שחרית

ברכות השחר 🖔

Upon arising in the morning, we acknowledge God's compassion in restoring us to life each day.

מוֹדֶה / מוֹדָה אֲנִי לְפָנֵיךּ, מֶלֶךְ חֵי וְקַיָּם, שֶׁהֶחֲזֵרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה, רַבָּה אֱמוּנָתֶךָּ.

Upon ritual washing of hands: **בָּרוּף** אַתָּה יהוה אֱלוֹהֵינוּ מֶלֶךְ הָעוֹלֶם, אֲשֶׁר קִרְּשֵׁנוּ בְּמִצְוֹתִיו וְצִוָּנוּ עַל נְטִילַת יָדֵיִם.

Upon entering the sanctuary:

מַה שְּׁבוּ אֹהָלֶיךּ יַעֲלְב, מִשְׁבְּנֹתֶיךּ יִשְׂרָאֵל. וַאֲנִי בְּרֹב חַסְדְּךָ אָבוֹא בֵיתֶךּ, אֶשְׁתַּחֲוֶה אֶל הֵיכַל לָדְשְׁךָ בְּיִרְאָתֶךָ. יהוה, אָהַבְתִּי מְעוֹן בִּיתֶךּ, וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךְ וַאֲנִי אֶשְׁתַּחְוֶה וְאֶבְרָעָה, אֶבְרְכָה לִפְנֵי יהוה עשִׁי. וַאֲנִי תְפִּלְתִי לְךָ, יהוה, עֵת רָצוֹן. אַלֹהִים, בָּרב חַסִדָּךּ, עַנֵנִי בִּאָמֵת יִשְׁעַךְ.

Birkhot Ha-Shaḥar (The B'rakhot of morning's light) has become a generic name for all those b'rakhot which the rabbis considered appropriate to recite upon awakening in the morning, 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 us to greet the emerging day like a lion, in our fervor to worship the Holy One.

MORNING SERVICE

BIRKHOT HA-SHAḤAR

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.

Upon entering the sanctuary:

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.

Meditation before putting on the טלית

תהלים ק״ד: א׳-ב׳

בַּרְכִי נַפְשִׁי אֶת־יהוה. יהוה אֶלֹהֵי נָּדַלְתָּ מְאֹד, הוֹד וְהָדָר לֶבֶשְׁתָ. עְטֶה אוֹר בַּשַּׂלְמָה, נוֹטֶה שָׁמֵיִם בַּיְרִיעָה.

הָנְנִי מְתְעֵטֵּף / מִתְעַטֶּפֶת בַּצִּיצִית כְּדֵי לְקַיֵּם מִצְוַת בּּוֹרְאִי, בַּכָּתוּב בַּתּוֹרָה: וְעָשׁוּ לָהֶם צִיצִת עַל בַּנְפֵי בִגְדֵיהֶם לִדרֹתֵם.

The fringes of the טלית, as explained in Numbers 15:39-40, serve to remind us of the Torah's mitzvot, and the ideal of holiness to which we are summoned. Tefillin are not worn on Shabbat and Festivals, because these days are themselves reminders of these very truths.

בָרוּךּ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִּדְשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִית.

תהלים ל"ו: ח'-י"א

מַה יָּקָר חַסְדְּךּ, אֱלֹהִים, וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךּ יֶחֲסִיוּן. יִרְוֹיֻן מִהֶשֶׁן בִּיתֶךּ, וְנְחַל עֲדָנֶיךּ תַשְׁקִם. כִּי עִמְךּ מְקוֹר חַיִּים, בְּאוֹרְךּ נִרְאֶה אוֹר. מִשֹׁךְ חַסִדְּךּ לִיִּדְעֵיךּ, וִצִּדְקַתָּךָ לִיִשְׁרֵי לֵב.

בְּטֶרֶם כָּל־יְצִיר נִבְרָא. אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא. לְבַדּוֹ יִמְלֹךְ נוֹרָא. לְהַמְשִׁיל לוֹ לְהַחְבִּירָה. וְלוֹ הָעוֹ וְהַמִּשְׁרָה. וְצוּר חֶבְלִי בְּעֵת צְרָה. מְנָת כִּוֹסִי בְּיוֹם אֶקְרָא. בְּעֵת אִישׁן וְאָעִירָה. יהוה לִי וְלֹא אִירָא. אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ לְעֵת נַעֲשָׂה בְחֶפְצוֹ כּּל וְאַחֲרִי בִּכְלוֹת הַכּּל וְהוּא אֶחָד וְאֵין שֵׁנִי וְהוּא אֵלִי וְחֵי גּוֹאֲלִי וְהוּא נִפִּי וּמְנוֹס לִי וְהוּא נִפִּי וּמְנוֹס לִי וְעָם רוּחִי גּוֹיַתִי וִעִם רוּחִי גִּוֹיַתִי Meditation before putting on the tallit

PSALM 104:1-2

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).

We put on the tallit, which reminds us of all 613 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.

Before creation shaped the world, God, eternal, reigned alone; but only with creation done could God as Sovereign be known. When all is ended, God alone will reign in awesome majesty. God was, God is, always will be glorious in eternity. God is unique and without peer, with none at all to be compared. Without beginning, endlessly, God's vast dominion is not shared. But still — my God, my only hope, my one true refuge in distress, my shelter sure, my cup of life, with goodness real and limitless. I place my spirit in God's care; my body too can feel God near. When I sleep as when I wake, God is with me; I have no fear.

for the gift of our body

בָּרוּךּ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצֵר אֶת־הָאָדָם בְּחַכְמָה וּבָרָא בוֹ וְּלֶבִים וְּלֶבִים חֲלוּלִים חֲלוּלִּים. גָּלוּי וְיָדְוּעַ לִּפְנֵי כִפֵּא כְבוֹדֶךְ שָׁאִם יִפָּתְחַ אֶחָד מֵהֶם אוֹ יִפָּתִם אֶחָד מֵהֶם אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמֹד לְפַנֶיךְּ. בָּרוּךְ אַתָּה יהוה רוֹפֵא כָל־בָּשֶׂר וּמַפְּלִיא לַעֲשׂוֹת.

for the gift of our soul

אֶלֹהַיּ, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא. אַתָּה בְרָאתָהּ, אַתָּה יְצַלְהַיּ, וְאַתָּה יְצַרְתָּהּ, אַתָּה יְצַרְתָּהּ, אַתָּה נְצַרְתִּהּ, אַתָּה נְצַרְתִּהּ בְּי, וְאַתָּה עְשַמְרָהּ בְּקְרְבִּי, וְאַתָּה שְׁעִּיִד לְבוֹא. כָּל־וְמַן שֶׁתִּיד לְבוֹא. כָּל־וְמַן שֶׁתִּיד לְבוֹא. בְּלֹּהְיִבְי מוֹדָה אֲנִי לְפָנֵיךְ יהוה אֱלֹהֵי שֵׁלְהִי אֲבוֹתֵי רְבּוֹן כָּל־הַמַּעְשִׂים אֲדוֹן כָּל־הַנְּשָׁמוֹת. וֹאַלְהִי אֲבוֹתֵי רְבּוֹן כָּל־הַמַּעְשִׁים מְתִים מֵתִים. בַּרוּךְ אַתָּה יהוה הַמַּחֲזִיר נִשְׁמוֹת לִפְנֻרִים מֵתִים.

הֲרֵינִי מְקַבֵּלִּמְקַבֶּּלֶת עָלֵי מִצְוַת הַבּּוֹרֵא: וְאָהַבְתָּ לְרֵעַךְ בָּמִוֹךְ.

תורה for the gift of ברכה

בָּרוּך אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה.

וְהַעֵּרֶבּ־נָא יֹהוֹה אֱלֹהֵינוּ אֶת־דִּבְרֵי תוֹרָתְךְּ בְּפִינוּ וּבְפִּי עַמְּךְּ בִּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצֶאֶצָאֵינוּ וְצֶאֶצָאִי עַמְּךְּ בִּית יִשְׂרָאֵל כָּלָנוּ יוֹדְעֵי שְׁמֶךְ וְלוֹמְדֵי תוֹרָתֶךְ לִשְׁמָה. בָּרוּךְ אַתָּה יהוֹה הַמְלַמֵּת תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם, אֲשֶׁר בְּחַר בְּנוּ מִבָּל־הָעַמִּים וְנֶתַן לָנוּ אֶת־תּוֹרָתוֹ. בָּרוּךְ אַתָּה יהוה נוֹתֵן הַתּוֹרָה. 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 exist. Praised are You Adonai, healer of all flesh, sustaining our bodies in wondrous ways.

We are thankful for the gift of our soul.

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 restores the soul to the lifeless, exhausted body.

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, 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 His Torah. Praised are You Adonai, who gives the Torah.

Choose one passage from the תורה:

במדבר ו': כ"ד-כ"ו

יְבַרֶּכְרָ יהוה וְיִשְׁמְרֶךָּ.

יָאֵר יהוה פָּנִיו אֵלֶיֹך וִיחֻנֶּךְ. יִשָּׂא יהוה פָּנִיו אֵלֶיךּ וְיָשֵׂם לְךָּ שָׁלוֹם.

ויקרא י"ט: ב', י"ד-י"ח

קְרשִים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יהוה אֱלֹהֵיכֶם. לֹא־תְקַבֵּל ָחֵרָשׁ, וְלִפְנֵי עִנֵּר לֹא תִתֵּן מִרְשׁל. לֹא־תַעֲשׂוּ עֲוֶל בַּמִּשְׁפָּט, לא תשָא פְנֵי דָל וְלֹא תֶהְדַר פְּנֵי גָדוֹל, בְּצֶדֶק תִּשְׁפַּט עַמִיתֶךָ. לא תַעַמד עַל דַם רֵעֶךָ. לא־תִשְׁנָא אֶת־אָחִיךְ בּלְבָבֶרָ. וְאָהַבְתָּ לְרֵעֵךְ כָּמְוֹךְ, אֲנִי יהוה.

A passage from the משנה

פאה א: א

אֵלוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר: הַפֵּאָה וְהַבִּכּוּרִים וְהָרֵאָיוֹן וּגִמִילוּת חֲסָדִים וְתַלְמוּד תּוֹרָה.

A passage from the גמרא

אחרי שבת קכ״ז.

אֵלוּ דְבָרִים שֶׁאָדָם אוֹכֵל פַּרוֹתֵיהֶם בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַבֶּמֶת לוֹ לָעוֹלָם הַבָּא, וְאֵלוּ הֵן: כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהַשְׁכָּמַת בִּית הַמִּדְרָשׁ שַׁחֲרִית וְעַרְבִית, וְהַכְנָסַת אוֹרְחִים, וּבִקוּר חוֹלִים, וְהַכְנָסַת כַּלָּה, וּלְוַיֵת הַמֵּת, וְעִיּוּן תִּפִּלֶּה, וַהַבָּאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ וּבֵין אִישׁ לְאִשְׁתּוֹ, וְתַלְמוּד תּוֹרָה כְּנֵגֵד כָּלָם. 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.

Selected from LEVITICUS 19:2, 14-18

You shall be holy for I, Adonai your God, am holy. You shall not insult the deaf, nor put a stumbling block before the blind. 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.

A passage from the Mishnah

PEAH 1:1

These are the deeds for 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 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.

ברכות expressing our awareness that each day is a new gift from God

בְּרוּךְּ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה לְהַבְּחִין בֵּין יוֹם וּבִין לְיְלָה. בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעִשַׂנִי בְּצַלְמוֹ. בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעִשַׂנִי בְּצַלְמוֹ. בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מֵלְבִּישׁ עֲרָמִים. בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְּבִּישׁ עֲרָמִים. בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלִּבִּישׁ עֲרָמִים. בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, וֹמֵקף בְּפוּפִים. בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמֵּכִין מִצְעֲדִי־גָבֶר. בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שַׁמְשִׁה לִי בָּל־צְרְכִּי. בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּגְבוּרָה. בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּגִבוּרָה. בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּנִבּר. בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּנִבוּרָה.

for God's compassion

בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, הַמַּעֲבִיר שֵׁנָה מֵעִינֵי וּתְנוּמָה מֵעַפְעַפִּי. וִיהִי רָצוֹן מִלְפָנֶיךְ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּרְגִּילֵנוּ בְּתוֹרָתֶךְ וְדַבְּקֵנוּ בְּמִצְוֹתֶיךְ, וְאַל תִּשְׁלֶט־בָּנוּ וְצָר הָרָע, וְהַרְחִיקֵנוּ נְשָׁיוֹן, וְלֹא לִידִי אֲבָר הָעוֹן, וְלֹא לִידִי בְּיִיוֹן, וְאַל תַּשְׁלֶט־בְּנוּ יְצֶר הָרָע, וְהַרְחִיקֵנוּ מִשְּׁדָם רָע וּמֵחָבֵר רָע. וְדַבְּקְנוּ בְּיֵצֶר הַטּוֹב וּבְמַעֲשִׂים מוֹבִים, וְכוֹף אֶת־יִצְרֵנוּ לְהִשְׁתַּעְבֶּד־לָךְ. בּ וּתְנֵנוּ הַיּוֹם וּבְּכֶל־יוֹם לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעִינֵיךְ וּבְעֵינֵי כָל־רוֹאֵינוּ, וְתִּגְמְלֵנוּ חֲסָדִים טוֹבִים. בָּרוּךְ אַתָּה יהוה גּוֹמֵל חֲסָדִים טוֹבִים. בָּרוּךְ אַתָּה יהוה גּוֹמֵל חֲסָדִים טוֹבִים. בָּרוּךְ אַתָּה יהוה גּוֹמֵל חֲסָדִים טוֹבִים.

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, making me free.

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, releasing the bound.

Praised are You Adonai our God, who rules the universe, raising the downtrodden.

Praised are You Adonai our God, who rules the universe, creating the heavens and the earth.

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, guiding us on our path.

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 from error, from sin and transgression. Bring us not to trial or to disgrace; let no evil impulse control us. 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 lovingkindness upon His people Israel.

יְהִי רָצוֹן מִלְּפָנֶיךּ יהוה אֶלהַי וֵאלהֵי אֲבוֹתֵי, שֶׁתַּצִּילֵנִי הַיּוֹם וּבְכָל־יוֹם מֵעַזִּי פָנִים וּמֵעַזּית פָּנִים, מֵאָדָם רָע וּמִחָבר רָע, וּמִשָּׁבון רָע וּמִפֶּנֵע רָע וּמִשָּׂטָן הַמַּשְׁחִית, מִדִּין קָשֶׁה וּמִבְּעַל דִּין קָשֶׁה, בֵּין שֶׁהוּא בֶן־בְּרִית וּבִין שֶׁאֵינוֹ בֵּן־בִּרִית.

Personal thoughts and supplications may be added.

לְעוֹלֶם יְהֵא אָדָם יְרֵא שָׁמַיִם בַּפֶּתֶר וּבַנָּלוּי, וּמוֹדֶה עַל הָאֱמֶת וְדוֹבֵר אֱמֶת בִּלְבָבוֹ, וְיַשְׁכֵּם וִיֹאמֵר:

רבון כָּל־הָעוֹלֶמִים, לֹא עַל צִדְקוֹתֵינוּ אֲנַחְנוּ מַפִּילִים תַּחֲנוּנִינוּ לְפָנֶיךּ, כִּי עַל רַחֲמֶיךּ הָרַבִּים. מָה אֲנַחְנוּ, מֶה חַיֵּינוּ, מֶה חַסְדֵנוּ, מַה־צִּדְקֵנוּ, מַה־יִּשְׁעֵנוּ, מַה־בְּבוֹנוּ, מַה־גְּבוּרָתֵנוּ. מַה נֹאמֵר לְפָנֶיךְ יהוֹה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל־הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךְ, וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ, וַחֲכָמִים כִּבְלִי מַדָּע, וּנְבוֹנִים כִּבְלִי הַשְּׂבֵּל, כִּי כַל מַעֲשֵׂינוּ הְּהוּ וִימֵי חַיֵּינוּ הֶבֶל לְפָנֶיךְ. וּמוֹתַר הָאָדָם מִן הַבְּהֵמָה אָיִן, כִּי הַכֹּל הָבֶל.

אַבָל אַנַחְנוּ עַמְּךּ בְּנִי בְרִיתֶךּ, בְּנֵי אַבְרָהָם אֹהֲבְךּ שָׁנִּשְׁבַּעְתָּ לוֹ בְּהַר הַמֹּרִיָּה, זֶרֵע יִצְחָק יְחִידוֹ שֶׁנֶּעֻקַּד שַׁאָהַבְרָּ הַמִּזְבֵּח, עֲדַת יַעֲלֹב בִּנְךְ בְּכוֹרֶךְ שֶׁמֵּאַהְבָרְךְּ שָׁאָהַבְרָּ אוֹתוֹ וּמִשִּׂמְחָתְךְּ שֶׁשַּׂמַחְתָּ בּוֹ לָּרָאתָ אֶת־ שְׁמוֹ יִשְׂרָאֵל וִישָׁרוּן.

לְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת לְךְּ וּלְשַׁבֵּחְךָּ וּלְפָּאֶרְךְּ וּלְבָרֵךְ וּלְקַדֵּשׁ וְלֶתֵת שֶׁבַח וְהוֹדָיָה לִשְׁמֶךְ. □ אַשְׁרְינוּ, מַה־טוֹב חֶלְקֵנוּ וּמַה־נָּעִים גוֹרָלֵנוּ וּמַה יָּפָה יְרָשְּׁתְנוּ. אַשְׁרִינוּ שֶׁאֲנַחְנוּ מַשְׁכִּימִים וּמַעֲרִיבִים עֶרֶב וָבְּקֶר, וְאוֹמְרִים פַּּעֲמַיִם בְּכָל־יוֹם:

> שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָר. בָּרוּך שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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. We should acknowledge the truth in our hearts, and practice it in thought as in deed. 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.

for God's holiness

אַתָּה הוּא מָשֶׁנִּבְרָא הָעוֹלָם, אַתָּה הוּא מְשֶׁנִּבְרָא הָעוֹלָם, אַתָּה הוּא מְשֶׁנִּבְרָא הָעוֹלֶם, אַתָּה הוּא לְעוֹלֶם הַבָּא.

קבוֹלְטֶךְ, וְקַדֵּשׁ אֶת־שִׁמְךְ עַל מַקְדִּישֵׁי שְׁמֶךְ, וְקַדֵּשׁ אֶת־שִׁמְךְ בְּעוֹלְמֶךְ, וְבִישׁוּעָתְךְ תָּרִים וְתַגְבִּיהַ קַרְנֵנוּ. בְּרוּךְ אַתָּה בְּעוֹלְמֶךְ, וּבִישׁוּעָתְךְ בָּרִבִּים וְתַגְבִּיהַ קַרְנֵנוּ. בְּרוּךְ אַתָּה יהוה מְקַדֵּשׁ אֶת־שִׁמְךְ בְּרַבִּים.

אַתָּה הוּא יהוה אֱלֹהֵינוּ בַּשָּׁמִיִם וּבָאֶרֶץ, וּבִשְׁמֵי הַשָּׁמִים הָעֶלְיוֹנִים. אֱמֶת, אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן וּמַבְּלְעָדֶיךְ אֵין אֱלֹהִים. לַבֵּץ לְּוֶיךְ מֵאַרְבַּע בַּנְפוֹת הָאֲרֶץ. יִפְירוּ וְיֵדְעוּ בָּל-בָּאִי עוֹלָם כִּי אַתָּה הוּא הְאֶלֹהִים לְבַדְּךְ לְכֹל מַמְלְכוֹת הָאֶרֶץ. אַתָּה עָשִׂיתָ אֶת־הַשָּׁמִים לְבַדְּךְ לְכֹל מַמְלְכוֹת הָאֶרֶץ. אַתָּה עָשִׂית עָמֶר לְךְ מַה תַּעֲשֵׂה יְבֶינִי שֶׁרִּבְי שְׁמְיִם אוֹ בַתַּחְתּוֹנִים שֶׁיֹאמֵר לְךְ מַה תַּעֲשֶׂה אָבְינוּ שֶׁבְּשָׁמִיִם אוֹ בַתַּחְתּוֹנִים שֶׁיֹאמֵר לְךְ מַה תַּעֲשֶׂה שָׁנְּקוֹים אוֹ בַתַּחְתּוֹנִים שֶׁיֹאמֵר לְךְ מַה תַּעֲשֶׂה שֶׁנְּקוֹי אָבְינוּ שְׁבָּשְׁמִים, עֲשָׂה עִמְנוּ חָטֶיְד בַּעֲבוּר שִׁקְרְ הַגְּדוֹל שָׁנִי וְבָעֵת לַבְּצִי אֶרְכֶם, כִּי אֶתְּלְם בְּנִי אֶתְּכֶם וְנִיתְ הָבְּוֹת בְּכֹל עַמֵּי הָאֶרֶץ, בְּשׁוֹּבִי אֶת־שְׁבוּתִּיכֶם לְנִיתְהַלָּה בְּכֹל עַמֵּי הָאֶרֶץ, בְּשׁוֹּבִי אֶת־שְׁבוּת לְבִּתְּל עָמֵי יהוה. לְּעִבִים וְלִתְהִלְּה בְּכֹל עַמֵּי הָאֶבֶץץ, בְּשׁוֹבִי אֶת־שְׁבוּת יִבוּתִיכֶם לְּעִתְיבִים אוֹ בְּמִבּי הָאָרֶץ, בְּשׁוֹבִי אֶת־שְׁבוּת הִּבְּתִּים אָנִיתְ הָבָּת עַמֵּי הָאֲבֶץץ, בְּשׁוֹבִי אָתְבּים וְלִתְהַלְּה בְּכֹל עַמֵּי הָאָבֶץץ, בְּשׁוֹבִי אָתְבִים, אָמֵר יהוֹה.

We acclaim God's holiness.

You are eternal, before Creation and since Creation, in this world and in the world to come. Manifest Your holiness 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 Guardian in heaven, be merciful to us for we bear Your great name. Fulfill 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).

DEVOTIONAL RABBINIC TEXTS W



This passage is read daily, followed by selections from pages 68 through 70, concluding with יהי רצון on page 70.

אבות דרבי נתן ד:ה

בָּעָם אַחַת הָיָה רַבָּן יוֹחָנָן בֵּן־זַבַּאי יוֹצֵא מִירוּשֶׁלַיִם, וְהָיָה בַּ ַרַבִּי יְהוֹשֻׁעַ הוֹלֵךְ אַחֲרָיו וְרָאָה אֶת־בֵּית הַמִּקְרָּשׁ חָרֵב. אָמַר רַבִּי יְהוֹשֻעַ: אוֹי לָנוּ עַל זֶה שֶׁהוּא חָרֵב, מָקוֹם יּשֶׁמְכַפְּרִים בּוֹ עֲוֹנוֹתֵיהֶם שֶׁל יִשְׂרָאֵל! אָמֵר לוֹ רַבָּן יוֹחָנָן: בְּנִי, אַל יֵרַע לְךָּ. יֵשׁ לָנוּ כַּפָּרָה אֲחֶרֶת שֶׁהִיא כְּמוֹתָהּ. וְאֵיזוֹ? גְמִילוּת חֲסָדִים, שֶׁנָּאֱמַר: כִּי חֶסֶד חָפַצְתִּי וְלֹא זַבַח.

ו סוכה מ"ט: I

אָמַר רַבִּי אֵלְעָזַר: מַאי דְּכָתִיב, הָגִּיד לְךְּ אָדָם מַה־טוֹב וּמַה יהוה דּוֹרֵשׁ מִמִּךָּ, כִּי אִם־עֲשׁוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהַצְגֵעַ לֱכֵת עִם אֱלֹהֵיךְ. עֲשׁוֹת מִשְׁפָּט, זֵה הַדִּין. וְאַהַבַת חֱסֶד, זוֹ גְּמִילוּת חֲסָדִים. וְהַצְגֵעַ לֶכֶת עם אֱלֹהֶיךְּ, זוֹ הוֹצָאַת הַמֵּת וָהַכְנַסַת כַּלַה לַחוּפַּה....

אָמַר רַבִּי אֶלְעָזָר: גָּדוֹל הָעוֹשֶׂה צְדָקָה יוֹתֵר מִכַּל־הַקַּרְבָּנוֹת, שֶׁנֶּאֱמֵר, עֲשֹׁה צְדָקָה וּמִשְׁפָּט וִבְחַר לַיהוה מִזָּבַח... וְאָמֵר שׁנָּאֱמֵר, ַרַבִּי אֶלְעָזָר: אֵין צְדָקָה מִשְׁתַּלֶּמֶת אֶלָּא לְפִי חֶסֶד שֶׁבָּה, יַשַּנֵאֲמַר: זִרעוּ לָבֶם לִצְדָקָה, קצָרוּ לִפִּי חֲסֵד.

הָנוּ רַבָּנָן: בִּשְׁלשָׁה דְּבָרִים גְּדוֹלָה גְּמִילוּת חֲסָדִים יוֹתֵר מִן הַצְּדָקָה. צְדָקָה בְּמָמוֹנוֹ, גְמִילוּת חֲסָדִים בֵּין בְּגוּפוֹ בִּין בְּמָמוֹנוֹ. צְדָקָה לָעֲנִיִּים, גְּמִילוּת חֲסָדִים בֵּין לָעַנִיִּים בֵּין לֶעֲשִׁירִים. צְדָקָה לַחַיִּים, גְּמִילוּת חֲסָדִים בֵּין לַחַיִּים בֵּין למתים.

B DEVOTIONAL RABBINIC TEXTS

AVOT D'RABBI NATAN 4:5

Once, Rabban Yohanan ben Zakkai was walking with his disciple, Rabbi Y'hoshua, near Jerusalem after the destruction of the Temple. Rabbi Y'hoshua looked at the Temple ruins and said: "Alas for us! The place that atoned for the sins of the people Israel — through the ritual of animal sacrifice — lies in ruins!" Then Rabbi Yohanan ben Zakkai spoke to him these words of comfort: "Be not grieved, my son. There is another equally meritorious way of gaining atonement even though the Temple is destroyed. We can still gain atonement through deeds of lovingkindness." For it is written: "Lovingkindness I desire, not sacrifice" (Hosea 6:6).

I SUKKAH 49b

Rabbi Elazar quoted this verse: "You have been told what is good and what Adonai requires of you — to act justly, to love kindness, and to walk humbly with your God" (Micah 6:8). What does this verse imply? "To act justly" means to act in accordance with the principles of justice. "To love kindness" means to let your actions be guided by principles of lovingkindness. "To walk humbly with your God" means to assist needy families at their funerals and weddings.

Rabbi Elazar said: Doing righteous deeds of charity is greater than offering all of the sacrifices, as it is written: "Doing charity and justice is more desirable to Adonai than sacrifice" (Proverbs 21:3). Rabbi Elazar further said: The reward for charity depends upon the degree of lovingkindness, as it is written: "Sow according to your charity, but reap according to your lovingkindness" (Hosea 10:12).

Our Rabbis taught: Deeds of lovingkindness are superior to charity in three respects. Charity can be accomplished only with money; deeds of lovingkindness can be accomplished through personal involvement as well as with money. Charity can be given only to the poor; deeds of lovingkindness can be done for both rich and poor. Charity applies only to the living; deeds of lovingkindness apply to both the living and the dead.

וו סוכה מ"ט:

אָמַר רַבִּי אֶלְעָזָר: בָּל־הָעוֹשֶׂה צְדָקָה וּמִשְׁפָּט בְּאִילּוּ מִילֵא בָּל־הָעוֹלְם כּוּלּוֹ חֶסֶד, שֶׁנֶּאֲמֵר, אוֹהֵב צְדָקָה וּמִשְׁפָּט חֶסֶד יהוה מָלְאָה הָאֱרֶץ....

אָמֵר רַבִּי אֶלְעָזָר: מַאי דִּכְתִיב, פִּיהָ פָּתְחָה בְחָכְמָה וְתוֹרַת־ תֶּטֶד עַל־לְשׁוֹנָה. וְכִי יֵשׁ תּוֹרָה שֶׁל חֶטֶד וְיֵשׁ תּוֹרָה שֶׁאִינָה שֶׁל חֱטֶד? אֶלָּא תּוֹרָה לִשְׁמָה זוֹ הִיא תּוֹרָה שֶׁל חֱטֶד, שֶׁלֹא לְלַמְּנָה זוֹ הִיא תּוֹרָה שֶׁל חֱטֶד, שֶׁלֹא לְלַמְּרָה, זוֹ הִיא תּוֹרָה שֶׁאֵינָה שֶׁל חֵטֶד.

ווו ספרי דברים, עקב

לֶלֶכֶת בְּכֶּל־דְּרָכִיו. אֵילוּ דַּרְכֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֶמַר:
יהוה יהוה אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפִּים וְרַב חֶטֶד וָאֶמֶת,
נוֹצֵר חֶטֶד לְאֲלָפִים נוֹשֵׂא עָוֹן וָפֶשַׁע וְחַשָּאָה וְנַקֵּה... מָה
הַבְּקוֹם נִקְרָא רַחוּם וְחַנּוּן, אַף אַתִּה הֲוִי רַחוּם וְחַנּוּן...
בְּכָל־דְּרָכִיו, אַף אַתָּה הֲוִי צַדִּיק. הַקָּדוֹשׁ בָּרוּךְ הוּא נִקְרָא
הַסִיד, שֶׁנָּאֵמַר, וְחָסִיד בְּכַל־מַעֲשָׂיו, אַף אַתָּה הֲוִי חָסִיד.

וע סוטה י"ר. IV

אָמֵר רַבִּי חֲמָא בְּרַבִּי חֲנִינָא: מֵאי דִּכְתִיב, אַחֲרֵי יהוה אֶלֹהִיכֶם תֵּלְכִּי. וְכִי אֶפְשָׁר לוֹ לְאָדָם לַחֲלֹךְ אַחֵר שְׁכִינָה? אֶלְהִיכֶם תֵּלְכִי חָרִי מְדּוֹתְיו שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. מָה הוּא אֶלָא לַחֲלֹךְ אַחַר מִדּוֹתְיו שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. מָה הוּא בְּקַר חוֹלִים, אַף אַתָּה נַחִם אֲבֵלִים. הַקְּדוֹשׁ בָּרוּךְ הוּא נְחֵם בְּבֵלִים, אַף אַתָּה נַחִם אֲבֵלִים. הַקְּדוֹשׁ בָּרוּךְ הוּא נְחֵם מְתַבִּים, אַף אַתָּה לְחִם מְבֵּלִים. הַקְּדוֹשׁ בָּרוּךְ הוּא לְבַר מִתִים, אַף אַתָּה לְבִים וְסוֹפָּה גְּמִילוּת חֲסָדִים לְאָדָם וּלְאִשְׁתוֹ בְּנִי לְנִת עוֹר וַיִּלְבִּישִׁם. וְסוֹפָה גְּמִילוּת חֲסָדִים דִּכְתִיב, וַיִּקְבֹּר אַתוֹ אַלֹהִים דִּכְתִיב, וַיִּקְבֹּר אֹתוֹ בַנִּי בְּאָרֶץ מוֹאָב.

II SUKKAH 49b

Rabbi Elazar said: Whoever does deeds of charity and justice is considered as having filled the world with lovingkindness, as it is written: "God loves charity and justice; the earth is filled with Adonai's lovingkindness" (Psalm 33:5).

Rabbi Elazar quoted this verse: "She opens her mouth with wisdom, and the Torah of lovingkindness is on her tongue" (Proverbs 31:26). What is the intent of this verse? Is there one Torah of lovingkindness and another which is not of lovingkindness? Torah studied for its own merit is a Torah of lovingkindness, whereas Torah studied for an ulterior motive is not. And some say that Torah studied in order to teach is a Torah of lovingkindness, whereas Torah not studied in order to teach is not a Torah of lovingkindness.

III SIFRE DEUTERONOMY, EKEV

"To walk in all His ways" (Deuteronomy 11:22): These are the ways of the Holy One—"gracious and compassionate, patient, abounding in kindness and faithfulness, assuring love for a thousand generations, forgiving iniquity, transgression, and sin, and granting pardon..." (Exodus 34:6). Just as God is gracious and compassionate, you too must be gracious and compassionate. "Adonai is faithful in all His ways and loving in all His deeds" (Psalm 145:17). As the Holy One is faithful, you too must be faithful. As the Holy One is loving, you too must be loving.

IV SOTAH 14a

Rabbi Ḥama said in the name of Rabbi Ḥanina: "Follow Adonai your God" (Deuteronomy 13:5): What does this mean? Is it possible for a mortal to follow God's presence? The verse means to teach us that we should follow the attributes of the Holy One. As God clothes the naked, you should clothe the naked. The Bible teaches that the Holy One visited the sick; you should visit the sick. The Holy One comforted those who mourned; you should comfort those who mourn. The Holy One buried the dead; you should bury the dead.

Rabbi Simlai taught: The Torah begins with deeds of lovingkindness and ends with deeds of lovingkindness. It begins with deeds of lovingkindness, as it is written: "And Adonai, God, made for Adam and for his wife garments of skins and clothed them" (Genesis 3:21). It ends with deeds of lovingkindness, as it is written: "And God buried Moses in the valley in the land of Moab" (Deuteronomy 34:6).

ע ספרא א

ַרַבִּי יִשְׁמָעֵאל אוֹמֵר: בִּשְׁלשׁ עֶשְׂרֵה מִדּוֹת הַתּוֹרָה נִדְרָשֶׁת:

- א. מִקַּל וָחְמֶר.
- ב. וּמִגְּזֵרָה שָׁוָה.
- ג. מִבְּנִיַן אָב מִבָּתוּב אֶחֶד, וּמִבְּנִיַן אָב מִשִּׁנֵי כִתוּבִים.
 - ד. מִכְּלָל וּפְרָט.
 - ה. וּמִפְּרָט וּכְלָל.
 - ו. כְּלֶל וּפְרָט וּכְלָל אִי אַתָּה דָן אֶלֶא כְּעֵין הַפְּרָט.
- ז. מִכְּלָל שֶׁהוּא צָרִיך לִפְרָט, וּמִפְּרָט שֶׁהוּא צָרִיך לִכְלָל.
- ח. בָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא מִן־הַבְּלָל לְלַמֵּד, לֹא לְלַמֵּר על עַצְמוֹ יָצָא, אֶלָא לְלַמֵּר עַל הַבְּלָל כָּלוֹ יָצָא.
- ט. כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִטְעוֹן טְעַן אֶחָד שֶׁהוּא כָּעִנְיָנוֹ, יָצָא לְהָקֵל וְלֹא לְהַחֲמִיר.
- י. בַּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִטְעוֹן טְעַן אַחֵר שֶׁלֹא כְעִנְיַנוֹ, יָצָא לְהָקֵל וּלְהַחֲמִיר.
- יא. כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִדּוֹן בַּדָּבָר הֶחָדָשׁ, אִי אַתָּה יָכוֹל לְהַחֲוִירוֹ לִכְלָלוֹ עַד שֶׁיַחֲוִירֶנוּ הַכָּתוּב לִכְלַלוֹ בִּפֵּרוּשׁ.
 - יב. דַבָר הַלָּמֵד מֵענְיָנוֹ, וְדָבָר הַלָּמֵד מְסוֹפוֹ.
- יג. וְבֵן שְׁנֵי כְתוּבִים הַמַּכְחִישִׁים זֶה אֶת־זֶה, עַד שֶׁיָּבוֹא הַבָּתוּב הַשְּׁלִּישִׁי וְיַכְרָיעַ בֵּינֵיהֶם.

Conclude with one of the following meditations:

- יְהִי רְצוֹן מִלְפָנֵיךּ יהוֹה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּתֵּן הֶלְקֵנוּ בְּתוֹרָתֶךּ, וְנִהְיֶה מִתַּלְמִידִיו שֶׁל אַהֲרֹן הַכֹּהֵן, אוֹהֵב שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת־הַבְּרִיוֹת וּמְקָרְבָן לַתּוֹרָה.
- יְהִי רָצוֹן מִלְפָנֶיךְ יהוֹה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, שֶׁיּבָּנֶה בִּית הַמִּקְדָשׁ בִּמְהַרָה בְיָמֵינוּ וְתֵן חֶלְמֵנוּ בְּתוֹרָתֶךְ. וְשָׁם בַּית הַמִּקְדָשׁ בִּמְהַי מִימֵי עוֹלֶם וּכְשָׁנִים קַדְמֹנִיּוֹת.

V 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.
- 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.

קדיש דרבנן 😕

Traditionally, Kaddish D'Rabbanan has been 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.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְּרָא, כִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמֵן קָרִיב, וְאִמְרוּ אָמֵן.

יָהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְדְשָׁא, בְּרִיךְ הוּא *לְעֵלֶּא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמֶתָא דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

*On לְעֵלָּא לְעֵלָּא מִבַּל־בִּרְכָתָא וְשִׁירָתָא לְעֵלָּא לְעֵלָּא מִבַּל־בִּרְכָתָא

עַל יִשְׂרָאֵל וְעַל רַבְּנָן וְעַל תַּלְמִיבִהוֹן, וְעַל כָּל-תַּלְמִיבִי תַלְמִיבׁהוֹן, וְעַל כָּל-מָאן דְּעָסְקִין בְּאוֹרַיְתָא, דִּי בְאַתְרָא הָבִין וְדִי בְּכָל-אֲתַר וַאֲתַר, יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבְּא, וּפּוּרְקָנָא מִן קָדָם אֲבוּהוֹן דִּי בִשְׁמֵיָּא, וְאִמְרוּ אֲמֵן. וּפּוּרְקָנָא מִן קָדָם אֲבוּהוֹן דִּי בִשְׁמֵיָּא, וְאִמְרוּ אֲמֵן.

יְהֵא שְׁלֶמֶא רַבָּא מִן שְׁמַיֶּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאִמְרוּ ִאָמֵן.

עשֶׁה שָׁלוֹם בִּמְרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וִעַל כַּל־יִשְׂרָאֵל, וָאִמִרוּ אָמֵן.

The service continues with the appropriate Daily Psalm, pages 72-78.

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.

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei, v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon u-v'ḥayei d'khol beit Yisra-el, ba'agala u-vi-z'man kariv, v'imru amen.

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

Yitbarakh v'yishtabaḥ 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 tushb'ḥata v'neḥamata da'amiran b'alma, v'imru amen.

*On Shabbat Shuvah: I'ela I'ela mi-kol birkhata v'shirata,

Al Yisra-el v'al rabanan v'al talmideihon, v'al kol talmidei talmideihon, v'al kol man d'askin b'oraita, di v'atra ha-dein v'di v'khol atar v'atar, y'hei l'hon u-l'khon sh'lama raba, ḥina v'ḥisda v'raḥamin, v'ḥayin arikhin u-m'zona r'viḥa, u-furkana min kodam avuhon di vi-sh'maya, v'imru amen.

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 in this land and in all other lands. Let there be peace, grace and kindness, compassion and love, for them and for us all. Grant us fullness of life and sustenance. Save us from all danger and distress. And let us say: Amen.

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

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

The service continues with the appropriate Daily Psalm, pages 72-78.

In some congregations the psalm for the day is recited at the end of the service.

THE PSALM FOR SHABBAT

הַיּוֹם יוֹם שַׁבַּת קְׂדֶשׁ,

שַׁבּוֹ הַיּוּ הַלְוִיָּם אוֹמְרִים בְּבֵית הַמִּקְדַשׁ.

תהלים צ״ב

מִזְמוֹר שִׁיר לִיוֹם הַשַּׁבָּת.

טוֹב לְהֹדוֹת לַיהוה, וּלְזַמֵּר לְשִׁמְךּ עֶלְיוֹן.

לְהַגִּיד בַּבְּקֶר חַסְדֶּךְ, וֶאֱמוּנָתְךְ בַּלֵּילוֹת.

ָעַלֵּי־עָשׁוֹר וַעֲלֵי־נְבֶל, עֲלֵי הִגָּיוֹן בְּכִנּוֹר.

ּבִּי שִּׂמַחְתַּנִי יהוה בְּפָּעֲלֶךּ, בְּמַעֲשֵׂי יָדֶיךּ אֲרַבֵּן.

ַמַה־גָּדְלוּ מַעֲשֶׂיךָּ יהוה, מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָּ.

איש־בַּעַר לא יֵדָע, וּכְסִיל לא יָבִין אֶת־זאת.

בָּפְרְחַ רְשָׁעִים כְּמוֹ עֵשֶׂב, וַיָּצִיצוּ כָּל־פְּעֲלֵי אָנֶן, לַהָשֵּׁמַדָם עַדִי-עַד.

וְאַתָּה מָרוֹם לְעֹלָם יהוה.

פִי הָנֵה אֹיִבֵיךְ, יהוה,

כִּי הָנֵה איְבֶיךְ יֹאבֶדוּ,

ּיִתְפָּרְדוּ כָּל־פִּעֲלֵי אָוֶן.

וַתְּרֶם כִּרְאֵים קַרְנִי,

בַּלֹתִי בְּשֶׁמֶן רַעַנָן.

ַוַתַּבֵּט עֵינִי בְּשׁוּרָי,

ַבַּקָּמִים עָלַי מְרֵעִים תִּשְׁמַעְנָה אָזְנַי.

צַדִּיק כַּתַּמַר יִפְרַח, כָּאֵרֵז בַּלְבַנוֹן יִשְׂגָה.

שְׁתוּלִים בְּבֵית יהוה, בְּחַצְרוֹת אֱלֹהֵינוּ יַפְּרְיחוּ.

עוֹד יְנוּבוּן בְּשֵׂיבָה, דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ.

לְהַגִּיד כִּי יָשָׁר יהוה, צוּרִי וְלֹא עַוְלֶתָה בּוֹ.

Psalm 30 is on page 81.

Mourner's Kaddish is on page 82.

After recitation of the appropriate daily psalm(s), the service continues with Psalm 30, page 81.

THE PSALM FOR SHABBAT

On Shabbat the Levites recited this psalm in the Temple:

PSALM 92

A Song for Shabbat.

It is good to acclaim Adonai, to sing Your praise, exalted God,

to affirm Your love each morning, and Your faithfulness each night, to the music of the lute and the melody of the harp.

Your works, Adonai, make me glad; I sing with joy of Your creation.

How vast Your works, Adonai! Your designs are beyond our grasp.

The thoughtless cannot comprehend; the foolish cannot fathom this:

The wicked may flourish, springing up like grass, but their doom is sealed, for You are supreme forever.

Your enemies, Adonai, Your enemies shall perish; all the wicked shall crumble.

But me You have greatly exalted; I am anointed with fragrant oil. I have seen the downfall of my foes; I have heard the despair of my attackers.

The righteous shall flourish like the palm tree; they shall grow tall like a cedar in Lebanon. Planted in the house of Adonai, they will thrive in the courts of our God.

They shall bear fruit even in old age; they shall be ever fresh and fragrant, to proclaim: Adonai is just my Rock, in whom there is no flaw.

Psalms for other occasions:

THE PSALM FOR SUNDAY

הַיּוֹם יוֹם רִאשוֹן בַּשַּׁבָּת, שָׁבּוֹ הַיּוּ הַלְוִיָּם אוֹמְרִים בָּבֵית הַמִּקְדַּשׁ:

> תהלים כ״ד לְדַוִד מִזְמוֹר.

לַ**יהוה הָאָרֶץ** וּמְלוֹאָה, תֵּבֵל וְיִשְׁבֵי בָה.

ַּבִּי הוּא עַל יַמִּים יְסָדָה, וְעַל נְהָרוֹת יְכוֹנְגֶהָ.

ָמִי יַעֲלֶה בְהַר יהוה, וּמִי יָקוּם בִּמְקוֹם קָּךְשׁוֹ.

נְקִי כַפַּיִם וּבַר־לֵבָב, אֲשֶׁר לֹא נָשָׂא לַשָּׁוְא נַפְּשִׁי, וַלֹא נִשְׁבַּע לִמִרְמָה.

יִשָּׁא בְרָכָה מֵאֵת יהוה, וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ.

ֶזֶה דּוֹר דּוֹרְשָׁיו, מְבַקְשֵׁי פָּנֶיךְ יַעֲקֹב, סֶלָה.

שְׁאוּ שְׁעָרִים רָאשׁיכֶם,

ּ וְהִנָּשְׂאוּ פְּתְחֵי עוֹלֶם,

וְיָבוֹא מֶלֶךְ הַכָּבוֹד.

מִי זֶה מֶלֶךְ הַכָּבוֹד,

יהוה עזוּז וְגִבּוֹר,

יהוה גִּבּוֹר מְלְחַמַה.

שָׁאוּ שָׁעַרִים רַאשִׁיבֶם,

ושאו פּּתְחֵי עוּלָם,

וְיָבוֹא מֶלֶךְ הַכָּבוֹד.

ם מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד, יהוה צְבָאוֹת הוּא מֵלֶךְ הַכָּבוֹד, מֵלָה.

> Psalm 30 is on page 81. Mourner's Kaddish is on page 82.

Psalms for other occasions:

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'va-ot is the glorious Sovereign.

