen.

Oseh shalom bi-m’romay, hu ya’aseh shalom aleinu v’al kol Yisra-el, v’imru amen.

May God’s name be exalted and hallowed throughout the world that He created, as is God’s wish. May God’s sovereignty soon be accepted, during our life and the life of all Israel.

And let us say: Amen.

May God’s great name be praised throughout all time.

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

Let there be abundant peace from heaven, with life’s goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

We take three steps back, bowing left, right, and center, as we conclude the Kaddish.
CONCLUDING PRAYERS

The psalm of the day (pages 85-90) is recited here, followed by psalms of special occasions:

- for Rosh Hodesh (page 90), for Hanukkah (page 14),
- for the Season of Repentance (page 92),
- for a house of mourning (pages 93-99).

Conclude with Mourners' Kaddish, page 100.

THE PSALM FOR SUNDAY

On the first day of the week
the Levites recited this psalm in the Temple:

PSALM 24

A Psalm of David.

The earth and its grandeur belong to Adonai;
the world and its inhabitants.
God founded it upon the seas,
and set it firm upon flowing waters.

Who may ascend the mountain of Adonai?
Who may rise in God's sanctuary?

One who has clean hands and a pure heart,
who has not used God's name in false oaths
nor sworn deceitfully,
shall receive a blessing from Adonai,
a just reward from the God of deliverance.

Such are the people who seek God,
who long for the presence of Jacob's Deity.

Lift high your lintels, O you gates;
open wide, you ancient doors!
Welcome the glorious Sovereign.

Who is the glorious Sovereign?
Adonai, triumphant and mighty,
Adonai, triumphant in battle.

Lift high your lintels, O you gates;
open wide, you ancient doors!
Welcome the glorious Sovereign.

Who is the glorious Sovereign?
Adonai Tz'vo-ot is the glorious Sovereign.

The psalm of the day (pages 85-90) is recited here, followed by psalms of special occasions:

- for Rosh Hodesh (page 90),
- for Hanukkah (page 14),
- for the Season of Repentance (page 92),
- for a house of mourning (pages 93-99).

Conclude with Mourners' Kaddish, page 100.

Mourners' Kaddish is on page 100.

On Tishah B'Av, the recitation of the psalm of the day is deferred until the beginning of Min'nah.
THE PSALM FOR MONDAY

On the second day of the week
the Levites recited this psalm in the Temple:

PSALM 48
A Song: A Psalm of the sons of Korah.

Great is Adonai, and highly praised
in the city of our God.
His holy mountain.

Splendid, sublime on the north is Mount Zion,
joy of all the earth,
city of the great Sovereign.
God is known in her citadels as a refuge.

The kings conspired and advanced,
but when they saw her they were astounded.

Panic stunned them; they fled in fright,
seized with trembling like a woman in labor,
shattered like a fleet wrecked by an east wind.

What we once heard we now have witnessed
in the city of Adonai Tz’va-ot, in the city of our God.

May God preserve it forever.

In Your Temple, God, we meditate upon Your kindness.
Your glory, like Your name,
reaches the ends of the earth.
Your right hand is filled with beneficence.

Let the mountain of Zion be glad,
let the cities of Judah rejoice
because of Your judgments.

Walk all about Zion, encircle her.
Count her towers, review her ramparts, scan her citadels.

Then tell her story to later generations;
tell of our God who will guide us forever.

Mourner’s Kaddish is on page 100.
THE PSALM FOR TUESDAY

On the third day of the week
the Levites recited this psalm in the Temple:

PSALM 82
A Psalm of Asaph.

God rises in the court of the mighty,
pronouncing judgment over judges:
“How long will you pervert justice?
How long will you favor the wicked?

“Champion the weak and the orphan;
uphold the downtrodden and destitute.
Rescue the weak and the needy;
save them from the grip of the wicked.”

But they neither know nor understand;
they wander about in darkness
while the earth’s foundations are shaken.

