

We marvel at the miraculous ways our body functions.

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

ברכה for the gift of our body

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת-הָאָדָם בְּחָכְמָה וּבָרָא בּוֹ נְקָבִים וְנָקִיבִים חֲלוּלִים חֲלוּלִים. גָּלוּי וְיָדוּעַ לִפְנֵי כֹסֵא כְבוֹדְךָ שָׁאֵם יִפְתָּח אֶחָד מֵהֶם אוֹ יִסָּתֶם אֶחָד מֵהֶם אִי אֶפְשָׁר לְהִתְקִיֵּם וּלְעֲמֹד לִפְנֶיךָ. בְּרוּךְ אַתָּה יְיָ רֹפֵא כָּל-בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

ברכה for the gift of our soul

אֱלֹהֵי, נִשְׁמָה שְׁנַתָּת בִּי טְהוֹרָה הִיא. אַתָּה בְּרָאתָהּ, אַתָּה יָצַרְתָּהּ, אַתָּה נִפְחַתָּהּ בִּי, וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי, וְאַתָּה עֲתִיד לְשַׁלָּהּ מִמֶּנִּי וּלְהַחְיֶיהָ בִּי לְעֵתִיד לָבוֹא. כָּל-זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי מוֹדָה / מוֹדָה אֲנִי לִפְנֶיךָ יְיָ אֱלֹהֵי וְאַתָּה אָבוֹתִי רַבּוֹן כָּל-הַמַּעֲשִׂים אֲדוֹן כָּל-הַנִּשְׁמוֹת. בְּרוּךְ אַתָּה יְיָ הַמַּחְיֶה נִשְׁמוֹת לַפְּגָרִים מֵתִים.

הֲרִינִי מִקָּבֶל / מִקְּבֻלַּת עָלֵי מִצְוַת הַבּוֹרָא:
וְאַהֲבָתָה לְרֵעֵךְ כָּמוֹךְ.

תורה for the gift of Torah

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְעִסּוֹק בְּדִבְרֵי תוֹרָה.

וְהַעֲרַבְנָא יְיָ אֱלֹהֵינוּ אֶת-דִּבְרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי עַמֶּךָ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ וְצִאֲצָאֵי עַמֶּךָ בֵּית יִשְׂרָאֵל כָּלֵנוּ יוֹדְעֵי שְׁמֶךָ וְלומְדֵי תוֹרָתְךָ לְשִׁמְךָ. בְּרוּךְ אַתָּה יְיָ הַמְלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-הָעַמִּים וְנָתַן לָנוּ אֶת-תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

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 great kindness upon
His people Israel.

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

ברוך אתה יהוה אלהינו מלך העולם, אשר נתן לשכני
בינה להבחין בין יום ובין לילה.

ברוך אתה יהוה אלהינו מלך העולם, שעשני בצלמו.

ברוך אתה יהוה אלהינו מלך העולם, שעשני ישראל.

ברוך אתה יהוה אלהינו מלך העולם, שעשני בן / בת-חורין.

ברוך אתה יהוה אלהינו מלך העולם, פוקח עורים.

ברוך אתה יהוה אלהינו מלך העולם, מלביש ערמים.

ברוך אתה יהוה אלהינו מלך העולם, מתיר אסורים.

ברוך אתה יהוה אלהינו מלך העולם, זוקף כפופים.

ברוך אתה יהוה אלהינו מלך העולם, רוקע הארץ על המים.

ברוך אתה יהוה אלהינו מלך העולם, שעשה לי כל-צרכי.

ברוך אתה יהוה אלהינו מלך העולם, המכין מצעדי-גבר.

ברוך אתה יהוה אלהינו מלך העולם, אוזר ישראל בגבורה.

ברוך אתה יהוה אלהינו מלך העולם, עוטר ישראל בתפארה.

ברוך אתה יהוה אלהינו מלך העולם, הנותן ליצחק פח.