THE PSALM FOR MONDAY

ַהַיּוֹם יוֹם שֵׁנִי בַּשַּׁבְּת,

שָׁבּוֹ הָיוּ הַלְּוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָשׁ:

תהלים מ״ח

שִׁיר מִזְמוֹר לִבְנֵי קֹרַח.

ָּגָּרוֹל יהוה וּמְהֻלֶּל מְאֹד, בְּעִיר אֱלֹהֵינוּ, הַר קַּךְשׁוֹ.

ָיְפֵה נוֹף, מְשׁוֹשׁ כָּל־הָאֶָרֶץ הַר צִיּוֹן,

יַרְכְּתֵי צָפוֹן, קֹרְיַת מֶלֶךְ רָב.

ָאֶלהִים בְּאַרְמְנוֹתֶיהָ נוֹדֵע לְמִשְׂגָב.

ָבִּי הָנֵּה הַמְּלֶבִים נוֹעֲדוּ, עָבְרוּ יַחְדָּו.

ַהָמָה רָאוּ, כֵּן תָּמָהוּ, נִבְּהֲלוּ נֶחְפָּזוּ.

ָרְעָדָה אֲחָזֶתַם שָׁם, חִיל כַּיּוֹלֵדָה.

ַבְרְוּחַ קָדִים הְּשַׁבֵּר אֲנִיוֹת תַּרְשִׁישׁ.

בַּאֲשֶׁר שָׁמַעְנוּ, בֵּן רָאִינוּ בְּעִיר יהוה צְבָאוֹת, בְּעִיר אֱלֹהֵינוּ, אֱלֹהִים יְכוֹוְנֶהָ עַד־עוֹלְם, סֶלָה.

דִּמִּינוּ אֱלֹהִים חַסְדֶּךְּ, בְּקֵנֶב הֵיכָלֶךְ.

ְּכִּשִׁמְךְּ אֱלֹהִים, כֵּן תְּהִלָּתְךְּ עַל־קַצְוֵי־אֶּרֶץ, צֶדֶק מָלְאָה יְמִינֶךְ.

יִשְׁמַח הַר צִיּוֹן, תָּגֵלְנָה בְּנוֹת יְהוּדָה,

רְּמַעַן מִשְׁפָּטֶירָ.

ַסְבּוּ צִיּוֹן וְהַקִּיפְוּהָ, סִפְרוּ מִגְדַּלֶיהָ.

שְׁיתוּ לִבְּכֶם לְחֲילָה, פַּסְגוּ אַרְמְנוֹתֶיהָ,

לְמַעַן הְסַפְּרוּ לְדוֹר אַחֲרוֹן.

ם כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶר, הוֹא יְנַהֲגֵנוּ עַל מוּת.

Psalm 30 is on page 81.

Mourner's Kaddish is on page 82.

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 Koraḥ.

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.

THE PSALM FOR TUESDAY

הַיּוֹם יוֹם שְׁלִישִׁי בַּשַּׁבָּת, שָׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָשׁ:

> תהלים פ״ב מִזְמוֹר לְאָסָף.

אָ**להִים נִצָּב** בַּעֲדַת אֵל, בְּקֶרֶב אֱלהִים יִשְׁפַּט:

״עַד מָתַי תִּשְׁפְּטוּ־עָוֶל, וּפְנֵי רְשָׁעִים תִּשְׂאוּ, סֶלָה. שִׁפְטוּ דָל וְיָתוֹם, עָנִי וָרָשׁ הַצְדִּיקוּ.

ַפַּלְטוּ דַל וָאֵבִיוֹן, מִיַּד רְשָׁעִים הַאָּילוּ.״ פַּלְטוּ דַל וָאֵבִיוֹן, מִיַּד רְשָׁעִים הַאָּילוּ.״

לא יָדְעוּ וְלֹא יָבִינוּ, בַּדְשֹׁבָה יִתְהַלֶּכוּ, יִמִּוֹטוּ כַּל-מִוֹסְדֵי אָרֵץ.

אַנִי אָמַרְתִּי אֱלֹהִים אַתֶּם, וּבְנֵי עֶלְיוֹן כֻּלְּכֶם. אָכֵן כְּאָדָם תְּמוּתוּן, וּכְאַחַד הַשָּׂרִים תִּפְּלוּ.

קוּמָה אֱלֹהִים, שְׁפְטָה הָאֵרֶץ,
 בִּי אַתַּה תִנְחַל בְּכֵל־הַגוֹיִם.

Psalm 30 is on page 81. Mourner's Kaddish is on page 82.

THE PSALM FOR WEDNESDAY

ָהַיּוֹם יוֹם רְבִיעִי בַּשַּׁבֶּת,

ישֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָשׁ:

תהלים צ״ד

אַל־נְקָמוֹת, יהוה, אֵל נְקָמוֹת, הוֹפִיעַ.

הַנְשֵׁא, שֹפֵט הָאָרֶץ, הָשֵׁב גְּמוּל עַל גַּאִים.

ַעָלְזוּ. עַד מָתַי רְשָׁעִים יָעֲלְזוּ. עַד מָתַי רְשָׁעִים יַעֲלְזוּ.

ַנִבְּיעוּ יְדַבְּרוּ עָתָק, יִתְאַמְרוּ כַּל־פְּעֲלֵי אָוֶן.

עַמְּךְ יהוה יְדַכְּאוּ, וְנַחֲלָתְךְ יְעַנּוּ.

אַלְמָנָה וְגֵר יַהֲרֹגוּ, וִיתוֹמִים יְרַצְחוּ.

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.

ַניאמרו לא יָרָאָה יַה, וְלֹא יַבִין אֱלֹהֶי יַעַקב. בִּינוּ בַעַרִים בַּעָם, וּכְסִילִים מַתַי תַּשְּבִּילוּ. ָהַנְּטַע אָוֶן הַלֹא יִשְׁמָע, אָם יוֹצֵר עַיִן הַלֹא יַבִּיט. הַיֹּסֵר גּוֹיִם הַלֹא יוֹכֵיחַ, הַמִּלַמֵּד אָדָם דָעַת. יהוה יֹדֵעַ מַחְשְׁבוֹת אָדָם, כִּי הֵפָּה הָבֶל. אַשְׁרִי הַגֶּבֶר אֲשֶׁר הְיַסְרֻנּוּ יָה, וּמִתּוֹרָתְךָּ תְלַמְּדֵנּוּ. ָלְהַשְׁקִיט לוֹ מִימֵי רָע, עַד יִבָּרֶה לְּרָשָׁע שֲׁחַת. בִּי לֹא יִשׁש יהוה עַמּוֹ, וְנַחֲלָתוֹ לֹא יַעֵזֹב. ַבּי־עַד־צָדֶדָק יָשׁוּב מִשְׁפָּט, וְאַחֲרָיו כַּל־יִשְׁרֵי־לֵב. ַמִי יָקוּם לִי עם מְרֵעִים, מִי יִתְיַצֵּב לִי עם פְּעֲלֵי אָוֶן. לוּלֵי יהוה עִזְרֶתָה לִּי, כִּמְעַט שָׁכִנָה דוּמָה נַפִּשִׁי. אָם אָמַרִתִּי מָטָה רַגִּלִי, חַסִדְּךְ יהוה יִסְעַדֵנִי. בָּרֹב שַׂרְעַפַּי בְּקָרְבִּי, תַּנְחוּמֶיךְ יְשַׁעַשְׁעוּ נַפְשִׁי. ַהַיְחַבְרָךְ כִּפֵּא הַוּוֹת, יצר עָמָל עֲלֵי־חק. ָיָגוֹדוּ עַל נֶפֶשׁ צַדִּיק, וְדָם נָקִי יַרְשִׁיעוּ. וַיָּהִי יהוה לִי לִמְשְׂגַב, וֵאלֹהֵי לְצוּר מַחְסִי. וַיַּשֵב עַלֵּיהֶם אֵת־אוֹנַם, וּבְרַעַתַם יַצִּמִיתֵם, יַצִמִיתֵם יהוה אֱלֹהֵינוּ.

תהלים צ"ה: א'-ג'

לכוּ נְרַנְּנָה לַיהוה, נָרְיעָה לְצוּר יִשְׁעֵנוּ.
 נְקַדְּמָה פָנָיו בְּתוֹדָה, בִּזְמִרוֹת נָרְיעַ לוֹ.
 בִּי אֵל גַּדוֹל יהוה, וּמֵלֵהְ גַּדוֹל עַל-בַּל-אֱלֹהִים.

Psalm 30 is on page 81. Mourner's Kaddish is on page 82. They say, "Adonai does not see, the God of Jacob pays no heed."

Be sage, 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 God'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.

Are You allied with seats of wickedness, with those who frame injustice by statute? They conspire against the righteous, they condemn the innocent to death.

Adonai is my refuge; my God is my sheltering Rock.

God will repay them for their wickedness and destroy them with their own evil. 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.

THE PSALM FOR THURSDAY

הַיּוֹם יוֹם חֲמִישִׁי בַּשַּׁבָּת,

:שֶׁבוֹ הָיוּ הַלְּוִיִּם אוֹמְרִים בְּבֵית הַמִּקְרָשׁ

תהלים פ״א

לַמְנַצְחַ עַל הַגָּתִּית לְאָסָף.

הַרְנִינו לֵאלהִים עווֵנוּ,

ָּהָרְיעוּ לֵאלֹהֵי יַעַקֹב.

שְאוּ וִמְרַה וֹתְנוּ תֹף,

בִּנוֹר נָעִים עם נָבֶל.

ּתִּקְעוּ בַחְׂדֶשׁ שׁוֹפָּר, בַּכֶּסֶה לְיוֹם חַגֵּנוּ.

ָבִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעַקֹב.

עדוּת בִּיהוֹסֵף שָׁמוֹ, בְּצֵאתוֹ עַל־אֶרֶץ מִצְרֶיִם, שְׂפַת לֹא יָדַעְתִּי אֶשְׁמָע.

ְהַסִירְוֹתִי מִמֵּבֶל שִׁכְמוֹ, כַּפָּיו מִדּוּד תַּעֲבְרְנָה.

בַּצָרָה קָרֶאתָ וָאֲחַלְּצֶרָּ, אֶעֶנְךּ בְּמֵתֶר רַעַם, אֵבִחַנִּךָּ עַל מֵי מִרִיבַה, מֵלַה.

שְׁמַע עַמִּי וְאָעִידָה בָּךּ, יִשְׂרָאֵל אִם תִּשְׁמַע לִי: לֹא יִהְיֶה בְךָּ אֵל זָר, וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֵכָר. אָנֹכִי יהוה אֱלֹהֶיךְ, הַמַּעַלְךְ מֵאֶרֶץ מִצְרָיִם, הַרְחֵב־פִּיךְ וַאֲמַלְאֵהוּ.

וְלֹא שָׁמַע עַמִּי לְקוֹלִי, וְיִשְּׂרָאֵל לֹא־אֲבָה לִי. וָאֲשֵׁלְּחֵהוּ בִּשְׁרִירוּת לִבָּם, יֵלְכוּ בְּמוֹעֲצוֹתִיהֶם. לוּ עַמִּי שֹׁמֵע לִי, יִשְׂרָאֵל בִּדְרָכֵי יְהַלֵּכוּ.

בִּמְעַט אוֹיְבֵיהֶם אַכְנְיעַ, וְעַל צָרֵיהֶם אָשִׁיב יָדִי.בְּמְעַט אוֹיְבֵיהֶם אַכְּוִיעַ, וְעַל צָרֵיהֶם אָשִׁיב יָדִי.ב מְשַׂנְאֵי יהוה יְכַחֲשׁוּ־לוֹ, וִיהִי עִתַּם לְעוֹלֵם.

יַּאַכִּילֵהוּ מִחֱלֵב חִטָּה, וּמִצוּר דְּבַשׁ אַשְּׁבִּיעֵךָ.

Psalm 30 is on page 81. Mourner's Kaddish is on page 82.

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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 gittith: 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, on the full moon for our festive day.

It is the law for the people Israel; the God of Jacob sits in judgment. God ordained it as a decree for Joseph when He rose against the land of Egypt.

Then I heard a voice I never knew: "I removed the burden from your shoulder; your hands were freed from the load.

"When you called in distress I rescued you; unseen, I answered you in thunder.

I tested your faith in the wilderness."

Hear this warning, My people; Israel, if you would only listen: "You shall have no strange god among you; 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 the people Israel would walk in My ways, then would I soon subdue their foes and strike out at their oppressors.

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

But you would I feed with the richest of wheat, with honey from the rock would I satisfy you.

THE PSALM FOR FRIDAY

הַיּוֹם יוֹם שִׁשִּׁי בַּשַּבָּת, שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָשׁ:

תהלים צ"ג

יהוה מָלָף גֵּאוּת לָבֵשׁ, לָבֵשׁ יהוה, עוֹ הִתְאַזָּר, אַף־תִּבּוֹן תָּבֵל בַּל תִּמוֹט.

נָכוֹן כִּסְאַךּ מֵאָז, מֵעוֹלָם אָתָּה.

נָשְׂאוּ נְהָרוֹת יהוה, נָשְׂאוּ נְהָרוֹת קוֹלֶם, יִשְׂאוּ נְהָרוֹת דַּכִיָם.

מִקְּלוֹת מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי־יָם, אַדִּיר בַּמַרוֹם יהוה.

ם עַדֹתֶיךָ נָאֶמְנוּ מְאֹד, לְבֵיתָךָ נַאַנָה־קָּדֶשׁ יהוה, לְאָרֶךְ יָמִים.

> Psalm 30 is on page 81. Mourner's Kaddish is on page 82.

THE PSALM FOR ROSH HODESH

תהלים ק״ד

בָּרְכִּי נַבְּשִׁי אֶת־יהוה. יהוה אֱלֹהֵי נָּדְלְתָּ מְאֹד, הוֹד וְהָדָר לֶבְשְׁתָּ. עְּטֶה־אוֹר בַּשַּׁלְמָה, נוֹטֶה שָׁמַיִּים בַּיְרִיעָה. הַמְקָרֶה בַּמֵּיִם עֲלִיּוֹתָיו, הַשָּׁם־עָבִים רְכוּבוֹ, הַמְהַלֵּךְ עַל־בַּנְפֵּי־רְוּחַ. עשָׁה מֵלְאָבָיו רוּחוֹת, מְשְׁרְתָיו אֵשׁ לֹהֵט.

יָסֵד־אֶבֶץ עַל־מְכוֹנֶיהָ, בַּל־תִּמוֹט עוֹלָם וָעֶד. תְּהוֹם כַּלְבוּשׁ פִּסִּיתוֹ, עַל־הָרִים יַעַמְדוּ־מָיִם, מִן־גַּעַרְתְּךְ יְנוּסוּן, מִן־קּוֹל רַעַמְךְּ יִחָפִּוְוּן. יַעֲלוּ הָרִים יִרְדוּ בְקָעוֹת, אֶל־מְקוֹם זֶה יָסֵךְתָּ לָהֶם. גְּבוּל שַׂמְתָּ בַּל-יַעַבֹרְוּן, בַּל־יִשְׁבִּוּן לְכַּסוֹת הָאֵבֶץ.

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 THE NEW MONTH

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.

הַמְשַׁלֵּחַ מַעְיָנִים בַּנְּחָלִים, בֵּין הָרִים יְהַלֵּכְוּן. יַשְׁקוּ בָּל-חַיְתוּ שָּׂדִי, יִשְׁבְּרוּ פְרָאִים צְמָאָם. עֲלֵיהֶם עוֹף הַשָּׁמַיִם יִשְׁכּוֹן, מִבֵּין עֲפָאִים יִתְנוּ קוֹל.

מַשְׁקֶה דָּרִים מֵעֲלִּיּוֹתָיוּ, מִפְּרִי מֵעֲשֶׂיךּ תִּשְׂבֵּע דָאָרֶץ. מֵצְמְיחַ חָצִיר לַבְּהֵמָה וְעֲשֶׁב לַעֲבֹדֵת הָאָדֶם, לְהוֹצִיא לֵחֶם מִן הָאֶרֶץ. וְיַיִן יְשַׂמַח לְבַב־אֶנוֹשׁ לְהַצְהִיל פָּנִים מִשְׁמֶן, וְלֶחֶם לְבַב־אֶנוֹשׁ יִסְעָד. יִשְׂבְּעוּ עֲצֵי יהוה, אַרְזֵי לְבָנוֹן אֲשֶׁר נָטָע. אֲשֶׁר שָׁם צִפְּרִים יְקַנֵּנוּ, חֲסִידָה בְּרוֹשִׁים בִּיתָה.

הָרִים הַגְּבֹהִים לַיְּעֵלִים, סְלָעִים מַחְטֶה לַשְׁפַּנִּים. עָשָׂה יַבְּחַ לְמוֹעֲדִים, שֶׁמֶשׁ יָדַע מְבוֹאוֹ. תַּשֶׁת חְשֶׁךְ וִיהִי לָוְיָלָה, בּוֹ תִּרְמשׁ בָּל־חַיְתוֹ־יָעַר. הַבְּפִּירִים שֹׁאֲגִים לַשָּׁרֶף וּלְבַקֵּשׁ מֵאֵל אָכְלָם. תִּזְרַח הַשֶּׁמֶשׁ יֵאָסֵפְּוּן, וְאֶל מְעוֹנֹתָם יִרְבָּצוּן. יֵצֵא אָדָם לְפְּעֲלוֹ וְלַעֲבֹדָתוֹ עֲדִי־עָרֶב.

מָה־רַבּוּ מַעֲשֶׂיךּ יהוה, כָּלָם בְּחַכְמָה עַשִּׂיתָ, מָלְאָה הָאָבֶץ קּנְיָנֶךְ. זֶה הַיָּם נָּדוֹל וּרְחַב יָדַיִם, שָׁם־בֶּמֶשׁ וְאֵין מִסְפָּר, חַיּוֹת קְנְיָנֶךְ. זֶה־יָצַרְתָּ לְשַׂחֶק קְטַנּוֹת עִם־גְּדֹלוֹת. שָׁם אֲנִיּוֹת יְהַלֵּכְוּן, לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק בּוֹ.

בָּלֶם אֵלֶיךּ יְשַׂבֵּרְוּן לָתֵת אָכְלֶם בְּעִתּוֹ. תִּמֵן לָהֶם יִלְקֹטְוּן, תִּפְתַּח יָדְדְּ יִשְׂבְּעְוּן טוֹב. תַּסְתִּיר פָּנֶיךְ יִבְּהֵלְוּן, וּתְחַדֵּשׁ פְּנֵי יִגְנָעְוּן, וְאֶל־עֲפָּרָם יְשׁוּבְוּן. תְּשַׁלַּח רוּחֲךְ יִבְּרֵאְוּן, וּתְחַדֵּשׁ פְּנֵי אַדַּמָה.

יְהִי כְבוֹד יהוה לְעוֹלֶם, יִשְׁמֵח יהוה בְּמֵעֲשָׂיו. הַמַּבִּיט לָאֶרֶץ וַתִּרְעָד, יִצַּע בֶּהָרִים וְיֶעֲשֶׁנוּ. אָשִׁירָה לַיהוה בְּחַיָּי, אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי. □ יֶעֶרַב עָלֶיו שִׁיחִי, אָנֹכִי אֶשְׂמַח בַּיהוה. יִתְּמוּ חַשָּׁאִים מִן הָאֶרֶץ, וּרְשָׁעִים עוֹד אֵינָם, בַּרְכִי וַפְּשִׁי אֶת־יהוה, הַלְלוּיָה.

> Psalm 30 is on page 81. Mourner's Kaddish is on page 82.

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 them; storks make their homes 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 it is night when all the beasts of the forest stir. The young lions roar for prey, seeking their food from God. When the sun rises they steal away and lie down in their dens. Then people go out to their work, to their labor until evening.

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 living things, great and small. Here ships sail to and fro; here swims Leviathan, which You made as a plaything.

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

From Rosh Hodesh Elul through Hoshana Rabbah (in some congregations, through Yom Kippur):

תהלים כ״ז לַדַוָד.

יהוה אוֹרָי וְיִשְׁעִי, מִמִּי אִירַא. יהוה מַעוֹז חַיַּי, מִמִּי אֵפְחַד. בָּקרב עַלַי מָרָעִים לֵאָכל אֵת־בְּשַׂרִי, צַרֵי וְאִיבֵי לִי הֶמַה כַשְׁלוּ וְנַפֵּלוּ. אָם תַחֲנֶה עָלַי מַחֲנֵה לא יירַא לבי, אָם תַּקוּם עַלַי מִלְחַמַה בִּוֹאת אֲנִי בוֹטֵחַ. אַחַת שַאַלִּתִּי מֵאֵת יהוה, אוֹתָה אֲבַקֵּשׁ: שבתי בבית־יהוה כַל־יִמֵי חַיַּי, לַחֲזוֹת בִּנְעַם־יהוה וּלְבַקֵּר בִּהֵיכַלוֹ. בִּי יִצְפָּגַנִי בִּסֻכֹּה בִּיוֹם רַעַה, יַסְתַּרֵנָי בַּסָתֵר אַהַלוֹ, בַּצוּר יִרוֹמְמֵנָי. ּוְעַתַּה יַרוּם ראשִי עַל איָבֵי סִבִּיבוֹתֵי, ּוְאֶזְבְּחָה בְאַהֲלוֹ זִבְחֵי תְרוּעָה, אשירה ואזמרה ליהוה. שׁמַע יהוה, קוֹלִי אֵקרָא, וְחַנֵּנִי וַעַנֵנִי. לך אמר לבי בקשו פני, את־פניך יהוה אבקש. אל תַסְתֵּר פַּנֵיךּ מְמֵנִיּ, אַל תַּט בָּאַף עַבְדֵּךּ, עֵזְרַתִי הַיֵּיתַ, אַל תִּטְשֵׁנִי וְאַל תַעַזְבֵנִי אֱלֹהֵי יִשְׁעִי. בִּי־אָבִי וִאִּמִּי עַזַבְוּנִי וַיהוה יַאַסְפֵּנִי. הוֹרֵנִי יהוה דַּרְבֵּךְ וּנְחֵנִי בִּאֹרַח מִישׁוֹר לִמַעַן שוֹרְרָי. אַל־תִּתְנֵנִי בִּנֵפֵשׁ צָרָי, כִּי קָמוּ בִי עֵדֵי שֶׁקֶר וִיפֵחַ חָמָס. ם לולא האמנתי לראות בטוב־יהוה בְּאֶרֶץ חַיִּים. קוָה אַל־יהוה, חוַק וִיאַמֵץ לְבַּךְ וְקוָה אַל־יהוה.

> Psalm 30 is on page 81. Mourner's Kaddish is on page 82.

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, chanting 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. Forsake 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.

All services continue here:

תהלים לי מִזְמוֹר שִׁיר חֲנָכַּת הַבַּיִת לְדַוִד. אָרוֹמִמְךְּ יהוה כִּי דִלִּיתָנִי וְלֹא שִׁמַּחְתָּ אֹיְבֵי לִי. יהוה אַלהַי, שַנַעתִּי אַלֵיךּ וַתִּרְפַּאַנִי. יהוה הֶעֵלִיתַ מִן־שָׁאוֹל נַפִּשִׁי, חִיִּיתַנִי מִיַּרִדִי־בוֹר. וַמָּרוּ לַיהוה חַסִידִיוּ, וְהוֹדוּ לְזֵבֵר קַּדְשוֹ. בִּי רֻגַע בְּאַפּוֹ, חַיִּים בִּרְצוֹנוֹ, בַּעֵרֶב יַלִּין בֶּכִי וַלַבְּקֵר רְנָּה. וַאֲנִי אָמַרְתִּי בְשַׁלְוִי, בַּל־אֵמוֹט לִעוֹלַם. יהוה בּּרְצוֹנְךְּ הֶעֻמַּדְתָּה לְהַרְרִי עוֹ, הַסְתַּרָתָּ פָנֵיךּ, הַיֵּיתִי נִבְהַל. אָלֵיךּ יהוה אָקרַא, וְאֵל־אַדֹנַי אֵתִחַנַּן. מַה־בֵּצַע בִּדַמִי, בִּרִדְתִּי אֵל שַׁחַת. הַיוֹדְךְּ עָפָּר, הַיַגִּיד אַמְתֵּּךְּ. שָׁמַע־יהוה וְחַנֵּנִי, יהוה הֵיֵה־עֹזֵר לִי. ם הַפַּבְהָ מִסְפְּדִי לִמָחוֹל לִי, פַּתַחָתָּ שַׂקִי וַתִּאַזָּרֵנִי שִׂמִחָה. לְמַעַן יְזַפֶּרְךּ כָבוֹד וְלֹא יִדֹם, יהוה אלהי לעולם אודך.

All services continue here:

PSALM 30

A Psalm of David, a Song for the dedication of the Temple.

I extol You, Adonai. 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.

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.

קדיש יתום 🖔

Mourners and those observing Yahrzeit:

יִּתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעַלְמָא דִּי בְרָא, כִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִוְמֵן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

ּיְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְדְשָׁא, בְּרִיךְ הוּא יּלְעֵלֶּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בָּעַלְמָא, וְאִמְרוּ אָמֵן.

*On אַבֶּל לְעֵלֶּא מְבַּל־בִּרְכָתָא וְשִׁירֶתָא ישבת שובה

יְהֵא שְׁלָמֶא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וִאִמִרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

MOURNER'S KADDISH

Mourners and those observing Yahrzeit: Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir-utei, v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon u-v'ḥayei 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'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, tushb'ḥata v'neḥamata da'amiran b'alma, v'imru amen.

*On Shabbat Shuvah: l'ela l'ela mi-kol birkhata v'shirata,

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.

פסוקי דזמרא

ברוך שאמר 🖔

בָּרוּךְ שֶׁאָמֵר וְהָיָה הָעוֹלֶם,
בָּרוּךְ הוּא.
בָּרוּךְ עוֹשֶׂה בְרֵאשִׁית,
בָּרוּךְ גּוֹזֵר וִמְקַיֵּם,
בָּרוּךְ גּוֹזֵר וִמְקַיֵּם,
בָּרוּךְ מְרַחֵם עַל הַאָּרֶץ,
בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,
בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו,
בָּרוּךְ מִשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו,
בָּרוּךְ מִּוֹדָה וּמַצִּיל,
בַּרוּךְ שִׁמוֹ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל, הָאָב הָרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל, הָאָב וַבְּבְּדְיוּ. וּבְשִׁירֵי דָּוִד עַבְבֶּךְ יְהַלֶּלְךְ יהוה אֱלֹהֵינוּ, בִּשְׁבָחוֹת וּבְּיְמִירוֹת, יְגַדֶּלְךְ וּנְשַׁבֵּחוֹךְ וּנְפָאֶרְךְ וְנַזְכִּיר שִׁבְּיִר וְנִמְלִיכְּךְ מַלְבֵּנוּ אֱלֹהֵינוּ, ם יָחִיד חֵי הָעוֹלָמִים. שְׁמְּךְ וְנַזְכִּיר עֲדִי עַד שְׁמוֹ הַגָּדוֹל. בָּרוּךְ אַתָּה מֵלֶךְ מְשָׁבָּחוֹת.

This group of prayers, beginning with Barukh She-amar — a celebration of God's majesty — and concluding with the Kaddish (page 106), consists principally of passages from various sections of the Bible. They praise God as the Author of nature, the Master of justice, the Giver of Torah, and the Guardian of Israel. They serve as a prelude to the Bar'khu, with which the Shaḥarit Service formally begins.

P'SUKEI D'ZIMRA PSALM AND SONG

BARUKH SHE-AMAR

In the b'rakhah that introduces P'sukei D'Zimra, we praise our eternal, compassionate Creator.
Our chanting of psalms celebrates God's sovereignty.

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 84-103.)

It is customary for the congregation to stand during the recitation of Barukh She-amar. This practice dates back to the ninth century when Barukh She-amar was the beginning of the public service.

דברי הימים א׳, ט״ז: ח׳-ל״ו

הוֹדוּ לֵיהוֹה, קְרְאוּ בִשְׁמוֹ, הוֹדְיעוּ בְעַמִּים עֲלִילֹתָיוּ. שִׁירוּ לַוֹּ, זַמְּרוּ לוֹ, שִׂיחוּ בְּכַל־נִפְּלְאוֹתָיוּ.

הָתְהַלְלוּ בִּשֶׁם קַּרְשׁוּ, הַתְהַלְלוּ בִּשֶׁם קַּרְשׁוּ,

יִשְׂמֵח לֵב מְבַקְשֵׁי יהוה.

ּזִבְרוּ נִפְּלְאֹתָיו אֲשֶׁר עָשָׂה,

מפְתָיו וּמִשְׁפְּטֵי־פִיהוּ.

ָזֶרֶע יִשְׂרָאֵל עַבְרּוֹ, בְּנֵי יַעֲקֹב בְּחִירָיו.

הוּא יהוה אֱלֹהֵינוּ, בְּכָל־הָאֶרֶץ מִשְׁפָּטָיוּ. זִבְרוּ לְעוֹלֶם בְּרִיתוֹ, דָבָר צִוָּה לְאֶלֶף דּוֹר, אֲשֶׁר כָּרַת אֶת־אַבְרָהָם, וּשְׁבוּעָתוֹ לְיִצְחָק, וַיִּעֲמִידֶהָ לְיַעֵלָב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלֶם, לֵאמֹר: לְךָּ אֶתֵּן אֶרֶץ בְּנָעַן, חֶבֶל נַחֲלַתְכֶם.

בּהְיוֹתְכֶם מְתֵי מִסְפָּר, בִּמְעֵט וְגָרִים בָּהּ. וַיִּתְהַלְּכוּ מִגּוֹי אֶל־גּוֹי, וּמִמֵּמְלָכָה אֶל עַם אַחֵר. לא הִנְּיחַ לְאִישׁ לְעָשְׁקָם, וַיְּוֹכַח עֲלֵיהֶם מְלָכִים: אַל תִּגִעוּ בִּמִשִּׁיחָי, וּבִנְבִיאֵי אַל תַּרֵעוּ.

> שִׁירוּ לַיהוה כָּל־הָאֵרֶץ, בַּשְּׂרוּ מִיּוֹם־אֶל־יוֹם יְשׁוּעָתוֹ. סַפְּרוּ בַגּוֹיִם אֶת־כְּבוֹדוֹ, בְּכַל־הָעַמִּים נִפְּלְאֹתְיוּ. כִּי גָדוֹל יהוה וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים. □ כִּי כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיהוֹה שַׁמֵּיִם עַשַׂה.

I CHRONICLES 16:8-36

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 heart. 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.

הוֹד וִהַדֵּר לִפַנֵיו, עוֹ וְחֵדְוַה בִּמִקֹמוֹ. הַבִּוּ לַיהוה מִשְׁפָּחוֹת עַמִּים, הַבְּוּ לַיהוה כַּבוֹד וַעֹז. הַבְוּ לַיהוה כִּבוֹד שִׁמוֹ, שָאוּ מִנִחָה וּבְאוּ לִפֶנַיוּ, הִשְׁתַחֲווּ לַיהוה בְּהַדְרַת קֹבש. חֵילוּ מִלְפַנֵיו כַּל־הַאַרֵץ, אַף־תַּכוֹן תַבֶּל בַּל־תַמוּט. יִשִּׁמְחוּ הַשָּׁמַיִם וִתָגַל הַאַרֵץ, וִיאמִרוּ בַגוֹיִם יהוה מָלֶךְ. יִרעַם הַיַּם וּמְלוֹאוֹ, ָּיַעַלץ הַשָּׂדֶה וְכָל־אֲשֶׁר־בּוֹ. אָז יְרַנְנוּ עֲצֵי הַיָּעַר, מִלּפְנֵי יהוה, בּי־בַא לִשְׁפוּט אֵת־הַאַרֵץ. הוֹדוּ לַיהוה כִּי טוֹב, כִּי לְעוֹלַם חַסִדוֹ. ָוְאָמָרוּ: הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ, וָקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם ֻקְדְשֶׁךְ, לְהִשְׁתַבֵּחַ בִּתְהִלָּתֶךְ. בַרוּך יהוה אֱלֹהֵי ישָׁרָאֵל מִן הַעוֹלֵם וְעַד הַעלַם, ויאמרו כל-העם אמן והלל ליהוה.

פסוקים מספר תהלים רוֹמְמוּ יהוה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַחֲדֹם רַגְּלָיו, קָדוֹשׁ הוּא. רוֹמְמוּ יהוה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָּדְשׁוֹ, כִּי קָדוֹשׁ יהוה אֱלֹהֵינוּ. 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."

An anthology of verses from Psalms

Extol Adonai our God. Worship God, who is holy.

> Extol Adonai our God, and bow toward God's holy mountain. Adonai our God is holy.

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ּוָהוּא רַחוּם יְכַפֵּר עָוֹן וִלֹא יַשְׁחִית,
          וָהְרְבָּה לְהָשִׁיב אַפּוֹ וִלֹא יָעִיר כַּל־חֲמַתוֹ.
                אַתַּה יהוה לֹא תִכְלַא רַחֲמֵיךְ מִמֵּנִי,
                            חַסִדְּךְ וַאֲמִתִּבְּ תַּמִיד יִצְרְוּנִי.
      זְכֹר רַחֲמֶיךְ יהוה וַחֲסָדֶיךְ, כִּי מֵעוֹלָם הֵפָּה.
                                          תנו עו לאלהים,
                     עַל יִשְׁרָאֵל גַּאַנָתוֹ וְעִזּוֹ בַּשִּׁחָקִים.
                נורָא אֱלהִים מִמִּקְרָשֶׁיךְ, אֵל יִשְׁרָאֵל
         הוא נתן עו ותעצמות לַעַם בַּרוּך אֵלהִים.
                 אֱל־נָקַמוֹת יהוה, אֱל נָקַמוֹת הוֹפֵּיעַ.
         ָהָנָשֵא שׁפֵּט הָאָרֶץ, הָשֵׁב נְמוּל עַל גַּאִים.
            לַיהוה הַיְשׁוּעָה, עַל־עַמְּךְ בִרְכָתֶךְ פֶּלָה.
יהוה צְבָאוֹת עִמָּנוּ, מִשְׂנָב לָנוּ אֱלֹהֵי יַעַקֹב סֶלָה.
              - יהוה צָבָאוֹת, אַשְׁרֵי אָדָם בּּטֵחַ בָּךְ
          יהוה הוֹשִׁיעָה, הַמֵּוֹלֵךְ יַעַנֵנוּ בִיוֹם קַרְאֵנוּ.
                  הוֹשִׁיעָה אֶת־עַמֶּךְ וּבָרֵךְ אֶת־נַחֲלָתֶךְּ
                               וּרְעֵם וְנַשִּׁאֵם עַד הַעוֹלַם.
           נַפְשֵׁנוּ חִבְּתָה לַיהוה, עֶזְרֵנוּ וּמָגנֵנוּ הוּא.
                                        בִּי בוֹ יִשְׂמַח לִבֵּנוּ,
           פִּי בְשֵׁם קָּדְשׁוֹ בָטֶחְנוּ.
יְהִי חַסְּדְּךְ יהוה עָלֵינוּ בַּאֲשֶׁר יִחַלְנוּ לָךְ.
               ַהַרְאֵנוּ יהוה חַסְדֶּךָּ, וְיֶשְׁעַךְ תִּנֶּעו לֵנוּ.
              קוּמָה עֶזְרָתָה לָנוֹ וּפְרֵנוֹ לְמַעַן חַסְּדֶּךְ.
        אָנֹכִי יהוה אֱלֹהֶיךְ הַמַּעַלְךְ מֵאֶבֶץ מִצְרָים,
                                   הַרְחֶב־פֵּיךּ וַאֲמַלְאֵהוּ.
                                   אַשְׁרֵי הָעָם שֶׁכֶּכָה לּוֹ,
                             אַשְׁרֵי הָעָם שֶׁיהוה אֱלֹהָיו.
       ַוָאַנִי בְּחַסְדְּךָ בָטַחְתִּי, יָגֵל לִבִּי בִּישׁוּעָתֶךָ, 🗆
                           אָשִירָה לַיהוה כִּי גָמַל עַלַי.
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(On הושענא רבה, add Psalm 100, page 205.)

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.

Adonai Tz'va-ot, be with us.

God of Jacob, be our protection.

Adonai Tz'va-ot, blessed are those who trust in You.

Adonai, help us.

Answer us, Sovereign, when we call.

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.

(On Hoshana Rabbah, add Psalm 100, page 205.)

תהלים י״ט לַמְנַצִּחַ מִּזְמוֹר לְדָוִד.

ָהַ**שְּׁמַיִּם** מְסַפְּרִים כְּבוֹד־אֵל,

וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ. יוֹם לְיוֹם יַבִּיעַ אִמֶר, וְלֵיְלָה לְלַיִּלָה יְחַנֶּה־דֵּעַת.

אַין אָמֶר וְאֵין דְּבָרִים, בְּלִי נִשְׁמָע קוֹלָם.

בְּכָל־הָאֶרֶץ יָצָא קַנָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם, לַשֵּׁמֵשׁ שָׁם אְהֵל בָּהֶם.

> יְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ, יַשִּׁישׁ כְּגִבּוֹר לָרוּץ אְרַח.

מִקְצֵה הַשָּׁמַיִם מוֹצָאוֹ,

ּוּתְקוּפָתוֹ עַל־קְצוֹתָם, וְאֵין נִסְתָּר מֵחַמָּתוֹ.

תּוֹרַת יהוה הְּמִימָה, מְשִׁיבַת נְּפֶשׁ.

עדוּת יהוה נֶאֶמְנָה, מַחְכִּימַת פֶּתִי.

פָּקוּדֵי יהוה יְשָׁרִים, מְשַׂמְחֵי־לֵב.

מְצְוַת יהוה בָּרָה, מְאִירַת עֵינָיִם.

ּיִרְאַת יהוה טְהוֹרָה, עוֹמֶדֶת לָעַד.

ָמִשְׁפְּטֵי־יהוה אֱמֶת, צַדְקוּ יַחְדָּו.

הַנֶּחֶמָדִים מִזְּהָב וּמִפַּז רָב,

ּוּמְתוּקִים מִדְּבַשׁ וְנְּפֶת צוּפִים.

גַּם־עַבְדְּךָּ נִזְהָר בָּהֶם, בְּשָׁמְרָם עֵקֶב רָב.

שְׁגִיאוֹת מִי־יָבִין, מִנִּסְתָּרוֹת נַקְנִי.

נַם מִזָּדִים חֲשֹׁךְ עַבְהֶּךָּ, אַל יִמְשְׁלוּ בִי.

אָז אֵיתָם, וְנִקְיתִי מִפֶּשׁע רָב.

ם יִהְיוּ לְרָצוֹן אִמְרֵי־פִּי וְהֶגְיוֹן לִבִּי לְפָנֶיךּ, יהוה צוּרִי וִגֹאַלִי.

For the leader, a Song of David.

The heavens declare the glory of God. The sky proclaims God's handiwork.

Day after day the word goes forth; night after night the story is told. Soundless the speech, voiceless the talk, yet the tale is echoed throughout the world.

The sun, from its tent in the heavens, emerges like a bridegroom from his chamber, exulting like a champion, eager to run his course.

From the rim of the east it rises, to sweep in majesty upward, westward, warming all on earth as it passes.

The Torah of Adonai is perfect, reviving the spirit. The decrees of Adonai are sure, enlightening the simple. The precepts of Adonai are just, gladdening the heart. The mitzvah of Adonai is clear, opening the eyes.

The fear of Adonai is pure, enduring forever.

The laws of Adonai are true, altogether just.

They are more precious than gold, even the purest gold; and sweeter than honey, the drippings of the honeycomb.

Your servant strives to keep them; to observe them brings great reward. Yet who can discern one's own errors?

Cleanse me of secret faults. Restrain Your servant from willful sins; may they not control me. Then shall I be clear of wrongs, innocent of grave transgression.

May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer. Psalm 34, like a number of other Psalms, is composed in the form of an acrostic, the first letters of the verses comprising the full Hebrew alphabet.

תהלים ל״ד

ּלְדָוִד בְּשַׁנּוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיְגָרְשֵׁהוּ וַיֵּלַךְ.

אָ**בָרְכָה** אֶת־יהוה בְּכַל־צֵת, תָמִיד תְּהִלֶּתוֹ בְּפִי.

בּיהוה תִּתְהַלֵּל נַפְשִׁי, יִשְׁמְעוּ עֲנָוִים וְיִשְׂמְחוּ.

גַּדְלוּ לַיהוה אִתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

ָדָּרְשְׁתִּי אֶת־יהוה וְעָנָנִי, וּמִכָּּל־מְגוּרוֹתַי הִצִּילֶנִי.

הָבְּיטוּ אֵלָיו וְנָהָרוּ, וּפְנֵיהֶם אַל יֶחְפָּרוּ.

ָּ זֶה עָנִי קָרָא וַיהוה שָׁמֵע, וּמִבְּל־צְרוֹּתָיו הוֹשִׁיעוֹ.

חֹנֶה מַלְאַך יהוה סָבִיב לִירֵאָיו וַיְחַלְצִם.

ַטָּעֲמוּ וּרְאוּ כִּי טוֹב יהוה, אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה בּוֹ.

ּוְראוּ אֶת־יהוה קְדֹשָיו, כִּי אֵין מַחְסוֹר לִירֵאָיו.

בָּפִירִים רָשׁוּ וְרָעֵבוּ, וְדֹרְשֵׁי יהוה לֹא יַחְסְרוּ כָּל־טוֹב.

ָלְכוּ בָנִים שִׁמְעוּ לִי, יִרְאַת יהוה אֲלַמֶּדְכֶם.

מִים לְרְאוֹת טוֹב. אַהֵב יָמִים לִרְאוֹת טוֹב.

ָּגַר לְשׁוֹנְךָּ מֵרָע וּשְׂפָתֶיךָ מִדַּבֵּר מִרְמָה.

סוּר מֵרָע וַעֲשֵׂה־טוֹב, בַּקֵשׁ שָׁלוֹם וְרַדְפֵּהוּ.

עִינֵי יהוה אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם.

פָּנֵי יהוה בְּעְשֵׁי רָע, לְהַכְרִית מֵאֶבֶץ זְכְרָם.

ָצָעֲקוּ וַיהוה שָׁמֵעַ, וּמִכָּל־צָרוֹתָם הִצִּילָם.

ָּקָרוֹב יהוה לְנִשְׁבְּרֵי־לֵב, וְאֶת־דַּבְּאֵי־רְוּחַ יוֹשִׁיעַ.

בות רָעוֹת צַדִּיק, וּמִכָּלֶם יַצִּילֶנוּ יהוה.

שֹׁמֵר כְּל־עַצְמֹתָיו, אַחַת מֵהְנָּה לֹא נִשְׁבְּרָה.

תָּמוֹתֵת רָשָׁע רָעָה, וְשׁנְאֵי צַדִּיק יֵאִשְׁמוּ.

בּוֹדֶה יהוֹה נֵפֶשׁ עֲבָדָיוֹ,וַלֹא יֵאִשְׁמוֹ בַּלֹ־הַחְסִים בּוֹ.

A Psalm of David, who feigned madness before Avimelekh and was forced to flee.

I will praise Adonai at all times, God's glory always on my lips.

In Adonai will I exult; let the humble hear and be glad. Proclaim God's greatness with me; let us exalt God together.

I sought Adonai who answered me, freeing me from all my fears.

Look to God and be radiant, never to be downcast.

This poor wretch cried out; Adonai heard and delivered him from all his troubles. Adonai's angel guards and rescues those who revere God.

Taste and find that Adonai is good; blessed the one who takes refuge in God.

Let His holy ones revere Adonai; those who revere God lack for nothing. Those who deny may suffer and starve, but those who seek Adonai will not lack any good.

Come, children, listen to me; I will teach you to revere Adonai. Which of you desires life, loves long years discovering goodness?

Keep your tongue from evil, your lips from speaking lies. Shun evil and do good; seek peace and pursue it. The eyes of Adonai are on the righteous; God's ears are open to their crv.

Adonai's face is set against evildoers, to erase all memory of them from the earth. When the righteous cry out, Adonai listens and sets them free from all their troubles.

Adonai is close to the brokenhearted and helps those who are crushed in spirit.

Many are the troubles of the righteous, but with Adonai's help, they are overcome. God protects every limb; not one is broken.

Misfortune destroys the wicked, and those who hate the righteous are doomed.

Adonai redeems the life of His servants. None who take refuge in God will be forsaken.

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תהלים צ׳
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הְפָּלָה לְמשֶׁה אִישׁ הָאֱלֹהִים.

אָ**דֹנָי** מָעוֹן אַתָּה הָיִיתָ לֶנוּ בְּדֹר וָדֹר.

בְּטֶרֶם הָרִים יֻלֶּדוּ וַהְּחוֹלֵל אֱרֶץ וְתֵבֵל, וּמֵעוֹלָם עַד עוֹלָם אַתָּה אֵל.

ּתָשֵׁב אֲנוֹשׁ עַד־דַּכָּא וַתְּאֹמֶר שְׁוּבוּ בְנֵי אָדָם.

ָפִּי אֶלֶף שָׁנִים בְּעֵינֶיךְ בְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר, וְאַשְׁמוּרָה בַּלֶּיְלָה.