I thought you were Godlike, children of the Most High,
but you will die like mortals; like any prince will you fall.

Arise, O God, and judge the earth,
for Your dominion is over all nations.

THE PSALM FOR WEDNESDAY

On the fourth day of the week
the Levites recited this psalm in the Temple:

PSALM 94

God of retribution — Adonai, God of retribution, appear!

Judge of the earth, punish the arrogant as they deserve.
How long, Adonai, how long shall the wicked exult?
Swaggering, boasting, they exude arrogance.

They crush Your people, Adonai, and oppress Your own.
Widows and strangers they slay; orphans they murder.

They say: “Adonai does not see;
the God of Jacob pays no heed.”

Mourners’ Kaddish is on page 100.
CONCLUDING PRAYERS

Think clearly, you simpletons;  
when will you fools be wise?
Surely the One who shapes the ear can hear.  
Surely the One who forms the eye can see.
Surely God who disciplines nations will chastise,  
teaching mortals to understand.  
Adonai knows human schemes, how futile they are.

Blessed are those whom God disciplines and teaches Torah,  
training them to wait calmly in adversity  
until a pit be dug for the wicked.
Adonai will not abandon His people;  
God will not forsake His very own.  
Justice will return to the righteous;  
all the upright in heart will strive for it.

Who will stand up for me against the ungodly?  
Who will take my part against evildoers?
Were it not for Adonai’s help, I would be in my grave.  
When my foot slips, Your love, Adonai, supports me.  
When I am filled with cares, Your comfort soothes my soul.

Will the immoral claim You as their partner,  
defending evil under the mantle of law?
They conspire against the righteous;  
they condemn the innocent to death.
But Adonai is my refuge;  
my God is my sheltering Rock.

God will turn their own evil against them  
and destroy them with their own guile.
Adonai our God will destroy them.

PSALM 95:1-3  
Let us sing to Adonai.  
Let us rejoice in our Creator.

Let us greet God with thanksgiving, singing psalms of praise.  
Adonai is exalted, beyond all that is worshiped.

Mourner’s Kaddish is on page 100.
THE PSALM FOR THURSDAY

On the fifth day of the week
the Levites recited this psalm in the Temple:

PSALM 81

For the leader, upon the gittit: A Psalm of Asaph.

Sing with joy to God, our strength; shout with gladness to the God of Jacob.

Strike up a melody, sound the timbrel! Play sweet tones on harp and lyre.

Sound the shofar on the New Moon, and again on the full moon for our Festival days.
It is the law for the people of Israel; a statute of the God of Jacob.

God ordained it for Joseph’s descendants when He rose against the land of Egypt.

“I have heard the speech that I had previously ignored.
I removed the burden from their shoulder; their hands were freed from the load.

“When you called out in distress, I rescued you. Unseen, I answered you in thunder.
I tested your faith at an oasis in the wilderness.

“Hear this warning, My people; Israel, if you would only listen!
“There shall be no strange god in your midst. You shall not worship an alien god — I am Adonai your God who brought you up out of Egypt.
Open your mouth wide and I will fill it!

“But My people did not listen; Israel would have none of Me. So I let them persist in their stubbornness.
I let them follow their own inclinations.

“If only my people would listen to Me; if only Israel would walk in My ways — how quickly I would subdue their foes and strike out at their oppressors.

“Enemies of Adonai shall be humbled; their downfall shall be unending.

“But you I will feed with the richest of wheat; with honey from a rock I will satisfy you.”
THE PSALM FOR FRIDAY

On the sixth day of the week
the Levites would recite this psalm in the Temple:

PSALM 93
Adonai is sovereign, crowned with splendor;
Adonai reigns, robed in strength.
You set the earth on a sure foundation.
You created a world that stands firm.
Your kingdom stands from earliest time.
You are eternal.

The rivers may rise and rage,
the waters may pound and pulsate,
the floods may swirl and storm.
Yet above the crash of the sea
and its mighty breakers
is Adonai our God, supreme.