ברכה for God's compassion

ברוך אתה יהוה אלהינו מלך העולם, המעביר שנה
מעייני ותנומה מעפעפי. ויהי רצון מלפניך יהוה אלהינו
ואלהי אבותינו, שתרגילנו בתורתך ודבקנו במצותיך,
ואל תביאנו לא לידי חטא, ולא לידי עברה ועון,
ולא לידי נסיון, ולא לידי ביזיון, ואל תשלט בנו יצר
הרע, והרחיקנו מאדם רע ומחבר רע. ודבקנו ביצר
הטוב ובמעשים טובים, וכוף את-יצרנו להשתעבד-לך.
■ ותגנו היום ובכל-יום לחן ולחסד ולרחמים
בעיניך ובעיני כל-רואינו, ותגמלנו חסדים טובים.
ברוך אתה יהוה גומל חסדים טובים לעמו ישראל.

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.*

Praised is God, whose word created the world.

Sing praise.

Glorified is the Author of Creation.

Laud the One whose word is performance.

Acclaimed is God, whose decree is fulfillment.

Revere the One whose mercy envelops the world.

Adored is God, whose kindness embraces all creatures.

Honor the One who rewards those who revere Him.

Blessed is God, who lives forever, endures eternally.

Celebrate the One who redeems and rescues.

Praised is God's name.

Praised are You Adonai our God, who rules the universe, compassionate Creator extolled by Your people, glorified by Your faithful servants. We laud You with the psalms of Your servant David. We extol You in song; we celebrate Your fame in melody. We proclaim You Sovereign, singular, eternal God. Praised are You Adonai, Sovereign magnified with songs of praise.

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

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

פסוקי דזמרה

ברוך שאמר

ברוך שאמר והיה העולם,

ברוך הוא.

ברוך עושה בראשית,

ברוך אומר ועושה,

ברוך גוזר ומקיים,

ברוך מרחם על הארץ,

ברוך מרחם על הבְּרִיּוֹת,

ברוך משלם שכר טוב לִירְאָיו,

ברוך חי לעד וקיים לנצח,

ברוך פודה ומציל,

ברוך שמו.

Barukh she-amar v'hayah ha-olam. Barukh hu.

Barukh oseh v'reshit. Barukh omer v'oseh.

Barukh gozer u-m'kayem. Barukh m'rahem al ha-aretz.

Barukh m'rahem al ha-b'riyot.

Barukh m'shalem sakhar tov li-y're-av.

Barukh hai la'ad v'kayam la-netzah.

Barukh podeh u-matzil. Barukh sh'mo.

ברוך אתה יהוה אלהינו מֶלֶךְ הָעוֹלָם, הָאֵל, הָאֵב
הַרְחֵמֵנוּ, הַמְהִל בְּפִי עַמּוֹ, מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן
חֲסִידָיו וְעַבְדָּיו. וּבִשְׂרִירֵי דָוִד עֲבַדְךָ נְהַלֵּלְךָ יְהוָה
אֱלֹהֵינוּ, בְּשִׁבְחוֹת וּבְזִמְרוֹת, נִגְדְּלְךָ וְנִשְׁבַּחְךָ וְנִפְאֶרְךָ
וְנִזְכִּיר שְׁמֶךָ וְנִמְלִיכְךָ מִלְּפָנֵינוּ אֱלֹהֵינוּ, ■ יְחִיד חַי
הָעוֹלָמִים. מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַד־יָד שְׁמוֹ הַגָּדוֹל.
ברוך אתה יהוה מֶלֶךְ מְהִל בַּתְּשֻׁבּוֹת.

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

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.

*Psalm 145 was uniquely treasured by the Rabbis.
Traditionally, it is the only psalm recited three times
each day. Its verses extol God's providence,
which embraces all creatures, and the grandeur
of God's work, which surpasses our comprehension.*

תהלים פ"ד:ה, קמ"ד:ט"ו

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה.

אֲשֶׁרִי הָעַם שֶׁכָּכָה לוֹ, אֲשֶׁרִי הָעַם שִׁיהוּה אֱלֹהָיו.

תהלים קמ"ה, קט"ו:י"ח

תְּהַלֵּלָה לְדוֹר.