זְרַמְתָּם שֵׁנָה יִהְיוּ, בַּבְּקֶר כֶּחָצִיר יַחֲלֹף.

ַבַּבְּקֶר יָצִיץ וְחָלָף, לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ.

פִּי כָלִינוּ בְאַפֶּךּ, וּבַחֲמָתְרָ נִבְהַלְנוּ.

ַשַׁתָּה עֲוֹנֹתֵינוּ לְנֶגְדֶּךָ, עֲלֻמֵנוּ לִמְאוֹר פָּנֶיךְ.

פִּי כָל־יָמֵינוּ פָּנוּ בְעָבְרָתֶךְּ, פִּלְינוּ שָׁגִינוּ כְמוֹ הֶגֶה.

ּיְמֵי שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה,

וְאָם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה

ָוְרָהְבָּם עָמָל וָאָנֶן, כִּי גָּוֹ חִישׁ וַנְּעֻבָּה.

ָמִי יוֹדֵעַ עוֹ אַפֶּּךְ וּכְיִרְאָתְךְּ עֶבְּרָתֶךְּ.

לִמְנוֹת יָמֵינוּ בֵּן הוֹדַע, וְנָבִא לְבַב חַכְמָה.

שוּבָה יהוה, עַד מָתָי, וְהִנָּחֵם עַל־עֲבָדֶיךָּ.

שַּׂבְּעֵנוּ בַבְּּקֶר חַסְדֶּךְ וּנְרַנְּנָה וְנִשְׂמְחָה בְּכָל־יָמֵינוּ.

שַׂמְחֵנוּ כִּימוֹת עִנִּיתָנוּ, שְׁנוֹת רָאִינוּ רָעָה.

יָרָאָה אֶל עַבָדֶיךְ פַּעַלֶּךְ, וַהַּדְרְךְּ עַל בְּנֵיהֶם.

□ וִיהִי נְעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ, וּמֵעֲשֵׂה יָבִינוּ כּוֹנְנָה עָלֵינוּ, וּמֵעֲשֵׂה יָבִינוּ כּוֹנְנֵהוּ.

A prayer of Moses, man of God.

Adonai, You have been our refuge through all generations. Before mountains emerged, before the earth was formed — from age to age, everlastingly, You are God.

But humans You crumble into dust, and say: "Return, O mortals." For a thousand years in Your sight are as a passing day, an hour of night.

You engulf all human beings in sleep. They flourish for a day, like grass. In the morning it sprouts afresh; by nightfall it fades and withers.

By Your anger we are consumed, by Your wrath we are overcome. You set out our transgressions before You, our secret sins before Your presence.

Your wrath darkens our days; our lives are over like a sigh.

Three score and ten our years may number, four score years if granted the vigor.

Laden with trouble and travail,
life quickly passes and flies away.

Who can know the power of Your wrath? Who can measure the reverence due You? Teach us to use all of our days, that we may attain a heart of wisdom.

Relent, Adonai! How long must we suffer? Have compassion upon Your servants. Grant us Your love in the morning that we may sing in gladness all our days.

Match days of sorrow with days of joy equal to the years we have suffered. Then Your servants will see Your power; their children will know Your glory.

May Adonai our God show us compassion, and establish the work of our hands. May the work of our hands be firmly established.

תהלים צ״א

ּישׁב בְּמֵתֶר עֶלְיוֹן, בְּצֵל שַׁדֵּי יִתְלוֹנָן.

אֹמַר לַיהוה מַחְסִי וּמְצוּדָתִי, אֱלֹהֵי אֶבְטַח־בּוֹ.

פִּי הוּא יַצִּילְךְ מִפַּח יָקוּשׁ, מִדֶּבֶר הַוּוֹת.

בְּאֶבְרָתוֹ יֶּסֶךְ לָךְ וְתַחַת־בְּנָפָיו תֶּחְסֶה, צְּנָה וְסֹחֵרָה אֲמִתּוֹ.

לא תִירָא מִפַּחַד לָיְלָה, מֵחֵץ יָעוּף יוֹמָם.

מָדֶבֶר בָּאְפֶל יַהֲלֹךְ, מִקֶטֶב יָשׁוּד צַהֲרָיִם.

יִפֹּל מִצִּדְּךְ אֶלֶף וּרְבָבָה מִימִינֶךְ, אֵלֶיךְ לֹא יִגָּשׁ.

ַרַק בְּעֵינֶיךָ תַבִּיט וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה.

ּבִּי־אַתָּה יהוה מַחְסִי, עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךְ.

לא־תְאָנֶּה אֵלֶיךּ רָעָה וְנֶגַע לא־יִקְרַב בְּאָהֲלֶךָּ.

בִּי מַלְאָבָיו יִצַוָּה־לָּךְ לִשְׁמַרְךְּ בִּכַל־דְּרָבֵיךְ.

עַל־כַּפַּיִם יִשָּׂאְוּנְךּ פֶּן־תִּגֹּף בָּאֶבֶן רַגְלֶךָ.

עַל שַׁחַל וָפֶתֶן תִּדְרֹךְ, תִּרְמֹס כְּפִיר וְתַנִּין.

ּ. פִי בִי חָשַׁק וַאֲפַּלְּטֵהוּ, אֲשַׂגְּבֵהוּ פִּי־יָדַע שְׁמִי

יִקְרָאֵנִי וְאֶצֶנֵהוּ, עִמּוֹ אָנֹכִי בְצָרָה, אַחַלְּצֵהוּ וַאֲכַבְּּבְהוּ.

אָרֶךְ יָמִים אַשְׂבִּיעֵהוּ, וְאַרְאֵהוּ בִּישׁוּעָתִי. אָרֶךְ יָמִים אַשְׂבִּיעֵהוּ, וְאַרְאֵהוּ בִּישׁוּעָתִי.

Dwelling in the shelter of the Most High, abiding in the shadow of the Almighty, I call Adonai my refuge and fortress, my God in whom I trust.

God will save you from the fowler's snare, from deadly illness.
God will cover you with His wings;
in God's shelter you will find refuge.

Fear not terror by night nor the arrow that flies by day, the pestilence that stalks in darkness nor the plague that rages at noon.

A thousand may fall by your side, ten thousand close at hand, but it will never touch you; God's faithfulness will shield you.

You need only look with your eyes to see the recompense of the wicked.

You have made Adonai your refuge, the Most High your haven. No evil shall befall you; no plague shall approach your dwelling.

God will instruct His angels to guard you in all your paths, to carry you in their hands lest you stumble on a stone.

You will step on cubs and cobras, tread safely on lions and serpents.

"Since you are devoted to Me I will deliver you; I will protect you because you care for Me.

"When you call to Me, I will answer; I will be with you in time of trouble. I will rescue you and honor you.

"I will satisfy you with long life, and lead you to enjoy My salvation."

תהלים קל"ה

הללויה.

הַלְלוּ אֶת־שֵׁם יהוה, הַלְלוּ עַבְדֵי יהוה. שֶׁעֹמְדִים בְּבֵית יהוה, בְּחַצְרוֹת בֵּית אֱלֹהֵינוּ.

שֶּעקְּוִים בְּבֵּיונייוווו, בְּחַבְּוֹ ווֹנְבֵּיוֹנְ בֶּעִים. הַלְלוּיָה כִּי טוֹב יהוה, זַמְרוּ לִשְׁמוֹ כִּי נָעִים.

> פִּי יַעֲקֹב בָּחַר לוֹ יָה, יִשְׂרָאֵל לִסְגֻּלְּתוֹ. פִּי אֲנִי יַדֵעִתִּי פִּי גַדוֹל יהוה,

ָרָי בְּיִבְּיִּ בְּוֹ בְּי בְּּוֹילִי יוּוּוּוּ וַאֵרוֹנֵינוּ מִכַּל־אֵלהִים.

ַכֹּל אֲשֶׁר חָפֵץ יהוה עָשָה,

בַּשָּׁמַיִם וּבָאָבֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת.

מַצֵּלֶה נְשִׂאִים מִקְצֵה הָאֶׁרֶץ, בְּרָקִים לַפָּטָר עָשָׂה, מוֹצֵא רְוּחַ מֵאוֹצְרוֹתָיו.

שָׁהִכָּה בְּכוֹרֵי מִצְרָיִם, מֵאָדָם עַד בְּהֵמָה.

שֶׁלַח אותת ומפתים בְּתוֹבֵכִי מִצְרַים,

ּבְפַרְעה וּבְכֶל־עֲבָדִיוּ.

שָהבָּה גוּיִם רַבִּים וְהָרֵג מְלָכִים עַצוּמִים.

לְסִיחוֹן מֶלֶךְ הָאֶמֹרִי וּלְעוֹג מֶלֶךְ הַבָּשָׁן, וּלְכֹל מַמִלְכוֹת בְּנֵעַן.

ָּוֹנֶתַן אַרְצָם נַחֲלֶה, נַחֲלָה לִיִשְׁרָאֵל עַמּוֹ.

יְּהַנוּ בִּיְ בָּם בַּנְזְּלָית בַּנְיַנְית יְבִּנְתְּ לְּדֹר וַדֹּר. יהוה שִׁמְךּ לְעוֹלֶם, יהוה זְכִרְךּ לִדֹר וַדֹר.

בִּי יָדִין יהוה עַמּוּ וְעַל עֲבָדָיוּ יִתְנֶחָם.

עַצַבֵּי הַגּוֹיִם בֶּסֶף וְזָהָב, מַעֲשֵה יְדֵי אָדָם.

פָּה לָהֶם וְלֹא יְדַבֵּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.

אָזְגַיִם לָהֶם וְלֹא יַאֲזִינוּ, אַף אֵין יֶשׁ־רְוּחַ בְּפִיהֶם. כִּמוֹהֵם יִהִיוּ עשִׁיהֵם, כֹּל אֲשֵׁר בֹּטֵחַ בָּהֵם.

ם בֵּית יִשְׂרָאֵל בַּרְכוּ אֵת־יהוה, 🗆

בֵּית אַהַרֹן בַּרְכוּ אֵת־יהוה,

בֵּית הַלֵּוִי בָּרְכוּ אֶת־יהוה,

יִרְאֵי יהוה בַּרְכוּ אֵת־יהוה.

ָבְרוּךְ יהוה מִצִּיּוֹן, שֹׁבֵן יְרוּשָׁלָיִם. הַלְּלוּיָה.

Halleluyah! Praise Adonai's glory.
Offer praise, servants of Adonai
who stand in Adonai's house,
in the courts of the house of our God.
Halleluyah! For Adonai is good;
sing to God, who is gracious.

God chose Jacob for His own, the people Israel as His special treasure.

I know Adonai is great,

greater than anything worshiped as divine.

Whatever Adonai pleases

has He done in the heavens and on earth,

in the sea and all the depths.

God gathers clouds from the ends of the earth,

makes lightning for the rain,

and releases the wind from His vaults.

God smote the firstborn of Egypt, human and beast alike, sent signs and portents in Egypt against Pharaoh and all his subjects.

God smote many nations and slew mighty kings:

Sihon, king of the Amorites;

Og, king of Bashan; and all the princes of Canaan — and gave their land, as a heritage, to His people Israel.

Adonai, Your glory endures forever; Your fame, Adonai, for all generations. Adonai will provide for His people, and have compassion for His servants.

The idols of the nations are silver and gold, made by human hands.

They have mouths that cannot speak;

they have eyes that cannot see.

They have ears that cannot hear,

nor have they breath in their mouths.

Their makers shall become like them; so shall all who trust in them.

House of Israel, praise Adonai;

House of Aaron, praise Adonai.

House of Levi, praise Adonai;

You who revere Adonai, praise Adonai.

Praised from Zion be Adonai who dwells in Jerusalem.

Halleluyah!

	תהלים קל"ו
פִּי לְעוֹלֶם חַסְדּוֹ.	הורו לַיהוה כִּי טוֹב
פִּי לְעוֹלֶם חַסְדּוֹ.	הורו לֵאלהֵי הָאֱלהִים
כִּי לְעוֹלֶם חַסְדּוֹ.	הורו לַאֲרֹנִי הָאֲרֹנִים
כִּי לְעוֹלֶם חַסְדּוֹ.	לְעֹשֵׂה נִפְּלָאוֹת גְּדֹלוֹת לְבַדּוֹ
כִּי לְעוֹלֶם חַסְדּוֹ.	לְעֹשֵׂה הַשָּׁמַיִם בִּתְבוּנָה
כִּי לְעוֹלֶם חַסְדּוֹ.	לְרֹקַע הָאָבֶץ עַל הַמָּיִם
כִּי לְעוֹלֶם חַסְדּוֹ.	לְעֹשֵׂה אוֹרִים גְּדֹלִים
כִּי לְעוֹלֶם חַסְדּוֹ.	אֶת־הַשֶּׁמֶשׁ לְמֶמְשֶׁלֶת בַּיּוֹם
כִּי לְעוֹלֶם חַסְדּוֹ.	אֶת־הַיָּרֵחַ וְכוֹכָבִים לְמֶמְשְׁלוֹת בַּלֶּיְלָה
כִּי לְעוֹלֶם חַסְדּוֹ.	לְמַבֵּה מִצְרַיִם בִּבְכוֹרֵיהֶם
כִּי לְעוֹלֶם חַסְדּוֹ.	וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם
כִּי לְעוֹלֶם חַסְדּוֹ.	בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה
כִּי לְעוֹלֶם חַסְדּוֹ.	לְגֹזֵר יַם־סוּף לִגְזָרִים
כִּי לְעוֹלֶם חַסְדּוֹ.	וְהֶעֶבִיר יִשְּׂרָאֵל בְּתוֹכוּ
כִּי לְעוֹלֶם חַסְדּוֹ.	וְנִעֵר פַּרְעֹה וְחֵילוֹ בְיַם־סוּף
פִּי לְעוֹלֶם חַסְדּוֹ.	לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר
פִּי לְעוֹלֶם חַסְדּוֹ.	לְמֵבֵּה מְלָכִים גְּדֹלִים
פִּי לְעוֹלֶם חַסְדּוֹ.	וַיַּהֲרֹג מְלָכִים אַדִּירִים
פִּי לְעוֹלֶם חַסְרּוֹ.	לְסִיחוֹן מֶלֶךְ הָאֶמֹרִי
כִּי לְעוֹלֶם חַסְרּוֹ.	וּלְעוֹג מֶלֶךְ הַבָּשָׁן
פִּי לְעוֹלֶם חַסְדּוֹ.	וְנָתַן אַרְצָם לְנַחֲלָה
כִּי לְעוֹלֶם חַסְדּוֹ.	נַחֲלָה לְיִשְׂרָאֵל עַבְרּוֹ
בִּי לְעוֹלֶם חַסְדּוֹ.	שֶׁבְּשִׁפְּלֵנוּ זְבַר לָנוּ
בִּי לְעוֹלֶם חַסְדּוֹ.	וַיִּפְרְקֵנוּ מִצָּרִינוּ
פִּי לְעוֹלֶם חַסְדוֹ.	ם נֹתֵן לֶחֶם ְלְכָל-בָּשָׂר
פִּי לְעוֹלֶם חַסְדוֹ.	הוֹדוּ לְאֵל הַשָּׁמָיִם

Hodu ladonai ki tov, ki l'olam ḥasdo.

Praise Adonai, for God is good,

ki l'olam hasdo;

praise God who is almighty;

praise the supreme Sovereign: God's love endures forever.

Praise God who works great wonders alone, ki l'olam ḥasdo; making the heavens with wisdom,

suspending earth over waters: God's love endures forever.

God made the great lights, the sun to rule by day,

ki l'olam ḥasdo;

the moon and stars by night: God's love endures forever.

God smote the Egyptian firstborn, ki l'olam ḥasdo; and brought Israel out of their midst with strong hand and outstretched arm:

God's love endures forever.

God split the Sea of Reeds, ki l'olam ḥasdo; and brought Israel through, while sweeping Pharaoh and his troops into the sea:

God's love endures forever.

God led His people in the wilderness, ki l'olam ḥasdo; smiting great kings, slaying the mighty Siḥon, king of the Amorites, and Og, king of Bashan:

God's love endures forever.

God gave their land

as a heritage to His servant Israel, ki l'olam ḥasdo; remembering us when we were low, and rescuing us from our oppressors:

God's love endures forever.

God gives food to all flesh, ki l'olam ḥasdo. Praise the Sovereign of heaven: God's love endures forever.

תהלים ל"ג

רָבְּנָנוּ צַדִּיקִים בַּיהוה לַיְשָׁרִים נָאוָה תְהִּלֶּה.
הוֹדוּ לַיהוה בְּכִנוֹר, בְּנֵבֶל עָשׁוֹר וַמְּרוּ־לוֹ.

שִׁירוּ לוֹ שִׁיר חָדָשׁ, הֵיטִיבוּ נַגַּן בִּתְרוּעָה.

בִּי יָשָׁר דְבַר יהוה, וְכָל־מַעֲשְׁהוּ בָּאֱמוּנָה.

אֹהֵב צְדָקָה וּמִשְׁפָּט, חֶסֶד יהוה מָלְאָה הָאָרֶץ. בִּדְבַר יהוה שָׁמַיִם נַעֲשׂוּ, וּבְרְוּחַ פִּיו כָּל־צְבָאָם.

בּנֵס כַּנֵּד מֵי הַיָּם, נֹתֵן בְּאוֹצָרוֹת תְּהוֹמוֹת.

יִירְאוּ מֵיהוה כָּל־הָאֶרֶץ, מִמֶּנוּ יָגְוּרוּ כָּל־יֹשְבֵי תֵבֵל. כִּי הוּא אָמַר וַיֵּהִי, הוּא צְוָּה וַיַּעַמֹד.

יהוה הַפִּיר עֲצַת גּוֹיִם, הֵנִיא מַחִשְׁבוֹת עַמִּים.

ָעַצַת יהוה לְעוֹלֶם תַּעֲמֹר, מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר.

אַשְׁרֵי הַגּוֹי אֲשֶׁר יהוה אֱלֹהָיו, הָעָם בָּחַר לְנַחֲלָה לוֹ.

ָמִשָּׁמַיִם הָבִּיט יהוה, רָאָה אֶת־כְּל־בְּנֵי הָאָדָם.

ַמִּמְכוֹן שִׁבְתוֹ הִשְׁגִּיחַ, אֶל כָּל־יִשְבֵי הָאָבֶץ.

ָהַיֹּצֵר יַחַד לִבָּם, הַמֵּבִין אֶל בָּל־מַעֲשֵׂיהֶם.

אַין הַמֶּלֶךְ נוֹשָׁע בְּרָב־חָיִל, גִבּוֹר לֹא יִנָּצֵל בְּרָב־כְּחַ.

ָשֶׁקֶר הַסּוּס לִתְשׁוּעָה, וּבְרֹב חֵילוֹ לֹא יְמַלֵּט.

הָנָּה עֵין יהוה אֶל יְרֵאָיו, לַמְיַחֲלִים לְחַסְרּוֹ.

לְהַצִּיל מִמְּנֶת נַפְשָׁם, וּלְחֵיוֹתָם בָּרָעָב.

בּפְשֵׁנוּ חִכְּתָה לַיהוה, עֶזְרֵנוּ וּמָגוֵּנוּ הוּא.

פִּי בוֹ יִשְׂמַח לִבְּנוּ, פִּי בְשֵׁם קָדְשׁוֹ בָטֶחְנוּ.

יְהִי חַסְרְךָּ יהוה עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ.

Sing to Adonai, you righteous.

It is fitting for the upright to praise God.

Praise Adonai on the harp;
sing God songs with the ten-stringed lute.

Sing to God a new song; play sweetly and shout for joy for the word of Adonai holds true; all God's deeds endure.

God loves righteousness and justice; the earth is filled with divine love. By the word of Adonai were the heavens made; at God's command, all they contain. God gathers the waters of the sea as a mound, and stores the deep in vaults.

Let all the earth revere Adonai, and all who inhabit the world stand in awe. For God spoke, and it came to be; God commanded, and it stood firm.

Adonai annuls the plans of nations and thwarts the designs of peoples. Adonai's plans stand firm forever; God's designs shall endure throughout the ages. Blessed the nation for whom Adonai is God, the people chosen as God's heritage.

Adonai looks out from heaven and beholds all mortals. From His dwelling place God surveys all the inhabitants of the earth, fashioning the hearts of all, discerning all their deeds.

A king is not rescued by an army, nor is a warrior saved by sheer strength. Horses are a delusion of security; their great power provides no escape.

Adonai watches over those who revere Him — over those who hope for God's lovingkindness — to save them from death and sustain their lives in famine.

Longingly we hope in Adonai; God is our help and our shield. In God our hearts rejoice; in God's holy name have we put our trust. May we enjoy Your lovingkindness, Adonai, for we have placed our hope in You.

תהלים צ״ב

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.

טוֹב לְהֹדוֹת לֵיהוה, וּלְזַמֵּר לְשִׁמְךּ עֶלְיוֹן.

לְהַגִּיד בַּבְּקֶר חַסְהֶךְ, וֶאֱמוּנָתְךְ בַּלֵּילוֹת.

ָעַבִּי עָשׂוֹר וַעֲלֵי־נְבֶבֶל, עֲלֵי הִגָּיוֹן בְּכִנּוֹר.

ּכִּי שִׂמַחְתַּנִי יהוה בְּפָּצֶלֶךּ, בְּמַצֵשׁי יָדֶיךּ אֲרַבֵּן.

מַה־גָּדְלוּ מַעֲשֶׂיךְ יהוה, מְאד עָמְקוּ מַחְשְׁבֹתֶיךְ.

אִישׁ־בַּעַר לֹא יֵדָע, וּכְסִיל לֹא יָבִין אֶת־וֹאת.

בִּפְרְחַ רְשָׁעִים כְּמוֹ עֵשֶׂב, וַיָּצִיצוּ כָּל־פְּעֲלֵי אָנֶן, לִהשָׁמָדָם עֵדֵי־עַד.

וְאַתָּה מָרוֹם לְעֹלֶם יהוה.

פִּי הַנֵּה איְבֶּיךּ, יהוה,

כִּי הִנֵּה אֹיְבֶיךּ יִאבֵרוּ,

ּיִתְפֶּּרְדוּ כָּל־פִּעֲלֵי אָנֶן.

ַוַתְּרֶם כִּרְאֵים קַרְנִי, בַּלֹתִי בְּשֶׁמֶן רַעֲנָן.

וַתַבֵּט עֵינִי בְּשוּרָי,

ַבַּקָּמִים עָלַי מְרֵעִים תִּשְׁמַעְנָה אַזְנָי.

צַּדִּיק כַּתָּמָר יִפְרָח,

בְּאֶרֶז בַּלְבָנוֹן יִשְׂגֶּה.

שָׁתוּלִים בְּבֵית יהוה,

בְּחַצְרוֹת אֱלֹהֵינוּ יַפְּרִיחוּ.

□ עוֹד יְנוּבוּן בְּשֵׂיבָה, דְשֵׁנִים וְרַעֲנַנִּים יִהְיוּ. לִהַגִּיד כִּי יַשֵּׁר יהוה, צוּרִי וִלֹא עַוְלַתַה בּוֹ. PSALM 92
A Song for Shabbat.

It is good to acclaim Adonai, to sing Your praise, exalted God,

to affirm Your love each morning, and Your faithfulness each night, to the music of the lute and the melody of the harp.

Your works, Adonai, make me glad; I sing with joy of Your creation.

How vast Your works, Adonai! Your designs are beyond our grasp.

The thoughtless cannot comprehend; the foolish cannot fathom this:

The wicked may flourish, springing up like grass, but their doom is sealed, for You are supreme forever.

Your enemies, Adonai, Your enemies shall perish; all the wicked shall crumble.

But me You have greatly exalted; I am anointed with fragrant oil. I have seen the downfall of my foes; I have heard the despair of my attackers.

The righteous shall flourish like the palm tree; they shall grow tall like a cedar in Lebanon. Planted in the house of Adonai, they will thrive in the courts of our God.

They shall bear fruit even in old age; they shall be ever fresh and fragrant, to proclaim: Adonai is just my Rock, in whom there is no flaw.

תהלים צ"ג

יהוה מָלָךְ גֵּאוּת לֶבֵשׁ, לָבֵשׁ יהוה, עו התְאַזָּר,

אַף תִּכּוֹן תִבֵל בַּל תִּמוֹט.

נָבוֹן כִּסְאַךּ מֵאָז, מֵעוֹלָם אָתָּה.

נָשְׂאוּ נְהָרוֹת יהוה, נָשְׂאוּ נְהָרוֹת קוֹלֶם, יִשְׂאוּ נְהָרוֹת דַּכִיָם.

מִקְּלוֹת מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי יָם, אַדִּיר בַּמַרוֹם יהוה.

ם עַדֹתֶיךָ נָאֶמְנוּ מְאֹד, לְבֵיתְרָ נַאֲנָה־קָּדֶשׁ יהוה, לְאְרֶךְ יָמִים.

פסוקים מספר תהלים, משלי, שמות, ודברי הימים

יְּהִי בְבוֹּד יהוֹה לְעוֹלֶם, יִשְׁמֵח יהוֹה בְּמֵעֲשֶׁיוֹ. יְהִי שֵׁם יהוֹה מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם. מִמִּוְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ, מְהָלֶל שֵׁם יהוֹה. רָם עַל בְּל־גּוֹיִם יהוֹה, עַל הַשְּׁמִיִם בְּבוֹדוֹ. יהוֹה שִׁמְךְּ לְעוֹלֶם, יהוֹה זִכְרְךְּ לְדֹר וְדֹר. יהוֹה בַּשִּׁמְיִם הַכִּין בִּסְאוֹ, וּמַלְכוּתוֹ בַּבּל מְשֵׁלָה. יִשְׂמְחוּ בַּשָּׁמְיִם הַכִּין בִּסְאוֹ, וּמַלְכוּתוֹ בַּבּל מְשֵׁלָה. יִשְׁמְחוּ הַשְּׁמְיִם וְתָגֵל הָאָרֶץ, וְיֹאמְרוּ בַּגּוֹיִם יהוֹה מָלְךְ, יהוֹה מָלֶךְ, יהוֹה יִמְלֹךְ לְעֹלֶם וְעֶד. יהוֹה מֶלֶךְ עִצַת גּוֹים הֵנִיא מַחְשְׁבוֹת עַמִּים. רַבּוֹת מַחֲשָׁבוֹת בְּלֵב אִישׁ, וַעֲצַת יהוֹה לְעוֹלֶם הַּעְמֹד, מַחְשְׁבוֹת לְּמִיבְר בָּוֹת מַחְשְׁבוֹת בְּבוֹל לְדֹר וְדֹר. בִּי הוֹּא אָמֵר וַיֶּהִי, הוֹּא צִנָּה וְנִיְעַמֹר. כִּי לֹא יִשׁע יהוֹה לְמוֹשְׁב לוֹ. כִּי יַעַלְב בָּחַר לוֹ יָה, יִשְׁרָב בְּחַר לוֹ יְבִי, יִשְׁרָב בְּחַר לוֹ יְה, יִשְׁרָב בְּחַר לוֹ יִה, יִשְׁרָב בְּחַר לוֹ לִא יִשְׁרָב. בְּחַר לוֹ לִא יִשְׁרָב. בְּחֵר לוֹ וְלֹא יִשְׁרָב בְּחִר לוֹ וְלֹא יִשְׁרִב בְּחִר לְהִשְׁיב אַפּוֹ וְנִלֹא יָעִיר בְּלֹ-חֲמָתוֹ. יהוֹה הוֹשְׁיעָה, הַמְּלֶּךְ יִעֲנְנִוּ וְלֹא יָעִיר בְּלֹ-חֲמָתוֹ. יהוֹה הוֹשְׁיעָה, הַמְּלֶּך יִעֲנְנוּ בִּיוֹם קַרְאֵנוֹ.

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.

Verses from Psalms, Proverbs, Exodus, and Chronicles

God's glory endures forever; may God rejoice in His creatures. May Adonai be praised now and forever. Praised be God from East to West. Adonai is exalted beyond all nations; God's glory extends beyond the heavens. Your glory, Adonai, endures forever, Your fame throughout all generations. Adonai established His throne in heaven; God's sovereignty encompasses all. The heavens rejoice and the earth is glad; the nations declare: "Adonai is Sovereign." Adonai reigns, Adonai has reigned, Adonai shall reign throughout all time. Adonai shall reign forever and ever; many peoples shall vanish from God's land. Adonai thwarts the designs of such nations, foiling the plans of such peoples. Many plans rise in human hearts, but Adonai's designs are fulfilled. For when God spoke it came to be; God issued a command and the world took form. Adonai has chosen Zion, desiring it for His dwelling place. God has chosen Jacob for His own, the people Israel as His treasure. Adonai will not abandon His people; God will not forsake His heritage. God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. Save us. Adonai. Answer us. Sovereign, when we call.

Psalm 145 was uniquely treasured by the Rabbis. It is the only psalm traditionally recited three times each day. This psalm extols God's providence, which embraces all creatures, and the grandeur of God's work, which surpasses our comprehension.

תהלים פ״ד:ה, קמ״ד:ט״ו

ָאַ**שְׂרֵי** יוֹשְׁבֵי בֵיתֶךּ, עוֹד יְהַלְלְּוּךְ פֶּלֶה.

אַשְׁרֵי הָעָם שֶׁבֶּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיהוה אֱלֹהָיו.

תהלים קמ״ה, קט״ו:י״ח

תְּהִלָּה לְדָוִד.

אַרוֹמִמְךֶ אֶלוֹהֵי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךּ לְעוֹלָם וָעֶר. בְּכַל־יוֹם אֲבָרְכֶךָ, וַאֲהַלְלָה שִׁמְךּ לְעוֹלָם וָעֶד.

> נָּדוֹל יהוה וּמְהֻלֶּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר. דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךּ, וּגְבוּרֹתֶיךּ יַגִּידוּ.

הֲדֵר כְּבוֹד הוֹדֶךּ, וְדִבְרֵי נִפְּלְאֹתֶיךּ אָשְׂיחָה. וָּצֵזוּז נוֹרְאֹתֵיךִ יֹאמֵרוּ, וּגְדֻלְּתְךָ אֲסַפְּרֵנָּה.

וָבֶר רַב־טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךְ יְרַנֵּנוּ.

חַנּוּן וְרַחוּם יהוה, אֶרֶךְ אַפַּיִם וּגְדָל־חֲסֶד.

טוֹב יהוה לַכּּל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.

יוֹדוּךְ יהוה בָּל־מַעֲשֶׂירְ, וַחֲסִידֶיךְ יְבָרְכְוּכָה.

בּבוֹד מַלְכוּתְךּ יאמֵרוּ, וּגְבוּרָתְךּ יְדַבֵּרוּ.

לְהוֹדְיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדֵר מַלְכוּתוֹ.

מַלְכוּתְךָּ מַלְכוּת כָּל־עֹלָמִים, וּמֶמְשֵׁלְתְּךָּ בְּכָל־דּוֹר וָדֹר. סוֹמֵךְ יהוה לְכַל-הַנִּפְלִים, וְזוֹקֵף לְכַל-הַכְּפוּפִים.

צֵינִי־כֹל אֵלֶיךּ יְשַׂבֵּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ. פּוֹתֵחַ אֶת־יָדֶךְ, וּמַשְׂבִּיעַ לְכַל־חֵי רָצוֹן. 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 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.

ַצַּהִיק יהוה בְּכֶל־דְּרָכָיו, וְחָסִיד בְּכֶל־מַעֲשָׂיו.

ָקרוֹב יהוה לְכָל־קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֲמֶת.

ָרְצוֹן יְרֵאָיו יַעֲשֶׂה, וְאֶת־שַׁוְעָתָם יִשְׁמֵע וְיוֹשִׁיעֵם. שׁוֹמֵר יהוה אֶת־בָּל־אֹהֲבָיו, וְאֵת בָּל־הָרְשָׁעִים יַשְׁמִיד.

הְלַהַלֵּת יהוה יְדַבֶּר־פִּי,
 וִיבָרֵךְ בַּל־בָּשָׂר שֵׁם קַדְשׁוֹ לְעוֹלֶם וַעֶד.

וַאַנַחְנוּ נְבָרֵךְ יָה, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָה.

תהלים קמ״ו

הַלְלוּיָה.

הַלְלִי נַפְשִי אֶת־יהוה.

אֲהַלְלָה יהוה בְּחַיָּי, אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי.

אַל תִבְטְחוּ בִנְדִיבִים, בְּבֶן־אָדָם שֶׁאֵין לוֹ תְשוּעָה.

תֵּצֵא רוּחוֹ יָשֶׁב לְאַדְמָתוֹ,

בַּיּוֹם הַהוּא אָבְדוּ עֶשְׁתּנֹתָיוּ.

אַשְׁרֵי שֶׁאֵל יַעֲלְב בְּעֶזְרוֹ, שִׁבְרוֹ עַל יהוה אֱלֹהָיו.

עֹשֶׂה שָׁמַיִם וָאֲבֶץ, אֶת־הַיָּם וְאֶת־בָּל־אֲשֶׁר בָּם, הַשֹּׁמֵר אֱמֵת לְעוֹלָם.

עשה מִשְׁפָּט לַעֲשׁוּקִים, נֹתֵן לֶחֶם לָרְעֵבִים,

יהוה מַתִּיר אֲסוּרִים,

יהוה פֹּקֵחַ עוְרִים,

יהוה זֹקֵף כְּפוּפִים,

יהוה אֹהֵב צַדִּיקִים.

יהוה שֹׁמֵר אֵת־גַּרִים, 🗆

ָּיָתוֹם וְאַלְמָנָה יְעוֹדֵד וְדֶרֶךְ רְשָׁעִים יְעַוֹת.

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִרְ צִיּוֹן לְדֹר וָדֹר.

הַלְלוּיָה.

Adonai is just in all His ways, loving in all His deeds.

Adonai is near to all who call, to all who call to God with integrity.

God fulfills the desire of those who are faithful; God hears their cry and delivers them.

Adonai preserves all who love Him, while marking the wicked for destruction.

My mouth shall praise Adonai. Let all flesh praise God's name throughout all time.

We shall praise Adonai now and always. Halleluyah!

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!

תהלים קמ״ז

הַלְלוּיָה.

פִּי טוֹב זַמְּרָה אֱלֹהֵינוּ, כִּי נָעִים נָאוָה תְהִלָּה.

בּוֹנֵה יְרוּשָׁלֵיִם יהוה, נִדְחֵי יִשְׂרָאֵל יְכַנֵּס. הָרוֹפֵּא לִשְׁבְוּרֵי לֵב וּמְחַבֵּשׁ לְעַצְּבוֹתָם. מוֹנֶה מִסְפָּר לַכּוֹכָבִים, לְכֻלָּם שֵׁמוֹת יִקְרָא. גָּדוֹל אֲדוֹנִינוּ וְרַב כְּחַ, לֹתְבוּנָתוֹ אֵין מִסְפָּר. מעוֹדד עווים יהוה משׁפּיל רשׁעים עדי או

מְעוֹדֵד עֲנָוִים יהוה, מַשְׁפִּיל רְשָׁעִים עֲדֵי אָבֶץ. עֲנוּ לַיהוה בְּתוֹדָה, זַמְרוּ לֵאלֹהֵינוּ בְכִנּוֹר.

הַמְכַפֶּה שָׁמַיִם בְּעָבִים, הַמֵּכִין לָאָרֶץ מָטָר, הַמַּצְמִיחַ הָרִים חָצִיר.

נוֹתֵן לִבְתַמָה לַחְמָה, לִבְנֵי עֹרֵב אֲשֶׁר יִקְרֶאוּ. לֹא בִגְבוּרַת הַסּוּס יֶחְפָּץ, לֹא בְשׁוֹקֵי הָאִישׁ יִרְצָה. רוֹצָה יהוה אֶת-יְרֵאָיו, אֶת-הַמְיַחֲלִים לְחַסְרּוֹ. שַׁבְּחִי יְרוּשָׁלַיִם אֶת-יהוה, הַלְלִי אֱלֹחַיִּךְ צִיּוֹן.

פִּי חִזַּק בְּרִיחֵי שְׁעָרָיִךְּ, בֵּרַךְּ בְּנַיִּךְ בְּקְרַבֵּךְ.

ַהַשָּׁם גְּבוּלֵךְ שָׁלוֹם, חֲלֶב חִטִּים יַשְׂבִּיעֵךְ.

הַשֹּׁלֵחַ אִמְרָתוֹ אֶרֶץ, עַד מְהֵרָה יָרוּץ דְּבָרוֹ. הַנֹּתֵן שֶׁלֶג כַּצְמֶר, כְּפוֹר כָּאֵפֶר יְפַזֵּר.

ַבַּיִּה װֶשֶּׁה בַּבֶּשֶּׁה יִדְּבִּה יְבָּה יִבְּיִּה מְּשְׁלִיךְ קַּרְחוֹ מִי יַצַמֹּד. מַשְׁלִיךְ קַרְחוֹ כִפִּתִּים, לִפְנֵי קָרָתוֹ מִי יַצַמֹד.

יִשְׁלַח דְּבָרוֹ וְיַמְסֵם, יַשֵּׁב רוּחוֹ יִזְּלוּ־מֶיִם. יִשְׁלַח דְבָרוֹ וְיַמְסֵם,

ם מַגִּיד דְּבָרָיו לְיַעֲקֹב, חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל. לֹא עֶשָׂה בֵן לְכָל־גּוֹי, וּמִשְׁפָּטִים בַּל יְדָעוּם. הַלִלוּיַה. 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 broken-hearted, 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 trust in His lovingkindness.

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.
God sends down snow as white as wool and scatters frost as thick as ashes.

God pelts 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!

תהלים קמ״ח

הַלְלוּיַה.

הַלְלוּ אֶת־יהוה מִן הַשֶּׁמִים, הַלִּלִּיהוּ בַּמְרוֹמִים.

ָהַלְלְוּהוּ בָּלֹ־מַלְאָבָיוּ, הַלְלְוּהוּ בָּל־צְבָאָיוּ.

הַלְלְוּהוּ שֶׁמֶשׁ וְיָרֶחַ, הַלְלְוּהוּ כָּל־כְּוֹכְבֵי אוֹר.

ָהַלְלִּיהוּ שְׁמֵי הַשָּׁמָיִם וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמָיִם.

יְהַלְלוּ אֶת־שֵׁם יהוה, כִּי הוּא צִנָּה וְנִבְּרָאוּ. וַיַּעֵמִידֵם לַעַד לְעוֹלֶם, חַק־נָתַן וִלֹא יַעַבוֹר.

בקקנ את-גבוב מו באכזו פונונת וכק-מבן. דיפרייו ח לפו למולחי ווא דוון ואיז יפרון.

הַלְלוּ אֶת־יהוֹה מִן הָאֶרֶץ, תַּנִּינִים וְכַל־תְּהֹמוֹת,

אֵשׁ וּבָרָד, שֶׁלֶג וְקִיטוֹר, רְוּחַ סְעָרָה עֹשָׂה דְבָרוֹ, הַהָרִים וְכַל־גִּבָעוֹת, עֵץ פִּרִי וְכַל־אַרַזִים,

ָהַחַיָּה וְכַל־בְּהַמָה, רֵמֶשׁ וִצְפּוֹר כַּנַף,

ַמַלְבֵי־אֶֶרֶץ וְכָל־לְאֻמִּים, שָׂרִים וְכָל־שֹׁפְטֵי אָרֶץ,

בַּחוּרִים וְגַם בְּתוּלוֹת, זְקֵנִים עם נְעָרִים. יִהַלִלוּ אָת־שֵׁם יהוה, כִּי נִשְׁגֵּב שָׁמוֹ לְבַדּוֹ,

ָרְיִּיְיִעל אֵרֵץ וִשָּׁמֵיִם. הודו על אֵרֵץ וִשָּׁמֵיִם.

□ וַיָּרֶם קֶרֶן לְעַמּוֹ, תְּהִלָּה לְבָל־חֲסִידִיוּ, לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ, הַלִלוּיַה. PSALM 148 Halleluyah! Praise Adonai from the heavens. Praise God, angels on high.

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

Let them all praise Adonai's glory at whose command they were created, at 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 the glory of Adonai, for God alone is sublime, more magnificent than the earth and the heavens.

God has exalted His people's fame for the glory of all the faithful.

God has exalted the people Israel, the people drawn close to Him. Halleluyah!

תהלים קמ״ט

הַללוּנָה.

יְשִׁירוּ לֵיהוֹה שִׁיר חָדָשׁ, הְּהִלֶּתוֹ בִּקְהֵל חֲסִידִים.
יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׁיוּ, בְּנֵי צִיּוֹן יָגִילוּ בְמַלְכָּם.
יְהַלְלוּ שְׁמוֹ בְמָחוֹל, בְּתֹף וְכִנּוֹר יְזַמְּרוּ־לוֹ.
כִּי רוֹצֶה יהוֹה בְּעַמּוֹ, יְפָאֵר עֲנָוִים בִּישׁוּעָה.
יַעְלְזוּ חֲסִידִים בְּכָבוֹד, יְרַנְּנוּ עַל מִשְׁכְּבוֹתָם.
יִעְלְזוּ חֲסִידִים בְּכָבוֹד, יְרַנְּנוּ עַל מִשְׁכְּבוֹתָם.
רוֹמְמוֹת אֵל בִּגְרוֹנָם, וְחֶרֶב פִּיפִיּוֹת בְּיָדָם.
לַעֲשׁוֹת נְקָמָה בַּגּוֹיִם, תּוֹבֵחוֹת בַּלְאֻמִים.

בְּעְשׁוֹת בָּהֶם מִשְׁפָּט כָּתוּב, הָדָר הוּא לְכָל-חֲסִידִיוֹ.
הַלְּלוּיָה.

תהלים ק״נ ב---

הַלְלוּיַה.

הַלְלוּ אֵל בְּכֶּךְשׁוֹ, הַלְלְוּהוּ בִּרְקִיעַ עֻוּוֹ. הַלְלְוּהוּ בִגְבוּרֹתָיו, הַלְלְוּהוּ כְּרֹב גִּדְלוֹ.

הַלְלְוּהוּ בְּתֵקַע שׁוֹפָּר, הַלְלְוּהוּ בְּגֵבֶל וְכִנּוֹר.

הַלְלִּוּהוּ בְּתֹף וּמָחוֹל, הַלְלְוּהוּ בְּמִנִּים וְעֻנָב.

ם הַלְלְוּהוּ בְצִלְצְלֵי־שָׁמֵע, הַלְלְוּהוּ בְּצִלְצְלֵי תְרוּעָה. פֹל הַנִּשַׁמֵה תִּהַלֵּל יַה, הַלְלוּיַה.

פל הַנְשָׁמָה תִהַלֵּל יָה, הַלְּלוּיַה.

בָּרוּךְּ יהוה לְעוֹלָם, אָמֵן וְאָמֵן. בָּרוּךְ יהוה מִצִּיוֹן, שֹׁבֵן יְרוּשְׁלֵיִם, הַלְלוּיָה. □ בָּרוּךְ יהוה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ. וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וְיִמָּלֵא כְבוֹדוֹ אֶת־בָּל־הָאֶרֶץ, אָמֵן וְאָמֵן. כְבוֹדוֹ אֶת־בָּל־הָאֶרֶץ, אָמֵן וְאָמֵן.

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!

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!

It is customary to stand through the middle of page 103.

דברי הימים א כ"ט: י'-י"ג

וַיְבֶּרֶךְ דָּוִיד אֶת־יהוה לְעֵינֵי כָּל־הַקְּהָל וַיְּאָמֶר דָּוִיד:
בָּרוּךְ אַתָּה יהוה אֱלֹהֵי יִשְׁרָאֵל אָבִינוּ, מֵעוֹלֶם וְעַד עוֹלֶם.
לְךְּ יהוֹה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַגַּצֵח וְהַהּוֹד,
כִּי כֹל בַּשָּׁמִיִם וּבָאָרֶץ, לְךְּ יהוֹה הַמַּמְלְכָה וְהַמִּתְנַשֵּׁא
לְכֹל לְרֹאשׁ. וְהָעְשֶׁר וְהַבָּבוֹד מִלְּפָנֶיךְ, וְאַתָּה מוֹשֵׁל
בַּכֹּל, וּבְיָדְךְ כְּחַ וּגְבוּרָה, וּבְיִדְךְ לְגַדֵּל וּלְחַזֵק לַכֹּל. וְעַתָּה
אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ, וּמְהַלְלִים לְשֵׁם תִּפְּאַרְתֶּךְ.