Your decrees, Adonai, never fail.
Holiness befits Your house for eternity.

THE PSALM FOR ROSH HODESH

PSALM 104
Let all my being praise Adonai. Adonai my God, You are great
indeed, clothed in splendor and majesty, wrapped in light as
in a garment, unfolding the heavens like a curtain. On waters
You lay the beams of Your chambers; You make the clouds
Your chariot, riding the wings of the wind. You make the
winds Your messengers, fire and flame Your servants.
You set the earth on its foundation that it should never
collapse. The deep covered it like a cloak, until the waters
rose over the mountains. At Your rebuke they fled, rushing
away at the sound of Your thunder — climbing mountains,
pouring into valleys to the place You had established
for them. You set the bounds they may not cross, so that
never again shall they cover the earth.

Mourner’s Kaddish is on page 100.
You make springs gush forth in torrents to flow between the hills. The wild beasts all drink from them; wild asses quench their thirst. Birds of the heavens rest on their banks and lift their voices among the branches.

From Your lofty abode You water the hills; the earth is sated with the fruit of Your works. You cause grass to grow for cattle and plants for people to cultivate, enabling them to bring forth bread from the earth. It is wine that gladdens the human heart, oil that makes the face shine, and bread that sustains human life. The trees of Adonai drink their fill — the cedars of Lebanon, which God planted. Birds build their nests in the pines.

The high hills are for the wild goats; the rocks are a refuge for badgers. You made the moon to measure the seasons; the sun knows its time for setting. You bring on darkness and return to their dust. With Your breath they are created, and You renew the face of the earth.

How varied are Your works, Adonai; in wisdom have You made them all. The earth is filled with Your creatures. Here is the great, vast sea, teeming with numberless creatures. Here swims Leviathan, which You made as a plaything.

Here is the land of Canaan; the Israelites entered and possessed it. You, Adonai, are its Maker. All of them look to You to give them their food at the proper time. What You give them they gather up; when You open Your hand, they eat their fill. When You hide Your face they feel panic; when You take away their breath they perish and return to their dust. With Your breath they are created, and You renew the face of the earth.

The glory of Adonai endures forever; may Adonai rejoice in His works. When God looks at the earth, it quakes; God touches the hills, and they smoke. I will sing to Adonai as long as I live; all my life I will chant to my God. May my meditations please God; I will rejoice in Adonai. Let sins disappear from the earth and the wicked will be no more.

Praise Adonai, my soul. Halleluyah!
THE PSALM FOR THE SEASON OF REPENTANCE

PSALM 27
[A Psalm] of David.

Adonai is my light and my help. Whom shall I fear? Adonai is the strength of my life. Whom shall I dread?

When evildoers draw near to slander me, when foes threaten — they stumble and fall.

Though armies be arrayed against me, I have no fear. Though wars threaten. I remain steadfast in my faith.

One thing I ask of Adonai — for this I yearn:
To dwell in the house of Adonai all the days of my life — to behold God’s beauty, to pray in God’s sanctuary.

Hiding me in His shrine, safe from peril, God will shelter me beyond the reach of disaster, and raise my head high above my enemies.

I will bring God offerings with shouts of joy, singing, chanted praise to Adonai.

Adonai, hear my voice when I call; be gracious to me, and answer.

It is You whom I seek, says my heart.

It is Your presence that I seek, Adonai.

Do not hide from me; do not reject Your servant.

You have always been my help; do not abandon me.

Forgive me not, my God of deliverance.

Though my father and my mother leave me, Adonai will care for me.

Teach me Your way, Adonai.

Guide me on the right path, to confound my oppressors.

Do not abandon me to the will of my foes, for false witnesses have risen against me, purveyors of malice and lies.

Yet I have faith that I shall surely see Adonai’s goodness in the land of the living.

Hope in Adonai.

Be strong, take courage, and hope in Adonai.