אֲרוֹמְמָה אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרַכָּה שְׁמָךְ לְעוֹלָם וָעֶד.

בְּכָל־יּוֹם אֶבְרַכְךָ, וְאֶהַלֵּלָה שְׁמָךְ לְעוֹלָם וָעֶד.

גָּדוֹל יְהוָה וּמִהָלָל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֶקֶר.

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֹתֶיךָ יִגְדִּירוּ.

הַדָּר כְּבוֹד הַדָּוָה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעֵזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וְגִדְלָתְךָ אֲסַפְּרָנָה.

זָכַר רַב־טוֹבָךְ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.

חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפִּים וְגִדְל־חֶסֶד.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.

יִדְוֶה יְהוָה כָּל־מַעֲשָׂיךָ, וְחִסְדֶּיךָ יִבְרַכְיָה.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבּוֹרֹתֶךָ יִדְבָּרוּ.

לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֹתֶיךָ, וְכְבוֹד הַדָּר מַלְכוּתוֹ.

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דוֹר וָדוֹר.

סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלָאִים, וְזוֹקֵף לְכָל־הַכּוֹפְפִים.

עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.

פּוֹתֵחַ אֶת־יַדְּךָ, וּמַשְׁבִּיעַ לְכָל־חַי רָצוֹן.

*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!*

צַדִּיק יְהוָה בְּכָל-דִּרְכָיו, וְחָסִיד בְּכָל-מַעֲשָׁיו.
קָרוֹב יְהוָה לְכָל-קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
רְצוֹן-יִרְאָיו יַעֲשֶׂה, וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת-כָּל-אֱהָבָיו, וְאֶת כָּל-הַרְשָׁעִים יִשְׁמִיד.

■ תְּהִלַּת יְהוָה יְדַבֵּר-פִּי,
וַיְבָרֶךְ כָּל-בָּשָׂר שֵׁם קְדֹשׁ לְעוֹלָם וָעֶד.
וַאֲנַחְנוּ נְבָרֶכְךָ יְהוָה, מִעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

תהלים קמ"ו

הַלְלוּיָהּ.

הַלְלִי נַפְשִׁי אֶת-יְהוָה.
אֲהַלֵּלָהּ יְהוָה בְּחַיִּי, אֲזַמְרָה לֵאלֹהֵי בְעוֹדִי.
אֵל תִּבְטְחוּ בְּגִדִּיבִים, בְּבֶן-אָדָם שָׂאִין לוֹ תְּשׁוּעָה.
תֵּצֵא רוּחוֹ יֵשֵׁב לְאֲדָמָתוֹ,
בַּיּוֹם הַהוּא אָבְדוּ עֲשָׂתֵנָתוֹ.
אֲשֶׁרִי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ, שָׁבְרוּ עַל יְהוָה אֱלֹהָיו.
עָשָׂה שְׁמַיִם וָאָרֶץ, אֶת-יְהִים וְאֶת-כָּל-אֲשֶׁר בָּם,
הַשֹּׁמֵר אֵמֶת לְעוֹלָם.
עָשָׂה מִשְׁפָּט לְעֹשׂוֹקִים, נָתַן לָהֶם לָרַעֲבִים,
יְהוָה מִתִּיר אֲסוּרִים,
יְהוָה פִּקֵּחַ עִוְרִים,
יְהוָה זָקֵף כְּפוּפִים,
יְהוָה אֱהָב צַדִּיקִים.

■ יְהוָה שֹׁמֵר אֶת-גִּרָּם,
יִתֹּם וְאַלְמָנָה יַעֲזֹד וְדָרָךְ רְשָׁעִים יַעֲזוֹת.
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר.
הַלְלוּיָהּ.

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!

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

PSALM 89:53; 135:21; 72:18-19

Praised be Adonai forever. Amen! Amen! Praised from Zion
be Adonai who abides in Jerusalem. Halleluyah! Praised be
Adonai, God of the people Israel, who alone works wonders.
Praised be God's glory throughout all time. May God's glory
fill the whole world. Amen! Amen!