נחמיה ט': ו'-י"א

אַתָּה־הָוּא יהוה לְבַדֶּךְ, אַתָּה עָשִּׁיתָ אֶת־הַשָּׁמַיִם, שְׁמֵי הַשַּׁמַיִם וְכָל־צְבָאָם, הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ, הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם, וְאַתָּה מְחֵיֶּה אֶת־כֻּלָּם, וּצְבָא הַשָּׁמִים לְךְּ מִשְׁתַּחֲוִים. □ אַתָּה הוּא יהוה הָאֵלהִים אֲשֶׁר בָּחַלְרָתָּ בְּאַבְרָם, וְהוֹצֵאתוֹ מֵאוּר בַּשְׂדִים, וְשַׂמְתָּ שְׁמוֹ אַבְרָהָם, וּמָצָאתָ אֶת־לְבָבוֹ נָאֶמָן לְפָנֶיךְּ

יְבָרוֹת עמּוֹ הַבְּּרִית לָתֵת אֶת־אֶבֶץ הַבְּנַעְנִי הַחְתִּי הָאֶמֹרִי וְהַבְּּרִיִּי וְהַיְבוּסִי וְהַגִּרְנָּשִׁי לָתֵת לְזִרְעוֹ, וַתְּאֶם הָאֶמֹרִי וְהַבְּּכִיךִּ בִּי צַדִּיק אֶתָה. וַתְּבֶע לְתַת עְנִי אֲבֹתְינִּוּ בְּבָרִים, וְאֶת־זְצַקָתִם שְּׁמְעְתָּ עַל יַם סוּף. וַתִּתֵּן אֹתֹת יְמְבְּרִים, וְאֶת־זְצַקָתִם שְּׁמְעְתָּ עַל יַם סוּף. וַתִּתֵּן אֹתֹת יְבְעָרִים בְּפְרְעֹה וּבְּכָל־עַבָּרִיוֹ וּבְּכָל־עַם אַרְצוֹ, כִּי יְדְעְהָ כִּי הַזְיִרוּ עֲלֵיהֶם, וַתַּעֲשׁ לְךְּ שֵׁם בְּהַיּוֹם הַאָּה. בְּיְרְעָה בְּקְצוֹיהֶם וַיַּעַבְרוּ בְתְוֹךְ הַיָּים בִּיַּבְּשָה, וְאֶבֶרְרוּ בְּתִוֹךְ בְּמְיִם עִזִּים.

I CHRONICLES 29:10-13

David praised Adonai in the presence of all the assembled, saying: Praised are You, God of our father Israel, from the past to the future. Yours are greatness and power, Adonai, 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, naming him Abraham, finding 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.

שמות י״ד: ל׳-ל״א

וּיּוֹשֵׁע יהוֹה בַּיִּוֹם הַהְוּא אֶת־יִשְּׂרָאֵל מִיַּד מִצְרֵיִם וַיַּרְא יִשְׂרָאֵל מִיַּד מִצְרֵיִם וַיַּרְא יִשְׂרָאֵל אֶת־מִצְלַיִם מֵת עַל־שְׂפַת הַיָּם. □ וַיַּּרְא יִשְׂרָאֵל אֶת־הַיָּדְ הַגְּרֹלִה אֲשֶׁר עָשַׂה יהוה בְּמִצְלַיִם וַיִּיְרְאִוּ הָעֶם אֶת־יהוָה, וַיַּאֲמִינוּ בַּיהוֹה וּבִמשֵׁה עַבְּדְּוֹ.

שמות ט"ו: א'-י"ח

אָז נָשִׁיר־משָׁה װּבְנֵּי יִשְּׂרָאֵל אֶת־הַשִּׁירָה הַוֹּאת לַיהוֹה וַיְּאמְרְוּ סוס אָשַירָה לַּיהוה בִּי־גָאַה גָּאָה עַזַּי וְזִמְרָתֹ יָה וַיְהִי־לֻי ּ וְרְּכְבֻוֹּ רַמָּה בַיֶּם: ַזֶה אֵלִי^נ וְאַנְוֵהוּ לִישוּעַה אַלהֵי יהוָה אָישׁ מִלְחָמָה יהוָה אָבֶי וַאֲרְמְמֶנְהוּ: שְׁמִוֹ: מַרְכָּבְת פַּרְעֶה וְחֵילְוֹ יָרָה בַיָּם וּמִבְחַר שָׁלִשָּׁיו טָבְּעִוּ בְיַם־סְוּף: תְּהֹמֻת יְכַסְיֻמוּ יָרְדְוּ בִמְצוֹלֻת בְּמוּ יְמִינְרָ וְמִינְךְּ יהוֹה נָאְדָּרָי בַּכְּחַ וּבְרָב גְּאִוּנְךָּ תַּדְּרָס יהוָה תִּרְעַץ אוֹיֵב: רְּשַׁלַּחֹ חֲרְיָּךְ יְאַכְלֵמוֹ כַּקַשׁ: וּבְרַוּחַ קַמֵיךּ אַפֶּּירָּ נֶעֶרְמוּ מַיִּם נאָבָוּ כְמוֹ־נֵד קָפְאָוּ תְהֹמֻת בְּלֶב־יָם: אָמַר נולים אַחַלֵּק שָׁלֶל תִּמְלָאֵמוּ אוֹיֵב אֶרַדֹּף אַשִּׁיג ּ אָרְיק חַרְבִּׁי תְּוֹרִישֵׁמוֹ יָדִי: נַשַּׂכִתָּ נפשי צַלַלוֹ כַעוֹפֶּׁרֶת בִּמַיִם בְרִוּחֲךָ כִּסְמוֹ יֻם אַדִּירִים: מִי־כָמַׂכָה בָּאֵלִם יהוֹה בור נוֹרָא תְהַלְּת עְשֵׁה בָּמֻׂכָה נָאְדָּר בַּקֵּדֶשׁ ָפֶלֶא: נָטִיתָ יְמִינְךְּ תִּבְלָעֻמוֹ אָרֶץ: נָחִיתָ נַהַלְתָּ בְעָזְרָ אֶל־נְוֵה בְחַסְדְּךָּ עַם־וֹוּ גָּאָלְתָּ

EXODUS 14:30-31

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.

EXODUS 15:1-18

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; God's name is Adonai. Pharaoh's chariots and army has God 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 will I 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.

חַיל שָׁמְעָוּ עַמָּים יִרְגָּזְוּן :קַדְשֶׁרְּ אָז נִבְהֲלוּ אַלּוּפֵי אָחַז יִשְׁבֵי פְּלֶשֶׁת: אֵדׁוֹם נַמגוּ אֵילֵי מוֹאָב יְאחֲוֻמוֹ רָעַד תַּפַּל עֲלֵיהֶם אֵימָּתָה ּכָל יִשְׁבֵי כְנָעַן: בִּגְרָל זְרְוֹעֲךָ יִדְמְוּ כָּאֲבֶן וַפַּחַד עד עַד־יַעְבָר עַם־זִוּ יַעַבַר עַמִּךְ יהוֹה תִּבְאֵמוֹ וִתִּטָּעֵמוֹ בִּהַר נַחֲלַתְרְּ מָכְוֹן :קנית לְשִׁבְתְּךֶּ פָּעַלְתָּ יהוֶֹה מִקְדָשׁ אֲדֹנָי כִּוֹנַנִּוּ ּיָדֶיך: יהוֹה יִמְלְרְ לְעֹלָם וָעֶר: יהוה יִמְלֹךְ לְעֹלָם וַעֵּד.

תהלים כ"ב:כ"ט, עבדיה א':כ"א, זכריה י"ד:ט'

בִּי לֵיהוֹה הַמְּלוּכָה וּמוֹשֵׁל בַּגּוֹיִם. וְעָלוּ מוֹשִׁעִים בְּהַר צִיוֹן לִשְׁפֹּט אֶת־הַר עַשָּׁוֹ, וְהָיְתָה לֵיהוֹה הַמְּלוּכָה. וְהָיָה יהוֹה לְמֶלֶךְ עַל בָּל־הָאֶרֶץ, בַּיוֹם הַהוּא יִהְיֶה יהוֹה אֶחָד וּשְׁמוֹ אֶחָד.

(On הושענא רבה, continue on page 106.)

שַׁחַר אֲבַקֶּשְׁךְּ צוּרִי וּמִשְׂנֵּבִּי אֶעֶרֹךְ לְפָנֶיךְ שֵׁחְרִי וְגַם עַרְבִּי. לִפְנֵי גְדֻלָּתְךְ אֶעֶמֹד וְאֶבָּהֵל מַה־נֶּה אֲשֶׁר יוּכַל הַלֵּב וְהַלָּשוֹן לַעֲשׁוֹת וּמַה־כְּחַ רוּחִי בְּתוֹךְ קִרְבִּי. הְנֵה לְךְ תִיטַב זִמְרַת אֶנוֹשׁ עַל כֵּן אוֹדְךָ בִּעוֹד נִשְׁמַת אֵלוֹהַ בִּי. 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 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.

(On Hoshana Rabbah, continue on page 106.)

This poem by Solomon ibn Gabirol, composed in eleventh-century Spain, forms a poetic bridge between the majesty of the P'sukei D'Zimra psalms and the humble devotion of Nishmat, which follows.

At dawn I seek You, Refuge, Rock sublime; My morning prayers I offer, and those at evening time. I tremble in Your awesome presence, contrite, For my deepest secrets lie stripped before Your sight.

My tongue, what can it say? My heart, what can it do? What is my strength, what is my spirit too? But should music be sweet to You in mortal key, Your praises will I sing so long as breath's in me.

נשמת 🗯

נְשְׁמַת כָּל־חַי תְּבָרֵך אֶת־שִׁמְךּ יהוֹה אֱלֹהֵינוּ. וְרְוּחַ כָּל־בָּשְׁתְּרּ הְּפָאֵר וּתְרוֹמֵם זִכְרְךּ מֵלְבֵּנוּ תָּמִיד. מִן הָעוֹלֶם וְעַדְ הָעוֹלֶם אַתָּה אֵל. וּמִבַּלְעָדֶיךּ אֵין לְנוּ מֶלֶךְ גּוֹאֵל וּמִבְּלְעָדֶיךּ אֵין לְנוּ מֶלֶךְ גּוֹאֵל וְמִבְּלְעָדֶיךּ אֵין לְנוּ מֶלֶךְ גּוֹאֵל וְמִבְּלְעָדֶיךּ אֵין לְנוּ מֶלֶךְ אָלָה וּמְפַּרְנֵס וּמְרַחֵם בְּכָל־עֵת צָּרָה וְצוּקָה. אֵין לְנוּ מֶלֶךְ אֶלֶה אָתָה. אֱלֹהֵי הָרִאשׁוֹנִים וְעַבּּלְתְ בְּלְנוֹ בְּלְיתוֹלְ בְּרִיוֹת, אֲדוֹן בָּל־תּוֹלְדוֹת, הַמְתִּים בְּרִיוֹת, בְּתְעוֹבֵר יְשִׁנִים, וְהַמִּמִים, וְהַמִּמִים, וְהַמִּמִים, וְהַמִּמִים, וְהַמִּמִים, וְהַמִּמִים, וְהַמִּמִים, וְהַמּוֹבְר יְשֵׁנִים, וְהַמּוֹמֵך בִּרְיִמִים, וְהַמִּמִים, וְהַמִּמִּים, וְהַמִּמִים, וְהַמִּמִים, וְהַמִּמִים, וְהַמִּמִים, וְהַמִּים, וְהַמִּמִים, וְהַמִּים, וְהַבְּבִּים, וְהַמִּים, וֹהְנִים, וְהָבִּמִים, וְהַבּמִּים, וְהַבִּמִּים, וְהַהִּמִּם, וְהָבִּים, וְהָהִיּמִם, וְהָבִּים, וְהָבִּמִּים, וְהָבִּמִים, וְהָבִּים, וְהָבִּים, וְהָבִּבְּנִים, וְהָבּמִּים, וְהָבּיִּים, וְהָבִּים, וְהָבִּים, וְהָבִּים, וְהָבִּיּבִים, וְהָבּיּבִים, וְהָבּיִּים, וְהָבִּים, וְהָבּיִּים, וְהָבּיּים, וְהָבּיּבִּים, וְּבְּבּים, בִּבּים, וְהַבּיּבִּים, וְהַבּיּבִּים, וְבִּיּבִים, וְהָּבּיִבּים, וְהַיּיִּים, וְבִּיּבִים, וְהָבּיּבִים, וְהָבּיּים, וְהַיּיִּים, וְהַיּנִים, וְהַבּיּבִּים, וְהָבּיּים, וְהָבּיּים, וְבִיּים, וְבִּבּים, וְבִּמּיּים, וְהָבּיּים, וְבִּמּיּים, וְהָבּיּים, וְבִּמּים, וְבִּיּים בּים, וְבִּיּים בְּיִים בּים, וְבְיּבְּים בְּיּבּים בְּיִבְים בְּיִבְים בּיּבְּים בְּבְּים בְּיִים בּיּבְיוֹבְים בְּיִבּים בְּים בְּיִבּים בְּיִים בְּיוֹבְיּים בְּיִּים בְּיִּים בְּיִים בְּיִבְיּים בְּיִּים בְּיִּים בְּיִבּים בְּיִבְּים בְּבִּיּים בְּיִּים בְּיִים בְּבִּים בְּבְּיבְּים בְּיִּבְיּים בְּיּים בְּיּבְיּים בְּיִים בְּיִּים בְּיּים בְּיִים בְּיּבְּים בְּיִּים בְּיִים בְּיוֹיְיִים בְּיְיִים בְּיְיִים בְּיּיִּים

אָלְּוּ פִּינוּ מָלֵא שִׁירָה כַּיָּם וּלְשׁוֹנֵנוּ רְנָּה כַּהְמוֹן גַּלְּיוּ
וְשִׂפְתוֹתֵינוּ שֶׁבַח כְּמֶרְחֲבֵי רָקִיעַ
וְעִינֵינוּ מְאִירוֹת כַּשֶּׁמֶשׁ וְכַיָּרֵחַ
אִין אֲנַחְנוּ מַסְפִּיקִים לְהוֹדוֹת לְךְ
וֹּלְבָרֵךְ אֶת־שְׁמֶךְ עַל אַחַת מֵאֶלֶף אַלְפֵי אֲלָפִים
וֹּלְבָרֵךְ אֶת־שְׁמֶךְ עַל אַחַת מֵאֶלֶף אַלְפֵי אֲלָפִים
וְרְבֵּי רְבָבוֹת פְּעָמִים הַטּוֹבוֹת
שֶׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ.

מִמִּצְרֵיִם גְּאַלְתָּנוּ, יהוה אֶלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. בְּרָעָב זַנְתָּנוּ וּבְשָּׁבָע כִּלְכַּלְתָּנוּ, מֵחֱרֶב הִצֵּלְתָּנוּ וּמִדֶּבֶר מִלֵּטְתָּנוּ, וּמִחֲלָיִם רָעִים וְנֶאֱמָנִים דִּלִּיתָנוּ. עַד הֵנָּה עֲזַרְוּנוּ רַחֲמֶיךּ, וְלֹא עֲזָבְוּנוּ חֲסֶדֶיךּ, וְאַל תִּשְּׁשֵׁנוּ, יהוה אֱלֹהֵינוּ, לָנֵצַח.

% NISHMAT

The breath of all that lives praises You, Adonai our God. The force that drives all flesh exalts You, our Sovereign, always. Transcending space and time, You are God. Without You we have no one to rescue and redeem us, to save and sustain us, to show us mercy in disaster and distress. Ruler of all ages, God of all creatures, endlessly extolled, You guide the world with kindness, its creatures with compassion. Adonai, who neither slumbers nor sleeps, You stir the sleeping, give voice to the speechless, free the fettered, support the falling, and raise those bowed down. You alone do we acknowledge.

Could song fill our mouth as water fills the sea and could joy flood our tongue like countless waves —

Could our lips utter praise as limitless as the sky and could our eyes match the splendor of the sun —

Could we soar with arms like an eagle's wings and run with gentle grace, as the swiftest deer —

Never could we fully state our gratitude for one ten-thousandth of the lasting love that is Your precious blessing, dearest God, granted to our ancestors and to us.

From Egypt You redeemed us, from the house of bondage You delivered us. In famine You nourished us; in prosperity You sustained us. You rescued us from the sword, protected us from pestilence, and saved us from severe and lingering disease. To this day Your compassion has sustained us; Your kindness has not forsaken us. Never abandon us, Adonai our God.

This closing section of P'sukei D'Zimra provides a transition from the personal intimacy of the psalms to Shaḥarit, the formal public worship, which follows (page 107). על בּן אַבָּרִים שֶׁפּּלֵגְתָּ בְּנוּ, וְרְיִּחַ וּנְשָׁמָה שֶׁבָּפְּחְתָּ

נְּשִׁבְּעוּ וִיפָּאֲרוּ וִירוֹמְמוּ וְיַצֵּרִיצוּ וְיַקְּדִישׁוּ וְיַבְּרְכוּ אֶשֶׁבְע, וְכָל־קוֹמְה לְפָגֵיךּ תִּשְׁבַע, וְכָל־קוֹמְה לְפָגֵיךּ תִּשְׁתַחְוּ לְךָּ תִּבְרֵע, וְכָל־קוֹמָה לְפָגֵיךּ תִשְׁתַּחְוּ לְךְּ תִּבְרֵע, וְכָל־קוֹמָה לְפָגֵיךּ תִשְׁתַחְוּ לְךְּ תִּבְרֵע, וְכָל־קוֹמָה לְפָגֵיךּ תִשְׁתַחְוּ לְךְּ תִּבְרֵע, וְכָל־קוֹמָה לְפָגֵיךּ תִשְׁתַחְוּ לְּךְּ תִּשְׁבַרְר שֶׁבָּרוֹנִי יִיְבְעָה לְבָּיוֹת יְזַמְּרְוּ לִשְּתְּבְּר וּנְעַבְּר וְנְבְל־קוֹמָה לְפָגֵיךּ תִשְׁתַחְוּלְּךְ תִּבְּרִתְיִ וְעָנִי וְאָבְיוֹן מִגּוֹוְלוֹי. מִי יִדְמָה־ְּבְּר שֶׁבָּתוּבִי בְּבְרֹי וְעָבִין מָגּוֹוְלוֹי. מִי יִדְמָה־ לְבְּר וִּנְבְיוֹת וְנְעָנִי וְאֶבְיוֹן מִגּוֹוְלוֹי. מִי יִדְמָה־ וְנָבְלּרְ וּנְשַבְּחַרְּ הַנְּבְיִרְ אָרְיוֹן, לְנֵה שָׁבְּרְרְיְבִי אֶת-שֵׁם לֻּדְשׁוֹ לְּךְ וּנְשְׁבָּחְרְ וֹבְּלְּרְ וּנְשְׁבָּחְרְ לְבִּר וְעִבְּחוֹת וְעָבִין מָתְּיִבְּיוֹת וְעָבִין מִגְּיִבְר שְׁבָּרִוֹן מִגּוֹיְלוֹי. מִי יִדְמָה־ וְּבָּבְּרְר שְׁבְּרְוּיִם וְנְאָבְין הְיִבְּבְּר שְׁבְּבְרִים אָבְיִים וְאָבֶרְי. בְּבְבִיוֹן מִגּוֹיְלוֹי. מִי יִדְמָה וְנְבְּבְיתְּ בְּבְּרְיִים בְּעְבִין אָבְנִין מְנִינְרְ לְבְיִים וְּבְּבִיתְ הִיּבְּיִבְּיִם וְּבְּבִיתְ וְבְּבִּיִים וְּבְּבְּנִים מָחְלָּבְיוֹים הָּבְּרִים בְּבְּיִים בְּבְּבְיתִּי וְּבְּבְיִים וְּבְּבִיתְ בְּבִילְיוֹים הִּיְבְּבְיוֹים בְּבְּיִים וְּבִּיּבְייִם בְּיִבְיים בְּבְּבִיוֹים בְּבְּיִים בְּיִבְיִים בְּיִים בְּיִּבְיִים בְּיִבְיִים בְּיִים בְּיִים בְּיִים בְּבִּיִים בְּיִבְיִים בְּיִבְּיִים בְּיִים בְּבִּיְים בְּיִבְּיִבְּיִים בְּיִים בְּיִבְיִים בְּיִבְּיִים בְּיִיְם בְּיִבְיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִבְייִים בְּיִינְים בְּבִייְים בְּבְיִים בְּיִים בְּיוֹים בְּבְיִים בְּיוֹבְים בְּיִבְיים בְּיִים בְּיוֹבְיים בְּיוּבְיים בְּיבִיים בְּיוּים בְּיוּבְיִים בְּיבִיים בְּיבִיים בְּיוֹם בְּבְיוּיוֹים בְּבְּיבִיים בְּיבִים בְּיבִים בְּיבִיים בְּיבִּים בְּיבִיים בְּינִים בְּבְּיבִים בְּיבִים בְּבִיים בְּיבִים בְּבְיבִים בְּיבִיוּים בְּיבְיוּים בְּיבִיוּים בְּיוֹים בְּיבִיים בְּיבִי

On יום טוב, the Ḥazzan begins here:

הָאֵל בְּתַעֲצָמוֹת עָזֶּךְ, הַגָּדוֹל בִּכְבוֹד שְׁמֶךְ, הַגִּבּוֹר לְנֶצַח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךְ, הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּפֵּא רָם וְנִשָּׂא.

On שבת, the Ḥazzan begins here:

שׁוֹבֵן עַד, מֶרוֹם וְקָדוֹשׁ שְׁמוֹ.

וְכָתוּב: רַנְּנוּ צַדִּיקִים בַּיהוה, לַיְשָׁרִים נָאוָה תְהִלָּה.

 בְּפִּי יְשָׁרִים תִּתְהַלֵּל
 וּבְלְשׁוֹן חֲסִידִים תִּתְבַּלֵּך וּבְלְשׁוֹן חֲסִידִים תִּתְבַּלַך וּבְלֵשׁוֹן חֲסִידִים תִּתְבַלֵּשׁ

וּבְמַקְהֲלוֹת רִבְבוֹת עַמְּךְ בֵּית יִשְׂרָאֵל
בְּרָנָּה יִתְפָּאַר שִׁמְךְ מֵלְבֵּנוּ בְּכַל־דּוֹר וָדוֹר.
□ שֶׁבֵּן חוֹבַת כָּל־הַיְצוּרִים לְפָנֶיךְ
יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
לְהוֹדוֹת לְהַלֵּל לְשַׁבְּחַ, לְפָּאֵר לְרוֹמֵם לְהַדֵּר, לְבָרֵךְ לְעַלֵּה וּלְקַלֵּס עַל כָּל־דִּבְרֵי שִׁירוֹת וְתִשְׁבְּחוֹת דַּוִד בֵּן־יִשִׁי עַבִּדָּךְ מִשִִיחֵךְ. These limbs that You formed for us, this spirit You breathed into us, this tongue You set in our mouth, must laud, praise, extol, sing, and exalt Your holiness and sovereignty. Every mouth shall extol You, every tongue shall pledge devotion. Every knee shall bend to You, every back shall bow to You, every heart shall revere You, every fiber of our being shall sing of Your glory. As the psalmist sang: "All my bones exclaim: Adonai, who is like You, saving the weak from the powerful, the needy from those who would prey on them?" Who can equal You? Who can be compared to You — great, mighty, awesome, exalted God, Creator of the heavens and the earth? We extol You even as David sang: "Praise Adonai, my soul; let every fiber of my being praise God's holy name."

On Festivals, the Reader begins here:

You are God through the vastness of Your power, great through the glory of Your name, mighty forever, awesome through Your awesome works. You are Sovereign, enthroned supreme.

On Shabbat, the Reader begins here:
God, sacred and exalted, inhabits eternity.
As the psalmist has written:
"Rejoice in Adonai, you righteous.
It is fitting for the upright to praise God."

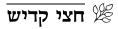
By the mouth of the upright are You extolled, by the words of the righteous are You praised, by the tongue of the faithful are You acclaimed, in the soul of the saintly are You hallowed.

Among assembled throngs of the House of Israel Your name shall be glorified in song, our Sovereign, in every generation.

For it is the duty of all creatures,
Adonai our God and God of our ancestors,
to acclaim, laud, and glorify You —
extolling, exalting, to add our own praise
to the songs of David, Your anointed servant.

יִּשְׁתַּבַּח שִׁמְךְ לָעַד, מַלְּבֵּנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאֲרֶץ. שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה, עֹז וּמֶמְשָׁלָה, נָצַח גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְּאֶרֶת, קְדֻשָּׁה וּמֵלְכוּת. □ בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. □ בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יהוה אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְּלָאוֹת, הַבּּוֹחֵר בְּשִׁיבֵי זִמְרָה, מֶלֶךְ, אֵל, חֵי הָעוֹלָמִים.

On שבת שובה, Psalm 130 (page 254) may be added.



Ḥazzan:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִוְמֵן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יָהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶה וְיִתְהַלֵּל שְׁמֵה דְּקְדְשָׁא, בְּרִיךְ הוּא *לְעֵלֶּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא הֻּשְׁבְּחָתָא וְנָחָמָתָא דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

*On אַבּת שובה: לְעֵלָּא לְעֵלָּא מִבַּל־בִּרְכָתָא וְשִׁירָתָא

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.

On Shabbat Shuvah, Psalm 130 (page 254) may be added.



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.

שחרית

קריאת שמע וברכותיה 🖔

Hazzan:

בָּ**רְכוּ** אֶת־יהוה הַמְבֹרָךְ.

Congregation, then Ḥazzan: בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלְם וָעֶד.

The first ברכה before קריאת שמע

בָּרוּך אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, יוֹצֵר אוֹר וּבוֹרֵא חְשֶׁךְ, עשֶׁה שָׁלוֹם וּבוֹרֵא אֶת־הַכּּל.

When a יום טוב falls on a weekday, continue with המאיר לארץ, page 109.

ישרם מס

הַבּּל יוֹרְוּךְ, וְהַבּּל יְשַׁבְּחוּךְ, וְהַבּּל יֹאמְרוּ: אֵין קָדוֹשׁ בַּיהוה.

הַבּּל יְרוֹמְמְוּךְ שֶּלְה, יוֹצֵר הַבּּל, הָאֵל הַפּּוֹתְחַ בְּכָל־יוֹם

הַבְּלְתוֹת שַׁצְבִי מִוְּרָח, וּבוֹקֵע חַלוֹנֵי רָקִיעַ, מוֹצִיא חַפְּה

נְּלְתוֹת שַׁצְבִי שְּבָרָא בְּמִדַּת רַחֲמִים. הַמֵּאִיר לָאֶרֶץ וְלַדָּרִים

נְמְיִם עְלֶיהָ בְּרַחֲמִים, וּבְטוּבוֹ מְחֲהֵשׁ בְּכָל־יוֹם וְּמִיד מַעֲשֵׂה

נְתֵם עְלֵינוּ, אֲדוֹן עֻזְנוּ, צוֹר מִשְׂנֵבְנוּ, מְגַן יִשְׁעֵנוּ, מִשְּנָּה

לַתִם עָלֵינוּ, אֲדוֹן עֻזְנוּ, צוֹר מִשְׂנֵבְנוּ, מְצֵן יִשְׁעֵנוּ, מִשְּבָּח וְהַמְפּוֹאָר בְּתְבִינוּ בַּעוֹלֶם הַנָּאָר וְנִי וְנִינְ בְּעִוֹלֶם הַנְּיִה וְמִין ווּלָתְךְ וֹנְיִ מְנֵנוּ לְחַבֵּי בְּעִרְבְּרְ וֹמִי וְוֹנְלֶבְ, אֵבֶּי בִּלְּבְרְ וֹמִי וְוֹנְלֶבְּ בַּעְרְבְּרְ וְמִי וְוֹנִלְבְּ בַּעְרְבְּרְ וְמִי וְנִינְ בְּעוֹלֶם הַנְּהְ גּוֹנְיִ לְתְרְּ וֹנִי בְּעִרְבְּרְ וְמִין ווּלְתְרְ גִּמְרְבְּרְ יְחוֹה אֱלְהֵינוּ בְּעוֹלְם הַנָּה, וְמֵין וּנְּלְרְרְ וֹמִין הַנְּבְּר יְחוֹה אֱלְהֵינוּ בְּעוֹלְם הַנְּהְרְ וֹּמִין ווּלְּלְרְ בְּבְּר יְחוֹה אֲלְבֵנוּ לְחַבֵּי הַבְּא. אֶפֶּס בִּלְּתְךְ גּוֹלְיִרְרְ הַבְּלִי וְבְנִי לְחַיֵּי הְעוֹלְם הַבְּא. אֶפֶס בִּלְתְרְ וֹנִית הַמְּנִי לְיִבְיוֹ וּוֹלְבְיוֹ הְוֹנִי בְּוֹבְי מִוֹיעוֹן הִוֹבְי בְּנִי לְחָיֵית הָבּנִי לְחָבֵי הְבְּבָּוֹ מְוֹיִבְנוּ לְחַבֵּי הְנִיי בְּנִילִים הַבְּא. אֵפֶס בְּלְתְּךְ גִּיֹבוֹי לִימוֹת הַבְּיִי הְנִוֹים הַבְּא. אֵבֶּס בְּלְתְּרְ גוֹנִיוֹ וְיִבְבְּוֹי לִימוֹת הַבּּוֹים בְּבְּי מוֹשִׁיעֵנוּ לִתְחִירָת הַבּמִרים.

SHAḤARIT

K'RIAT SH'MA AND ITS B'RAKHOT

Reader:

Bar'khu et Adonai ha-m'vorakh. Praise Adonai, the Exalted One.

Congregation, then Reader:
Barukh Adonai ha-m'vorakh l'olam va-ed.
Praised be Adonai, the Exalted One, throughout all time.

In this b'rakhah (which continues through page 110), 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.

When a Festival falls on a weekday, continue on page 109.

On Shabbat:

All creatures praise You; all declare: "There is none holy as Adonai." All exalt You, Creator of all, God who daily opens the gates of the heavens, the casements of the eastern sky bringing forth the sun from its dwelling place, the moon from its abode, illumining the whole world and its inhabitants whom You created with mercy. You illumine the earth and its creatures with mercy; in Your goodness, day after day, You renew creation. Uniquely exalted since earliest time, enthroned amidst praise and prominence since the world began — eternal God, with Your manifold mercies continue to love us, our Pillar of strength, protecting Rock, sheltering Shield, sustaining Stronghold. Incomparable, inimitable, peerless and singular, Adonai our God, You are our Sovereign — incomparable in this world, inimitable in the world to come, peerless Redeemer in the days of the Messiah, singular in assuring life immortal.

בַּרוּך וּמִבֹרַך בַּפִּי כַּל־נִשְׁמַה. אָל אַדוֹן עַל כַּל־הַמַּעַשִּים, גַדלו וְטוּבוֹ מֵלֵא עוֹלַם, דַעת ותבונה סובבים אותו. וֹנָהָדֵּר בִּכָבוֹד עַל הַמֵּרְכַּבה. ַהַּמָּתָגַאָה עַל חַיּוֹת הַקְּרֵשׁ, חסד ורחמים לפני כבודו. זָכוּת וּמִישׁוֹר לְפַנֵי כַסָאוֹ, טובים מאורות שברא אלהינו, יצרם בדעת בבינה ובהשבל. לָהָיוֹת מוֹשַׁלִים בַּקַרֵב תַּבֵּל. בָּחַ וּגָבוּרַה נַתַן בַּהָם, מַלָאִים זִיו וּמִפִּיקִים נָגַה, נַאָה זִיוַם בְּכַל־הַעוֹלַם. שַּמָחִים בָּצָאתַם וְשַשִּׁים בָּבוֹאָם, עוֹשִׂים בָּאָימֵה רְצוֹן קוֹנַם. פָּאַר וְכַבוֹד נוֹתָנִים לִשְׁמוֹ, צַהֵלֶה וְרְנַה לְזֵכֵר מַלְכוּתוֹ. רַאַה וָהָתָקִין צוּרַת הַלְּבַנַה. קרא לַשַּׁמֶשׁ וַיִּזְרַח אוֹר, שבח נותנים לו כל-צבא מרום, תָּפָאֵרֶת וּגִדְלַה, שָׁרַפִּים וְאוֹפַנִּים וְחֵיוֹת הַקְּדֵשׁ...

El Adon al kol ha-ma'asim, barukh u-m'vorakh b'fi kol n'shamah. Godlo v'tuvo malei olam, da-at u-t'vunah sov'vim oto.

Ha-mitga-eh al ḥayot ha-kodesh, v'neh'dar b'khavod al ha-merkavah. Z'khut u-mishor lifnei khis-o, hesed v'rahamim lifnei kh'vodo.

Tovim m'orot shebara Eloheinu, y'tzaram b'da-at b'vinah u-v'haskel. Ko-aḥ u-g'vurah natan ba-hem, lih'yot moshlim b'kerev tevel.

M'ley-im ziv u-m'fikim nogah, na-eh zivam b'khol ha-olam. S'meḥim b'tzetam v'sasim b'vo-am, osim b'eimah r'tzon konam.

P'er v'khavod notnim lish'mo, tzo-holah v'rinah l'zekher malkhuto. Kara la-shemesh va-yizraḥ or, ra-ah v'hitkin tzurat ha-l'vanah.

Shevaḥ notnim lo kol tz'va marom, Tif-eret u-g'dulah, s'rafim v'ofanim v'hayot ha-kodesh. El Adon is a poetic tribute to the Author of all existence. All nature, with its vastness and grandeur, fills us with awe and proclaims the greatness of the Creator.

Creation reflects the rule of God, who is praised by the breath of all life.

God's greatness and goodness fill the universe; knowledge and wisdom encircle God's presence.

Exalted is God by creatures celestial, enhanced and adorned by the mysteries of heaven.

God's throne is guarded by truth and purity; God is surrounded by mercy and love.

Good are the lights our God has created, fashioning them with insight and wisdom.

Endowed by God with power and vigor, they maintain dominion amidst the world.

Abounding in splendor, emanating brilliance, their radiant light adorns the universe.

Rejoicing in rising, gladly setting, they rush to obey their Creator's will.

God is acclaimed by beauty and glory, God's sovereignty sung by celebration and praise.

God summoned the sun, whose light shone forth, then gave to the moon its cyclical glow.

The stars and planets, all bodies of the heavens acclaim God with praise; celestial creatures give glory and greatness . . .

לָאל אֲשֶׁר שָׁבַת מִבָּל־הַמַּעֲשִׂים, בַּיּוֹם הַשְּׁבִיעִי הִתְעַלֶּה וְיָשַׁב עַל כִּסֵּא כְבוֹדוֹ. תִּבְּאֶרֶת עָטָה לְיוֹם הַמְּנוּחָה, עָנג קָרָא לְיוֹם הַשַּׁבָּת. זֶה שֶׁבַח שֶׁלֵּיוֹם הַשְּׁבִיעִי, שֶׁבּוֹ שָׁבַת אֵל מִבָּל־מְלַאכְתּוֹ. וְיוֹם הַשְּׁבִיעִי מְשַׁבְּחַ וְאוֹמֵר: מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, טוֹב לְהוֹדוֹת לַיהוה.

לְפִיכָך יְפָאֲרוּ וִיבָרְכוּ לָאֵל כָּל-יְצוּרָיוּ. שֶׁבַח יְקָר וּגִדָּלָה יִתְנוּ לָאֵל מֶלֶךְ יוֹצֵר כֹּל, הַמַּנְחִיל מְנוּחָה לְעַמוֹ יִשְׂרָאֵל בִּקְדָשֶׁתוּ שִׁמְךְרְ מַלְבֵּנוּ יִתְפָּאַר, תִּנְבָרְךְ מַלְבֵּנוּ יִתְפָּאַר, תִּנְבָרְך מוֹשִׁיעֵנוּ עַל שֶׁבַח מַעֲשֵׁה יָדֶיךְ וְעַל מְאִוֹרֵי אוֹר שֶׁעָשִׂיתִ יְפָאֲרְוּךְ מֶּלְחָה.

On weekdays:

הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים, וּבְטוּבוֹ מְחַדֵּשׁ בְּכַל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית. מָה רַבּוּ מַעֲשֶׂיךּ יהוה, כָּלֶם בְּחָכְמָה עָשְׂיתָ, מַלְאָה הָאֵרֶץ קִנְיֶנֶךְ. הַמֶּלֶךְ הַמְרוֹמֶם לְבַדוֹ מֵאָז, הַמְשֻׁבָּח וְהַמְפֹּאָר וְהַמִּתְנַשֵּׁא מִימוֹת עוֹלֶם, אֱלֹהֵי עוֹלֶם, בְּרַחֲמֶיךְ הָרַבִּים רַחֵם עָלֵינוּ, אֲדוֹן עָזֵנוּ, צוּר מִשְׂנַבּנוּ, מָגֵן יִשְׁעֵנוּ, מִשְׂנָב בַּעֲדֵנוּ.

אַל בָּרוּךְ נְּדוֹל דֵּעָה, הַכִּין וּפָעַל זָהְבֵי חַפָּה, טוֹב יָצַר בָּבוֹד לִשְׁמוֹ, מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ. פִּנּוֹת צְּבָאָיו קְדוֹשִׁים, רוֹמְמֵי שַׁדִּי, תָּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדֻשְׁתוֹ. תִּתְבָּרֶךְ יהוה אֶלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יָדֶיךְ וְעַל מְאְוֹבִי אוֹר שֶׁעָשִׂיתָ, יְפָאַרְוּךְ פֻּלָה. To God, who completed the work of creation on the seventh day and ascended His glorious throne. God robed the day of rest in beauty, calling Shabbat a delight. God ceased all His labors on Shabbat; that is its distinction.

The seventh day itself hymns praise to God: "A song for Shabbat:
It is good to acclaim Adonai."

Let all God's creatures likewise sing His praise.

Let them honor their Sovereign,

Creator of all, who in holiness
grants rest and repose for His people Israel
on the holy Shabbat.

In the heavens above and on earth below
shall Your name be hallowed and acclaimed,
Adonai our God.

Praise shall be Yours, our Deliverer:
For Your wondrous works,
for the lights You have fashioned —
the sun and the moon, which reflect Your glory.

On weekdays:

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. Uniquely exalted since earliest time, enthroned amidst praise and prominence since the world began, eternal God, with Your manifold mercies continue to love us, our Pillar of strength, protecting Rock, sheltering Shield, sustaining Stronghold.

Our praiseworthy God, with 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.

All services continue here:

הַּתְבָּרַךְ, צוֹרֵנוּ מֵלְבֵּנוּ וְגוֹאֲלֵנוּ, בּוֹרֵא קְדוֹשִׁים. יִשְׁתַּבַּח שִׁמְךְ לָעַד מַלְבֵּנוּ, יוֹצֵר מְשָׁרְתִים, וַאֲשֶׁר מְשָׁרְתִיוֹ כָּלָם עוֹמְשְׁרְתִים בְּיִרְאָה יְחַד בְּקוֹל דִּבְרִים, אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם. בּבָּלֶם אֲהוּבִים, כָּלָם בְּרוּרִים, בְּלָם בְּרוּרִים, כָּלֶם בְּתֹיִם בְּאֵימָה וּבְיִרְאָה רְצוֹן קוֹנָם, וְכֻלָּם פּוֹתְחִים אֶת־פִּיהֶם בִּקְרֻשָּׁה וּבְטַהְרָה, בְּשִׁירָה וּמְעַרִיצִים וּמְלָּבְרִכִים וּמְשַבְּחִים וּמְלֶּבְרִיִם וּמְלֵּבְרִינִם וּמְלֵּבְרִינִם וּמְמַבְּרִינִם וּמְשַבְּחִים וּמְקַבְּיִישִׁה וּמְלֵּבְרִינִם וּמְלֵּבְרִינִם וּמְלֵּבְרִינִם וּמְמַלְיכִים

אֶת־שֵׁם הָאֵל הַמֶּלֶךְ הַגָּרוֹל הַגִּבּוֹר וְהַנּוֹרָא, קָדוֹשׁ הוּא. □ וְכֻלֶּם מְקַבְּלִים עֲלִיהֶם עֹל מַלְכוּת שְׁמִיִם זֶה מִזֶּה, וְנִוֹתְנִים רְשׁוּת זֶה לָזֶה לְהַקְּדִּישׁ לְיוֹצְרָם בְּנַחַת רְוּחַ, בְּשָׁפָּה בְרוּרָה וּבִנְעִימָה קְרוֹשָׁה, כֻּלָּם כְּאֶחָד עוֹנִים וְאוֹמְרִים בְּיִרְאָה:

קָרוֹשׁ קָרוֹשׁ קָרוֹשׁ יהוה צְבָאוֹת, מְלֹא כַל־הָאָרֶץ כְּבוֹרוֹ.

□ וְהָאוֹפַנִּים וְחֵיּוֹת הַקְּדֶשׁ בְּרַעֵשׁ נָּדוֹל מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים, לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

בָּרוּךְ כִּבוֹד יהוה מִמִּקוֹמוֹ.

לְאֵל בָּרוּך, נְעִימוֹת יִתְנוּ.

לַמֶּלֶךְ אֵל חֵי וְקַיָּם, זְמִירוֹת יאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ, כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת, עשֶׁה חֲדָשׁוֹת, בַּעֵל מִלְחָמוֹת, זוֹרֵעַ צְדָקוֹת, מֵצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְּלָאוֹת, הַמְחַבֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תָמִיד מֵעֲשֵׂה בְרֵאשִׁית, בְּאמוּר: לְעֹשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלֶם חַסְדּוֹ. וְנִוְבֶּה כָלְנוּ מְהַרָה לְאוֹרוֹ. בָּרוּךְ אַתָּה יהוֹה יוֹצֵר הַמְּאוֹרוֹת. All services continue here:

Our Rock, our Redeemer, our Sovereign — Creator of holy beings — You shall be praised forever. You fashion angelic spirits to serve You; beyond the heavens they all await Your command. 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. 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, in unison chanting with reverence:

Kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo. Holy, holy, 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.

To praiseworthy God they sweetly sing; in song they celebrate the living, enduring God. 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."

Cause a new light to illumine Zion.

May we all soon share a portion of its radiance.

Praised are You Adonai, Creator of lights.

Second ברכה before קריאת שמע

אַהַבָּה רַבָּה אַהַבְתַּנוּ, יהוה אַלֹּהִינוּ, חַמְלַה גִּדוֹלָה וִיתַרָה חַמַלְתַּ עַלִינוּ. אָבִינוּ מַלְבֵּנוּ, בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטְחוּ בְךְ וַתְלַמְדֵם חָקֵי חַיִּים, כֵּן תִחַנֵנוּ וּתְלַמְדֵנוּ. אָבִינוּ הָאָב הָרַחֲמָן, הַמְרַחֵם, רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנִוּ לְהָבִין וּלְהַשְּׂכִּיל, לשמע, ללמד וללמד, לשמר ולעשות וּלְקַיֵּם אֵת־כַּל־דָּבָרֵי תַלְמוּד תּוֹרַתֶּךְ בִּאַהַבַה. ּוְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךְ, וְדַבֵּק לִבֵּנוּ בִּמִצִוֹתֵיךְ, וַיַחַד לָבַבַנוּ לָאַהַבַה וּלִירָאַה אַת־שַמַךּ, ולא נבוש לעולם ועד. ָּכִי בְשֵׁם קַדְשְׁךְּ הַגָּרוֹל וְהַנּוֹרָא בָּטֶחְנוּ, ַנָגִילָה וִנִשִּמְחָה בִּישועַתֵּךְ. יוַהַבִּיאֵנוּ לְשַׁלוֹם מֵאַרְבַּע כַּנִפּוֹת הָאָרֵץ, בּי יוַהַבִּיאֵנוּ לִשַּׁלוֹם וְתוֹלִיבֵנוּ קוֹמִמִיוּת לְאַרְצֵנוּ, כי אל פועל ישועות אַתַה, וּבֵנוּ בַחַרִתַּ מִכְּל־עַם וִלְשׁוֹן, וְקֵרַבְתָּנוּ לְשִׁמְךְ הַנָּדוֹל מֵלָה בֵּאֵמֵת, לְהוֹדוֹת לָךְ וּלְיַחֵדְךְ בָּאַהֲבָה. בָּרוּךְ אַתָּה יהוה הַבּוֹחֵר בְּעַמוֹ יִשְׂרָאֵל בִּאַהַבָה.

*As we prepare to chant the Sh'ma, we gather together the tzitzit, the four fringes of the tallit, a reminder of our loving dedication to all of God's mitzvot.

The first paragraph of the Sh'ma (אההבת), which begins on the next page, expresses the obligations that flow from the recognition of God's sovereignty. The second paragraph (הוהיה) urges the acceptance of the discipline of מצוות, while the third (ויאמר) ordains an action that symbolizes the above principles: Gazing at the מציצית (fringes).

It is customary, during the recitation of the third paragraph of the Sh'ma (ויאמר), to kiss the tzitzit at each mention of the word "ציצית," as a formal expression of our love.

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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 discernment and understanding. 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.
Unite all our thoughts to 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.
Bring us safely from the four corners of the earth, and lead us in dignity to our holy land, for You are the Source of deliverance.
You have called us from all peoples and tongues, constantly drawing us nearer to You, that we may lovingly offer You praise, proclaiming Your Oneness.
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. It was not part of the biblical text of the Sh'ma.

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קריאת שמע 🖔

If there is no minyañ add: אֵל מֶלֶךְ נָאֶמָן

דברים ו': ד'-ט'

יִשְׁמַע יִשְׂרָאֵל יהוֹה אֱלֹהֵינוּ יהוֹה וּ אֶחָד:

Silently:

בָּרוּךְ שֵׁם כְּבוֹד מֵלְכוּתוֹ לְעוֹלָם וָעֶד.