Mourner’s Kaddish is on page 100.
In a house of mourning, select one of the following seven passages:

Psalm 49 is traditionally recited only on days when תַחְנָן is said.

**PSALM 49**

For the leader: A Psalm of the sons of Korah.

Hear this, all nations; listen well, all you who dwell on earth: highborn and lowly, rich and poor alike.

I offer you wise counsel, enlightening you with my thoughts. Reflecting on time-honored proverbs, I will open my lesson to the sound of a lyre.

Why must I tremble in troubled times, entrapped by the guilt of my own misdeeds, while others take pride in their achievements, driven by their great wealth?

None of us, in fact, can save ourselves, or pay God a ransom for our lives. The price of living is too high to go on endlessly. There is no way to evade death forever.

Clearly, death engulfs even the wise no less than the foolish and unenlightened. They, too, are lost, and leave their possessions to others. Their grave is their eternal home, their dwelling for all time.

Though we glory in our reputations on earth, we cannot expect our grandeur to be permanent. In this, we are like all other creatures.

Such is our fate; it is foolish to expect otherwise, to wish for a different end.

We are consigned, like sheep, to She'ol — marked for death, herded to our graves. Our bodies are consumed; She'ol becomes our home.

God, alone, can free me from She'ol’s grip, even as God takes my life.
CONCLUDING PRAYERS

So have no fear — do not envy the riches of others, nor be jealous of their influence — for they can take nothing with them to the grave; their glory does not follow them when they die.

We should rather appreciate life during our lifetime, and thank You, God, for all Your kindesses, knowing that we will join our ancestors, never again to savor the light of day.

There is glory in being human, but too often we fail to recognize that like all other creatures, we, too, are only mortal.

PSALM 16
A Mikhtam of David.

Watch over me, O God, for I place my trust in You.

To Adonai I say: You are my master, my benefactor. None can compare to You.

As for the famous who are so widely revered, the mighty who seem to have it all: May their suffering increase, for they have espoused foreign gods. I will take no part in their bloody libations; the names of their gods will never cross my lips.

Adonai is my portion — my measure, my share. You control my fate.

My life has been marked by good fortune; lovely indeed is my inheritance.

I praise Adonai, who has always counseled me, who rouses my conscience, warning me even at night. I keep Adonai before me at all times; with God at my side I shall never falter.

That is why my heart rejoices and my soul is glad. My whole being rests secure, knowing that You will never abandon me to She'ol, never allow Your faithful servant to suffer oblivion.

Help me understand the way to live, the limitless joy of being in Your presence, of feeling the eternal embrace of Your right hand.

Mourner’s Kaddish is on page 100.
CONCLUDING PRAYERS

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PSALM 42

For the leader: A Maskil of the sons of Korah.

Like a gazelle searching for a flowing stream,
so do I long for You, O God.

How my soul thirsts for the living God,
for the time that I can stand in God’s presence!

Day and night I am sustained only by my tears,
as day after day I am asked: “Where is your God?”

I pour out my soul as I recollect:
Once I was part of the surging crowd,
drawn along to God’s House
amidst sounds of song and thanksgiving — a festive throng.

Why then, my soul, are you so anguished?
Why do you tremble within me?
Have faith in God’s deliverance;
I will yet again sing praises for God’s saving presence.

With my spirit brought low, I remember the past:
Your miracles at Mount Sinai and in the Jordan valley.

Wave upon wave has been roused by Your thunder;
yet Your breakers and billows cannot overwhelm me.

If only Adonai would show me His love by day,
then at night I could sing — praising God, who gives me life.

To God, my Rock. I still cry: “Why have You forgotten me?
Why must I walk in darkness, oppressed by my grief?”

I am pierced to the bone, tormented by my doubts,
as they question all day long: “Where is your God?”

Do not be undone, my soul, by the anguish we share;
do not be unnerved by our trembling.