תהלים קמ"ט

הללויה.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ, תִּהְלְתוּ בְקֹהֶל חֲסִידִים.
יִשְׁמַח יִשְׂרָאֵל בְּעֲשִׂיו, בְּנֵי צִיּוֹן יִגִּילוּ בְּמִלְכָּם.
יִהְלְלוּ שְׁמוֹ בְּמַחֹל, בְּתֹף וּבְנֹר יִזְמְרוּ-לוֹ.
כִּי רוּצָה יְהוָה בְּעַמּוֹ, יִפְאֵר עַנְוִים בִּישׁוּעָה.
יַעֲלִזוּ חֲסִידִים בְּכָבוֹד, יִרְנְנוּ עַל מִשְׁפְּבוֹתָם.
רוֹמְמוֹת אֵל בְּגִרוֹנָם, וְחָרַב פִּיפְיוֹת בְּיָדָם.
לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם, תּוֹכַחוֹת בְּלֹא אִמִּים.
■ לְאַסֹּר מַלְכֵיהֶם בְּזֻקִים וּנְכַבְּדֵיהֶם בְּכַבְלֵי בְרָזָל.
לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוֹב, הַדֵּר הוּא לְכָל-חֲסִידָיו.
הללויה.

תהלים ק"ג

הללויה.

הִלְלוּ אֵל בְּקֹדֶשׁוֹ, הִלְלוּהוּ בְּרִקִיעַ עֻזּוֹ.
הִלְלוּהוּ בְּגִבּוֹרֹתָיו, הִלְלוּהוּ בְּרַב גִּדְלוֹ.
הִלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הִלְלוּהוּ בְּנִבְל וּבְנֹר.
הִלְלוּהוּ בְּתֹף וּמַחֹל, הִלְלוּהוּ בְּמִנִּים וְעֹגֵב.
■ הִלְלוּהוּ בְּצִלְצְלֵי-שֹׁמֶעַ, הִלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
כָּל הַנְּשָׁמָה תִּהְלֵל יְהוָה, הִלְלוּיָהּ.
כָּל הַנְּשָׁמָה תִּהְלֵל יְהוָה, הִלְלוּיָהּ.

תהלים פ"ט: נ"ג, קל"ה: כ"א, ע"ב: י"ח-י"ט

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן. בְּרוּךְ יְהוָה מִצִּיּוֹן, שֶׁכֵּן
יְרוּשָׁלַיִם, הִלְלוּיָהּ. ■ בְּרוּךְ יְהוָה אֱלֹהֵינוּ אֱלֹהֵי יִשְׂרָאֵל,
עֹשֶׂה נִפְלְאוֹת לְבָדּוֹ. וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וַיִּמְלֵא
כְבוֹדוֹ אֶת-כָּל-הָאָרֶץ, אָמֵן וְאָמֵן.

*In this b'rakhah, which concludes P'sukei D'Zimra,
we affirm that God, our exalted Sovereign,
merits eternal praise.*

You shall ever be praised in heaven and on earth,
our Sovereign, the great and holy God.
Songs of praise and psalms of adoration become You,
Adonai our God and God of our ancestors —
praises that acknowledge Your grandeur, Your glory,
Your might, Your magnificence,
Your strength, Your sanctity, and Your sovereignty.
Now and forever, acclaim and honor are Yours.
Praised are You Adonai, Sovereign of wonders,
crowned with adoration, delighting in our songs and psalms,
exalted Ruler, Eternal Life of the universe.

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

HATZI KADDISH

Reader:

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

Congregation and Reader:

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

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.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד, מְלִכְנוּ,
הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ.
כִּי לָךְ נָאָה, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה,
עוֹז וּמִמְשָׁלָה, נֶצַח גְּדֻלָּה וּגְבוּרָה,
תְּהִלָּה וְתִפְאָרֶת, קִדְשָׁה וּמַלְכוּת.
■ בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.
בְּרוּךְ אַתָּה יְהוָה אֵל מֶלֶךְ גָּדוֹל בַּתְּשֻׁבּוֹת,
אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,
מֶלֶךְ, אֵל, חַי הָעוֹלָמִים.