בּיתֶךּ וּבִשְׁעָרֶיךּ: יְּהְלִילִּ הְּלִּטְפֻׁת בֵּין עֵינֶיךּ: וּבְתַבְתָּם עַל-מַצִּוּתְּ הַיְּיֹם עַל-לְבָבֶרְ: וְּהְיִּוּ הְשְׁבְרִים הְאֵּלֶּה אֲשֶׁר אֲנֶכְי מְצַוְּּךֶּ הַיִּיֹם עַל-לְבָבֶרְ: וְשִׁנִּנְתְּם לְבָנֶיךְ וְדְבַּרְתָּ בָּם בְּשִׁבְתְּתְּ בְּבִיתֶׁךּ וּבְלֶּכְתְּךָּ וְבְשָׁרְתְּם לְבָנֶיךְ וְדְבַּרְתָּ בָּם בְּשִׁבְתְּךָּ עַל-יָבֶרְ וּבְלֶּכְתְּךָּ וְּבְעָּבְרְתָּ בְּיִלְים לְבָנֶיךְ וִרְבַּרְתָּ בָּיְ בְּעָרְתָּם לְאָוֹת בּיתֶךּ וּבִשְּעָבֶירִּ בְּיִלְים עַל-מְצַוְּרָּ בּיתֶךְ וּבִשְּעָבֶירְּ

דברים י"א: י"ג-כ"א

יְהָיָה אִם־שָׁמְעַ הִּשְׁמְעוּ אֶל־מִצְוֹי אֲשֶׁר אֵנֹכֶי מְצַנִּיה מְצַלְּהִיכֶם לְּאַהֲבָּה אֶל־מִצְוֹתׁ בִּיתֶּךְ וּלְּבְּרָוֹ בְּכָל־וֹה אֶלְהֵיכֶם וּלְעָבְרוֹ בְּכָל־בְּקְמָה וְאָלַהְיכֶם וּלְעַבְרוֹ אָכַלְּהָ וְשָׁבְּיִה אַתְּ־יהוֹה אֶלְהֵיכֶם וּלְעָבְרוֹ בְּכָל־ וְמְלְקִּיֹם אֹתְם לְאַהְבָּית מְעַרְ וְשִׁבְּרָתְּ וְשִׁבְּעְתִּי וְאָכַלְּתָּ וְשָׁבְּעְתִּי וְשִׁבְּרְתָּם אֹתְם לְאַרִּיה אַתְּרִ וְאָכַלְתָּ וְשָׁבְּעְתִּ וְשִׁבְּרְתָּם אֹתְם וְאָעֵרְ אָת־הַשְּׁמְרֵוּ לָכֶם וְּלְא־יִהְיָה אַלְּקְרִי וְשָׁמְתָּם אֹתְם לְאֹתְם אֹתְם לְאַרִיהְ בָּבֶּעְ וְשָׁבְּרְתָּם אֹתְם לְאֹרִיְהְעָבְיְ וְשִׁמְתָּם אֹתְם לְאוֹתְ לְבֶבְּכֶם וְעָצַרְ אֶת־הְשָׁמְּתִּ וְשִׁמְתָם אֹתְם לְאוֹתְ לְבָּבְּכֶם וְעָצַרְ אֶת־הְבְּבֶּעְם אֹתְם לְאוֹת בִּיעָרְ הַבְּעָבְיְ וְעָבַרְתָּם אֹתְם לְאֹרִיְהְנָּתְ וְשְׁבְּרְתָּם אֹתְם לְאוֹת לֵעְ עָבְירְ הְבִּילְהְ וְשְׁבְּרְתָּם אֹתְם לְאוֹת לְעָבְרְתָּם אֹתְם לְאוֹת בִּיעָרְ וְשְׁבְּרְתָּם אֹתְם לְאוֹת בְּעָבְיְתְּם אֹתְם לְאוֹת בְּעָבְיְהְבְּבְּעָם וְעָצֵּרְ אָלִיתְים אֹתְלִם אֹתְלִם אֹתְם לְאוֹת בִּיעָבְי בְּבְּבְייִם וְעָצֵרְ אָתְרִייְבְּבְּעְבְיִים וְעִבְּרְתָּם אֹתְלִם לְעִבְּרְתָּם אִתְלוֹ לְבָבְיְם וְעַבְרְתָּם אֹתְלִם אֹתְלִם אִלְיִי בְּשְׁבְּיְתְּבְּי וְבְּבְּעְבְיִים וְתְבִּילְ וְשְׁבְּעְרְיִן בְּשְׁבְרְתָּן וְעָבְרְתִּם אָלִיתְ וְעָבֵּרְ הְבְּלְבְּעְרְיִבְּיִים וְתְלִין לְבָּבְיתְנְבְיּתְ בְּעָבְרְיוֹ בְּעָבְיִים וְעָבִין וְתְלִין לְעָבְלוֹ וְעָבְיְתְיבְּלְ וְעִבְּיוֹ בְּעִבְּיְתְיבְ בְּעָבְיוֹ בְּעְלְיִים וְתְּלִיוֹת בְּיתְנִים אָלִיתְ וְעָלְיוֹן עְנִייִם וְעָלִיתְן וְיִבְיִי בְּעָבְיִים וְעָבְיוֹ בְּעְיִבְיּיְ בְּעִים וְנִימִי בְנִילְם וְיִבְיִי בְּעָבְיוֹ בְּעְיִים עְלִיקְעוֹ וְיִבְיְי בְּבְיּעְבְיוֹ בְּעְלְיתְ וְיִבְיים בְּעִיבְיוּ בְּבְעְיבְיוּ בְּבְעְיבְיוֹ בְּבְעְיבְיוּ בְּבְּעְיבְ בְּעִיבְיוֹ בְּעְבְיוּ בְּבְיעְבְּיוֹ בְּבְיְבְּבְיוּתְ וְיִבְיְיוּתְ וְיִבְּיְבְּיוֹ בְּבְיּעְבְּיוֹ בְּבְיְעְבְּיוֹ בְּיִבְיְיִם וְנְיִבְיוֹ בְּבְעְבְיוֹ בְּבְעְיבְיוּ בְּבְּבְיעְבְיוּ בְּבְּעְבְיוּ בְּבְיעְם בְּיִבְיוּ בְּבְיעְבְיוֹים וְנִיתְיתְ בְּבְּיוֹתְיוּ וְבְּעְבְּבְיוֹ בְּבְיעְבְּיוֹ בְ

₩ K'RIAT SH'MA

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.

V'ahavta et Adonai Elohekha b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol m'odekha. V'hayu ha-d'varim ha-eleh asher anokhi m'tzav'kha ha-yom al l'vavekha. V'shinantam l'vanekha v'dibarta bam b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-vi-sh'arekha.

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 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.

במדבר ט"ו: ל"ז-מ"א

וּלּאמֶר יהוֹה אֶל־מֹשֶׁה לֵאמְר: דַבֵּר אֶל־בְּנְיֵ יִשְׂרָאֵל וְאָמַרְתְּ אֲלֵהֶׁם וְעָשׁׁוּ לָהֶם צִיצְת עַל־בַּנְפֵּי בִּגְדִיהֶם לְּדִּרֹתְם וֹנְתְנְּוּ עַל־צִיצִת הַבָּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת וֹנְים אַחֲרִיהֶם: לְמַעַן תִּוְבְּרָהֶם אָתְּם אָתֶם אָתֶם אַתְם אָתְם אָתְם אָתְם אָתְם אָתְם אַתְם אָתְם אָתְם אָתְם אָתְם אָתְם אָתִם אָתְם אָתִם אָתִים אָתִינִם אָתִינִם אָתִינָם אָתִינָם אָתִינָם אָתִינִם אָנִי יהוֹה אֱלְהֵיכֶם אֲשֶׁר אַשֶּׁר וְהְיִיתֶם קְלֹהִיכֶם אֲשֶׂר הוֹצְאתִי אָרְכֶם מֵאֶרֶץ מִצְלַיִם לִהְיִנִם לִּהְיִנִם אֹמָר בּיִבְּוֹת בְּבָב בְּאַלְהִים אֲנָי הוֹה אֱלְהֵיכֶם: אֱמֶר בּיִבְּיִם לִּהְיִנִם לִּהְיִם אָנִי הוֹה אֱלְהֵיכֶם: אֱמֶר בְּיִבְּיִם בְּאַלְהִים אָנִי הוֹה אֱלְהֵיכֶם: אֱמֶר בּיִבְּיִם בְּיִּבְיִם בְּיִּבְיִם בְּאַלְהִים אָנֶי

The ברכה after קריאת שמע

אָמֶת וְיַצִּיב וְנָכוֹן וְקַיֶּם וְיָשֶׁר וְנָאֱמֶן וְאָהוּב וְחָבִיב וְנֶחְמָד וְנָעִים וְנוֹרָא וְאַדִּיר וּמְתֻקָּן וּמְקֻבָּל ְוְטוֹב וְיָפֶה הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶר. ָאֱמֶת, אֱלֹהֵי עוֹלָם מַלְבֵּנוּ, צוּר יַעֲקב מָגַן יִשְׁעֵנוּ. ב לְדֹר וָדֹר הוּא קַיָּם וּשָׁמוֹ קַיָּם וְכָסְאוֹ נָכוֹן 🗆 וּמַלְכוּתוֹ וֵאֲמוּנָתוֹ לָעַד קַיָּמֶת. וּדְבָרָיו חָיִים וְקַיָּמִים, נֶאֱמָנִים וְנֶחֱמָדִים לָעַד וּלְעוֹלְמֵי עוֹלַמִים, עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל בָּנֵינוּ וְעַל דוֹרוֹתִינוּ, ָוְעַל כַּל־דּוֹרוֹת זֶרַע יִשְׂרָאֵל עֲבָדֶיךְ. עַל הָרָאשׁוֹנִים וְעַל הָאַחֵרוֹנִים ָדָבָר טוֹב וְקַיָּם לְעוֹלָם וָעֶד. ָאֱמֶת וֶאֱמוּנָה, חֹק וְלֹא יַעֲבֹר. ְאֶמֶת שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, 🗆 ַמַלְבֵּנוּ מֶלֶךְ אֲבוֹתֵינוּ, גֹּאֲלֵנוּ גֹאֵל אֲבוֹתֵינוּ, יוֹצְרֵנוּ צוּר יְשׁוּעָתֵנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ, מֵעוֹלָם שְׁמֶךָּ, אַין אֱלֹהִים זוּלַתֶּךְ.

NUMBERS 15:37-41

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 *tzitzit* and you will be reminded of all the mitzvot of Adonai and fulfill them, and not be seduced by your heart nor led astray by your eyes. Then 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. I, Adonai, am your God, who is Truth.

In this b'rakhah (which ends at the bottom of page 114), we praise God as the eternal Redeemer of Israel, attested through our historic experience as God's eternal people.

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.

True it is that eternal God is our Sovereign, that the Rock of Jacob is our protecting shield.

God is eternal and eternally glorious, our God for all generations. God's sovereign throne is firmly established; 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.

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עוֹרַת אֲבוֹתֵינוּ אַתָּה הוּא מֵעוֹלָם, מָגַן וּמוֹשִׁיעַ לִבְנֵיהֵם אַחֲרֵיהֶם בְּכַל־דּוֹר וָדוֹר. בְּרוּם עוֹלֶם מוֹשֶׁבֶךְ וֹמִשְׁפָּטֶיךְ ּוְצִדְקָתְךָ עַד אַפְּסֵי אָרֶץ. אַשְׁרֵי אִישׁ שֶׁיִּשְׁמַע לְמִצְוֹתֶיךָּ, וְתוֹרָתְךָּ וּדְבַרְךָּ יָשִׂים עַל לִבּוֹ. אֱמֶת אַתָּה הוּא אַדוֹן לְעַמֶּךָ, וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם. אֱמֶת אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן, וּמִבַּלְעָדֶיךְּ אֵין לֶנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ. מִמִּצְרַיִם גְּאַלְתָּנוּ, יהוה אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתַנוּ. כַּל־בְּכוֹרֵיהֶם הָרָגְהָּ, וּבְכוֹרְךָּ גָאֵלְתָּ, וְיַם סוּף בָּקַעִתַּ, וָזָדִים טָבַּעָתַּ, וִידִידִים הַעֵבַרָתַּ, וַיִבַסוּ מֵיִם צָרֵיהֵם, אֶחָד מֵהֶם לֹא נוֹתָר. עַל וֹאת שִׁבְּחוּ אֲהוּבִים וְרוֹמְמוּ אַל, וְנָתְנוּ יְדִיִדִים וְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת וְהוֹדָאוֹת לַמֶּלֶךְ אֵל חַי וְקַיָּם. רָם וְנִשָּׂא, גָּדוֹל וְנוֹרָא, ַמַשְׁפִּיל גָּאִים וּמַגְבָּיהַ שְׁפָּלִים, מוֹצִיא אֲסִירִים, וּפוֹדֶה ַעַנַוִים, וְעוֹוֵר דַּלִּים, וְעוֹנֶה לְעַמּוֹ בְּעֵת שַׁוְעָם אֵלָיו. תהלות לְאֵל עֶלְיוֹן בָּרוּךְ הוּא וּמְבֹרָךְ. מַשֶּׁה וּבְנֵי 🗆 יִשְׂרָאֵל לְךָּ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

> מִי־כַמְׂכָה בָּאֵלִם יהוה, מִי בָּמְׂכָה נֶאְדָּר בַּקְּדֶשׁ, נוֹרָא תְהִלֹּת, עְשֵׁה־פֶּלֶא.

ם שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים לְשִׁמְךְּ עַל שְׂפַת הַיָּם. יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יהוה יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְּדֵה כִּנְאֻמְךְּ
יְהוּדָה וְיִשְׂרָאֵל. גֹּאֲלֵנוּ יהוה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.
 *בָּרוּךְ אַתָּה יהוה גָאַל יִשְׂרָאֵל.

On שבת (including שבת חול המוער), continue on page 115a or 115b (with אמהות) through page 120.

On יום טוב, continue on page 123a or 123b (with אמהות) through page 128.

For notes on the עמידה, see pages 155 and 157.

*On the first two days of פטח, some congregations chant בְּרֵח דּוֹדְי, page 221.

(On הושענא רבה, continue on pages 3-9.)

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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 mitzyot, who takes to heart the words of Your Torah. You are, in truth, a mentor to Your people, their defender and mighty Ruler. You are first and You are last; we have no Sovereign or Redeemer but You. You rescued us from Egypt, and redeemed us from the house of bondage. The firstborn of the Egyptians were slain; Your firstborn were saved. You split the waters of the sea. The faithful You rescued; the wicked drowned. The waters engulfed Israel's enemies; not one of the arrogant remained alive. Then Your beloved sang hymns of acclamation, extolling You with psalms of adoration. They acclaimed God Sovereign, great and awesome Source of all blessing, the everliving God, exalted in majesty. God humbles the proud and raises the lowly, frees the captive and redeems the meek. God helps the needy and answers His people's call. Praises to God supreme, who is ever praised. Moses and the people Israel joyfully sang this song to You:

Mi khamokha ba-elim Adonai, mi kamokha ne'dar ba-kodesh, nora t'hilot, oseh feleh.

"Who is like You, Adonai, among all that is worshiped! Who is, like You, majestic in holiness, awesome in splendor, working wonders!"

The redeemed sang a new song for You. They sang in chorus at the shore of the sea, acclaiming Your sovereignty:

Adonai yimlokh l'olam va-ed.

"Adonai shall reign throughout all time."

Rock of Israel, arise to Israel's defense. Fulfill Your promise to deliver Judah and Israel. Our Redeemer is the Holy One of Israel, *Adonai Tz'va-ot*. Praised are You Adonai, Redeemer of the people Israel.

On Shabbat (including Shabbat Hol Ha-Mo'ed), continue on page 115a or 115b (with Matriarchs) through page 120.

On Festivals, continue on page 123a or 123b (with Matriarchs) through page 128.

For an interpretive Meditation on the Shabbat Amidah, see page 121; on the Festival Amidah, page 129.

(On Hoshana Rabbah, continue on pages 3-9.)

עמידה – שחרית לשבת 😕

אֲדֹנָי, שְׂפָתֵי תִּפְתָּח וּפִי יַגִּיד תְּהִלֶּתֶךְ.

בָּרוּךְ אַתָּה יהוה אֶלהֵינוּ וֵאלהֵי אֲבוֹתֵינוּ, אֱלהֵי אַבְרָהָם אֱלהֵי יִצְקֹב, הָאֵל הַנָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֱלהֵי יִצְקֹב, הָאֵל הַנָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹבֵר חַסְדִי אָל עָלְיוֹן, גוֹמֵל לִבְנִי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On שבת שובה:

זָבְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץְ בַּחַיִּים*,*

וְכַתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְרָ אֱלֹהִים חַיִּים.

ָמֶלֶך עוֹוֵר וּמוֹשִׁיעַ וּמָגוָ. בָּרוּךְ אַתָּה יהוה מָגוָ אַבְרָהָם.

אַתָּה גָבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אֲתָּה, רַב לְהוֹשִׁיעַ.

*From שמיני עצרת until פסח:

מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְבֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמְוֹךְ בַּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָּךְ מֶלֶךְ מִמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹבֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֶמֶן אַתָּה לְהַחֲיוֹת מֵתִים. בַּרוּך אַתַּה יהוה מִחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 116.

אַ**תָּה קָדוֹשׁ** וְשִׁמְךּ קָדוֹשׁ, וּקְדוֹשִׁים בְּכֶל־יוֹם יְהַלְּלְוּךּ פֶּלֶה. **בָּרוּך אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

**On שבת שובה:

בָּרוּך אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Silent recitation continues on page 117.

🗏 SHAḤARIT AMIDAH FOR SHABBAT

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, 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.

On Shabbat Shuvah:

Remember us that we may live, O Sovereign who delights in life. Inscribe us in the Book of Life, for Your sake, living God.

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.

*From Sh'mini Atzeret until Pesah:

You cause the wind to blow and the rain to fall.

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.

On Shabbat Shuvah:

Whose mercy can compare with Yours, Source of compassion? In mercy You remember Your creatures with life.

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 116.

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

**On Shabbat Shuvah:

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 117.

^{*}Between Pesah and Sh'mini Atzeret, some add: You cause the dew to fall.

עמידה – שחרית לשבת (כולל אמהות) 😕

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וֹפִי יַגִּיד תְּהִלֶּתֶךְ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַצְקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רְבְקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגְּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹבֵר חַסְבִי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהְבָּה.

ושבת שובה On:

זָבְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,

ּוְכַתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךּ אֶלֹהִים חַיִּים.

ָמֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמְגַן.

בָּרוּךְ אַתָּה יהוה מָגון אַבְרָהָם וּפֹּקֵד שָׂרָה.

אָתָה וּבּוֹר לְעוֹלֶם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*From שמיני עצרת until פסח:

מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְבֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישֵׁנִי עָפָר. מִי כָמְוֹךְ בַּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כָמְוֹךְ אַב הָרַחֲמִים, זוֹבֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.

בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on next page.

אַ**תָּה קָדוֹשׁ** וְשִׁמְךּ קָדוֹשׁ, וּקְדוֹשִׁים בְּכֶל־יוֹם יְהַלְלְוּךּ פֶּלָה. **בַּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

**On שבת שובה:

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Silent recitation continues on page 117.

*Between פסח and שמיני עצרת, some add: מוֹרִיד הַטָּל.

😕 SHAHARIT AMIDAH FOR SHABBAT

(with Matriarchs)

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.

On Shabbat Shuvah:

Remember us that we may live, O Sovereign who delights in life. Inscribe us in the Book of Life, for Your sake, living God.

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

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

*From Sh'mini Atzeret until Pesah:

You cause the wind to blow and the rain to fall.

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.

On Shabbat Shuvah:

Whose mercy can compare with Yours, Source of compassion? In mercy You remember Your creatures with life.

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 next page.

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

**On Shabbat Shuvah:

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 117.

^{*}Between Pesah and Sh'mini Atzeret, some add: You cause the dew to fall.

קרושה 🖔

When the עמידה is chanted by the Ḥazzan, קרושה is added.

נְקַדֵּשׁ אֶת־שִּׁמְךְ בָּעוֹלֶם, כְּשֵׁם שֶׁמַקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם, כַּכָּתוּב עַל יַד נְבִיאֶךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

ָקָרוֹשׁ קָרוֹשׁ קָרוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָבֶץ כְּבוֹדוֹ.

אָז בְּקוֹל רַעֵשׁ גָּדוֹל אַדִּיר וְחָזָק מַשְׁמִיעִים קוֹל, מִתְנַשְּׂאִים לְעֻמַת שְׂרָפִים, לְעֻמָּתָם בָּרוּך יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְקוֹמוֹ.

מִמְּקוֹמְךּ מַלְבֵּנוּ תוֹפִיעַ וְתִמְלוֹךְ עָלֵינוּ, כִּי מְחַכִּים אֲנַחְנוּ לָךְ. מָתֵי תִּמְלוֹךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן. תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלֵיִם עִירְךְ לְדוֹר וָדוֹר וּלְגַצַח עָגֶּךְ, עַל יְדִי דָוִד מְשִׁיחַ צִּדְקֶךְ.

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהֵיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָה.

לְדוֹר וָדוֹר נַגִּיד גַּדְלֶךְ, וּלְגַצֵח נְצָחִים קְדָשָּׁתְךְּ נַקְדִּישׁ. וְשִׁבְחֲךְ אֶלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גַּדוֹל וְקָדוֹשׁ אֲתָּה. *בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

*On שבת שובה:

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

KEDUSHAH

When the Reader chants the Amidah, Kedushah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing the words of heavenly voices as recorded in Your prophet's vision:

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.

In thundering chorus, majestic voices resound, lifted toward singing seraphim and responding:

Barukh k'vod Adonai mi-m'komo.

Praised is Adonai's glory throughout the universe.

Throughout Your universe reveal Yourself, our Sovereign, and reign over us, for we await You. When will You reign in Zion? Let it be soon, in our time and throughout all time. May Your glory and holiness be apparent to all in Jerusalem, Your city, from generation to generation, eternally. May we see Your sovereignty, described in David's psalms, which sing of Your splendor:

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.

*On Shabbat Shuvah:

Praised are You Adonai, holy Sovereign.

יִשְׂמֵח משֶׁה בְּמַהְנַת חֶלְקוֹ, כִּי עֶבֶד נָאֲמָן קָרָאתָ לּוֹ. בְּלִיל תִּפְאֶרֶת בְּרֹאשׁוֹ נָתַתָּ, בְּעָמְדוֹ לְפָנֵיךְ עַל הַר סִינִי. וֹשְׁנֵי לוּחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ, וֹכָתוֹב בָּהֵם שִׁמִירַת שַׁבָּת, וְכֵן כָּתוּב בִּתוֹרָתֵךְ:

ּוְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם. בִּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלֶם כִּי שֵׁשֶׁת יָמִים עָשָׂה יהוֹה אֶת־הַשָּׁמֵיִם וְאֶת־הָאֶָרֶץ, וּבַּיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ.

וְלֹא נְתַתּוֹ, יהוה אֱלֹהֵינוּ, לְגוֹיֵי הָאֲרָצוֹת, וְלֹא הִנְחַלְתּוֹ, מַלְבֶנוּ, לְעוֹבְדֵי פְסִילִים, וְגֵם בִּמְנוּחָתוֹ לֹא יִשְׁבְנוּ עֲרֵלִים, כִּי לְיִשְׂרָאֵל עַמְּךְ נְתַתּוֹ בְּאַהֲבָה, עֵם מְקַדְשֵׁי שְׁבִיעִי, כֻּלֶם יִשְׂבְעוּ וְיִתְעַנְּגוּ מִטּוּבֶךְ. וְהַשְּׁבִיעִי רָצְיִתָ בּוֹ וְקְדֵּשְׁתּוֹ, הֶמְדֵּת יָמִים אוֹתוֹ קָרָאתָ, זֵבֶר לְמַעֲשֵׂה בְרֵאשִׁית.

> אָלהֵינוּ נִאלהֵי אֲבוֹתִינוּ, רְצֵה בִּמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶינוּ, בְּשֵׁנְּנּ בְּתוֹרָתֶךּ, וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בָּאֶמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קַדְשֶׁךּ, וְיָנְיּחוּ בָה יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךְ. בָּרוּךְ אַתָּה יהוה מִקָּדִשׁ הַשַּׁבָּת.

Moses rejoiced at the gift of his destiny when You declared him a faithful servant, adorning him with splendor as he stood in Your presence atop Mount Sinai. Two tablets of stone did he bring down, inscribed with Shabbat observance. And thus is it written in Your Torah:

The people Israel shall observe Shabbat, to maintain it as an everlasting covenant through all generations. It is a sign between Me and the people Israe.

It is a sign between Me and the people Israel for all time, that in six days Adonai made the heavens and the earth, and on the seventh day, ceased from work and rested.

You have not granted this day, Adonai our God, to other peoples of the world, nor have You granted it, our Sovereign, as a heritage to idolaters.

Nor do others share in its rest, for You have given Shabbat in love to Your people Israel, the descendants of Jacob whom You have chosen.

May the people who revere the seventh day find satisfaction and delight in Your generosity. You have chosen the seventh day and made it holy, declaring it most precious, a day recalling the work of creation.

Our God and God of our ancestors, find favor in our Shabbat rest.

Instill in us the holiness of Your mitzvot and let Your Torah be our portion.

Fill our lives with Your goodness, and gladden us with Your triumph.

Cleanse our hearts so that we might serve You faithfully. Lovingly and willingly, Adonai our God, grant that we inherit Your holy Shabbat, so that the people Israel, who hallow Your name, will always find rest on this day.

Praised are You Adonai, who hallows Shabbat.

ְרֵצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךּ יִשְׂרָאֵל וּבִתְפִּלָּתָם, וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךּ, וּתְפִּלֶּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תַּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךְ.

On ראש חודש and שבת חול המועד:

אָלֹהֵינוּ גאלהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ, וְיַרָאָה וְיֵרָאָה וְיֵרָאָה וְיִבְּאָה וְיִבְּאָה וְיִשְּׁמֵע, וְיִפְּקֵד וְיִזְּבֵר זִכְרוֹנֵנוּ וּפְּקְדוֹנְנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְהֶּךְ, וְזִכְרוֹן יְרוּשְׁלֵיִם עִיר קְּדְשֶׁךְ, וֹלְחֶטֶר וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On ראש הַהְלֶדֶשׁ הַנֶּה. ראש חודש

On חָג הַסָּבּוֹת הַזֶּה. :סוכות On חַג הַמַּצוֹת הַזֶּה.

זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוּ לְטוֹבָה, וּפְּקְדֵנוּ בוּ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךְ עִינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אָתָה.

> ְוְתֶחֱזֶינָה עִינֵינוּ בְּשׁוּבְךְּ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

> > מוֹדִים אֲנַחְנוּ לֶךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהִי אֲבוֹתֵינוּ לְעוֹלֶם וָעֶד, צוּר חַיֵּינוּ מָגַן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. עַל חַיִּינוּ הַמְּסוּיִים בְּיֶבֶךְ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לֶךְ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לֶךְ, וְעַל נִפְּלְאוֹתֶיךְ וְטוֹבוֹתֶיךְ וְעַל נִפְלְאוֹתֶיךְ וְטוֹבוֹתֶיךְ שְׁבְּכָל־עֵת, עֶרֶב וָבְּקֶר וְצְהְרָיִם. הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךְ,

וָהַמְרַחֵם כִּי לֹא תַמוּ חַסַּדֵיךּ,

מַעוּלָם קוּינוּ לָךְ.

When the Ḥazzan recites מודים, the congregation continues silently:

מוֹדִים אֲנַחְנוּ לֶךְ שְׁאַתָּה הוּא יהוה אֱלֹהֵינוּ נֵאלֹהֵי יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךְּ הַהַּבְּרוֹת וְהוֹדָאוֹת לְשִׁמְךְ הַהַּבְּוֹת וְהוֹדָאוֹת לְשִׁמְךְ הַחֵּיֵנוּ וֹתְקַיְּמֵנוּ, וְתָאֵטוֹף הַחָיֵנוּ וֹתְקַיְּמֵנוּ, וְתָאֵטוֹף הְשָׁבוֹרוֹת וְהוֹדָאוֹת לְשְׁמְךְ לְשְׁמוֹר חְקֶּיְבְּרְּרְ בְּלֵצְשׁוֹת לְשְׁמוֹר חְקֶּירְ בְּרִבְּ הְשָׁבְּחוֹר מִוֹנְיִמְנוֹ הְבָּבְרוֹך אֵל הַהוֹדָאוֹת. 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 Shabbat 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 our lives that are in Your hand, for our 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.

On חנוכה:

עַל הַנִּפִּים וְעַל הַפָּּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַוְּמַן הַדֶּה.

בִּימֵי מַתִּתְיֶהוּ בֶּן־יוֹחָנָן כֹּהֵן נְּדוֹל חַשְׁמוֹנֵאי וּבָנָיוּ, כְּשֶׁעָמְדָּה מַלְכוּת יָנָן הָרְשָׁעָה עַל עַמְּךְ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךְ וּלְהַעֲבִירָם מַחֻקִּי רְצוֹנֶךְ, וְאַתָּה בְּרַחֲמֶיךְ הָרַבִּים עָמַדְהַ לָּהם בְּעַתְיתָ צָרָתָם, רַבְּהָּ אֶת־רִיבָם, דַּיְהָ אֶת־דִּינָם, נָקְמְתָּ אֶת־נִקְרָ, וּלְבֶּים טְחוֹרִים, וּרְשָׁעִים בְּיֵד צַדִּיקִים, וְוַדִּים בְּיֵד עוֹסְקֵי תוֹרָתֶךְ. וּלְךְ עְשִׂיתָ שֵׁם נִּדוֹל וְקָדוֹשׁ בְּעוֹלְמֶךְ, וּלְעַמְךְ יִשְׂרָאֵל עְשִׂיתָ הְשׁוּעָה גְדוֹלָה וּפִּרְקָן כְּהַיּוֹם הַנָּה. וְאָחַר בֵּן בָּאוֹ בָנֶיךְ לִדְבִיר בִּיתֶךְ וּפְנִּוּ גְּרוֹל הְשִׁרְהָ וְמִהְנִי הְשִׁיִּם הָּנָבְ אֵלִי לְהַוֹּלִי לְשִׁמְךְ לְשִׁמְךְ הַנְּדִּלִילִי בְּעִּבְּיִי הְבָּנִי תְּבְּיִם בְּנִים בְּיִבְיוֹ בְּנִילְ בְּיִבְּיִי בְּרָּ הָבִּיוֹם הַנָּה. וְאָחַר בֵּן בָּאִרְ לִיקּר לְשִׁרְתְּ הְבָּירוֹת בְּחַבְּיוֹלְיהוֹים הָנָבְּה אֵלּוֹ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךְ הַשְּׁרְה הַבָּּדוֹל.

ּוְעַל בָּלָם יִתְבָּרַךְ וְיִתְרוֹמֵם שִׁמְךָ מֵלְבֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

On שבת שובה:

וּכְתוֹב לְחַיִּים טוֹבִים כַּל־בְּנֵי בְרִיתֶךְ.

וְכֹל הַחַיִּים יוֹדְוּךְ פֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךְ בֶּאֲמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךְ וּלְךְ נַאֵה לְהוֹדוֹת.

Ḥazzan adds:

אָלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי משֶׁה עַבְהֶךְּ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיוּ, כֹּהֲנִים, עַם קְדוֹשֶׁךְ, כָּאָמוּר:

Congregation:

בֵן יְהִי רָצוֹן.	יָבָרֶכְךָּ יהוה וְיִשְׁמְרֶךָּ.
בון יְהִי רָצוּון.	יָאֵר יהוה פָּנָיו אֵלֶיךּ וִיחֻנֶּךָ.
בו יְהִי רַצוּוְ.	יִשָּׂא יהוה פָּנָיו אֵלֶיךְּ וְיָשֵׂם לְךָּ שָׁלוֹם.

On Hanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

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 Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, 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.

For all these blessings we shall ever praise and exalt You.

On Shabbat Shuvah:

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 adds:

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, *Kohanim*, Your holy people.

Congregation:

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.

Ken y'hi ratzon.

Ken y'hi ratzon.

Ken y'hi ratzon. May this be God's will. שִּׁים שָׁלוֹם בָּעוֹלֶם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמֶּךְּ. בָּרְכֵנוּ אָבִינוּ כָּלְנוּ כְּאָחָד בְּאוֹר
פָּגֶיךְ, כִּי בְאוֹר פָּגֶיךְ נָתַתָּ לְנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים
וְאַהֲבַת חֲׁסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים, וְשָׁלוֹם. וְטוֹב
בְּעֵינֶיךְ לְבָרֵךְ אֶת־עַמְּךְ יִשְׂרָאֵל בְּכָל־עֵת וּבְּכָל־שָעָה
בִּשְׁלוֹם,
בַּשְׁלוֹם.

 $^{*}On$ שבת שובה, substitute the following:

בְּסֵפֶּר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַּרְנָסָה טוֹבָה, נִזָּבר וְנִכָּתֵב לְפָנֵיךּ, אֲנַחְנוּ וְכָל־עַמְּךְ בִּית יִשְּׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יהוה עֹשֵׂה הַשַּׁלוֹם.

> The Ḥazzan's chanting of the עמידה ends here. The silent recitation of the עמידה concludes with a personal prayer.

אָלהַיּ, נְצוֹר לְשׁוֹנִי מֵרָע וּשְּׁפָתַי מִדַּבֵּר מִרְמָה, וְלִּמְקּלְלֵי נַבְּשִׁי תִּדּוֹם, וְנַפְשִׁי בֶּעָפָר לַכּּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךְּ וּבְּשִׁי תִּדְּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הְבִּמְצוֹ תְּבָלְהַל מַחֲשֹׁבְתָּם. עֲשֵׂה לְמַעַן שְּמֶךְ, עֲשֵׂה לְמַעַן הְוֹיְבֶּרְ, עֲשֵׂה לְמַעַן הְוֹיְבֶּרְ, עֲשֵׂה לְמַעַן הְוֹיְבֶּרְ, עֲשֵׂה לְמַעַן הִוֹיְבֶּרְ, עֲשֵׂה לְמַעַן הִירָתֶךְ, בְּשִׁה לְמַעַן הִיִּיְבְּ, הוֹשִׁיעָה יְמִינְךְ וַעֲנְנִי. יִהְיוּ לְרָצוֹן אִמְיִרְ, הוֹשְׁיעָה יְמִינְךְ וַעֲנְנִי. יִהְיוּ לְרָצוֹן שָׁלוֹם בְּמְרוֹמְיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, שְׁלוֹם בִּמְרוֹמְיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלִינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאַלְיוֹ

An alternative concluding prayer

זַבּנִי לְשִׂמְחָה וְחֵרוּת שֶׁל שַׁבָּת, לִּטְעֹם טַעַם עְנֶג שַׁבָּת בָּאָמֶת. זַבְּנִי שֶׁלֹא יַעֲלֶה עַל לִבִּי עַצְבוּת בְּיוֹם שַׁבָּת קְדֶשׁ. שַׂמְחַ נֵפֶשׁ מְשָׁרְתֶךּ, כִּי אֵלֶיךּ אֲדֹנִי נַפְשִׁי אֶשָׂא. עְזְרֵנִי לְחַרְבּוֹת בְּתַעֲנוּגִי שַׁבָּת, וּלְהַמְשִׁיךּ הַשִּׁמְחָה שֶׁל שַׁבָּת לְשֵׁשֶׁת יְמֵי הַחוֹל. תּוֹדִיעְנִי אְרַח חַיִּים. שְׂבַע שְׂמָחוֹת אֶת־בָּנֶיך, נְעִימוֹת בִּימִינְךְ נָצַח. יִהְיוּ לְרָצוֹן אִמְרֵי־כִּי וְהָגְיוֹן לְבִּין לְבִּיִלְ אִמְרִי־כִּי וְהָגְיוֹן לִבְּיִ לְבָּנִיךְ יהוה צוּרִי וְגוֹאֲלִי. עשֶׁה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשָׂה שַׁלוֹם עַלֵּינוּ וְעַל בַּל־יִשְׂרַאֵל, וְאִמְרוּ אַמֵּן.

Continue with קדיש שלם, page 138. (On שבת חול המועד, and חנוכה, ראש חודש, and שבת, הולל, page 133.)

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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.

*On Shabbat Shuvah:

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 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 I may pursue Your mitzvot. 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 acceptable to You, 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

Grant me the privilege of the liberating joy of Shabbat, of truly tasting its delights. May I be undisturbed by sorrow during these holy Shabbat hours. Fill my heart with gladness, for to You, Adonai, I offer my entire being. Help me to expand the dimensions of all of Shabbat's pleasures, to extend its spirit to the other days of the week. Show me the path of life, the fullness of Your presence, the bliss of being close to You forever. May the words of my mouth and the meditations of my heart be acceptable 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.

Continue with Kaddish Shalem, page 138. (On Rosh Ḥodesh, Ḥanukkah, and Shabbat Ḥol Ha-mo'ed, continue instead with Hallel, page 133.)

Siddur Sim Shalom for Shabbat and Festivals Copyright © 1998 by the Rabbinical Assembly

A MEDITATION ON THE AMIDAH FOR SHABBAT

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah, stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being, whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

Blissful Moses, content with his gift, God's loyal servant aglow with glory, standing at Sinai, embracing the law! In it, keeping Shabbat is commanded, as it is written in Your Torah:

Israel's children must observe Shabbat, keeping it sacred, a timeless covenant age after age. Between God and the Jew an eternal symbol shall it remain. For in six phases God created heaven and earth — and on the seventh day came Shabbat, and soul.

Not to worldly empires, O God, not to worshipers of the base, not to the ruthless did Your gift of Shabbat descend, but to Israel, Your people, in love, to Jacob's seed whom You chose as Your own. Contentment and delight with Your blessings fill all who keep Shabbat holy, the seventh day, Your will and mystery and joy, sweetest of days, memento of Creation.

O our God, our ancestors' God, find pleasure in our Shabbat, consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess Your holy Shabbat with love and eagerness. May the people Israel, bearer of Your holy name, be blessed with tranquility. We praise You, O God whose Shabbat is sacred.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially 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 dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. 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. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

TAKING THE LULAV

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 your hands close together. When reciting the b'rakhah, hold the etrog with the pitam (tip) facing down.

בָּרוּךְ אַתָּה יהוה אֶלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת לוּלָב.

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:

בָ**רוּף** אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֵׁהֵחֵיָנוּ וִקִּיִּמַנוּ וִהִגִּיעֵנוּ לַזִּמַן הַזֵּה.

Barukh atah Adonai, Eloheinu melekh ha-olam, she-heḥeyanu v'kiy'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 lular three times in each direction: to the front, to the right, behind you (over your right shoulder), to the left, then upward, then down.

HALLEL

Hallel is recited on Sukkot (including Ḥol Ha-mo'ed, the intermediate days), Sh'mini Atzeret, Simḥat Torah, Pesaḥ, Shavuot, Rosh Ḥodesh, Ḥanukkah, and Yom Ha-atzma'ut (Israel Independence Day), and also, in some congregations, on Yom Y'rushalayim.

On Sukkot, the lular and etrog are held as Hallel is recited (except on Shabbat). During the chanting of "Hodu" (page 136), and "Ana" and "Hodu" (page 137), they are waved (forward, right, back, left, up, and down) — first by the Ḥazzan, then by the congregation.

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). When Shabbat Hanukkah coincides with Rosh Hodesh, the full Hallel is recited.

It is likely that Psalms 113 to 118 have always formed a special unit, and were recited together on the Festivals in the ancient Temple in Jerusalem, even in biblical times.

The Hallel Psalms recall for us the celebration of Festivals in the Temple. 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.

Hallel begins on page 133.

אַ הלל

Hazzan, then Congregation:

בָּרוּך אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשֶׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִקְרֹא אֶת־הַהַלֵּל.

> תהלים קי״ג **הַלְלוּיָה.**

הַלְלוּ, עַבְּדֵי יהוה, הַלְלוּ אֶת־שֵׁם יהוה.
יְהִי שֵׁם יהוה מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.
מִמְוְרַח־שֶׁמֶשׁ עַד מְבוֹאוֹ מְהֻלֶּל שֵׁם יהוה.
רָם עַל בָּל־גּוֹיִם יהוה, עַל הַשָּׁמִיִם בְּבוֹדוֹ.
מִי בַּיהוּה אֱלֹהֵינוּ, הַמַּגְבִּיהִי לָשֶׁבֶת,
הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמִיִם וּבָאֶרֶץ.
מְמִימִי מֵעָפָּר דָּל, מֵאַשְׁפֹּת יָרִים אֶבְיוֹן,
לְהוֹשִׁיבִי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ.
מוֹשִׁיבִי עַמֶּוֹ.
מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת, אֵם הַבָּנִים שְׂמֵחָה.
הַלְלוּיֵה.

תהלים קי"ד

ָבְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם, בֵּית יַעֲלְב מֵעַם לעֵז. הָיְתָה יְהוּדָה לְקָּךְשׁוֹ, יִשְׂרָאֵל מַמְשְׁלוֹתָיו.

> הַיָּם רָאָה וַיָּנֹס, הַיַּרְהַן יִשֹּב לְאָחוֹר. הֶהָרִים רָקְדוּ כְאֵילִים, גְּבָעוֹת כִּבְנֵי צֹאן.

מַה־לְּךְ הַיָּם כִּי תָנוּס, הַיַּרְהֵן תִּסֹב לְאָחוֹר.
 הֶהָרִים תִּרְקְדוּ כְאֵילִים, גְּבָעוֹת כִּבְנִי־צֹאן.

מִלּפְנֵי אָדוֹן חְוּלִי אָרֶץ, מִלּפְנֵי אֶלוֹהַ יַעַקב, הַהפָּכִי הַצּוּר אֲגַם מָיִם, חַלָּמִישׁ לְמַעִינוֹ־מֵיִם.

HALLEL

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, a mother happy with children. Halleluyah!

PSALM 114

When Israel left the land of Egypt, when the House of Jacob left alien people, Judah became God's holy one; Israel, God's domain.

The sea fled at the sight; the Jordan retreated. Mountains leaped like rams; and hills, like lambs.

O sea, why did you flee? Jordan, why did you retreat? Mountains, why leap like rams; and hills, like lambs?

Even the earth trembled at Adonai's presence, at the presence of Jacob's God who turns rock into pools of water; flint, into fountains. The following passage is omitted on ראש חודש and the last six days of פּסח.

תהלים קט"ו: א'-י"א

לא לֵנוּ יהוה, לא־לָנוּ,

פִּי לְשִּמְךּ תֵּן בָּבוֹד עַל חַסְדְּךָ עַל אֲמִתֶּךָ.
לְמָה יֹאמְרוּ הַגּוֹים אַיֵּה־נָא אֱלהֵיהֶם.
וַאלהֵינוּ בַשָּׁמְיִם, כּל אֲשֶׁר חָפֵץ עֲשָׂה.
עֲצַבִּיהֶם בָּסֶף וְזָהָב, מַעֲשֵׂה יְדִי אָדָם.
פָּה לָהֶם וְלֹא יְדַבֵּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
אַוְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ, אַף לָהֶם וְלֹא יִרְיחוּן.
אַוְנַיִם וְלֹא יְמִישׁוּן, רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ,
יִדִיהֶם וְלֹא יְמִישׁוּן, רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ,
לֹא יֶהְגוּ בִּגְרוֹנָם.
בְיחוֹה, עָזְרָם וּמָגנָּם הוּא.
בִּית אַהְרֹן בִּטְחוּ בַיהוֹה, עָזְרָם וּמָגנָּם הוּא.
בִּית אַהְרֹן בִּטְחוּ בַיהוֹה, עָזְרָם וּמָגנָּם הוּא.

תהלים קט"ו: י"ב-י"ח

יהוה זְכָּרָנּוּ יְבָרֵךְ,
יבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל,
יבָרֵךְ אֶת־בִּית אַהְרֹן.
יבָרֵךְ אֶת־בִּית אַהְרֹן.
יבָרֵךְ יִרְאֵי יהוה, הַקְּטַנִּים עִם הַגְּּדֹלִים.
יֹסֵף יהוה עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
בְּרוּכִים אַכֶּם לַיהוה, עֹשֵׂה שָׁמַיִם וָאָרֶץ.
הַשָּׁמַיִם שָׁמַיִם לַיהוה,
וְהָאֶרֶץ נָתַן לִבְנֵי אָדָם.
לֹא הַמֵּתִים יְהַלְּלוּ יָה וְלֹא בָּל־יֹרְדֵי דוּמָה.
וַאֲנַחְנוּ וְבָרֵךְ יָה מֵעַתָּה וְעַד־עוֹלָם.
הללוּיה. The following passage is omitted on Rosh Ḥodesh 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.

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!

הַלְלוּיָה.

The following passage is omitted on ראש חודש and the last six days of פּטח.