Have faith in God’s deliverance.
I shall yet have occasion to exalt my redeemer, my God.

Mourner’s Kaddish is on page 100.
For the leader, for Jeduthun: A Psalm of David.

I resolved to be cautious lest I offend by my speech, to keep my lips sealed though indifference surrounds me. I stayed speechless, silent. I despaired of well-being; my pain was intense.

My heart was in turmoil, my thoughts all aflame. In frustration I cried: ‘Adonai, show me my destiny. What is the measure of my days? I must know if my death is the end.”

You have made my life just handbreadths long; my time on earth is as nothing in Your sight. Human life is no more than a sigh!

We walk about in shadow; we rush to and fro pursuing vanity, amassing wealth without ever knowing who will benefit.

What, then, Adonai, can I count on? My hope lies only with You. Deliver me from my own misdeeds; do not leave me with a feeling of hopelessness.

I am speechless; I cannot respond, for this is Your doing. Remove Your curse from me; Your blows have left me devastated.

You chastise us in punishment for our sins, consuming like a moth all that we treasure. Human life is no more than a breath!

Hear my prayer Adonai; listen to my plea. Do not remain unmoved by my tears. For I exist by Your leave, a sojourner like my ancestors before me.

Let me be, that I might know peace of mind before I, too, pass away and am gone.
CONCLUDING PRAYERS

PSALM 23
A Psalm of David.
Adonai is my shepherd; I shall not want.

God gives me repose in green meadows,
and guides me over calm waters.

God will revive my spirit
and direct me on the right path — for that is God's way.

Though I walk in the valley of the shadow of death,
I fear no harm, for You are at my side.

Your staff and Your rod comfort me.

You prepare a banquet for me in the presence of my foes;
You anoint my head with oil, my cup overflows.

Surely goodness and kindness shall be my portion
all the days of my life,

and I shall dwell in the house of Adonai forever.

PSALM 103
[A Psalm] of David.
Praise Adonai, O my soul.
All my being, exalt God's holy name.
Praise Adonai, O my soul.
Do not forget all God's favors.

God forgives all your sins, heals all your ills,
and redeems your life from oblivion,
surrounding you with love and compassion.

God provides amply for your needs in your youth,
renewing your prowess like an eagle.

Adonai acts with righteousness,
doing justice for all who are oppressed.
God made His ways known to Moses, His deeds to Israel.
CONCLUDING PRAYERS

Adonai is gracious and compassionate, patient, abounding in kindness. God will not be enraged forever nor retain anger endlessly. God has not dealt with us according to our sins, nor treated us as befits our transgressions.

God’s love for the faithful is supreme, as the heavens are high above the earth. Just as East is far from West, God has removed from us our sins. As a parent shows love to a child, Adonai embraces all who are faithful. For God knows how we are fashioned, remembers that we are dust.

Our days are as grass; we flourish as a flower in the field. The wind passes over it and it is gone, and where it grew is no longer known. But Adonai’s compassion and tenderness endure age after age, unchanging, for the steadfast and their children’s children who keep the covenant and observe God’s commandments.

Adonai has established His throne in heaven; God’s sovereignty extends over all. Extol Adonai, O God’s angels, mighty ones who do God’s bidding, obedient to God’s word.

Praise Adonai, all His hosts, servants who do God’s will. Revere Adonai, all His works, wherever God reigns. O my soul, sing praise to Adonai.

Mourner’s Kaddish is on page 100.
CONCLUDING PRAYERS

KOHELET 11:4-12:2

If one waits for the wind, one will never sow.
If one watches the clouds, one will never reap.

Since you do not even know
how life enters the body
in a mother's womb,
how can you understand
the works of God, Creator of all?

Sow your seed in the morning,
but do not stay your hand in the evening:
for you do not know which will thrive —
the one or the other —
or if both are equally good.

Light is sweet; it is good to lay eyes upon the sun.
If one lives many years, one should rejoice in them all,
though many are times of darkness,
for days of joy and days of sorrow alike are fleeting.