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

חצי קדיש

Reader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵךָ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעִגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Reader:

יְהָא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקִדְשָׁא, בְּרִיךְ הוּא
לְעֵלָא מִן כָּל-בְּרִכְתָּא וּשְׁיִרְתָּא

**Between Rosh Hashanah and Yom Kippur:*

לְעֵלָא לְעֵלָא מִכָּל-בְּרִכְתָּא וּשְׁיִרְתָּא

תְּשַׁבְּחָתָא וְנִתְחַמְתָּא דְּאִמִּירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

SHAHARIT FOR WEEKDAYS

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 31),
we praise God for the majesty of Creation and the
miracle of God's artistry in designing the universe.*

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

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

Our praiseworthy God, of vast understanding, fashioned
the rays of the sun. The good light God created reflects
His splendor; radiant lights surround God's throne. God's
heavenly servants in holiness exalt the Almighty, constantly
recounting God's sacred glory. Praise shall be Yours, Adonai
our God: For Your wondrous works, for the lights You have
fashioned — the sun and the moon, which reflect Your glory.

שחרית לחול

קריאת שמע וברכותיה

Reader:

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ.

Congregation, then Reader:

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

The first ברכה before שמע קריאת שמע

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֶּל.

הַמְאִיר לְאָרֶץ וּלְדָרִים עָלֶיהָ בְּרַחֲמִים, וּבְטוּבוֹ מְחַדֵּשׁ
בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. מֶה רַבּוֹ מַעֲשָׂיו יְהוָה,
כָּל־מַחֲמָה עֲשִׂיתָ, מְלָאָה הָאָרֶץ קִנְיָנָךְ. הַמְּלִיךָ
הַמְרוֹמֵם לְבִדּוֹ מֵאֵז, הַמְּשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְתַּנַּשֵּׂא
מִימּוֹת עוֹלָם, אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבֵּים רַחֵם
עָלֵינוּ, אֲדוֹן עֲזָנוּ, צוּר מְשַׁבְּבֵנוּ, מִגֵּן יִשְׁעָנוּ, מְשַׁבֵּב בְּעֵדָנוּ.

אֵל בְּרוּךְ גָּדוֹל יָדְעָה, הַכִּין וּפָעַל זִהְרֵי חֲמָה, טוֹב יֵצֵר
כְּבוֹד לְשִׁמּוֹ, מְאֹרוֹת נָתַן סְבִיבוֹת עֲזוֹ. פְּנוֹת צְבָאִיו
קְדוּשִׁים, רוֹמְמֵי שְׂדֵי, תְּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ.
תִּתְּבָרֵךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ וְעַל
מְאֹרֵי אוֹר שְׁעִיתָ, יִפְאֲרוּךְ סִלָּה.

*Bar'khu, the formal call to public worship, requires a minyan. It
opens the central portion of the morning service, which consists of
the Sh'ma, along with its accompanying b'rakhot, and the Amidah.
The Reader bows at "Bar'khu"; the congregation bows for the
response, "Barukh," rising as God's name is recited.*

Our Rock, our Sovereign, our Redeemer — Creator of holy beings — You shall be praised forever. You fashion angelic spirits to serve You in the highest heavens. In chorus they reverently chant words of the living God, the eternal Sovereign. Adoring, beloved, and choice are they all, in awe fulfilling their Creator's will. In purity and sanctity they raise their voices in song and psalm, praising, extolling, and exalting, declaring the power, holiness, and majesty

of God, the great, mighty, awesome Sovereign, the Holy One. One to another they vow loyalty to God's sovereignty; one with another they join to hallow their Creator with serenity, pure speech, and sacred song, reverently chanting in unison:

Kadosh kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.
Holy, 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 seraphim sweetly sing;
to the Sovereign — the living, enduring God —
they offer psalms and songs.
For God is unique — doing mighty deeds, creating new life,
championing justice, sowing righteousness,
reaping victory, bringing healing.
Awesome in praise, Sovereign of wonders,
God, in His goodness, renews Creation day after day.
So sang the psalmist: "Praise the Creator of great lights,
for God's love endures forever" (Psalm 136:7).
Cause a new light to illumine Zion.
May we all soon share a portion of its radiance.
Praised are You Adonai, Creator of lights.