> תהלים קט"ז: א'-י"א אָהַבְתִּי כִּי יִשְׁמַע יהוה אֶת־קוֹלִי תַּחֲנוּנֵי. פִּי הִטָּה אַזְנוֹ לִי וּבְיָמֵי אֶקְרָא. אַפַפוּנִי חֵבְלֵי־מֵוֵת ּוּמְצָרֵי שְׁאוֹל מְצָאְוּנִי, צָרָה וְיָגוֹן אֶמְצָא. וּבְשֵׁם יהוה אֶקְרָא, אַנַּה יהוה מַלְּטַה נַפִּשִׁי. חַנּוּן יהוה וְצַדִּיק, וֵאלֹהֵינוּ מִרַחֵם. שֹׁמֵר פָּתָאִים יהוה, דַּלּוֹתִי וְלִי יִהוֹשִׁיעַ. שוּבִי נַפִּשִׁי לִמִנוּחַיִכִי, כִּי יהוה גַּמַל עַלַיִכִי. ָבִי חָלַצְתַּ נַפִּשִׁי מִמָּוֵת, אֵת־עֵינִי מִן דִּמִעָה, אַת־רַגְלִי מָדֶּחִי. ם אֶתְהַלֵּךְ לִפְנֵי יהוה בְּאַרְצוֹת הַחַיִּים. ָהָאֶמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד. אַנִי אַמַרִתִּי בִחַפִּזִי, כַּל־הַאַדַם כֹּוֵב. תהלים קט"ז: י"ב-י"ט **ַמָה אָשִׁיב** לַיהוה כַּל־תַּגְמוּלְוֹהִי עָלָי. בּוֹס יִשׁוּעוֹת אֲשָּׂא, וּבִשֵּׁם יהוה אֵקָרָא. נָדָרֵי לַיהוה אֲשַׁלֵּם נָגִדָה נָּא לְכַל־עַמּוֹ. ָיָקָר בְּעֵינֵי יהוה הַפָּוְתָה לַחֲסִידַיוּ. אָנָה יהוה כִּי אַנִי עַבְדֵּךְ אָנִי עַבְרַּךָּ בֶּן־אֲמָתֶךּ, פִּתַּחָתָּ לִמוֹסֵרָי. רוֹדָה וּבְשֵׁם יהוה אֶקְרָא. 🗆 לְךָּ אֶזְבַּח תַּוֹדָה וּבְשֵׁם יהוה אֶקְרָא. ּנְדָרֵי לַיהוה אֲשַׁלֵּם נֶגְדָה־נָּא לְכַל־עַמּוֹ. בָּחַצִרוֹת בֵּית יהוה בְּתוֹכֵכִי יְרוּשָׁלֵיִם.

The following passage is omitted on Rosh Ḥodesh 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!

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תהלים קי"ז
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הַלְלוּ אֶת־יהוה בָּל־גּוֹיִם, שַׁבְּחְוּהוּ בָּל־הָאֻמִּים. בִּי גָבַר עָלֵינוּ חַסְדּוֹ, וֶאֱמֶת יהוה לְעוֹלָם. הַלְלוּיִה.

תהלים קי״ח: א'-כ׳

הוֹדוּ לֵיהוה כִּי טוֹב, כִּי לְעוֹלֶם חַסְדּוֹ.
יֹאמֵר נָא יִשְׂרָאֵל, כִּי לְעוֹלֶם חַסְדּוֹ.
יֹאמְרוּ נָא בִית אַהֲרֹן, כִּי לְעוֹלֶם חַסְדּוֹ.
יֹאמְרוּ נָא יִרְאֵי יהוה, כִּי לְעוֹלֶם חַסְדּוֹ.

מן הַמֵּצַר קָּרָאתִי יָה, עָנְנִי בַּמֶּרְחָב יָה.
יהוה לִי, לֹא אִירָא, מַה יַּעֲשֶׂה לִי אָדָם.
יהוה לִי בְּעֹזְרִי, וַאֲנִי אֶרְאֶה בְשֹׁנְאָי.
טוֹב לַחֲסוֹת בַּיהוֹה מִבְּטְׁחַ בִּנְדִיבִים.
טוֹב לַחֲסוֹת בַּיהוֹה מִבְּטְׁחַ בִּנְדִיבִים.
סַבְּוּנִי גַם סְבָבְוּנִי, בְּשֵׁם יהוֹה כִּי אֲמִילַם.
סַבְּוּנִי גַם סְבָבְוּנִי, בְּשֵׁם יהוֹה כִּי אֲמִילַם.
סַבְּוּנִי לִבְּלֹּנִי, בְּשֵׁם יהוֹה כִּי אֲמִילַם.
בְּשֵׁם יהוֹה כִּי אֲמִילַם.
בְּחֹה דְחִיתַנִי לִנְפַּל, וַיהוֹה עֲזָרְנִי.
עְזִי וְזִמְרָת יָה, וַיְהִי-לִי לִישׁוּעָה.
קוֹל רָנָה וִישׁוּעָה בְּאֲהֶלֵי צַדִּיקִים,
ימִי יהוֹה עִשֹּה חִיל

יְמִין יהוה לְשָׁה חֲיִל. יְמִין יהוה רוֹמֵמָה, יְמִין יהוה עְשָׁה חֲיִל. לֹא־אָמוּת כִּי־אֶחְיֶה, וַאֲסַפֵּר מַעֲשֵׂי יָה. יַסֹּר יִסְרַנִּי יָה, וְלַפֵּוֶת לֹא נְתָנֵנִי.

ם פּּתְחוּ־לִּי שַׁעֲרֵי־צֶדֶק, אָבֹא־בָם, אוֹדֶה יָה. זֶה הַשַּׁעַר לַיהוה, צַדִּיקִים יָבְאוּ בוֹ. PSALM 117

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

PSALM 118:1-20

Hodu ladonai ki tov, ki l'olam ḥasdo.

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

Let the House of Israel declare: God's love endures forever.

Let those who revere Adonai declare:

God's love endures forever.

In distress I called to Adonai who answered by setting me free.

Adonai is with 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.

Though they surrounded me like bees, like burning stingers they were smothered.

In Adonai's name I overcame them.

Hard pressed was I and tottering, but Adonai stood by me.

Adonai is my strength, my might, my deliverance.

The homes of the righteous echo with songs of deliverance: "The might of 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.

תהלים קי״ח: כ״א-כ״ט אוֹדְךָּ כִּי עֲנִיתָנִי וַהְּהִי לִי לִישׁוּעָה. אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה. מֵאֵת יהוה הָיְתָה וֹּאת, הִיא נִפְּלָאת בְּעֵינֵינוּ. זֶה הַיּוֹם עֲשָׂה יהוה, נָגִילָה וְנִשְׂמְחָה בוֹ.

The Ḥazzan chants each phrase, which is then repeated by the congregation.

אָנָּא יהוה הוֹשִׁיעָה נָּא. אָנָא יהוה הוֹשִׁיעָה נָא. אָנָא יהוה הַצְלִיחָה נָא. אָנָא יהוה הַצְלִיחָה נָא.

Each of the following four verses is recited twice.

בָּרוּךְ הַבָּא בְּשֵׁם יהוה, בֵּרַכְנוּכֶם מִבֵּית יהוה. אל יהוה וַיָּאֶר לְנוּ, אִסְרוּ־חֵג בַּעֲבֹתִים עַד קַרְנוֹת הַמִּזְבְּחַ. אַלִּי אַתָּה וְאוֹדֶךָ, אֱלֹהַי אֲרוֹמְמֶךָ. הוֹדוּ לֵיהוֹה כִּי טוֹב, כִּי לִעוֹלַם חַסָּדּוֹ.

יְהַלְּלְּוּךְ יהוֹה אֱלֹהֵינוּ, כָּל־מֵעֲשֶׂיךְּ, וַחֲסִידֶיךְּ, צַדִּיקִים עוֹשֵׁי רְצוֹנֶךְ, וְכָל-עַמְּךְ בִּית יִשְׂרָאֵל, בְּרָנָּה יוֹדוּ וִיבָּרְכוּ, וִישַׁבְּחוּ וִיפָּאֲרוּ וִירוֹמְמוּ וְיַעֲרְיצוּ, וְיַקְקִּישׁוּ וְיַמְלִיכוּ אֶת־שִׁמְךְ מַלְבֵנוּ. □ כִּי לְךְ טוֹב לְהוֹדוֹת וּלְשִׁמְךְ נָאֶה לְזַמֵּר, כִּי מֵעוֹלֶם עַד עוֹלֶם אַתָּה אֵל. בָּרוּךְ אַתָּה יהוה, מֶלֶךְ מְהֻלֶּל בַּתִּשְׁבָּחוֹת.

On הושענות congregations that include הושענות here continue on page 200.

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 recites each of the next two lines, which is then repeated by the congregation.

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

Ana Adonai hoshi'ah na. Ana Adonai hatzlihah na.

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; wreathe 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 200.

קדיש שלם 🖔

Hazzan:

יִּתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעַגֶּלָא וּבִזִּמַן קָרִיב, וִאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יָהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יִתְבָּרֵךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְדְשָׁא, בְּרִיךְ הוּא *לְעֵלֶּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנָחָמָתָא דַּאֲמִירָן בָּעַלְמָא, וְאִמְרוּ אָמֵן.

*On לְעֵלָּא לְעֵלָּא מִבָּל־בִּרְכָתָא וְשִׁירָתָא שׁנת שונה

תִּתְקַבֵּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אֲבוּהוֹן דִּי בִשְׁמַיֵּא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמֶא רַבָּא מִן שְׁמַיֶּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וִאָמִרוּ אַמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Some congregations chant אנעים זמירות, page 185.

On הקפות, continue with הקפות, page 213.

On the first day of שבועות, Akdamut, page 222-225, is recited immediately before the reading from the Torah.

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 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.

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.

Some congregations chant An'im Z'mirot, page 185.

On Simhat Torah, continue on page 213.

On the first day of Shavuot, Akdamut, pages 222-225, is recited immediately before the reading from the Torah.

סדר קריאת התורה

אָ**ין כָּמִוּך**ּ בָאֱלֹהִים אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ.

ַמַלְכוּתְרָ מַלְכוּת בָּל־עוֹלָמִים, וּמֶמְשֵׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.

יהוה מֶלֶך, יהוה מֶלֶך, יהוה יִמְלֹךְ לְעוֹלָם וָעֶר.

יהוה עוֹ לִעַמוֹ יִהַּנן, יהוה יְבָרֵךְ אֶת־עַמוֹ בַשְּׁלוֹם.

אַב הָרַחֲמִים, הֵיטִיבָה בִּרְצוֹנְךּ אֶת־צִיּוֹן, תִּבְנֵה חוֹמוֹת יִרוּשַׁלֵיִם.

פִי בְךָּ לְבַד בָּטֶחְנוּ, מֶלֶךְ אֵל רָם וְנִשָּׂא, אֲדוֹן עוֹלָמִים.

We rise as the ארון הקודש is opened.

ַנְיָ**הִי בִּנְּסְעַ** הָאָרֹן וַיְּאמֶר מֹשֶׁה:

קּוּמָה יהוה וְיָפֻצוּ אֹיְבֶיךּ, וְיָנֻסוּ מְשַׂנְאֶיךּ מִפְּנֶיךּ.

בִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יהוה מִירוּשֶׁלָיִם.

בָּרוּךְ שֶׁנָתַן תּוֹרָה לְעַמוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ.

:שבת On

זוהר, פרשת ויקהל

בְּרִיךְּ שְׁמֵהּ דְּטָנֵא עָלְמָא, בְּרִיךְ כִּתְרֶךְ וְאַתְרֶךְ. יְהֵא רְעוּתֶךְ עִם יִשְׂרָ שְׁמֵהּ דְּטָנֵא עָלְמָא, בְּרִיךְ כִּתְרֶךְ וְאַתְרֶךְ. יְהֵא רְעוּתֶךְ עִם עַפְּרְ יִשְׂרָאֵל לְעָלַם, וּפַּרְקַן יְמִינֶךְ אַחֲזִי לְעַפֶּךְ בְּנִית בְּרַחֲמִין. יְהֵא רַעֲנָא קָנָא מִטוּב נְהוֹרֶךְ וּלְקַבֵּל צְלוֹתְנָא בְּרַחֲמִין. יְהֵא רַעֲנָא בְּגוֹ צַדִּיקַיָּא, לְמִרְחָם עָלֵי, וּלְמִנְטֵר יְתִי וְנָת בְּלֹידִי לְעַפֶּךְ יְשֹׁרָא, לְמִרְחָם עָלֵי, וּלְמִנְטֵר יְתִי וְנִי לְעַפֶּרְ יִשְׂרָאֵל. אַנְתְּ הוּא זָן לְלְלָּא יִמְבְּרְנֵם לְכְלָא. אַנְתְּ הוּא שַׁלִּיט עַל כְּלָּא. אַנְתְּ הוּא הִיּלְרְ הִיא.

TORAH SERVICE

Ein kamokha va-elohim Adonai, v'ein k'ma'asekha. Malkhut'kha malkhut kol olamim, u-memshalt'kha b'khol dor va-dor.

Adonai melekh, Adonai malakh, Adonai yimlokh l'olam va-ed. Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

Av ha-raḥamim heitivah virtzon'kha et Tziyon, tivneh ḥomot Y'rushalayim.

Ki v'kha l'vad batahnu, Melekh el ram v'nisa, Adon olamim.

None compare to You, Adonai, and nothing compares to Your creation. Your sovereignty is everlasting; Your dominion endures throughout all generations.

Adonai reigns, Adonai has reigned, Adonai shall reign throughout all time. May Adonai grant His people strength; may Adonai bless His people with peace.

Source of compassion, favor Zion with Your goodness; build the walls of Jerusalem. For in You alone do we put our trust, Sovereign — exalted, eternal God.

We rise as the Ark is opened.

Va-y'hi binso'a ha-aron, va-yomer Mosheh:

Kumah Adonai v'yafutzu oyvekha, v'yanusu m'san-ekha mi-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.

On Shabbat:

ZOHAR, Parashat Vayakhel

Ruler of the universe, praised be Your name and Your sovereignty. May Your favor abide with Your people Israel, and may Your redeeming power be revealed to them in Your sanctuary. Bless us with Your light, and with compassion accept our prayer. May it be Your will to grant us long life and well-being, to count me among the righteous and to guard me, my family, and all Your people Israel with compassion. You nourish and sustain all life. You rule over all, even kings, for dominion is Yours.

אֲנָא עַבְדָּא דְקָדְשָׁא בְּרִיךְ הוּא, דְּסָגְדְנָא קַמֵּה וּמִקַּמֵּי דִיקֶר אוֹרַיְתֵה בְּכָל־עִדָּן וְעִדְּן. לָא עַל אֶנָשׁ רָחִץְנָא, וְלָא עַל בַּר אֶלָהִין סָמְכְנָא, אֶלֶא בֵּאלָהָא דִשְׁמַיָּא, דְּהוּא אֶלָהָא קְשׁוֹט, וְאוֹרַיְתֵה קְשׁוֹט, וּנְבִיאְוֹהִי קְשׁוֹט, וּמַסְגֵּא לִמֵעבַּד טַבָּוָן וּקְשׁוֹט.

בה אַנָּא רָחֵץ וְלִשְׁמֵה קַהִּישָׁא יַקִּירָא אֲנָא אַמַר הַּשְׁבְּחָן. יְהֵא רַצְנָא קְרָבֶל דְּתִשְׁתַה לַבְּי בְּאוֹרַיְתָא, וְתַשְׁלִים מִשְׁאֲלִין דְּלִבִּי וְלִבָּא דְכָל-עַפָּר יִשְׂרָאֵל, לְטַב וּלְחַיִּין וְלִשְׁלִם. אָמֵן.

On יום טוב (excluding שבת):

These verses are recited three times.

יהוה, אֵל רַחוּם וְחַנּוּן, אֶרֶךְ אַפְּיִם וְרַב חֶסֶד וֶאֶמֶת, נֹצֵר חֵסֶד לָאֲלָפִים, נֹשֵׂא עָוֹן וָפֶשַׁע וְחַשָּאָה, וְנַקַה.

Private meditation

רְבּוֹנוֹ שֶׁל עוֹלֶם, מֵלֵּא מִשְׁאֲלוֹת לִבִּי לְטוֹבָה, וְהָפֵּק רְצוֹנִי וְתֵן
לִי שְׁאֵלָתִי, וְזַבְּנִי (וְאֶת־אִשְׁהִּי / וְאֶת־בַּצְלִי / וְאֶת־בָּנִי / וְאֶת־הַּנִי / וְאֶת־הַּנִי / וְאֶת־בָּנִי / וְאֶת־בָּנִי / וְאֶת־בָּנִי וְזַבְּנִי בִיתִי לַצְשׁוֹת רְצוֹנְךְּ בְּלֵבְב שְׁלֵם. וּמִלְּטֵנוּ מִיְצֶר שְׁכִינוּ, וְחִלְּכֵנוּ בְּתוֹרְתֶךְ, וְזַבְּנוּ בְּנִי שְׁהִשְׁרֶה שְׁכִינְה, עְלֵינוּ רְוּחַ חָכְמָה וּבִינָה, וְיִחְקַנֵּה שְׁכִינוּ מִעְשִׁים טוֹבִים וּגְּבִינִי וְלְחַיִּי מִשְׁתוֹת מֵעֲשִׁים טוֹבִים אֶּלְהֵנוּ לַעֲשׁוֹת מִעְשִׁים טוֹבִים בְּנוּ לְעֲשׁוֹת מֵעְשִׁים טוֹבִים בְּעִינְיךְ, וְלְחַיִּי לְשְׁלֵּבְנוּ לְעֲשׁוֹת מֵעְשִׁים טוֹבִים בְּצִינְיךְ, וְלְבָּי לְעֲשׁוֹת מֵעְשִׁים טוֹבִים שְׁנִינְי, וְלְלֶכֶת בְּדַרְכֵי יְשָׁרִים וְלְפָנֵיךְ, וְקַדְּשֵׁנוּ בְּמִצְּלֹתְיךְ, בְּדֵי שְׁנִינִי הָעוֹלְם הַבָּא, וְתִשְׁמְרֶנוּ בִּעִי וְמִשְׁעוֹת רָעוֹת הַמְּתְרַגְּשׁוֹת לָבֹא לְעוֹלְם הַבָּא, וְתִשְּמְרֵנוּ מִמְשְׁעוֹת בְעוֹת הַמְּתְרַגְּשׁוֹת בְּיִים וּמִשְּׁעוֹת הָעוֹלִם הַבְּּא, וְתִשְּמְרֵנוּ הִמְשְׁעוֹת הָטִיבְּה, וְבְשִׁתוּ בְּיִים וּמִשְּׁעוֹת בְעוֹת הַמְבְּנִי וְשִׁרִים וּמִשְּׁעוֹת בְימוֹת הַמְבִייִים מִּבְּיִים וּמִשְּעוֹת בְּעוֹת הַמְבְּיִים וּמִשְׁעוֹת בְּימוֹת בָּיתוֹת בְּיתוֹת בְּעוֹת הַבְּיִּי יְשִׁתְים וְעִים וּמִשְּעוֹת בְּימוֹת בְּימִים וּתְבִּים וְמִשְּעוֹים הַבְּבִיּה יִיחוֹם מוֹבְייִים וּמִשְׁעוֹת בְּימוֹת בְּהִיתוֹם בְּיִבְּיִים וּמִשְׁעוֹת בְּימוֹת בְּיִיהוֹת בְּיִבּים וְּמִבְּיִים וּיִבְּיִים וְּמִבְּיִים וּמִים בְּיִים בְּיִים וּמִים וְיִיבְּיִים וּמְבִיים וּמִיבְיִים וּמִים וְמִיּים מוֹבְיּים בְּיִים וּמִים מִּיִּים וּמִים וְּמִיבְּים וּבְּיִים וּנִייִים וּתְּיִים וּמִים וְּיִיבְּיִים וּבְּיִים וּיִיבְּיִים וּמִיבְיים וּבִּיים וּבְּיִים וּיִיבְיים וּבְּיִייִים וּיִיים וּמְיִיים וּבְּיִים וּיִינִיים וּבְּיִייִים וּבְּיִים וּבִּיִים וּבְּיִים וְּיִינִייִּים וּבְּיִים וּבְּיִייִייִים וּתְּיִּיִים וּיִים וּבְּיִייִּים וּבְּיִים וּיִיּיִים וּיִיִּיִים וּיִיּיִיִּיוֹי וְיִים וּיִים וּיִיִּים וּיִיּיִים וּיִּים וּיִים בְּיִים וּיִּיִּיִים וּיִיּיִים וּיִּיִים וּיִּיִים וּיִּיִים וּיִּיִים

יִהְיוּ לְרָצוֹן אִמְרֵי־פִּי וְהֶגְיוֹן לִבִּי לְפָנֶיךּ יהוה צוּרִי וְגוֹאֲלִי.

This verse is recited three times.

וַאֲנִי תְפִּלָתִי לְךָּ יהוה עֵת רָצוֹן, אֱלֹהִים בְּרָב חַסְדֶּךְ עֲנֵנִי בָּאֱמֶת יִשְׁעֶךְ.

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I am the servant of the Holy One, whom I revere and whose Torah I revere at all times. Not on mortals do I rely, nor upon angels do I depend, but on the God of the universe, the God of truth, whose Torah is truth, whose prophets are truth, and who abounds in deeds of goodness and truth. In God do I put my trust; unto God's holy, precious being do I utter praise. Open my heart to Your Torah. Answer my prayers and the prayers of all Your people Israel for goodness, for life, and for peace. Amen.

Bei ana raḥetz, v'lishmei kadisha yakira ana eimar tushb'ḥan. Y'hei ra'ava kodamakh d'tiftaḥ libi b'oraita, v'tashlim mish'alin d'libi v'liba d'khol amakh Yisra-el, l'tav ul'ḥayin v'lishlam. Amen.

On Festivals (excluding Shabbat): Adonai Adonai El raḥum v'ḥanun, erekh apayim v'rav ḥesed ve'emet, notzer ḥesed la'alafim, nosei avon va-fesha v'hata-ah v'nakeh.

Adonai, Adonai, God gracious and compassionate, patient, abounding in kindness and faithfulness, assuring love for a thousand generations, forgiving iniquity, transgression, and sin, and granting pardon.

Private meditation

Fulfill the worthy wishes of my heart, Adonai; grant me (and my wife/husband/children/parents) and my entire family the privilege of doing Your will wholeheartedly. Help us to overcome the evil impulse, and let Your Torah be our portion. Make us worthy of sensing Your presence. Touch our lives with the spirit of wisdom and insight, of resolution and strength, of knowing and revering You. May it be Your will, Adonai our God and God of our ancestors, that we have the privilege of doing deeds that are good in Your sight, walking in paths of honesty. Instill in us the holiness of Your mitzvot, that we may be worthy of a long and happy life, as well as life eternal. Guard us from evil deeds and evil times that threaten the world. May all who trust in Adonai be embraced by lovingkindness. Amen.

May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer.

Va-ani t'filati l'kha Adonai et ratzon, Elohim b'rov ḥasdekha aneni be-emet yish-ekha.

I offer my prayer to You, Adonai, at this time of grace. In Your abundant mercy answer me with Your saving truth. The ספר תורה is taken from the ארון הקודש.

Hazzan, then congregation:

ָשָׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָר.

אֶחָד אֱלֹהֵינוּ, נָּדוֹל אֲדוֹנֵינוּ, קַדוֹשׁ שְׁמוֹ.

On הושענא רבה and שמחת תורה:

אֶחָד אֱלֹהֵינוּ, נָּדוֹל אֲדוֹנֵינוּ, קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Hazzan:

ַנְּ**דְּלוּ** לַיהוה אָתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

As the טפר חורה is carried in procession, the Hazzan and congregation chant:

> **לְךְּ יהוֹה** הַגְּדֻלֶּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַגֵּצֵח וְהַהוֹד,

> > ַכִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ,

לְּךְּ יהוֹה הַמַּמְלֶּכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ. רוֹמִמוּ יהוֹה אֵלהֵינוּ

וְהִשְׁתַחֲווּ לַהֲרם רַגְלָיוּ, קָרוש הוא.

רוֹמְמוּ יהוה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קַּדְשׁוּ, כִּי קַדוש יהוה אֱלֹהֵינוּ.

אַב הָרַחֲמִים הוּא יְרַחֵם עַם עֲמוּסִים, וְיִזְכּּר בְּּרִית אֵיתָנִים, וְיַצִּיל נַּפְשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת, וְיִגְעַר בְּיֵצֶר הָרָע מִן הַנְּשׁוּאִים, וְיַחוֹן אוֹתֵנוּ לְפְלֵטַת עוֹלָמִים, וִימֵלֵא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Torah Reader (or Gabbai):

וְיָצֵזוֹר וְיָגֵן וְיוֹשִׁיעַ לְכָל־הַחוֹסִים בּוֹ, וְנֹאמֵר אָמֵן.
הַכּּל הָבוּ נְּלֶל לֵאלֹחֵינוּ, וּתְנוּ כָבוֹד לַתּוֹרָה.
(בַּת בֹּהֵן, קְרָבִי. תַּעֲמֹד בַּת בַּת בַּת הַכּּהֵן.)
(יַעֲמֹד בַּת בָּן בִּת הַלֹּהַן.)
(תַּעֲמֹד בַּת בַּת בָּת בָּת בְּת בָּת בַּת בְּת בַּת בְּת בַּת בְּת בַּת בְּת בַּת בְּת בָּת הַבְּתוֹן.)
בָּרוּךְ שֶׁעֲמֹד יִשְׂרָאֵל בִּקְדָשֶׁתוֹ.

Congregation and Torah Reader:

וְאַתֶּם הַדְּבֵקִים בַּיהוה אֱלֹהֵיכֶם חַיִּים כַּלְּכֶם הַיּוֹם.

The Sefer Torah is taken from the Ark.

Reader, then congregation:

Sh'ma Yisra-el Adonai Eloheinu Adonai eḥad. Hear, O Israel: Adonai is our God, Adonai alone.

Eḥad Eloheinu, gadol Adonenu, kadosh sh'mo. Unique is our God, supreme our Ruler, holy in spirit.

On Hoshana Rabbah and Simhat Torah: Ehad Eloheinu, gadol Adonenu, kadosh v'nora sh'mo. Unique is our God, supreme our Ruler, holy and awesome in spirit.

Reader:

Acclaim Adonai with me; let us exalt God together.

Reader and congregation:

L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet v'ha-netzaḥ v'ha-hod, ki khol ba-shamayim u-va-aretz, l'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh. Rom'mu Adonai Eloheinu v'hish-taḥavu la-hadom raglav, kadosh hu. Rom'mu Adonai Eloheinu v'hish-taḥavu 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.

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 help, save, and shield all who trust in Him. And let us say: Amen. Let us all declare the greatness of God and give honor to the Torah. (*Let the first to be honored come forward*.) Praised is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader:

V'atem ha-d'vekim badonai Eloheikhem ḥayim kulkhem hayom. You who remain steadfast to Adonai your God have been sustained to this day. Each congregant receiving an עליה recites these ברכות.

Before the Reading:

בָּר**ְכוּ** אֵת־יהוה הַמִּברָךְ.

Congregation responds:

בָּרוּךְ יהוה הַמִּבֹרָךְ לְעוֹלֶם וַעֵּד.

Congregant repeats above response, then continues:

בָּרוּךְ אַתָּה יהוה אֶלהֵינוּ מֶלֶךְ הָעוֹלֶם, אֲשֶׁר בְּחַר בָּנוּ מִבָּל־הָעַמִּים וְנְתַן לֶנוּ אֶת־תּוֹרָתוֹ. בָּרוּךְ אַתָּה יהוה נוֹתֵן הַתּוֹרָה.

After the Reading:

בָּרוּך אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלְם, אֲשֶׁר נָתַן לֶנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹבֵנוּ. בָּרוּך אַתָּה יהוה נוֹתֵן הַתּוֹרָה.

ברכת הגומל 😕

B'rakhah recited by one who has recovered from a serious illness, returned safely from a long journey, or survived a life-threatening crisis (including childbirth)

> **בָּרוּך**ּ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, הַגּוֹמֵל לְחַיָּבִים טוֹבוֹת, שֶׁגְּמַלַנִי כָּל־טוֹב.

Barukh atah Adonai, Eloheinu melekh ha-olam ha-gomel l'ḥayavim tovot, she-g'malani kol tov.

Congregation responds:

מִי שֻׁגְּמָלְךְ (שֶׁגְּמָלֵךְ / שֶׁגְמַלְכֶם) כְּל־טוֹב, הוּא יִגִּמַלָּךְ (יִגִמָלֵךְ / יִגִמַלִבָם) כַּל־טוֹב סֵלַה.

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

In many congregations, one of the following ברכות is recited by parents of a בר/בת מצוה:

ָבָ**רוּך** אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

א. שֶׁהֶחֶיָנוּ וְקִיְּמָנוּ וְהִגִּיעֻנוּ לַוְּמַן הַוָּה.

For a boy: ב. שֶׁפְּטָרַנִּיּ / שֶׁפְּטָרַנוּ מֵעַנְשׁוֹ שֶׁל זֶה. For a girl: 'שִׁפְּטַרַנִּיּ / שֵׁפְּטַרַנוּ מֵעַנִשָּה שֵׁל זוֹ.

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Each congregant receiving an alivah recites these b'rakhot.

Before the Reading:

Bar'khu et Adonai ha-m'yorakh.

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

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

After the Reading:

Barukh atah Adonai, Eloheinu melekh ha-olam, asher natan lanu torat emet, v'hayei olam nata b'tokhenu. Barukh atah Adonai, noten 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.



BIRKAT HA-GOMEL

Praised are You Adonai our God, who rules the universe, showing goodness to us beyond our merits, for bestowing favor upon me.

Congregation responds:

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

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

Barukh atah Adonai, Eloheinu melekh ha-olam,

- 1. she-heheyanu, v'kiy'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.
- 2. (she-p'tarani/she-p'taranu) me-onsho shel zeh/me-onshah shel zo. Praised is the One who has brought us to this time when our child assumes the obligation of mitzvot.

מי שברך 🖔

For those called to the תורה

A male:

מי שֶׁבֵּרַךְּ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֵקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה,

הוּא יְבָרַךְ אֶת _____ בֶּן ____ שֶׁעָלֶה הֵיוֹם לִכְבוֹד הַמְּקוֹם
וְלִכְבוֹד הַתּוֹרָה (וְלִכְבוֹד הַשַּׁבָּת / וְלִכְבוֹד הָנֶרֶגֶל). הַקָּדוֹשׁ בָּרוּךְ הוּא
יִשְׁמֹר אוֹתוֹ וְאֶת־בָּל-מִשְׁפַּחְתּוֹ, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל-מַעֲשֵׂה
יִדְיוֹ (וְיִזְבֶּה לַעֲלוֹת לְרָגֶל) עם בְּל-יִשְׂרָאֵל אֶחָיו, וְנֹאמֵר אָמֵן.

A female:

מי שֶׁבֵּרַךְּ אֲבוֹתִינוּ, אַבְרָהָם יִצְחָק וְיַעֵקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה,

הוּא יְבָרָךְ אֶת _____ בַּת שַׁעֶּלְתָה הַיּוֹם לְכְבוֹד הַמְּקוֹם
וְלִכְבוֹד הַתִּוֹנְה (וְלִכְבוֹד הַשַּׁבְּת / וְלִכְבוֹד הָנֶגֶל). הַקְּרוֹש בָּרוּך הוּא
יִשְׁמֹר אוֹתָה וְאֶת־בְּל-מִשְׁפַּחְתָּה, וְיִשְׁלֵח בְּרָכָה וְהַצְּלֶחָה בְּכָל-מַעֲשֵׁה
יִנְיִהְ (וְתִוְבֶּה לַעֲלוֹת לְּרֶבֶל) עם בְּל-יִשְׂרָאֵל אֲחֶיה, וְנֹאמֵר אָמֵן.

Plural:

מִי שָׁבֵּרַךְּ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַצֵקֹב, שָׂרָה רִבְקָה רָחֵל וְגֵאָה,

הוּא יְבָרַךְ (אֶת _____ וְאֶת -ַבַרְ (אֶת בַּרָרְ (אֶת בַּרָרְ (אֶת בַּרֹר הַשַּׁבָּת / וְלִבְבוֹד הַתּוֹרָה (וְלִכְבוֹד הַשַּׁבָּת / וְלִבְבוֹד הַתְּלֵח וְאֶשֶׁר הַלֶּבְנוֹד הַתְּלֹח וְאָשֶׁר וְיִשְׁבְּחוֹתָם, וְיִּשְׁבְּח הַבְּלָ- מִעְשֵׂה יְדִיהֶם (וְיִזְכּוּ לַעֲלוֹת לְּרֶגֶל) עם בְּרָכָה וְהַצְּלָחָה בְּכַל-מִעֲשֵׂה יְדִיהֶם (וְיִזְכּוּ לַעֲלוֹת לְרֶגֶל) עם בְּרָכָה וְהַצְלָחָה בְּכַל-מֵעֲשֵׂה יְדִיהֶם (בְּיִלְבוֹת לְּרֶגֶל) עם בְּרִישְׁרָאֵל אֲחֵיהֶם, וְנֹאמֵר אָמֵן.

For those about to be married

מי שֶׁבֵּרָף אֲבוֹתִינוּ, אַבְרָהָם יִצְחָק וְיַאֲלְב, שָׂרָה רִבְקָה רָחֵל וְבֵאָה,

הוּא יְבָרָף אֶת־הֶחָתָן ______ בֶּן יִאֶשֶׁר בְּקָרוֹב יִבְּנְטוּ לַחֻפָּה,

הַבַּלָה _____ בַּת בַּת _____ בָּת בְּקרוֹב יִבְּנְטוּ לַחֻפָּה,

(וְעָלָה / וְעָלְתָה / וְעָלוּ) הַיּוֹם לִכְבוֹד הַמְּקוֹם וְלִכְבוֹד הַתּוֹרָה

(וְלֵלְבוֹד הַשַּׁבָּת / וְלָלְבוֹד הָרֶגֶל). הַקָּדוֹשׁ בָּרוּךְ הוּא יַדְרִיכֵם לְבְנוֹת בַּיִת בְּיִשְׂרָאֵל אֲשֶׁר בּוֹ יִשְׁבְּנוּ אַהֲבָה וְאַחֲנָה, וְשָׁלוֹם וְרֵעוּת,

וְיִשְׁלַח בְּרָבָה וְהַצְּלֶחָה בְּכַל-מַעֲשֵׂה יְדֵיהֶם, וְנֹאמֵר אָמֵן.

MI SHE-BERAKH

For those called to the Torah

A male:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has been called to the Torah with reverence for God, the Torah, and Shabbat/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, (with the privilege of going up to Jerusalem for the Festival,) together with our fellow Jews everywhere. And let us say: Amen.

A female:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has been called to the Torah with reverence for God, the Torah, and Shabbat/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, (with the privilege of going up to Jerusalem for the Festival,) together with our fellow Jews everywhere. And let us say: Amen.

Plural:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless (______ and _____ and/ all those) who have been called to the Torah with reverence for God, the Torah, and Shabbat / and the Festival. May the Holy One watch over them and their families, bringing blessing and success to all their worthy endeavors, (with the privilege of going up to Jerusalem for the Festival,) 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, Sarah, Rebecca, Rachel, and Leah, bless the Ḥatan _____ and the Kallah _____, soon to be joined under the ḥuppah, who has/have been called to the Torah with reverence for God, the Torah, and Shabbat/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.

דר מצוה For a

מי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעַקֹב, שֶׂרָה רִבְּקָה רָחֵל וְלֵאָה, הוֹא יְבָרַךְ אֶת־_____ בֶּן _____ שֶׁהִגְּיעַ לְמִצְוֹוֹת, וְעָלָה לִכְבוֹד הַפְּקוֹם וְלִכְבוֹד הַהֹּוֹרָה (וְלִכְבוֹד הַשַּׁבָּת / וְלִכְבוֹד הָהָגֶל). הַקְּדוֹשׁ בְּרוּךְ הוֹא יִשְׁמְרֵהוּ וִיחַיֵּהוּ, וִיכוֹגֵן אֶת־לִבּוֹ לְהְיוֹת שָׁלֵם עִם יהוֹה אֱלֹהָיוֹ, לַוְבְּגוֹת בְּתוֹרָתוֹ, לָלֶכֶת בִּדְרָכִיוֹ, וְלִשְׁמוֹר מִצְווֹתְיוֹ, וְיִשְׁלֵח בְּכָל מֵעֲשֵׁה יָדִיוֹ. יְהִי רָצוֹן שֶׁיִוְפּוּ הוֹרָיוֹ וְיִשְׁלֵח בְּרָכָה וְהַצְּלְחָה בְּכָל מֵעֲשֵׂה יָדִיוֹ. יְהִי רָצוֹן שֶׁיִוְפּוּ הוֹרָיוֹ לְגַדְלוֹ לְתוֹרָה וּלְחֻפָּה וּלְמֵעֲשִׂים טוֹבִים, וְיִמְצָא חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם. וְנֹאמֵר אָמֵן.

בת מצוה For a

מי שֶׁבֵּרַךְּ אֲבוֹתִינוּ, אַבְּרָהָם יִצְחָק וְיַעֵקֹב, שֶׂרָה רִבְּקָה רָחֵל וְלֵאָה,

הוא יְבָרֵךְ אֶת־_____ בַּת שִהְיּיִה לְּמְצְוֹוֹת,
וְעֻלְתָה לִּכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה (וְלִכְבוֹד הַשַּבָּת / וְלִכְבוֹד הַתְּלְתָה לִכְבוֹד הַשַּבָּת / וְלִכְבוֹד הַתְּלְתָה לִכְבוֹד הַשַּבְּת / וְלִכְבוֹד הַתְּלְתָה לִכְבוֹד הַמְּקוֹם וְלִכְבוֹד הַמִּקוֹם וְלִכְבוֹד הַמְּלְהָה בְּרָכִיוּ, וְלִשְׁמוֹר שְׁלֵמֶה עם יהוה אֱלֹהֶיהָ, לַהֲגוֹת בְּתוֹרָתוֹ, לֶלֶכֶת בִּדְרָכִיוּ, וְלִשְׁמוֹר מִצְוֹיְה וְלִשְׁלֵח בְּרָכָה וְהַצְלְחָה בְּכָל מַעֲשֵׁה יָדֶיהָ. יְהִי רָצוֹן שֶׁיִוֹבְּה הוֹלֶיהָ לְגַּדְּלָה לְתוֹרָה וּלְחֻבָּה וּלְמַעֲשִׁים טוֹבִים, וְתִמְצָא חֵן וְשֵׂכֶל טוֹב בְּצֵינִי אֱלֹהִים וְאָדָם. וְלִאמֵר אָמֵן.

For one who is ill

מִי שֶׁבֵּרַף אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה,

Male:

הוּא יְבָרֵךְ וִירַפֵּא אֶת־הַחוֹלֶה _____ בֶּן הַיִּקְרוֹשׁ בָּרוּךְ הוּא יִבְּרֵךְ וִירַפֵּא אֶת־הַחוֹלֶה וּלְרַפְּאוֹתוֹ, וְיִשְׁלַח לוֹ מְהֵרָה הוּא יִפָּלֵא רַחֲמִים עָלָיו לְהַחֲזִיקוֹ וּלְרַפְּאוֹתוֹ, וְיִשְׁלַח לוֹ מְהֵרָה

Female:

הוּא יְבָרֵךְ וִירַפֵּא אֶת־הַחוֹלֶה _____ בַּת ____. הַקְּדוֹשׁ בָּרוּךְ הוּא יִמְלֵא רַחֲמִים עָלֶיהָ לְהַחֲזִיקָה וּלְרַפְּאוֹתָה, וְיִשְׁלַח לָה מְהֵרָה

For all who are ill:

הוּא יְבָרֵךְ וִירַפֵּא (אֶת־.......... , וְ)אֶת־בָּל הָחוֹלִים בְּקְהִילָה קְדוֹשְׁה הַקָּדוֹשׁ בָּרוּךְ הוּא יִפְּלֵא רַחֲמִים עֲלֵיהֶם לְהַחֲזִיקֶם וּלְרַפְּאוֹתֶם, וְיִשְׁלַח לֶהֶם מְהַרָה

רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף, בְּתוֹךְ שְׁאָר חוֹלֵי יִשְׂרָאֵל, (שַׁבָּת הִיא / יוֹם טוֹב הוּא) מִלּוְעוֹק וּרְפוּאָה קְרוֹבָה לָבוֹא, הַשְׁתָּא בַּעַגָּלָה וּבִוֹמֵן קָרִיב, וְנֹאמַר אָמֵן.

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, the Torah, and Shabbat/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, the Torah, and Shabbat/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.

For one who is ill

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah,

Male:

bring blessing and healing to ______. May the Holy One mercifully restore him to health and vigor, granting him physical and spiritual well-being,

Female:

bring blessing and healing to _____. May the Holy One mercifully restore her to health and vigor, granting her physical and spiritual well-being,

For all who are ill:

bring blessing and healing to (______, and) 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 although Shabbat/Yom Tov is a time to refrain from petitions, we yet hope and pray that healing is at hand. And let us say: Amen.

For the well-being of a mother after childbirth

מי שֶׁבֵּרַךְּ אֲבוֹתִינוּ, אַבְרָהָם יִצְחָק וְיַעֵקֹב, שֶׂרָה רִבְקָה רָחֵל וְלֵאָה,

הוא יְבָרֵךְ אֶת־הָאִשָּׁה הַיּוֹלֶדֶת _____ בַּת ____,
וְאֶת־(בְּנָה הַנּוֹלְד / בִּתָּה הַנּוֹלְדָה) לָה בְּמַזָּל טוֹב. בִּשְׂכֵר זֶה הַקָּדוֹשׁ
בָּרוּךְ הוּא יִמָּלֵא רַחֲמִים עָלֶיהָ לְהַחֲלִימָה וּלְרַפְּאוֹתָה, לְהַחֲזִיקָה
וּלְהַחְיוֹתָה, וְיִשְׁלַח לָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמֵיִם, רְפוּאַת הַגְּפֶשׁ
וּרְפוּאַת הַגּוּף, בְּתוֹךְ שְׁאָר חוֹלֵי יִשְׂרָאֵל, וְנֹאמֵר אָמֵן.

For the parents of a newborn daughter

ּוְיַעַקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה,	ַוֹתֵינוּ, אַבְרָהָם יִצְחָק	אָי שֶׁבֵּרַך אֲב
בַּת	אֶת־הָאִשָּׁה הַיּוֹלֶדֶת	הוּא יְבָרֵךְ
ַןאֶת־בִּתָּם הַנּוֹלְדָה לָהֶם	ــــــ څړ ـــــــ	וְאֶת־בַּעֲלָה
בַּת יְהִי רָצוֹן	ָוִקָּרֵא שְׁמָה בְּיִשְׂרָאֵל	בְּמַזָּל טוֹב. וְ
. וּלְמַעֲשִׂים טוֹבִים, וְנֹאמֵר אָמֵן	בׄ לִצֹּבְלָה לְתוֹרָה וּלְחֻפָּו	שֶׁיִזְכּוּ הוֹבֶיזִ

For the mother of a newborn daughter

ָזל וְלֵאָה,	ָבְקָה רָיִ	שָּׂרָה רִ	ָרַיֲעַק <i>ׂ</i> ב,	ז יִצְחָק	בְרָהָב	ַנוֹתְינוּ, אַ	רַך אֲנ:	מִי שֶׁבְ
,	בַּת			הַיּוֹלֶדֶת	שָׁה	אֶת־הָאִ	יְבָרֵך	הוּא
בְּיִשְׂרָאֵל	שְׁמָה	וְיִקְּרֵא	טוֹב.	בְּמַזָּל	לָה	הַנּוֹלְדָה	خرثب	ֿוְאֶת־
בַּת ַ יְהִי רָצוֹן (שֶׁתִּוְכֶּה אִמָה / שֶׁיִוְכּוּ הוֹנֶרִיהָ)								
•	אָמֵן.	ְוְנֹאמֵר	טוֹבִים.	מַעַשִים	יָה וּלְּ	רָה וּלְחוּכָּ	ה לְתוֹ	לְגַּדְּלֶ

For the parents of a newborn son (The son is named at the ברית מילה.)

ּוְלֵאָה,	בֿֿװַל	רִבְקָּה	שָׂרָה	ָןיַעַקׂב,	יִּצְחָק	בָּקֶם:	ּי, אַבְ	:וֹתֵינוּ	רַך אֲב:	שָׁב	בְוֹי
,		בַּת			וַּיּוֹלֶדֶת	וה דַ	ָדָא <i>ִעְ</i>	אֶת־	יְבָרֵך	זוא	T
וְל טוֹב.	ַן בְּמַן	לָד לָהֶנ	ָם הַנּוֹיְ	֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֡֓֓֓֡֓֓֡֓	,	J	— څ		ַבַעַלָּה	ֿאֶת־	וְ
טוֹבִים,	שים	וּלְמַעֲי	ּלְחֻפָּה	תוֹרָה ו	ילוֹ לְוּ	ֿו לְגַוְ	הוֹרָי	זיוְכּוּ	רצון <i>שֶׁ</i>	הָּי	ל :
									ר אמז	נאמ	٦

For the mother of a newborn son

מִי שֶׁבֵּרַךְּ אֲבוֹתִינוּ, אַבְרָהָם יִצְחָק וְיַעַקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה,

הוּא יְבָרֵךְ אֶת־הָאִשָּׁה הַיּוֹלֶדֶת _____ בַּת _____,
וְאֶת בְּנָה הַנּוֹלֶד לֶה בְּמַזַּל טוֹב. יְהִי רָצוֹן (שֶׁתִּוְכָּה אִמוֹ / שֶׁיִוְכּוּ

הוֹרָיוֹ) לְגַדְּלוֹ לְתוֹרָה וּלְחֻפָּה וּלְמֵעֲשִׂים טוֹבִים, וְנֹאמֵר אָמֵן.