Enjoy your days of childhood;
live joyfully in your youth.
Follow the dreams of your heart
and the visions of your eyes.
But know that on all these
God will ultimately judge you.

Banish anger from your heart and rage from your soul,
for childhood and youthfulness are fleeting.

Take heed of your Creator while you are yet young,
before the days come when you suffer misfortunes,
the years of which you say:
"These days bring me no pleasure."

Take heed before the sun goes down,
and the light of moon and stars, too, fades,
as the clouds return, even after the rain.

Mourner’s Kaddish is on page 100.
CONCLUDING PRAYERS

MOURNER'S KADDISH

Mourners and those observing Yahrzeit:
Yitgadal v’yitkadashe sh’mi raba, b’alma di v’ra, ki-r’utei, v’yamalikha ma’khathei b’ha’ayikhon u-v’yo’ neikhon u-v’ha’ayei d’khul beti Yisra-el, ba’agal u-vi-z’man karai, v’imru amen.

Congregation and mourners:
Y’hei sh’mi raba m’varakh l’alam u-l’almei almaya.

Mourners:
Yitbarakh v’yishtabah v’yitpa-aram v’yitrermam v’yitnasei v’yit-hadar v’yit-aleh v’yit-halal sh’mi d’Kudsha, b’rikhu
*l’ela min kol birkhata v’shirata
*Between Rosh Hashanah and Yom Kippur:
l’ela l’ela mi-kol birkhata v’shirata
tushb’hana v’ne’hamata da’amiran b’alma, v’imru amen.

Y’hei sh’lama raba min sh’maya v’hayyim aleinu v’al kol Yisra-el, v’imru amen.

Oseh shalom bi-m’romav, hu ya’aseh shalom aleinu v’al kol Yisra-el, v’imru amen.

May God’s name be exalted and hallowed throughout the world that He created, as is God’s wish. May God’s sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

Let there be abundant peace from heaven, with life’s goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.
Parashat Tzav — Parashat Va-yikra


God decrees that the altar fire burn continually, to be tended by Aaron and his sons. Further details of the offerings are presented, as well as a description of the priests’ vestments. Moses sanctifies the Mishkan and the altar, and anoints the priests. After a consecration offering is made, Aaron and his sons remain secluded for seven days.

God instructs Moses regarding sacrifices, to be offered on the Mishkan’s altar. The burnt-offering (olah), the grain-offering (mish’ah), the peace-offering (sh’lamim), the sin-offering (hatta’at), the guilt-offering (asham), and the sin-offering which varies according to one’s means (korban aleh v’yore’ed) are all described.

**There is continuing debate about the first vowel in the word שַׁלֹּחַ. It is vocalized here with a kamatz katan. Others read it with a kamatz gadol.
Parashat Tazria — מרחש תורה
Leviticus 12:1-13:5 — יקרא פרק יב

God teaches Moses the laws regarding physical purity, including purification after childbirth. The means of identification and purification of leprous skin diseases are set out, as are the laws concerning disposal of infected garments.

Aaron and his sons emerge from the Mishkan on the eighth day of its consecration to make atonement for Israel. Aaron’s two eldest sons, Nadav and Avihu, light “alien fire” on the altar, contrary to God’s precepts, and are struck down. Moses instructs Aaron not to mourn; Aaron continues with his duties.

Thereafter God lists the kosher and non-kosher animals. "You shall be holy," God asserts, "for I am holy."
Parashat Aharel Mot — Leviticus 16:1-17
God instructs Aaron to purify the altar, the priests, and the people. To purify the people two goats are chosen: one as a sacrifice, the other as a scapegoat, to be sent off bearing Israel’s sins. This ceremony of the Day of Atonement is to be “an eternal statute” on the tenth day of the seventh month. Other statutes, concerning animal slaughter and prohibited sexual relations, follow.