For the well-being of a mother after childbirth

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has given 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.

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 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 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 mother of a newborn son

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ 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.

Before Maftir is called, חצי קריש is recited. (When we read from two ספרי תורה, both are placed on the Reader's desk for the chanting of חצי קריש.)

Hazzan:

יִּתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, בִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאַל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

ּיָהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶה וְיִתְהַלֵּל שְׁמֵה דְּקְדְשָׁא, בְּרִיךְ הוּא *לְעֵלֶּא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנָחָמָתָא דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

*On לְעֵלֶּא לְעֵלֶּא מִבַּל־בִּרְכָתָא וְשִׁירָתָא שֵבת שובה

The מגביה and גולל are called to raise and tie the ספר תורה.

ּוְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם משֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל, על פִּי יהוה בְּיַד משֶׁה.

(On הושענא רבה, continue on page 153.)

הפטרה before the ברכה

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים, וְרָצָה בְּדִבְרֵיהֶם הַנָּאֱמְרִים בָּאֱמֶת. בָּרוּךְ אַתָּה יהוה הַבּוֹחֵר בַּתוֹרָה וּבְמשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאֱמֶת וָצֶדֶק.

Before Maftir is called, Hatzi Kaddish is recited.

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.

Reader and Congregation:

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'nai 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 Hoshana Rabbah, continue on page 153.)

B'rakhah before the Haftarah

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 prophets of truth and righteousness.

הפטרה after the ברכות

בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר בְּל־הָעוֹלָמִים, צִּדִּיק בְּכָל־הַדּוֹרוֹת, הָאֵל הַנֶּאֶמֶן הָאוֹמֵר וְעוֹשֶׁה, הַמְדַבֵּר וּמְקַיֵּם, שֶׁכָּל־דְּבָרִיו אֱמֶת וַצֶדֶק, נֶאֶמֶן אַתָּה הוּא יהוה אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָלֶיךְ, וְדָבָר אֶחָד מִדְּבָלֶיךְ אָחוֹר לֹא יָשׁוּב רֵיקָם, כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אֲתָה. בְּרוּךְ אַתָּה יהוה הָאֵל הַנָּאֱמָן בְּכַל־דְּבָרָיו.

רַחָם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ. וְלַעֲלְוּבַת נֶפֶשׁ תּוֹשְׁיעַ בִּמְהַרָה בְיָמֵינוּ. בָּרוּך אַתָּה יהוה מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ.

שַׂמְּחֵנוּ יהוה אֱלֹהֵינוּ בְּאֵלִיֶּהוּ הַנָּבִיא עַבְהֶּךְּ וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךְ. בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ, עַל כִּסְאוֹ לֹא גֵשֶׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת־כְּבּוֹדוֹ, כִּי בְשֵׁם קָּדְשְׁךְּ נִשְׁבַּעְתָּ לוֹ שֶׁלֹא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד. בַּרוּךְ אַתָּה יהוה מָגֵן דָּוִד.

On שבת (including שבת):

על הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבֶּת הַזֶּה שֶׁנָתַתָּ לֶנוּ יהוה אֱלֹהֵינוּ לְקְרֻשָּׁה וְלִמְנוּחָה, לְכָבוֹד וּלְתִפְּאֲרֶת. עַל הַכֹּל יהוה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ. יִתְבָּרַךְ שִׁמְךְּ בְּפִי כָּל־חֵי תָּמִיד לְעוֹלָם וָעֵד. בָּרוּךְ אַתָּה יהוה מְקַרֵּשׁ הַשַּׁבָּת.

On יום טוב (including שבת חול המועד סוכות):

עָל הַתּוֹרָה וְעַל הָעֲבוֹרָה וְעַל הַנְּבִיאִים (וְעַל יוֹם הַשַּׁבָּת הַזֶּה)

On שמחת תורה and שמיני עצרת שמיני עצרת קַּשְּבֶּרֶת הַיָּה וְעַל יוֹם הַשְּׁמִינִי, חַג הְעַצֶּרֶת הַיָּה

On שבועות: וְעַל יוֹם חַג הַשָּׁבֻעוֹת הַזֶּה סוכות On יסוכות: וְעַל יוֹם חַג הַסֻּכּוֹת הַזֶּה

פסח On: הָעַל יוֹם חַג הַפַּצוֹת הַזֶּה

שֶׁנָּתַתָּ לֵנוּ יהוה אֱלֹהֵינוּ (לִקְרֻשָּׁה וְלִמְנוּחָה) לְשָׁשוֹן וּלְשִּׁמְחָה, לְבָבוֹד וּלְתִפְאֶרֶת. עַל הַכֹּל יהוה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ, יִתְבָּרַךְּ שִׁמְךְּ בְּפִי בְּל־חַי תָּמִיד לְעוֹלֶם וָעֶד. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַוְּמֵנִּים.

B'rakhot 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. Praised are You Adonai, who brings joy to Zion.

Bring us joy, Adonai our God, through Your prophet Elijah and the kingdom of the House of David Your anointed. May Elijah come soon, to gladden our hearts. May no outsider usurp David's throne, and may no other inherit his glory. For by Your holy name have You promised that his light shall never be extinguished. Praised are You Adonai, Shield of David.

On Shabbat (including Shabbat Hol Ha-mo'ed Pesah):

We thank You and praise You, Adonai our God, for the Torah, for worship, for the prophets, and for this Shabbat, which You have given us for holiness and rest, for dignity and splendor. We thank You and praise You for all things. May Your name be praised continually by every living creature. Praised are You Adonai, who sanctifies Shabbat.

On Festivals (including Shabbat Ḥol Ha-mo'ed Sukkot): We thank You and praise You, Adonai our God, for the Torah, for worship, for the prophets, and for this (Shabbat and for this)

Festival of Sukkot Festival of Sh'mini Atzeret

Festival of Matzot Festival of Shavuot

You have given us (for holiness and rest,) for joy and gladness, for dignity and splendor. We thank You and praise You for all things. May Your name be praised continually by every living creature. Praised are You Adonai, who sanctifies (Shabbat and) the people Israel and the Festivals.

The following two passages are recited only on שבת.

A prayer for the congregation

יְקוּם פֻּרְקָן מִן שְׁמַיָּא, חָנָּא וְחִסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיבֵי וּמְזוֹנֵי רְיִחֵי, וְסִיַּעְתָּא דִשְׁמֵיָּא, וּבַּרְיוּת גּוּפָא וּנְהוֹרָא מֵעַלְיָא, וַרְעָא דִי לָא יִפְּסֻק וְדִי לָא יִבְּטֻל מִפְּתְגָּמֵי חַיָּא וְקַיָּמָא, לְכֶל־קְהָלָא קַדִּישָׁא הָדִין, רַבְּרְבַיָּא עִם וְעֵרַיָּא טַפְּלָא אוֹרַיְתָא, לְכֶל־קְהָלָא קַדִּישָׁא הָדִין, רַבְּרְבַיָּא עִם וְעֵרַיָּא טַפְּלָא וּנְשׁיָּא. מֵלְכָּא דְעָלְמָא יְבָרֵך יָתְכוֹן, יַפִּישׁ חַיֵּיכוֹן וְיַסְגִּא יוֹמֵיכוֹן וְיִמְשְׁתֵּוְבוּן מִן וֹנְשְׁתֵּוְבוּן אַרְכָא לִשְׁנִיכוֹן, וְתִלְּפָּרְקוּן וְתִשְׁתֵּוְבוּן מִן כָּל־עָקא וּמִן בָּל־מַרְעִין בִּישִׁין. מָנְן דִי בִשְׁמֵיִּא יְהֵא בְּסֵלְּרְכוֹן וְעִדְּן, וְנֹאמַר אָמֵן.

A prayer for those who serve the community

מי שֶׁבֵּרַךְּ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעַקֹב, שָׂרָה רִבְּקָה רְחַל וְלֵאָה,

הוא יְבָרֵף אֶת־כָּל-חַקָּהָל הַקָּדוֹשׁ הַנֶּה עם כָּל־קְהִלּוֹת הַקְּדָשׁ

הַם וּבְנִיהֶם וּבְנוֹתֵיהֶם וְכֹל אֲשֶׁר לְהֶם, וּמִי שֻׁמְיַחֲדִים בָּתִּי כְנֵסִיּוֹת לִתְפִּלָּה, וּמִי שֻׁבָּאִים בְּתוֹכָם לְהִתְפַּלֵּל, וּמִי שֻׁנּוֹתְנִים נֵר לַמָּאוֹר וְיַיִן לְקִדּוּשׁ וּלְהַבְּדָּלָה, וּפַת לָאוֹרְחִים וּצְדָקָה לַעֲנִיִּים, וְכָל-מִי שֶׁעוֹסְקִים בְּצְרְבֵי צִבּוּר וּבְבִנְיַן אֶרֶץ יִשְׂרָאֵל בְּאֶמוֹנָה. הַקְּדוֹשׁ בָּרוּךְ הוּא יְשַׁבָּם שְׂבָרָם וְיָסִיר מֵהֶם כָּל־מְחָלָה וְיִרְפָּא לְכַל-גּוּפָם וְיִסְלַח לְכָל-עִוֹנָם, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכַל-מַעֲשֵׂה יִדִיהֶם עִם כַּל-יִשְׂרָאֵל אֲחֵיהֶם, וְנֹאמֵר אָמֵן.

A prayer for our country

אֶלֹהֵינוּ נִאלֹהֵי אֲבוֹתִינוּ, קַבֵּל בָּא בְּרַחֲמִים אֶת־הְּפִּלָּתְנוּ בְּעַד אַרְצְנוּ וֹמֶמְשַׁלְתָּה. הָרֵק אֶת־בְּרְכָּתְךְּ עַל הָאֶרֶץ הַוֹּאת, עַל רֹאשָׁה, שׁוֹפְּטֶיהָ וּפְּקִידֶיהָ הָעוֹסְקִים בְּצְרְבֵי צִבּוּר בֶּאֶמוּנָה. הוֹרֵם מֵחֻקֵּי תוֹרֶתֶךְ, הֲבִינִם מִשְׁפְּטֵי צִדְקֶךְ לְמַעַן לֹא יָסוּרוּ מֵאַרְצְנוּ שָׁלוֹם וְשַׁלְוָה, אְשֶׁר וָחְפֶשׁ כְּל־הַיָּמִים. אָנָּא יהוה אֱלֹהֵי הָרוּחוֹת לְכָל־בָּשָׁר, שְׁלַח רוּחֲךְ עַל כְּל־תוֹשְׁבֵי אַרְצְנוּ. אֱלַה וְאֵיבָה, קִנְּאָה וְתַחֲרוּת, וְטַע בֵּין בְּנֵי הָאֻמּוֹת הַשׁוֹנוֹת הַשׁוֹנוֹת הַשׁוֹנִים בָּה, אַהֲבָה וְאַחֲנָה, שָׁלוֹם וְרֵעוּת. וְהַאָּרֹת הַשׁוֹנוֹת הַשׁוֹרִים בָּה, אַהֲבָה וְאַחֲנָה, שָׁלוֹם וְרֵעוּת.

וּבְבֵן יְהִי רָצוֹן מִלְּפָנֵיךּ שֶׁתְּהִי אַרְצֵנוּ בְּרָכָה לְכַל־יוֹשְׁבֵי תֵבֵל, וְתַשְׁרֶה בִינֵיהֶם רֵעוּת וְחֵרוּת, וְקַיֵּם בִּמְהֵרָה חֲזוֹן נְבִיאֶיךּ: לֹא יִשְׂא גוֹי אֶל גוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה. וְנָאֶמֵר: כִּי כוּלָּם יִדְעוּ אוֹתִי לְמִקְטַנָּם וְעַד גְּדוֹלָם, וְנֹאמֵר אָמֵן. The following two passages are recited only on Shabbat.

A prayer for the congregation

May the blessings of heaven — kindness and compassion, long life, ample sustenance, well-being, and healthy children devoted to Torah — be granted to all members of this congregation. May the Sovereign of the universe bless you, adding to your days and your years. May you be spared all distress and disease. May our Protector in heaven be your help at all times. And let us say: Amen.

A prayer for those who serve the community

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless this entire congregation, together with all holy congregations: Them, their sons and daughters, their families, and all that is theirs; along with those who unite to establish synagogues for prayer, and those who enter them to pray, and those who give funds for heat and light, and wine for Kiddush and Havdalah, bread to the wayfarer and charity to the poor; and all who devotedly involve themselves with the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from them, heal them, and forgive their sins. May God bless them by making all their worthy endeavors prosper, as well as those of the entire people Israel. And let us say: Amen.

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, uniting all people in peace and freedom — helping them to fulfill the vision of Your prophet: "Nation shall not lift up sword against nation, neither shall they experience war any more." And let us say: Amen.

A prayer for the State of Israel

אָבְינוּ שֶׁבַּשָּׁמַיִם, צוּר יְשְּׁרָאֵל וְגוֹאֲלוֹ, בָּרֵךְ אֶת־מְדִינַת יִשְּׂרָאֵל, בְּאַית שְׁבָּשָּׁמַיִם, צוּר יְשְּׂרָאֵל וְגוֹאֲלוֹ, בָּרֵךְ אֶת־מְדִינַת יִשְּׂרָאֵל, בְאשִׁית צְמִיחַת גְּאֻפְּתְנוּ. הָגֵן עָלֶיהָ בְּאֶבְרַת חַסְהֶּךְ, וּפְּרְשׁ עָלֶיהָ סֻבַּת שְׁלוֹמֶךְ. וּשְׁלַח אוֹרְךְ וַאֲמִהְךְ לְרָאשֶׁיהָ, שָׁלֶיהָ, וְתַקְּנֵם בְּעֵצָה טוֹבָה מִלְּפָנֶיךְ. חַזֵּק אֶת־יְדֵי מְגנֵּי אֶרֶץ קִּדְּשֵׁנֵה, וְהַבְּחִילֵם אֶלוֹם בָּאֲרֵץ וְשִּׂמְחַת עוֹלָם לִיוֹשְׁבֵיהָ, וְנֹאמַר אָמֵן.

A prayer for peace

יְהִי רָצוֹן מִלְפְנֵיךּ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁתְבַטֵּל מִלְחָמוֹת וּשְׁפִיכוּת דָּמִים מִן הָעוֹלֶם וְתַשְׁכִּין שָׁלוֹם בָּעוֹלֶם וְלֹא יִשָּׁא גוֹי שֶׁל גוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

יַבִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל שָׁלֹא בָּאנוּ לָעוֹלֶם בִּשְׁבִיל רִיב וּמַחֲלְעֶׁת וְלֹא בִּשְׁבִיל שִׁנְאָה וְקִנְאָה וְקִנְתוּר וּשְׁפִיכוּת דָּמִים. רַק בָּאנוּ לָעוֹלֶם כְּדֵי לְהַכִּיר אוֹתְרָּ, תִּתְבָּרַךְ לָנֶצַח.

וּבְבֵן הְּרַחֵם עָלֵינוּ וִיקִיַם בָּנוּ מִקְרָא שֶׁכָּתוּב: וְנָתַהִּי שָׁלוֹם בָּאֶרֶץ וּשְׁכַבְתָם וְאֵין מַחֲרִיד וְיִצֵּל כַּמַיִם מִשְׁפָּט, וּצְדָקָה בְּנַחֵל אֵיתָן. פִּי מָלְאָה הָאֶרֶץ דֵּעָה אֶת־יהוה כַּמַיִם לַיָּם מְכַסִּים.

A personal meditation

אָבְינוּ מִלְבֵּנוּ, אֲדוֹן הַשָּׁלוֹם, עָזְרֵנוּ וְהוֹשִׁיעֵנוּ שֶׁנּוְכָּה תָמִיד לְאֶחוֹ בְּמִדֵּת הַשָּׁלוֹם. וְיִהְיֶה שִׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ וּבִין אִישׁ לְאִשְׁתוֹ, וְלֹא תִהְיֶה שׁוּם מַחֲלְכֶּת בֵּין כָּל־בְּנֵי מִשְׁפַּחְתִּי. אַתָּה עוֹשֶׁה שָׁלוֹם בִּמְרוֹמֶיךּ. בֵּן תַּמְשִׁיךְ שָׁלוֹם עָלֵינוּ וְעַל כַּלִינוּ אֲגָדָה אֶחָת לַעֲשׁוֹת רְצוֹיְךְ בְּלֵבָב שָׁלֵם. אֲדוֹן הַשָּׁלוֹם, בַּלְנוּ אֲגָדָה אֶחָת לַעֲשׁוֹת רְצוֹיְךְ בְּלֵבָב שָׁלֵם. אֲדוֹן הַשָּׁלוֹם, בַּרְכֵנוּ בַשָּׁלוֹם. אָמֵן.

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.

Let love and justice flow like a mighty stream. Let peace fill the earth as the waters fill the sea. And let us say: Amen.

A personal meditation

Avinu Malkenu, bless my family with peace. Teach us to appreciate the treasure of our lives. Help us to find contentment in one another. Save us from dissension and jealousy; shield us from pettiness and rivalry. May selfish pride not divide us; may pride in one another unite us. Help us to renew our love for one another continually. In the light of Your Torah grant us, the people Israel and all Your children everywhere, health and fulfillment, harmony, peace, and joy. Amen.

ברכת החודש 😕

שבת מברכים החודש Recited on

It is customary to stand during this prayer.

יְהִי רָצוֹן מִלְפְנֵיךּ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
שׁהְחַדֵּשׁ עַלֵּינוּ אֶת־הַחְדֶשׁ הַנָּה לְטוֹבָה וְלִבְרָכָה.
וְתִּתֶּן לֵנוּ חַיִּים אֲרָכִּים, חַיִּים שֶׁל שָׁלוֹם,
חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל חִלּוּץ עֲצָמוֹת,
חַיִּים שֶׁל פַּרְנָסָה, חַיִּים שֶׁל חִלּוּץ עֲצָמוֹת,
חַיִּים שֶׁלִּשְׁ בָּהֶם יִּרְאַת שֶׁלֵיִם וְיִרְאַת חֵטְא,
חַיִּים שֶׁלּ עְשֶׁר וְכָבוֹד,
חַיִּים שֶׁהְּהֵא בֶנוּ אַהֲבַת תּוֹרָה וְיִרְאַת שְׁמַיִם,
חַיִּים שֶׁהְּהֵא בְנוּ אַהֲבַת תּוֹרָה וְיִרְאַת שָׁמַיִם,
חַיִּים שֶׁיִּמְלְאוּ מִשְׁאֵלוֹת לִבֵּנוּ לִטוֹבָה, אָמֵן סֵלָה.

The Ḥazzan holds the ספר תורה while continuing:

מי שֶׁעשָׂה נִּפִּים לַאֲבוֹתֵינוּ וְגָאַל אוֹתָם מֵעַבְדוּת לְחֵרוּת, הוּא יִגְאַל אוֹתָנוּ בְּקָרוֹב, וִיקַבֵּץ נִדְּחֵינוּ מֵאַרְבַּע כַּנְפּוֹת הָאֶרֶץ, חֲבִרִים כַּל־יִשְּׂרָאֵל, וְנֹאמֵר אָמֵן.

> ַרֹאשׁ חְׂדֶשׁ _____ יִהְיֶה בְּיוֹם _____ הַבָּא עֲלֵינוּ וְעַל כַּל־יִשְׂרָאֵל לְטוֹבָה.

The congregation repeats these two lines, then continues:

יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא עָלֵינוּ וְעַל בָּל־עַמוֹ בֵּית יִשְּׂרָאֵל לְחַיִּים וּלְשָׁלוֹם, (אָמֵן,) לְחַיִּים וּלְשָׁלוֹם, (אָמֵן,) לְשָׁשׁוֹן וּלְשִּׁמְחָה, (אָמֵן,) לִישׁוּעַה וּלָנֵחַמָּה, וִנֹאמֵר אַמֵן.

This passage is then repeated by the Hazzan.

ANNOUNCING THE NEW MONTH

Recited on the Shabbat before Rosh Hodesh It is customary to stand during this prayer.

May it be Your will,
Adonai our God and God of our ancestors,
to reawaken in us joy and blessing in the month ahead.
Grant us a long life,
a peaceful life with goodness and blessing,
sustenance and physical vitality;
a life of reverence and piety,
a life free from shame and reproach,
a life of abundance and honor,
a reverent life guided by the love of Torah;
a life in which our worthy aspirations
will be fulfilled. Amen.

The Reader holds the Sefer Torah while continuing: May God who wrought miracles for our ancestors, redeeming them from slavery to freedom, redeem us soon and gather our dispersed from the four corners of the earth in the fellowship of the entire people Israel. And let us say: Amen.

The new mo	onth of	w	ill begi	n on		
May it hold	blessing for	r us and	for all	the	people	Israel.

The congregation repeats these two lines, then continues: May the Holy One bless this new month for us and for all His people, the House of Israel, with life and peace, joy and gladness, deliverance and consolation.

And let us say: Amen.

This passage is then repeated by the Reader.

A memorial prayer for our martyrs

Customs vary as to when this memorial prayer is recited. Some congregations include it during any period when Taḥanun is recited on weekdays (for a list of these dates, see page 239), while others recite it only on the Shabbat before Rosh Ḥodesh Sivan, Tisha B'av, or Yom Ha-shoah.

אַב הָרַחֲמִים, שׁוֹבֵן מְרוֹמִים, בְּרַחֲמָיו הָעֲצוּמִים הוּא יִפְּקוֹד בְּרַחֲמִים הַ הַּהְשָׁרִים וְהַיְּשָׁרִים וְהַיְּשָׁרִים וְהַנְּעִימִים בְּחַיֵּיהֶם, וּבְּמְּחָם לֹא נִפְּלָדוּ הַקְּשָׁרִים וְהַיְּשָׁרִים וְהַנְּעִימִים בְּחַיֵּיהֶם, וּבְמוֹתָם לֹא נִפְּלְדוּ. מְנְשָׁרִים קַלּוּ, מֵאֲבָרִיוֹת נָבְרוּ, לַעֲשׁוֹת רְצוֹן קוֹנָם וְחֵפֶּץ צוּרָם. יִוְכְּבִר מִנְּשְׁרִים קַלּוּ, כַּבְּתוּב בְּתוֹרֵת משֶׁה אִישׁ הָאֱלֹהִים: הַרְנִינוּ גוֹיִם עַמוֹ, כִּי חַשְּׁפוּרְ, כַּבְּתוּב בְּתוֹרֵת משֶׁה אִישׁ הָאֱלֹהִים: הַרְנִינוּ גוֹיִם עַמוֹ, כִּי חַשְּׁבְּדִירְ הַנְּבְּיִיוֹ יִקְוֹם, וְנָקְם יָשִׁר לְצְרָיוֹ, וְכְבֶּּר אַדְמְתוֹ עַמוֹ, וְעַל יְדֵי בְּבְּיִיךְ הַנְּבְּיִיךְ הַנְּבְּיִרְ הַנְּבְיִיה, וַיִּהוֹה שֹׁבֵן בְּבְיִיךְ הַנְּמְיֹת יְבִּם לֹא נִקְיתִי, וַיִּהוֹה שֹׁבֵן בְּצְיוֹן. וּבְכָּתְבִי הַקְּדֶשׁ נָאֲמֵר: לְמָה וֹאמְרוּ הַגּוֹיִם אֵיֵה אֲלֹהִים בְּנִינוּ נִקְמֵת דֵּם עֲבָבֶייְךְ הַשְּׁפוּרְ. בְּוֹמִים לְעִינְינוּ נִקְמֵת דֵּם עֲבָבֶייְךְ הַשְּׁפוּרְ. בְּוֹלִים לְעֵינִינוּ נִקְמֵת בִּם עֲבָבֶייְרְ הַשְּׁפוּרְ. בְּוֹאֹמֵר: כִּי דּוֹרֵשׁ זְיִבִים אוֹתָם לְעִינְינוּ נִקְמֵת דֵּם עֲבָבֶייְךְ הַשְּׁפוּרְ. בְּוֹיִם לְעֵינִינוּ נִקְמֵת בָּם עֲצָקַת עֻנְנִים.

אשרי 🖔

תהלים פ״ד:ה׳, קמ״ד:ט״ו

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךּ, עוֹד יְהַלְלְוּךְ פֶּלָה. אַשָׁרֵי הָעָם שֵׁכֵּכָה לוֹ, אַשָׁרֵי הָעָם שֵׁיהוה אֵלֹהָיו.

> תהלים קמ״ה, קט״ו:י״ח רְּנִהִלָּה לְדָוִד.

אַרוֹמִמְךּ אֶלֹהֵי הַפֶּּלֶךְ, וַאֲבַרְכָה שִׁמְךּ לְעוֹלָם וָעֶר. בְּבֶל־יוֹם אֲבָרְבֶּךָ, וַאֲהַלְלָה שִׁמְךּ לְעוֹלָם וָעֶר.

> נָּדוֹל יהוה וּמְהֻפֶּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֲקֶר. דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךְ, וּגְבוּרֹתֶיךְ יַגִּידוּ.

A memorial prayer for our martyrs

This prayer was introduced into the Ashkenazi liturgy in the twelfth century, after numerous Jewish communities in Germany were destroyed by the crusaders. It honors the memory of all those who have sanctified God's name through suffering and martyrdom by remaining loyal to their faith, despite the temptation to abandon Judaism and forsake Jewish ideals.

May the compassionate One, enthroned on high, remember with sublime compassion the pious, the good, and the innocent; the holy communities who laid down their lives in the sanctification of God's name. Beloved and beautiful in their lives, in their death they were not parted. They were swifter than eagles, stronger than lions in doing the will of their Creator. May our God remember them for good together with the other righteous of the world, and render retribution for His servants' blood that has been shed, as it is written in the Torah of Moses, man of God: "Acclaim God's people, O nations, for God will avenge the blood of His servants, render retribution to His foes, and cleanse His people's land." And by Your servant, the prophet Joel, it is written: "Though I cleanse them, I shall not cleanse them in regard to their bloodshed; and Adonai dwells in Zion." And in the Psalms it is said: "Why should the nations ask, 'Where is their God?' Let Your retribution for the blood of Your servants be made known among the nations, in our sight." And the psalmist declares: "The One who renders retribution for bloodshed remembers them; God has not forgotten the cry of the humble."



PSALM 84:5: 144:15

What happiness to be in Your house, to sing Your praise, to belong to Your people!

What happiness to worship God!

PSALM 145; 115:18

My God, my Guide, I will praise You always. Day after day will I extol You.

God is infinite and awesome, beyond all praise and all description.

Age after age Your works are praised, Your power is felt, Your deeds are lauded. הֲדֵר כְּבוֹד הוֹדֶךּ, וְדִבְרֵי נִפְּלְאֹתֶיךּ אָשְׂיחָה. וָּצֵווּז נוֹרְאֹתֶיךָ יֹאמֵרוּ, וּגְדֻלַּתְךָ אֲסַפְּרֶנָּה.

זֵכֶר רַב־טוּבְךָּ יַבְּיעוּ, וְצִדְקָתְךְּ יְרַנֵּנוּ. חַנוּן וְרַחוּם יהוה, אֶרֶךְ אַפַּיִם וּגְדַל־חֶסֶד.

טוֹב יהוה לַכּּל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו. יוֹדְוּךְ יהוה כָּל־מַעֲשֶׂיךְ, וַחֲסִידֶיךְ יְבָרְכְוּכָה.

בּבוֹד מַלְכוּתְךָּ יֹאמֵרוּ, וּגְבוּרָתְךְּ יְדַבֵּרוּ. לְהוֹדְיעַ לִבְנִי הָאָדָם גְבוּרֹתָיו, וּכְבוֹד הֲדֵר מַלְכוּתוֹ.

מַלְכוּתְךָּ מַלְכוּת כָּל־עֹלָמִים, וּמֶמְשֵׁלְתְּךָּ בְּכָל־דּוֹר וָדֹר. סוֹמֵך יהוה לְכַל-הַנִּפְלִים, וְזוֹקֵף לְכַל-הַכְּפוּפִים.

צֵינֵי כֹל אֵלֶיךּ יְשַׂבֵּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ. פּוֹתֵחַ אֶת־יָדֶךָּ, וּמַשְׂבִּיעַ לְכַל־חֵי רָצוֹן.

> צַדִּיק יהוה בְּכָל־דְּרָכִיוּ, וְחָסִיד בְּכָל־מַעֲשָׂיוּ. **ק**רוֹב יהוה לְכָל־קֹרְאָיוּ, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת.

רצוֹן יְרֵאָיו יַעֲשֶׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם. שׁוֹמֵר יהוה אֶת־כַּל־אֹהֲבָיו, וְאֵת כַּל־הָרְשָׁעִים יַשְׁמִיד.

הְּהַלֵּת יהוה יְדַבֶּר־פִּי,
 וִיבָרֵך בָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלֶם וַעֶד.
 וַאֲנַחְנוּ וְבָרֵך יָה, מֵעַתָּה וְעַד עוֹלֶם, הַלְלוּיָה.

I too am touched by Your glory, the wonders of Your creation.

Some may speak of You only in awe, but I speak of You with immense joy.

The very mention of Your goodness yields delight.

God is gracious and kind, patient and very loving, good to everyone, compassionate to all creatures.

May all Your children be worthy of You. May all who claim to love You be a blessing.

May they honor Your sovereignty by declaring Your power, by showing the splendor of Godliness.

Your realm is the unbounded cosmos; Your reign endures throughout eternity.

God upholds all who falter, and lifts up all the downtrodden.

All eyes must look to You with hope; satisfy our needs in due time.

Your hand is always ready to fill all life with joy. You are just in every way, loving in every gesture.

You are near to all who call upon You, to all who call upon You with integrity.

May God always hear the prayer of the pious, always answer their pleas, come to their aid.

May God guard every loving soul, and destroy all wickedness.

May my own lips utter God's praise; may all people worship God always.

May all of us praise God now and forever. Halleluyah!

החזרת ספר תורה 🗏

We rise as the ארון הקודש is opened.

Hazzan

יָהַלְלוּ אֵת־שֶׁם יהוה כִּי נִשְׁגַב שְׁמוֹ לְבַדוֹ.

Congregation:

הוֹדוֹ עַל אֶבֶץ וְשָׁמָיִם. וַיֶּבֶם קֶבֶן לְעַמּוֹ, תְּהִלָּה לְכָל-חֲסִידִיוּ, לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ, הַלְלוּיָה.

: שבת On

תהלים כ״ט

מִזְמוֹר לְדַוִד.

ּהָבְוּ לַיהוה, בְּנֵי אֵלִים, הָבְוּ לַיהוה כָּבוֹד וָעז.

הָבְוּ לַיהוה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת קְׂדֶשׁ. קוֹל יהוה עַל הַמֵּיִם,

אַל הַכָּבוֹד הַרְעִים, יהוה עַל מַיִם רַבִּים.

קוֹל יהוה בַּכִּחַ, קוֹל יהוה בַּהָדֵר.

קוֹל יהוה שֹבֵר אַרָזִים וַיִּשַׁבֵּר יהוה אֵת־אַרְזֵי הַלְּבָנוֹן.

וַיַּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשִׂרְיוֹן כְּמוֹ בֶן־רְאֵמִים.

קוֹל יהוה חֹצֵב לַהַבוֹת אֵשׁ,

קול יהוה יַחִיל מִדְבַר,

יַחִיל יהוה מִדְבַּר קַדֵשׁ.

קול יהוה יחולל אילות

וַיֶּחֲשֹׁף יְעָרוֹת, וּבְהֵיכָלוֹ כַּלוֹ אֹמֵר כָּבוֹד.

יהוה לַמַּבּוּל יַשָב, וַיֵּשֶב יהוה מֱלֶךְ לְעוֹלֶם.

יהוה עו לעמו יָתָן, יהוה יָבַרְךְּ אָת־עַמוֹ בַשְׁלוֹם.

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 eretz v'shamayim, va-yarem keren l'amo, t'hilah l'khol hasidav, liv'nei Yisra-el am k'rovo. Halleluyah! God's glory encompasses heaven and earth. God exalts and extols His faithful, the people Israel who are close to Him. Halleluvah!

On Shabbat:

PSALM 29

A Song of David. Acclaim Adonai, exalted creatures; acclaim Adonai, glorious and mighty. Acclaim Adonai, whose name is majestic. Worship Adonai in sacred splendor. The voice of Adonai thunders over rushing waters. The voice of Adonai roars with might. The voice of Adonai echoes with majesty. The voice of Adonai shatters the cedars. Adonai splinters the cedars of Lebanon, making Mount Lebanon skip like a calf, compelling Siryon to leap like a ram. The voice of Adonai splits rock with lightning. The voice of Adonai stirs the wilderness. The voice of Adonai strips the forest bare, while in His sanctuary all chant: Glory! Adonai sat enthroned at the Flood; Adonai will sit enthroned forever, bestowing strength upon His people, blessing His people with peace.

Mizmor l'David.

Havu ladonai b'nai elim, havu ladonai kavod va-oz. Havu ladonai k'vod sh'mo. hishtahavu ladonai b'hadrat kodesh. Kol Adonai al ha-mayim, Eil ha-kavod hir'im, Adonai al mayim rabim. Kol Adonai ba-ko-ah, kol Adonai be-hadar. Kol Adonai shover arazim, va-y'shaber Adonai et arzei hal'vanon. Va-yarkidem k'mo egel, l'vanon v'siryon k'mo ven r'eymim. Kol Adonai hotzev lahavot esh, kol Adonai yahil midbar, yahil Adonai midbar kadesh. Kol Adonai y'holel ayalot, va-yehesof y'arot, u-v'heikhalo kulo omer kavod. Adonai la-mabul yashav, va-yeshev Adonai melekh l'olam. Adonai oz l'amo viten, Adonai y'varekh et amo va-shalom.

On weekdays:

תהלים כ״ד

לְדַוִד מִזְמוֹר.

לַיהוה הָאָרֶץ וּמְלוֹאָה, תֵבֵל וְיִשְׁבֵי בָה.

פִּי הוּא עַל יַמִּים יְסָדָה, וְעַל נְהָרוֹת יְכוֹנְגֶהָ.

מִי יַעַלֶּה בְהַר יהוֹה, וּמִי יָקוּם בִּמְקוֹם קַּרְשׁוֹ.

נָקִי כַפַּיִם וּבַר לֵבָב,

ָאֵשֶׁר לֹא נָשָׂא לַשָּׁוְא נַפְשִׁי, וְלֹא נִשְׁבְּע לְמִרְמָה.

יִשָּא בְרָכָה מֵאֵת יהוה, וּצְדָקָה מֵאֶלהֵי יִשְעוֹ.

ֶּזֶה דּוֹר דּוֹרְשָׁיוּ, מְבַקְשֵׁי פָּנֶיךּ יַעֲקֹב, סֶלָה.

אָּג שְׁעָרִים רָאשִׁיכֶּם, שְׁאוּ

ּוְהַנָּשְׂאוּ פִּתְחֵי עוֹלָם, וְיָבוֹא מֶלֶךְ הַכָּבוֹד.

מִי זֶה מֶלֶךְ הַכָּבוֹד, יהוה עִזּוּוֹ וְגִבּוֹר, יהוה גָּבּוֹר מְלְחָמָה.

שָׁאוּ שָׁעָרִים רָאשֵׁיכֶם,

וּשְׁאוּ פִּתְחֵי עוֹלֶם, וְיָבוֹא מֶלֶךְ הַכָּבוֹד.

מִי הוּא זֶה מֱלֶךְ הַכָּבוֹד,

יהוה צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד, מֶלָה.

The ספר תורה is placed in the ארון הקודש.

וּ**בְנָחֹה וֹאמַר:** שׁוּבָה יהוה רִבְבוֹת אַלְפֵּי יִשְׂרָאֵל.

קּוּמֶה יהוה לִמְנוּחָתֶךּ, אַתָּה וַאֲרוֹן עֻזֶּךָ.

בֹּהַנֶּיךּ יִלְבְּשׁוּ־צֵּדֶק, וַחֲסִידֶיךּ יְרַנֵּנוּ.

ַבַּעַבוּר דָּוִד עַבְדֶּךְ, אַל תָּשֵׁב פְּנֵי מְשִׁיחֶךְ.

ם כִּי לֶקַח טוֹב נָתַתִּי לֶכֶם, תוֹרָתִי אַל תַּעַוְבוּ.

ָעץ חַיִּים הִיא לַמַּחֲזִיקִים בָּה, וְתוֹמְכֶיהָ מְאֻשְׁר.

ּדְרֶבֶיהָ דַרְבֵי־נְעַם, וְכַל־נְתִיבוֹתֵיהָ שָׁלוֹם.

ָהֲשִׁיבֵנוּ יהוה אֵלֶיךְ וְנָשְׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

(On אשרי, continue with אשרי, page 226.)

On weekdays:

PSALM 24

A Song 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'va-ot is the glorious Sovereign.

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 *Kohanim* 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.

Etz ḥayim hi la-maḥazikim bah, v'tom'kheha m'ushar. D'rakheha darkhei no-am, v'khol n'tivoteha shalom. Hashiveinu Adonai e-lekha v'nashuva, hadesh yameinu k'kedem.

מוסף

חצי קריש 🖔

Hazzan:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִוְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יָהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא הֻשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בָּעַלְמָא, וְאִמְרוּ אָמֵן.

*On אַבֶּל אָעֶלָּא מָבַּל־בִּרְכָתָא וְשִׁירֶתָא ישבת שובה

On שבת, continue on page 156a or 156b (with אמהות) through page 161.

On שבת ראש חודש and on יום טוב מוני מוני (including שבת חול ממוער and and הושענא רבה), continue on page 166a or 166b (with אמהות) through page 178.

We begin the Amidah by taking three steps forward to approach God's presence, and standing humbly, at attention.

It is customary to bow four times during the recitation of the Amidah. The first two accompany the opening and closing words of the first b'rakhah. We bend our knees while reciting "Barukh (Praised)," and bow at "Atah (You)," rising as we utter God's name. As we recite Modim (the prayer of Thanksgiving, page 159), we bow (without bending our knees) in gratitude to God, as we say "Modim anaḥnu lakh (We proclaim)." We then bend our knees and bow once more during the b'rakhah which follows (page 160).

At the conclusion of the Amidah, we take three steps back, bowing left, right, and center, as we conclude our audience before God.

MUSAF SERVICE

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 Shabbat, continue on page 156a or 156b (with Matriarchs) through page 161.

On Shabbat Rosh Ḥodesh and on Festivals (including Shabbat Ḥol Ha-mo'ed and Hoshana Rabbah), continue on page 166a or 166b (with Matriarchs) through page 178.

For an interpretive Meditation on the Shabbat Amidah, see page 162; on the Festival Amidah, page 179.

The Musaf, or Additional Service, dates back to ancient times — a reminder of the double Shabbat portion of manna in the wilderness, and the additional Shabbat offering in the Temple. According to the Midrash, this "double measure" has become the symbol of Shabbat itself, expressed in spiritual imagery (our "additional soul"), in ritual observance (e.g. hallot, candles), as well as in prayer. In our day, the Musaf Amidah takes the place of the ancient Musaf sacrifice in the Temple.

עמידה – מוסף לשבת 🖔

פִּי שֵׁם יהוה אֶקְרָא, הָבְוּ גְׁדֶל לֵאלֹהֵינוּ. אֲדֹנֵי, שְׂפָתַי תִּפְתָּח וּפִּי יַגִּיד תְּהַלֶּתֶךְ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְקֹב, הָאֵל הַנָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת נְמִלְיוֹן, גּוֹמֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On שבת שובה:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,

וְכַתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךּ אֱלֹהִים חַיִּים.

ָמֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגַן. בָּרוּךְ אַתָּה יהוה מָגַן אַבְרָהָם.

אַתָּה גָּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*From שמיני עצרת until פסח:

מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְבֵּל חַיִּים בְּחֶטֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישׁנֵי עָפָר. מִי כָמְוֹךְ בַּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָּךְ, מֶלֶךְ מִמִית וּמְי הְוֹמֶה לַּךְ, מֶלֶךְ מֵמִית וּמְי הְחַיֶּה וּמַץְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כָמְוֹךָ אַב הָרַחֲמִים, זוֹבֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.

בַּרוּך אַתַּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is recited aloud, continue on page 157.

אַ**תָּה קָדוֹשׁ** וְשִׁמְךּ קָדוֹשׁ, וּקְדוֹשִׁים בְּכֵל־יוֹם יְהַלְּלוּךּ פֶּלָה. **בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

**On שבת שובה:

בָּרוּך אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Silent recitation continues on page 158.

MUSAF AMIDAH FOR SHABBAT

When I call upon Adonai, proclaim glory to our God! Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, 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.

On Shabbat Shuvah:

Remember us that we may live, O Sovereign who delights in life. Inscribe us in the Book of Life, for Your sake, living God.

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.

*From Sh'mini Atzeret until Pesah:

You cause the wind to blow and the rain to fall.

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.

On Shabbat Shuvah:

Whose mercy can compare with Yours, Source of compassion? In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead.

Praised are You Adonai, Master of life and death.

When the Amidah is recited aloud, continue on page 157. Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

**On Shabbat Shuvah:

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 158.

^{*}From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.

עמידה — מוסף לשבת (כולל אמהות) 😕

בִּי שֵׁם יהוה אֶקְרָא, הָבִּוּ גְׁדֶל לֵאלֹהֵינוּ. אֲדֹנֵי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהַלֶּתֶךְ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְקָק וֵאלֹהֵי יַצְקֹב, אֱלֹהֵי שָׁרָה אֱלֹהֵי רְבְקָה אֱלֹהֵי יִצְקֹב, אֱלֹהֵי יַנְצְלָה הֲלֹהֵי וְאַלֹהֵי וְאַלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹכֵר חַסְבִי אֵל עֶלְיוֹן, גוֹמֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהְבָה.

: שבת שובה On

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,

וְכַתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְרָ אֱלֹהִים חַיִּים.

ַמֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמְגַן.

בָּרוּךְ אַתָּה יהוה מָגון אַבְרָהָם וּפֹקֵד שֶׂרָה.

אַתָּה גָּבּוֹר לְעוֹלֶם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*From שמיני עצרת until פסח:

ַ מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְבֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישֵׁנִי עָפָר. מִי כָמְוֹךְ בַּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כָמְוֹךְּ אַב הָרַחֲמִים, זוֹבֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֶמָן אַתָּה לְהַחֲיוֹת מֵתִים. בַּרוּך אַתַּה יהוה מִחַיֵּה הַמֵּתִים.

When the עמידה is recited aloud, continue on page 157.

אַ**תָּה קָדוֹשׁ** וְשִׁמְךּ קָדוֹשׁ, וּקְדוֹשִׁים בְּכֶל־יוֹם יְהַלְּלוּךּ פֶּלָה. **בָּרוּך אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

**On שבת שובה:

בָּרוּך אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Silent recitation continues on page 158.

*From פסח to שמיני עצרת, some add: מוֹרְיד הַטֵּל.

😕 MUSAF AMIDAH FOR SHABBAT

(with Matriarchs)

When I call upon Adonai, proclaim glory to our God! 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.

On Shabbat Shuvah:

Remember us that we may live, O Sovereign who delights in life. Inscribe us in the Book of Life, for Your sake, living God.

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

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

*From Sh'mini Atzeret until Pesah:

You cause the wind to blow and the rain to fall.

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.

On Shabbat Shuvah:

Whose mercy can compare with Yours, Source of compassion? In mercy You remember Your creatures with life.

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

When the Amidah is recited aloud, continue on page 157.

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

**On Shabbat Shuvah:

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 158.

^{*}From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.

קרושה 🖔

When the עמידה is chanted by the Ḥazzan, קרושה is added.

נַעַרִיצְרְ וְנַקְדִּישִׁרְּ בְּסוֹד שִּׂיחַ שַׂרְפֵּי לְדֶשׁ הַמַּקְדִּישִׁים שִׁמְרְּ בַּקְדֶשׁ, כַּכָּתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

ָקָרוֹשׁ קָרוֹשׁ קָרוֹשׁ יהוה צְבָאוֹת, מְלֹא כַל־הָאָרֶץ כְּבוֹדוֹ.

בְּבוֹדוֹ מָלֵא עוֹלָם, מְשַׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה: אַיֵּה מְקוֹם בְּבוֹדוֹ. לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים, וְיָחוֹן עַם הַמְיַחֲדִים שְׁמוֹ עֶרֶב וָבְקֶר בְּכָל־יוֹם תָּמִיד, פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים:

ָשְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָר.

הוּא אֶלֹהֵינוּ, הוּא אָבְינוּ, הוּא מַלְבֵּנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְעֵינֵי כָּל־חָי, לִהְיוֹת לָכֶם לֵאלֹהִים.

אֲנִי יהוה אֱלֹהֵיכֶם.

וּבְדִבְרֵי קַדְשְׁךְ כָּתוּב לֵאמֹר:

ּיִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִּךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָה.

לְדוֹר וָדוֹר וַנִּיִד נְּדְלֶךְ, וּלְנֵצֵח נְצָחִים קְדֻשָּׁתְךְ וַקְדִּישׁ. וְשִׁבְחֲךְ אֱלֹחֵינוּ מִפְּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ נָּדוֹל וְקָדוֹשׁ אָתָּה. *בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

*On שבת שובה:

בָּרוּך אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Ezekiel's vision describes the angels as having one straight, unbent leg. As we recite the Kedushah — our echo of the angels' praise of God found in Isaiah, Ezekiel, and Psalm 146 — we too stand erect in God's presence. It is customary to rise on one's toes during the repetitions of "Kadosh (Holy)," literally lifting our praise "toward singing seraphim."

KEDUSHAH

When the Reader chants the Amidah, Kedushah is added.

We revere and hallow You on earth as Your name is hallowed in heaven, where it is sung by celestial choirs, as in Your prophet's vision. The angels called one to another:

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.

God's glory fills the universe. When one angelic chorus asks, "Where is God's glory?" another responds with praise:

Barukh k'vod Adonai mi-m'komo.

Praised is Adonai's glory throughout the universe.

May God turn in compassion, granting mercy to His people who twice each day, evening and morning, proclaim God's oneness with love:

Sh'ma Yisra-el Adonai Eloheinu Adonai ehad.

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

This is our God, our Creator, our Sovereign, and our Redeemer. And in His mercy God will again declare, before all the world:

Ani Adonai Eloheikhem.

I, Adonai, am your God.

And thus sang the psalmist:

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.

*On Shabbat Shuvah:

Praised are You Adonai, holy Sovereign.

The Kedushah is among the holiest prayers of the Jewish service, requiring a minyan to achieve the proper solemnity. We are to imagine ourselves in God's closest circle, joining with the ministering angels in chanting the most precious of praises.

Siddur Sim Shalom for Shabbat and Festivals Copyright © 1998 by the Rabbinical Assembly

For an alternative that omits mention of the sacrifices, continue at the bottom of the page.

תּבֵּנְתָּ שַׁבָּת רָצִיתָ קָּרְבְּנוֹתֶיהָ, צִּוִּיתָ פֵּרוּשֶׁיהָ עִם סִדּוּרֵי נְּסֶבֶיהָ. מְעַנְּגֶיהָ לְּעוֹלֶם בָּבוֹד יִנְחֶלוּ, טוֹעֲמֶיהָ חַיִּים זָכוּ, וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גְּרֻלָּה בָּחֶרוּ. אָז מִּפִּינֵי נִצְטַוּוּ עָלֶיהָ וַהְצַוֵּם יהוה אֱלֹהֵינוּ לְהַקְרִיב בָּה קָרְבַּן מוּסַף שַׁבָּת כַּרָאוּי.

יְהִי רָצוֹן מִלְּפָנֶיךְ יהוה אֶלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, הַפֵּשִׁיבּ בְּנִים לִּגְבוּלֶם, שֶׁתַּעֲלֵנוּ בְשִׁמְחָה לְאַרְצֵנוּ וְתִּטָּעֵנוּ בְּגְבוּלֵנוּ, שֻׁשָּׁם עָשׁוּ אֲבוֹתֵינוּ לְפָנֵיךְ אֶת־קַרְבְּנוֹתֵיהֶם, תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְּכָתָם, וְאֶת־מוּסַף יוֹם הַשַּׁבָּת הַזֶּה עָשׁוּ וְהִקְרִיבוּ לְפָנֶיךְ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךְ בַּבָּתוּב בְּתוֹרָתֶךְ, עַל יְדֵי משֶׁה עַבְדֶּךְ מִפִּי כְבוֹדֶךְ כָּאָמוּר:

במדבר כ"ח:ט'-נ'

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי כְבָשִּׁים בְּנֵי שָׁנָה הְּמִימִם, וּשְׁנֵי עֶשְׂרֹנִים סְלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ. עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל עֹלַת הַתַּמִיד וְנִסְכָּה.

_____ Alternative selection

תּבֵּנְתָּ שַׁבָּת רָצִיתָ קְרוּשֶׁתָה, צִּוְיתָ פֵּרוּשֶׁיהָ עִם סִּהּוּרֵי נוּסְחָתָה. מְעַנְּגֶיהָ לְעוֹלֶם בָּבוֹד יִנְחֶלוּ, טוֹעֲמֶיהָ חַיִּים זָכוּ, וְגַם הָאוֹהֲבִים דְּבָרֶיהָ נְּיֶדֶלָה בָּחֶרוּ. אָז מִסִּינֵי נִצְטַוּוּ עָלֶיהָ וַתְּצֵוֵנוּ לְעָבְדְּךְ בִּירוּשָׁלֵיִם עִירֶךְ בְּיוֹם שַׁבַּת קְּדֶשׁ עַל הַר קַּדְשֶׁךְ.

יְהִי רָצוֹן מִלְּפָנֶיךְ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, הַמֵּשִׁיב בָּנִים לִגְבוּלֶם, שֶׁתַּעֲלֵנוּ בְשִּׁמְחָה לְאַרְצֵנוּ וְתִשָּׁעֵנוּ בִּגְבוּלֵנוּ, וְלֹא יִשָּׁמֵע עוֹד חָמָס בְּאַרְצֵנוּ, שֹׁד וָשֶׁבֶּר בִּגְבוּלֵנוּ. וְשָׁם נַצֵבְדְךְ בְּאַהֲבָה וּבְיִרְאָה בִּימֵי עוֹלֶם וּרְשָׁנִים קַדְמוֹנִיוֹת. For an alternative that omits mention of sacrifices, continue at the bottom of the page.

You have established Shabbat, Adonai our God, prescribing by Your will its special offerings and sacrifices. Those who delight in Shabbat will inherit enduring glory. Those who savor Shabbat will share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai our ancestors received the mitzvah of Shabbat, and You, Adonai, commanded that they offer an additional sacrifice on Shabbat.

May it be Your will, Adonai our God and God of our ancestors who returns Your children to their land, to lead us in joy to our land and to settle us within our borders. There our ancestors offered to You their daily and special sacrifices. And the special sacrifice for Shabbat they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant:

NUMBERS 28:9-10

Offerings for the day of Shabbat: two yearling lambs without blemish, together with two-tenths of an ephah of choice flour mingled with oil as a grain offering, with the proper libation; a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

Alternative selection——

You have established Shabbat, Adonai our God, declaring its special holiness, ordaining details of its sacred observance. Those who delight in Shabbat will inherit enduring glory. Those who savor Shabbat will share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai our ancestors received the mitzvah of Shabbat. And You commanded us to worship You on Shabbat in Jerusalem Your city, on Your holy mountain.

May it be Your will, Adonai our God and God of our ancestors, who returns Your children to their land, to lead us in joy to our land and to settle us within our borders. No more shall violence be heard in our land; no more shall destruction be found within its borders. May we be privileged to worship You there, in splendor and in awe, as in ancient days.

Other interpretive English meditations may be found on pages 162-164.

יִשְׂמְחוּ בְמַלְכוּתְךְּ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עְׂנֶג. עַם מְקַדְּשֵׁי שְׁבִיעִי, כָּלֶם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִשּוּבֶךְ. וְהַשְׁבִיעִי רָצִיתָ בּוֹ וְקְדַּשְׁתּוֹ, חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ, זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

אָלֹהֵינוּ נִאלהֵ אֲבוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךְּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךּ, שַּׁבְּעֵנוּ מִטוּבֶךּ וְשַׂמְחֵנוּ בִּישׁוּעֶתֶךּ, וְטַהֵר לִבֵּנוּ לְעָבְדְּךְ בָּאֲמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךּ, וְיָנְוּחוּ בָה יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת.

ָרְצֵּה יהוֹה אֱלֹהֵינוּ בְּעַמְּךּ יִשְׂרָאֵל וּבְתְפִּלְּתָם, וְהָשֵׁב אֶת־ הָעֲבוֹדָה לִדְבִיר בִּיתֶךּ, וּתְפִּלְּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן הָמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךְ.

> וְתֶחֶזֶינָה עֵינִינוּ בְּשׁוּבְךּ לְצִיּוֹן בְּרַחֲמִים. בָרוּך אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

When the Ḥazzan recites מודים, the congregation continues silently:

מּוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ אֱלֹהִי כָל־בָּשָׂר, יוֹצְרְנוּ, יוֹצֵר בְּרֵאשִׁית. בְּנְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. הַחָיֵנוּ וְתְקַיְּמֵנוּ, וְתָאֱסוֹף הְחַיֵּנוּ וֹתְקַיְּמֵנוּ, וְתָאֱסוֹף הְּלִיתִנוּ לְחַצְרוֹת קְּדְשֶׁךְ, לְשְׁמוֹר חָשֶּיךְ וְלַצְשׁוֹת לְשְׁמוֹר חָשֶּיךְ בְּלַצְשׁוֹת בְּלִים, עַל שֶׁאֲנַחְנוּ מוֹדִים לְרָ, בָּרוּךְ אֵל הַהוֹדָאוֹת. מוֹדִים אֲנַחְנוּ לֶךְ שָׁאַתָּה הוּא יהוה אֶלֹהִינוּ וֵאלֹהִי אֲבוֹתִינוּ לְעוֹלֶם וָעֶד, צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. עַל חַיֵּינוּ הַמְּסוּיִרים בְּיָדֶךְ וְעַל נִשְׁמוֹתִינוּ הַפְּקוּדוֹת לֶךְ, וְעַל נִשְׁמוֹתִינוּ הַפְּקוּדוֹת לֶךְ, וְעַל נִשְׁלְוֹנוּ הַבְּּקוֹרִוֹת לֶרְ, שְׁבְּכָל-עֵת, עֶרֶב וָבְקֶר וְצְהֶרְיִם הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךְ, הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךְ, וְתַלֹם קִנְינוּ לֶךְ. Those who celebrate Shabbat rejoice in Your sovereignty and hallow the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

Our God and God of our ancestors, find favor in our Shabbat rest. Instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. Lovingly and willingly, Adonai our God, grant that we inherit Your holy Shabbat, so that the people Israel, who hallow Your name, will always find rest on this day. Praised are You Adonai, who hallows Shabbat.

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.

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 our lives that are in Your hand, for our 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.

On חנוכה:

עַל הַנִּסִּים וְעַל הַפָּּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַּוְמַן הַזֶּה.

בִּימֵי מַתִּתְיֶהוּ בֶּן־יוֹחָנָן כֹּהֵן נָּדוֹל חַשְׁמוֹנַאי וּבָנָיוּ, כְּשֶׁעָמְדָּה מַלְכוּת יָנָן הַרְשָׁעָה עַל עַמְּךְ יִשְׂרָאֵל לְהַשְׁכִּיח תּוֹרָתֶךְ הְּלְהַעִּיִים מְחָפִּי רְצוֹנֶךְ, וְאַתָּה בְּרַחְמֶיךְ הָרַבִּים עַמִּדְהָ לְהַשְׁכִּח בְּיַד מְעַמִּים תּוֹרָתֶךְ הְּלַבְּים עָמַדְיָם בְּיַד מְעַמִּים בְּיַד מְעַמִּים בְּיַד מְעַמִּים בְּיַד מְעַמִּים בְּיַד מְעַמִּים בְּיַד מִיְּטְמִים בְּיַד עוֹסְמֵי תוֹרָתֶךְ. וּלְעַמְּךְ יִשְׂרָאֵל עְשִׂיִתְ הְּשׁוּעָה עְשִׂיתָ הְשׁוּעָה בְּיִד עִיְּכְבְּי בְּיִדְ עִיְּכְּבִים בְּיַד מְעַמִּים בְּיַד מְעַמִּים בְּיַד עִיְּלְבִים בְּיַד מִיּלְבִים בְּיַד עִיְּכְּתָּךְ. וּלְעַמְּךְ וֹיְבִים בְּיֵד עוֹסְמֵי תוֹרָתֶךְ. וּלְּבְיִם בְּיִד עוֹסְמֵי תוֹרָתֶךְ וּמְדוֹשׁ בְּעוֹלְמֶךְ, וְהִדְּלִיקוּ בֵּוֹת בְּחַלְיתִּ בְּחַבְּיוֹם הַיָּה. וְאָחַר בִּן בָּאוּ בָּנֶיךְ לִיְרִים בְּיִד מְקְבְישׁרָ, וְהִדְּלִיקוּ בִּוֹן בְּתִּלְיקוּ בִּיוֹם בְּיִים בְּיִד מְעִבְּיתְ בְּיִבְּיתְ בְּיִבְיוֹם בְּיִיוֹם בְּיִים בְּיִבְיתְ בְּעִיְרְ בְּמִיוֹם בְּיִיוֹם בְּיִים בְּעִבְּרְוֹן בְּוֹלִים בְּוֹב בְּעִבְּיוֹן בְּעִּיְ בְּיִבְּיתְ בְּיִילְ בְּיִישְׁיִם בְּיִיוֹם בְּיִים בְּעְבְּיִים בְּבִייוֹם בְּיִים בְּעִבְּיתְ בְּיוֹבְיוֹי בְּנִי בְּיִהְיִבְּיוֹם בְּיִיוֹם בְּיִיוֹם בְּיִים בְּבִייוֹם בְּיִים בְּיִיבְיים בְּבְיִים בְּבִיוֹם בְּיִים בְּיִים בְּבִייוֹם בְּיִיים בְּיִים בְּעִיְבְיִים בְּיִילְם בְּיִיוֹם בְּיִיוֹם בְּיִיוֹם בְּיִים בְּעִבְיוּ בְּיִיוֹם בְּיִבְּיוֹים בְּיִים בְּיִים בְּיִבְיוֹים בְּיִיים בְּיִבְיוֹים בְּיִים בְּיִי בְּיִבְיוֹים בְּיִים בְּיִבְיוֹם בְּיוֹים בְּיִים בְּיִים בְּיוֹים בְּיוֹים בְּיִבְיוֹ בְּיוֹים בְּיוֹים בְּיִבְיוֹים בְּיוֹים בְּנְיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹם בְּיוֹם בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹם בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּבִּיוֹים בְּבְיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּבִיוֹים ב

יָעָל בָּלָם יִתְבָּרַךְ וְיִתְרוֹמֵם שִׁמְךְ מַלְבֵּנוּ תַּמִיד לְעוֹלֶם וָעֶד.

On שבת שובה:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

ְּכֹל הַחַיִּים יוֹדְוּךְ פֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךְ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךְ וּלְךְּ נַאֵה לְהוֹדוֹת.

Ḥazzan adds:

אֶלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדִי משֶׁה עַבְהֶּךְ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיוּ, בֹּהֲנִים, עַם קְדוֹשֶׁךְ, כָּאָמוּר:

Congregation:

בו יְהִי רָצוּוְ.	יָבָרֶכְךָּ יהוה וְיִשְׁמְרֶךָּ.
בו יְהִי רָצוּוְ.	יָאֵר יהוה פָּנָיו אֵלֶיךְ וִיחֻנֶּךְ.
בן יְהִי רָצוּן.	יִשָּׂא יהוה פָּנָיו אֵלֶיךּ וְיָשֵׂם לְךָ שָׁלוֹם.

On Hanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

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 Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, 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.

For all these blessings we shall ever praise and exalt You.

On Shabbat Shuvah:

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 adds:

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, *Kohanim*, Your holy people.

Congregation: Ken y'hi ratzon.

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.

Ken y'hi ratzon.

Ken y'hi ratzon. May this be God's will. שִּׁים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶטֶד וְרַחֲמִים עָלֵינוּ
וְעַל בְּל־יִשְׂרָאֵל עַמֶּךְ. בְּרְבֵנוּ אָבִינוּ בִּלְנוּ בְּאָחָד בְּאוֹר
פָּנֶיךְ, כִּיְ בְאוֹר פָּנֶיךְ נָתַתְּ לְנוּ, יהוֹה אֱלֹחֵינוּ, תּוֹרַת חַיִּים
וְאַהֲבַת חֶטֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב
בְּעֵינֵיךְ לְבָרֵךְ אֶת־עַמְּךְ יִשְׂרָאֵל בְּכְל־עֵת וּבְכַל־שָׁעָה
בִּשְׁלוֹמֶךְ. *בָּרוּךְ אַתָּה יהוֹה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל
בַּשֵּׁלוֹם.

 $^{*}On$ שבת שובה, substitute the following:

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפַּרְנָסָה טוֹבָה, נִזָּבֵר וְנִכָּתֵב לְפָנֵיךּ, אֲנַחְנוּ וְכָל־עַמְּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יהוה עשֵׁה הַשֵּׁלוֹם.

> The Ḥazzan's chanting of the עמידה ends here. The silent recitation of the עמידה concludes with a personal prayer.

אָלהַיּ, נְצוֹר לְשׁוֹנִי מֵרָע וּשְּׂפָתַי מִדַּבֵּר מִרְמָה, וְלִּמְקּלְלֵי נַבְּשִׁי תִּדּוֹם, וְנַפְשִׁי בֶּעָפָר לַכּּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךְּ וּבְּשִׁי תִּדְּוֹן נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלֵי רָעָה, מְהֵרָה הְבִּמְצוֹ תְיִבְּלָן מַחְשַׁבְּתָּם. עֲשֵׂה לְמַעַן שְׁמֶךְ, עֲשֵׂה לְמַעַן הִוֹּרְתֶךְ, עֲשֵׂה לְמַעַן הִיִּרְתָּךְ, עֲשֵׂה לְמַעַן הִיּרְתֶּךְ, עֲשֵׂה לְמַעַן הִיּרְתֶּךְ, עֲשֵׂה לְמַעַן הִיִּרְרָ, הוֹשִׁיעָה יְמִינְךְ וַעֲנְנִי. יִהְיוּ לְרָצוֹן לְבִּין לְבָּנִין לִבִּין לְבָּנִין לִבְּיִן לְבָּנִין לִבְּיִן לְבָּנִין לִבְּיִין לִבְּיִן לְבָּנִין הִיּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, שִׁלּה בְּמְרוֹמְיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וֹאָלִי.

יְהִי רָצוֹן מִלְּפָנֶיךְ יהוה אֶלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיּבָּנֶה בֵּית הַמִּקְדָשׁ בִּמְהַרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךְ. וְשָׁם נַעֲבְדְךְ בִּיִרָאָה כִּימֵי עוֹלֶם וּכִשָּׁנִים קַדִמֹנִיּוֹת.

An alternative concluding prayer

יְהִי רָצוֹן מִלְּפָנֶיךּ, יהוה אֱלֹהַי, שֶׁתִּפְתַּח לִּי שַׁעֲרֵי תוֹרָה, שַׁעֲרֵי אַהְבָה וְאַחֲוָה, שַׁעֲרֵי שָׁלוֹם וְרֵעוּת. שׁוֹשׁ אָשִׁישׁ בַּיהוה, תָּגֵל נַפְשִׁי בֵּאלֹהַי. וְגַלְהִי בִירוּשְׁלַיִם וְשַׂשְׂתִּי בְעַמִּי. עשָׁה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עֶלֵינוּ וְעַל כְּל־ יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Continue with קדיש שלם, page 181.

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.

*On Shabbat Shuvah:

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 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 I may pursue Your mitzvot. 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 acceptable to You, 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.

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.

An alternative concluding prayer

May it be Your will, Adonai my God, to open for me the gates of learning, love and harmony, peace and companionship. I will surely rejoice in Adonai, my whole being will exult in my God. May I know the joy of celebrating in Jerusalem, rejoicing with my people. May the One who ordains peace for His universe bring peace to us and to all the people Israel. Amen.

Continue with Kaddish Shalem, page 181.

FOR SHABBAT

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel and Leah stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God. source of all being whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

Ι

You ordained Shabbat; You willed its holy intimacy. You inspired its symbols, rites, and profundities. Jews who rejoice in Shabbat reap everlasting glory. Jews who cherish Shabbat gain fullness of life; Jews who treasure her subtlest details choose a legacy of grandeur. Ever since Sinai we bear this honor and obey God's command to celebrate Shabbat. May it please You, O our God, God of our ancestors, to help us take root in our legacy, to lead us joyfully to our homeland, where we may fulfill our duty to worship You, recalling the ancient pageant of sacrifice.

Those who observe Shabbat, calling it a pleasure, rejoice in Your sovereignty. Contentment and delight with Your blessings fill all who keep Shabbat holy — Shabbat, the seventh day, Your will and mystery and joy, sweetest of days, memento of Creation.

Π

Shabbat celebrates the world's creation. On Shabbat we attest that God is Creator; Blessed are those who tell of God's goodness.

Shabbat expands our lives with holiness. Be open to joy with both body and soul; Blessed are those who make Shabbat a delight.

Shabbat is a foretaste of future redemption. Rejoice in Shabbat, inherit God's holy mountain; Blessed are those who will sing in God's Temple. The homeless will all be restored to God's home.

Shabbat rest makes whole our fragmented lives. It foreshadows a world totally at peace. Blessed be God, the Master of peace; May His harmony, seen in nature, enhance every life.

May we be renewed by the calm of Shabbat, As we praise our Creator for the gift of Shabbat.

Ш

As we fulfill the mitzvah of Shabbat with body and soul, may we be refreshed by its sacred splendor. Freed from weekday routine and burdensome labor, may we be true to our own nature, reflecting God's compassion for all earthly creatures, blessed by the beauty of sanctified time amid family and friends. May the charm of Shabbat help us to resist the inclination to squander time on vanities. Help us, Creator, to find true pleasure in Your Torah; plant, in our sometimes unwilling hearts, the wisdom to treasure its teachings. May Your gift of Shabbat continue to bind us to You throughout all generations, teaching each of us that holiness can be a living presence in our lives. May we serve You purely, without thought of reward. May we be inspired by the spirit of Shabbat, as we praise You, God who hallows Shabbat.

IV

To celebrate Shabbat is to share in holiness: The presence of eternity, a moment of majesty, The radiance of joy, enhancement of the soul.

To celebrate Shabbat is to realize freedom. Shabbat reminds us that we are all royalty; That all mortals are equal, children of God.

To celebrate Shabbat is to surpass limitations. We can sanctify time and redeem history, Affirm the world without becoming its slaves.

To celebrate Shabbat is to sing its melody. We delight in the song of the spirit, The joys of the good, The grandeur of living in the face of eternity.

To celebrate Shabbat is to sense God's presence. God sustains us even when our spirits falter.

May we deepen our spirituality and expand our compassion As we praise our Creator for the holiness of Shabbat.

Continue here:

O our God, our ancestors' God, find pleasure in our Shabbat. Consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess Your holy Shabbat with love and eagerness. May the people Israel, bearer of Your holy name, be blessed with tranquility. We praise You, O God whose Shabbat is sacred.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially 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 dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. 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. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

קדיש שלם 🗏

Hazzan:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִוְמֵן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יָהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְדְשָׁא, בְּרִיךְ הוּא *לְעֵלֶּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנָחָמָתָא דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

*On אַבֶּל אָעֶלֶא מָבַּל־בִּרְכָתָא וְשִׁירֶתָא ישבת שובה

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אֲבוּהוֹן דִּי בִשְׁמַיֵּא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיֵּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וָאָמָרוּ אַמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בַּל-יִשְׂרָאֶל, וִאִמְרוּ אַמֵן.

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 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.

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.

אין כאלהינו 😕

אֵין כְּמוֹשִׁיעֵנוּ.	אֵין כְּמַלְבֵּנוּ,
מִי כַאדוֹנְנוּ,	מִי בֵאלֹהֵינוּ,
מִי כְמוֹשִׁיעֵנוּ.	מִי כְמַלְבֵּנוּ,
נוֹדֶה לַארוֹנֵנוּ,	נוֹדֶה לֵאלֹהֵינוּ,
נוֹדֶה לְמוֹשִׁיעֵנוּ.	נוֹדֶה לְמַלְבֵּנוּ,
בָּרוּך אֲדוֹנְנוּ,	בָּרוּךְ אֱלֹבֵינוּ,
בַּרוּך מוֹשִׁיעֵנוּ.	בַּרוּךְ מֵלְבֵנוּ,
אַתָּה הוּא אֲדוֹנְנוּ	אַתָּה הוּא אֱלֹהֵינוּ,
אַתָּה הוּא מוֹשִׁיעֵ	אַתָּה הוּא מַלְבֵּנוּ,

אַתָּה הוּא שֶׁהקְטִירוּ אֲבוֹתֵינוּ לְפָנֵיךּ אֶת־קְטְׂרֶת הַפַּמִּים.

This ancient rabbinic lesson emphasizes that our future rests upon our children and disciples. We pray for a future marked by Torah and peace, in which our children will follow the example of Aaron, loving and pursuing peace, and attracting others to Torah.

ברכות סד.

ּ **אָמַר** רַבִּי אֶלְעָזָר, אָמַר רַבִּי חֲנִינָא:

תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֶמַר: וְכָל־בָּנַיִּךְ לְּמוּדֵי יהוה, וְרֵב שְׁלוֹם בָּנֵיִּך. אַל תִּקְרָא בָּנֵיִךְ אֶלַא בּוֹנֵיְרָ שָׁלוֹם רָב לְאֹהֲבִי תוֹרָתֶךְ, וְאֵין לֵמוֹ מִכְשׁוֹל. יְהִי שָׁלוֹם בְּחֵילֵךְ, שַׁלְוָה בְּאַרְמְנוֹתְיִךְ. לְמֵעַן אַחַי וְרֵעָי, אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ. לְמַעַן בִּית יהוה אֱלֹהֵינוּ, אֲבַקְשָׁה טוֹב לָךְ. יהוה עוֹ לְעַמוֹ יִמֵּן, יהוה יְבָרֵךְ אֶת-עַמוֹ בַשְׁלוֹם.

Some congregations add קדיש דרבנן, page 71.

EIN KELOHEINU

Ein keloheinu, ein kadonenu. ein k'malkenu. ein k'moshi-enu. Mi kheloheinu, mi khadonenu, mi kh'malkenu, mi kh'moshi-enu. Nodeh leloheinu. nodeh ladonenu. nodeh l'malkenu. nodeh l'moshi-enu. barukh Adonenu, Barukh Eloheinu, barukh Malkenu, barukh Moshi-enu. Atah hu Eloheinu, atah hu Adonenu, atah hu Malkenu, atah hu Moshi-enu.

Atah hu she-hiktiru avoteinu l'fanekha et k'toret ha-samim.

None compare to our God, to our Ruler.

None compare to our Sovereign, to our Deliverer.

Who compares to our God, to our Ruler?

Who compares to our Sovereign, to our Deliverer?

Let us thank our God, our Ruler.

Let us thank our Sovereign, our Deliverer.

Let us praise our God, our Ruler.

Let us praise our Sovereign, our Deliverer.

You are our God, our Ruler.

You are our Sovereign, our Deliverer.

You are the One to whom our ancestors offered incense.

Talmud B'RAKHOT 64a

Rabbi Elazar taught in the name of Rabbi Hanina:

Peace is increased by disciples of sages; as it was said: When all of your children are taught of Adonai, great will be the peace of your children (Isaiah 54:13). The second mention of "your children" (banayikh) means all who have true understanding (bonayikh). Thus it is written in the Book of Psalms: Those who love Your Torah have great peace; nothing makes them stumble (119:165). May there be peace within your walls, security within your gates. For the sake of my colleagues and friends I say: May peace reside within you. For the sake of the House of Adonai I will seek your welfare (122:7-9). May Adonai grant His people strength; may Adonai bless His people with peace (29:11).

Some congregations add Kaddish D'Rabbanan, page 71.

עלינו 😕

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכּּל, לָתֵת גְּדָלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹא עָשְׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׂמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹא שָׁם חֶלְקֵנוּ כָּהֶם, וְגוֹרָלֵנוּ כְּכַל־הֲמוֹנָם.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לִפְנֵי מֶלֶךְ מַלְבֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא,

שָׁהוּא נוֹטֶה שָׁמַיִם וְיוֹמֵד אֶרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשְּׁמִים מִמְעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד. אֱמֶת מַלְבֵּנוּ, אֶפֶט זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתְ אֶל לְבָבֶךְ, כִּי יהוה הוּא הָאֱלֹהִים בַּשְּׁמִים מִמַעל וְעַל הָאֶרֶץ מִתְּחַת, אֵין עוֹד.

על בּן נְקַנֶּה לְּךָ יהוֹה אֱלֹחֵינוּ, לְרְאוֹת מְהֵרָה בְּתִּפְּאֶרֶת עֻנֶּרְ, לְהַעֲבִיר גּלּוּלִים מִן הָאֶרֶץ וְהָאֶלִילִים כָּרוֹת יִכְּרִתוּן, לְהַצְּלִילִם בְּלֹרִת שַׁדֵּי, וְכָל־בְּנֵי בָשָׁר יִקְרְאוּ בִּלִּעְהְּ, לְתַּקֵּן עוֹלָם בְּמַלְכוּת שַׁדִּי, וְכָל־בְּנֵי בָשָׂר יְקְרְאוּ בִּלִּעְהְּ, תְּבֶל כִּי לְבְּ תִּכְרַע בָּל־בְּעֵרְ, תִּשְׁבַע בָּל־לְשׁוֹן. לְפָנֶיךְ תַבֵּל כִּי לְבְּ תִּכְרַע בָּל־בָּעֶרְ, תִּשְׁבַע בָּל־לְשוֹן. לְפָנֶיךְ יהוֹה אֱלְהִינוּ יִכְּרְעוֹ וְיִפְּלוּ. וְלִכְבוֹד שִׁמְךְ יְנִתְּלְךְ וְתִמְלֹךְ עֲלִיכָם מְהֵרָה לְעִלְם וְעֶד, כִּי הַמֵּלְר בִּלְנִיתְּךְ יִהוֹה יִמְלֹךְ לְעלִם וְעֶד, בִּיּתוֹר בְּתוֹרְתֶּךְ: יהוֹה יִמְלֹךְ לְעלִם וְעֶד. בְּתִּלְּה לְמֶלֶךְ עַל בָּל־הָאֶרֶץ, בִּיּוֹם הַהוּא בְּיִהְיִה יהוֹה אֶחָד. בְּתִינְה יהוֹה לֶמֶלֶךְ עַל בָּל־הָאֶרֶץ, בִּיּוֹם הַהוּא

Some congregations add Psalms appropriate to the day (pages 72 to 80).

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. Originally composed for the Rosh Hashanah liturgy, Aleinu has been included, since the Middle Ages, in every daily service throughout the year. It eloquently conveys our universalist hope that someday God will be worshiped by all humanity.

ALEINU

We rise to our duty to praise the Master of all, to acclaim the Creator. God made our lot unlike that of other people, 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."

Aleinu l'shabe-aḥ la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit, she-lo asanu k'goyei ha-aratzot v'lo samanu k'mishp'hot ha'adamah, she-lo sahm helkenu kahem, v'goralenu k'khol hamonam. Va-anaḥnu kor'im u-mishtaḥavim u-modim lifnei melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

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." 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."

V'ne-emar, v'haya Adonai l'melekh al kol ha-aretz, ba-yom ha-hu yih'yeh Adonai eḥad u-sh'mo eḥad.

Some congregations add psalms appropriate to the day (pages 72 to 80).

One of the essential beliefs of Judaism is that God is both the all-powerful Author and Ruler of the universe, and our loving Shepherd and Guide. In the first paragraph of Aleinu, we speak of God in the third person, as befits God's awesome might. In the second paragraph, as we long for God's closeness to all humanity, our sages chose the more personal intimacy of the second person to describe our relationship with God.

קדיש יתום 🗯

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:

ּיִּתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, בִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יָהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְדְשָׁא, בְּרִיךְ הוּא *לְעֵלֶּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא הֻשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

*On לְעֵלָּא לְעֵלָּא מִבּל־בִּרְכָתָא וְשִׁירָתָא שבת שובה

יְהֵא שְׁלָמֶא רַבָּא מִן שְׁמַיֵּא וְחַיִּים עָלֵינוּ וְעַל בְּּל־יִשְׂרָאֵל, וָאָמָרוּ אֲמֵן.

עשֶה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כַּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

MOURNER'S KADDISH

As we recite the Kaddish, we pray that all people throughout the world will recognize God's sovereignty in our time. For only to the extent that God's sovereignty is felt in the world, can blessing and song, peace and harmony, hope and consolation fill our lives. Thus, in recalling our dead, of blessed memory, we confront our loss in the presence of the congregation with an affirmation of faith. Let those who are in mourning or observing Yahrzeit join in praise of God's name.

Mourners and those observing Yahrzeit: Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei, v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon u-v'ḥayei d'khol beit Yisra-el, ba'agalah u-vi-z'man kariv, v'imru amen.

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

Mourners:

Yitbarakh v'yishtabaḥ 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 tushb'ḥata v'neḥamata da'amiran b'alma, v'imru amen.

*On Shabbat Shuvah: l'ela l'ela mi-kol birkhata v'shirata

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.

An English translation of the Mourner's Kaddish may be found on page 82.

שיר הכבוד 🕦

The ארון הקודש is opened.

אַגְעִים זְמִירוֹת וְשִׁירִים אֶאֱרוֹג, כִּי אֵלֶיךְ נַפְשִׁי תַעֲרוֹג. נַפְשִׁי חָמְדָה בְּצֵל יָדֶךְ, לָדַעַת כָּל־רָז סוֹדֶךְ.

מִדֵּי דַבְּרִי בִּכְבוֹדֶךְ הוֹמֶה לִבִּי אֶל דּוֹדֶיךְ. עַל בֵּן אֲדַבֵּר בָּךְ נִכְבָּדוֹת, וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יִדִידוֹת.

אָסַפְּרָה כְּבוֹדְךְּ וְלֹא רְאִיתִּיךְּ, אֲדַמְּךְ אֲבַנְּךְ וְלֹא יְדַעְתִּיךְ. בָּיַר נְבִיאֵיךְ בְּסוֹד עֲבָדֵיךְ דִּמִיתָ חֲדַר כְּבוֹד חֹוֶדֶךְ.

> ּגְדֻלְּתְרְּ וּגְבוּרָתֶךְּ, כִּנוּ לְתְקֶף פְּעֻלֶּתֶךְ. דִּמוּ אוֹתְרְּ וְלֹא כְפִי יֶשְׁרְ, וַיְשַׁוִוּךְ לְפִי מֵעֲשֶׂיךְ.

הָּמְשִׁילְוּךְ בְּרוֹב חֶזְיוֹנוֹת, הִנְּךְ אֶחָד בְּכֶל־דִּמְיוֹנוֹת. וַיֶּחֲזוּ בְךְּ זִקְנָה וּבַחֲרוּת, וּשְׂעֵר רֹאשְׁךְ בְּשֵׂיבָה וְשַׁחֲרוּת.

> ּזְקְנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קְרָב, בְּאִישׁ מִלְחָמוֹת יָדִיו לוֹ רָב.

ָּהָבַשׁ כְּוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ, הוֹשְׁיעָה לוֹ יְמִינוֹ וּזְרְוֹעַ קָּדְשׁוֹ.

טַלְלֵי אוֹרוֹת רֹאשׁוֹ נִמְלָא, קְוָצוֹתָיו רְסִיסֵי לֵיְלָה. יִּתְפָּאֵר בִּי כִּי חָפֵץ בִּי, וְהוּא יִהְיֶה לִּי לַעַעֵוֵרֵת צִבִי.

בֶּתֶם טָהוֹר פָּז דְּמוּת רֹאשׁוֹ, וְחַק עַל מֵצֵח כְּבוֹד שֵׁם קָּרְשׁוֹ. לְחֵן וּלְכָבוֹד צְבִי תִפְאָרָה, אֻפָּתוֹ לוֹ עִטְרָה צֵטַרָה.

This song is attributed to Yehudah HeḤasid, a twelfth-century Kabbalist. The poet embroiders a tapestry of praises to God, employing images from the Torah, the visions of the prophets, the Psalms, and the Song of Songs — all the while keenly aware that no human language can do more than hint at God's true majesty. He attempts to describe a God who is beyond all description, a God for whom he longs, but can never really know.

HYMN OF GLORY

An'im Z'mirot

The Ark is opened.

Melodies I weave, songs I sweetly sing; Yearning for Your presence, to You I long to cling.

Within Your sheltering hand my soul delights to dwell; Grasping at Your mystery, captured by Your spell.

When speaking of Your glory, Your radiance sublime, My heart cries for Your love, a love transcending time.

Thus I sing Your glory in speech as well as song, Declaring with my love: To You I do belong.

Never have I seen You, yet I state Your praise; Never having known You, I laud You and Your ways.

To Your assembled servants and in Your prophets' speech, You hinted at Your glory, which lay beyond their reach.

The vastness of Your power, the marvel of Your might Were mirrored in Your actions, reflected in their sight.

The faithful ones portrayed You, but never as You are; They told of all Your deeds, imagined from afar.

They spoke of You with parables, in visionary thought, While ever Your great oneness inhered in all they taught.

In vain did they describe You as one now young, now old, With hair now dark, now gray — as if it could be told:

Youth and force in battle, old age on judgment day; Like a seasoned soldier, whose hands will clear the way.

Adorned with triumph, a helmet on His head, God's power and holiness instill His foes with dread.

God's head suffused with dew, bathed in radiant light, and locks of hair covered with dewdrops of the night.

God takes pride in me with heavenly delight; And God will be my crown, whose praise I will recite.

God's head do we envision as pure and beaten gold, That bears His holy name in letters large and bold.

With dignity and kindness, with splendor that they share, Yisrael, God's people, crown God with their prayer.

ַ**מַ**חְלְפוֹת רֹאשׁוֹ כְּבִימֵי בְחֻרוֹת, קְוָצוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת. רְנֵה הַצֶּדֶק, בֵּית תִּפְאַרְתּוֹ, יַעֲלֶה נָא עַל רֹאשׁ שִׁמְחָתוֹ.

סְגֻלָּתוֹ תְּהִי בְיָדוֹ עֲטֶרֶת, וּצְנִיף מְלוּכָה צְבִי תִפְאֶרֶת. צֵמוּסִים נְשָׂאָם עֲטֶרֶת עִנְּדָם, מֵאֲשֶׁר יָקְרוּ בְעֵינִיו בִּבְּדָם.

פְּאֵרוֹ עָלֵי וּפְאֵרִי עָלָיוּ, וְקָרוֹב אֵלַי בְּקַרְאִי אֵלָיוּ. צַח וְאָדוֹם לִלְבוּשׁוֹ אָדוֹם, פּוּרָה בְדַרְכוֹ בְּבוֹאוֹ מֵאֱדוֹם.

ָקֶשֶׁר הְפִּלִּין הֶרְאָה לֶעָנָו, הְמוּנַת יהוה לְנֶגֶד עִינַיו. רוֹצֶה בְּעַמּוֹ עֲנָוִים יְפָאֵר, יוֹשֵב הְהִלּוֹת בָּם לְהִתִפָּאֵר.

ראש דְבָרְךּ אֱמֶת קוֹרֵא מֵרֹאשׁ, דּוֹר וָדוֹר, עַם דּוֹרֶשְׁךּ דְּרוֹשׁ. שִׁית הֲמוֹן שִׁירֵי נָא עָלֶיךּ, וְרִנָּתִי תִּקְרֵב אֵלֶיךּ.

> ּתְּהַלֶּתִי תְּהִי לְרֹאשְׁךְ עֲטֶרֶת, וּתְפִּלֶּתִי תִּכּוֹן קְטְׁרֶת. תִּיקַר שִׁירַת רָש בְּעִינֶיךְּ, כַּשִּׁיר יוּשַׁר עַל קַרְבָּנֶיךְ.

בְּרְכָתִי תַּעֲלֶה לְרֹאשׁ מַשְׁבִּיר, מְחוֹלֵל וּמוֹלִיד צַדִּיק בַּבִּיר. וּבִבְרְכַתִי תִנַעַנע לִי רֹאשׁ, וִאוֹתָה קַח לְךְ בְּבְשַׂמִים רֹאשׁ.

ָיֶעֶרַב נָא שִּׁיחִי עָלֶיךְּ, כִּי נַפְשִׁי תַעֲרֹג אֵלֶיךְ.

The ארון הקודש is closed.

לְךּ יהוה הַגְּדָלָה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצֵח וְהַהוֹד, פִי כֹל בַּשָּׁמֵיִם וּבָאֶרֶץ, לְךָּ יהוה הַמַּמְלָבָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ. מִי יָמֵלֵל גָבוּרוֹת יהוה, יַשְׁמִיעַ כַּל־תְּהָלֶּתוֹ.

In some congregations, the Mourner's Kaddish is recited, page 184.

Encircled is God's head with curly locks of youth, Hair black as any raven, splendid as the truth.

Nothing is more precious among God's treasured sights Than Zion, seat of splendor, chief of God's delights.

God's exalted people adorn God as a crown, A royal diadem of beauty and renown.

God lifts and crowns the people He nurtured since their birth God loves and honors Israel far beyond their worth.

Through mutual devotion, expressed in song and rhyme, I know that I approach God's presence so sublime.

Radiant and ruddy, with garments red as wine, God crushes sinning nations like grapes pulled from a vine.

The knot of God's tefillin shone in humble Moses' eyes; A vision of God's ways was his glimpse of paradise.

Raising up the humble, enthroned upon their praise, God relishes His people, exalted through their ways.

Your word is based on truth from the start of all Creation; Seek good for those who seek You in every generation.

Cherish all my songs as though Your very own; May this, my joyous verse, approach Your holy throne.

My praise I humbly offer as a crown upon Your head; For the incense we once gave, accept my prayer instead.

May the words of this my song be precious as the psalter Once offered You with sacrifice upon the Temple's altar.

My prayer seeks the Creator of the miracle of birth, Master of beginnings whose justice fills the earth.

And when I chant my prayer, may You greet it with assent; The scent of ancient offerings to You is my intent.

May You find sweet and pleasing my prayer and my song; My soul goes out in yearning, for You alone I long.

The Ark is closed.

Yours, Adonai, is the greatness, the power, and the splendor. Yours is the triumph and the majesty, For all in the heavens and on the earth is Yours. Yours, Adonai, is supreme sovereignty. Who can recount Adonai's mighty deeds? Who can do full justice to God's praise?

אדון עולם 😕

בְּטֶרֶם כָּל־יְצִיר נִבְרָא. אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא. לְבַדּוֹ יִמְלֹךְ נוֹרָא. יְהוּא יִהְיֶה בְּתִפְּאָרָה. לְהַמְשִׁיל לוֹ לְהַחְבִּירָה. יְצוּר חֶבְלִי בְּעֵת צָרָה. מְנָת כּוֹסִי בְּיוֹם אֶקְרָא. בְּעֵת אִישׁׁן וְאָעִירָה. יהוה לִי וְלֹא אִירָא. אָדוֹן עוֹלָם אֲשֶׁר מָלַךְּ לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל וְאַחֲרֵי כִּכְלוֹת הַכֹּל וְהוּא הָיָה וְהוּא הֹנֶה, בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְהוּא אֵלִי וְחֵי גּוֹאֲלִי, וְהוּא נִסִי וֹמָנוֹט לִי וְעִם רוּחִי גְּוֹיָתִי וְעִם רוּחִי גְּוִיָּתִי

Adon olam asher malakh L'eit na'asah b'ḥeftzo kol,

V'aḥarei kikhlot ha-kol V'hu hayah v'hu hoveh,

V'hu eḥad v'ein sheni B'li rei-sheet b'li takhleet,

V'hu e-li v'ḥai go'ali V'hu nisi u-manos li,

B'yado afkid ruḥi V'im ruḥi g'viyati b'terem kol y'tzir nivra, azai Melekh sh'mo nikra.

l'vado yimlokh nora, v'hu yih'yeh b'tif'arah.

l'hamshil lo l'haḥbirah, v'lo ha-oz v'hamisrah.

v'tzur ḥevli b'et tzarah, m'nat kosi b'yom ekra.

b'et ishan v'a-irah, Adonai li v'lo ira.

ADON OLAM

Adon Olam is perhaps the best known and most frequently sung of all synagogue hymns, often attributed to Solomon ibn Gabirol, the great Spanish philosopher-poet. It begins by lauding God as the Infinite, the Creator of all, destined to reign over all. But in the end, the poet can place his ultimate trust only in God's loving embrace, for "God is with me; I have no fear."

Before creation shaped the world, eternally God reigned alone;

but only with creation done could God as Sovereign be known.

When all is ended, God alone will reign in awesome majesty.

God was, God is, always will be glorious in eternity.

God is unique and without peer, with none at all to be compared.

Without beginning, endlessly, God's vast dominion is not shared.

But still — my God, my only hope, my one true refuge in distress,

my shelter sure, my cup of life, with goodness real and limitless.

I place my spirit in God's care; my body too can feel God near.

When I sleep, as when I wake, God is with me; I have no fear.