Parashat Mitzora — Leviticus 14:1-12
God sets forth the last steps for the purification of a leprous person. God even provides laws for when the Israelites reach Canaan and own houses that show evidence of leprous plague. Lastly, God addresses the impurity associated with bodily emissions, including a woman’s monthly cycle.
God sets laws for the priesthood. The sacred days are ordained. Shabbat and the Festivals — Pesah, Shavuot, and Sukkot — along with Rosh Hashanah and Yom Kippur are prescribed for all generations.

"You shall be holy, for I, Adonai your God, am holy." God urges Israel to attain holiness by emulating God’s holiness. The people of Israel are asked to show respect for parents and for Shabbat, to refrain from idolatry, have concern for the poor and the stranger, and avoid gossip, anger, and improper sexual behavior.
Parashat B’huqotai —  פרשת חוקותי
Leviticus 26:3-13 — היצא פרק כ ב

“Observe My commandments,” says God, and be rewarded; “reject My statutes,” and suffer consequences. Yet despite this Tokhehah — this litany of dire warnings — God will not utterly reject Israel. God vows to remember the covenant made with Israel’s ancestors.

Parashat B’har —  פרשת בחור
Leviticus 25:1-13 — היצא פרק כ די

God tells Moses that after Israel reaches Canaan, the land shall observe a seventh year of rest, a Shabbat, and lie fallow. After seven sabbatical cycles, every fiftieth year, a Jubilee shall be declared. In this hallowed year, Israel will “proclaim liberty throughout the land, unto all its inhabitants.” Property will revert to its original owner and slaves will be free.
Parashat Naso — פסחת נאשא
Numbers 4:21-37 — במדבר פרק ד, א'

The Levites are to dismantle the Tabernacle when Israel sets forth and to set it up again when Israel encamps. God forbids unclean persons to dwell in the camp. Priestly intervention is required in cases of marital infidelity or the breaking of a Nazirite vow of consecration to God. God trains Aaron to deliver Birakת Kohanim, the three-fold priestly blessing. The Mishkan is then dedicated.

Parashat B'midbar — פסחת במדבר
Numbers 1:1-19 — במדבר פרק א, ב

In the second year after leaving Egypt, in the Sinai wilderness, God orders Moses to take a census of the people. God also determines the positioning of each tribe around the Tabernacle. The tribe of Levi is appointed to attend to the Mishkan and to aid the Kohanim.
Parashat Sh’lach L’kha — מְצַבָּת שָלָחֵל לְכָּהָ — Numbers 13:1-20

Moses dispatches twelve spies to Canaan. Ten report that the land is uncommandable. The people panic, wanting to return to Egypt. Caleb and Joshua exhort Israel to fulfill God’s plan. The uprising persists, and God condemns the people to wander in the desert for forty years. God also commands the wearing of tizit, to prompt Israel to remember and to observe all of God’s mitzvot and to be holy before God, who has brought them out of Egypt to be their God.

As the Ark is carried forward, Moses cries: “Arise, Adonai! May Your enemies be scattered; may Your foes be put to flight.” When the Ark rests, Moses declares: “Adonai, may You dwell among the myriad families of Israel.” In the wilderness, Moses’ leadership is challenged several times.

Parashat B’ha’alot’kha — בֵּית הָעָלָט — Numbers 8:1-14

God charges Aaron to light the seven-branched menorah. The Levites are purified; a second Passover offering is ordained for those unable to participate in the first. Israfi sets forth from Sinai.

The uprising. Caleb and Joshua exhort Israel to fulfill God’s plan. The uprising.

As the Ark is carried forward, Moses cries: “Arise, Adonai! May Your enemies be scattered; may Your foes be put to flight.” When the Ark rests, Moses declares: “Adonai, may You dwell among the myriad families of Israel.” In the wilderness, Moses’ leadership is challenged several times.

Israel sets forth from Sinai among the myriad families of Israel. “In the wilderness, Moses’ leadership is challenged several times.”