תְּתַבַּח, צוֹרְנוּ מִלִּפְנֵי וְגוֹאֲלֵנוּ, בּוֹרֵא קְדוֹשִׁים. יִשְׁתַּבַּח
שְׁמֶךָ לְעַד מִלִּפְנֵי, יוֹצֵר מִשְׁרָתִים, וְאֲשֶׁר מִשְׁרָתֵינוּ
בְּלֵם עוֹמְדִים בְּרוּם עוֹלָם וּמִשְׁמִיעִים בִּירְאָה יַחַד
בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם. ■ בְּלֵם אֱהוּבִים,
בְּלֵם בְּרוּרִים, בְּלֵם גְּבוּרִים, וּבְלֵם עֲשִׂים בְּאֵימָה
וּבִירְאָה רְצוֹן קוֹנֵם, וּבְלֵם פּוֹתְחִים אֶת-פִּיהֶם בְּקִדְשָׁה
וּבִטְהָרָה, בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים
וּמְעֲרִיצִים וּמְקַדִּישִׁים וּמְמַלִּיכִים

אֶת-שֵׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, קְדוֹשׁ הוּא.
■ וּבְלֵם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שְׁמִים זֶה מִזֶּה,
וְנוֹתְנִים רְשׁוּת זֶה לָזֶה לְהַקְדִּישׁ לְיוֹצְרָם בְּנִחַת רוּחַ,
בְּשִׁפְהַ בְּרוּרָה וּבְנִעִימָה קְדוֹשָׁה, בְּלֵם בְּאַחַד עוֹנִים
וְאוֹמְרִים בִּירְאָה:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ.

■ וְהָאוֹפָנִים וְחִיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לַעֲמַת
שָׁרָפִים, לַעֲמַתָם מְשַׁבְּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

לְאֵל בְּרוּךְ נְעִימוֹת יִתְּנוּ.
לְמֶלֶךְ, אֵל חַי וְקַיִם, וְמִירּוֹת יֹאמְרוּ וְתִשְׁבַּחוֹת יִשְׁמִיעוּ,
כִּי הוּא לְבִדּוֹ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת,
בַּעַל מִלְחָמוֹת, זוֹרֵעַ צִדְקוֹת, מַצְמִיחַ יְשׁוּעוֹת,
בוֹרֵא רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת,
הַמַּחְדֵּשׁ בְּטוּבוֹ בְּכָל-יוֹם תָּמִיד מַעֲשֶׂה בְּרֵאשִׁית,
בְּאֶמּוּר: לַעֲשֶׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חֲסִדּוֹ.
■ אוֹר חֲדָשׁ עַל צִיּוֹן תִּאֲוֵר,
וְנִזְכָּה כָּלֵנוּ מִהֲרָה לְאוּרוֹ.
בְּרוּךְ אַתָּה יְהוָה יוֹצֵר הַמְּאוּרוֹת.

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

Deep is Your love for us, Adonai our God,
boundless Your tender compassion.
Avinu Malkenu, You taught our ancestors life-giving laws.
They trusted in You;
for their sake graciously teach us.
Our Maker, merciful Provider, show us mercy;
grant us understanding and discernment.
Then will we study Your Torah, heed its words,
teach its precepts, and follow its instruction,
lovingly fulfilling all its teachings.

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

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

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

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

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

The second ברכה before קריאת שמע

אַהֲבָה רַבָּה אָהַבְתָּנוּ, יְהוָה אֱלֹהֵינוּ,
חֶמְלָה גְדוֹלָה וַיִּתְּרָה חֶמְלָתְךָ עָלֵינוּ.
אָבִינוּ מִלְכֵנוּ, בַּעֲבוּר אֲבוֹתֵינוּ שִׁבְטָחוּ בְךָ
וַתִּלְמַדְם חֻקֵּי חַיִּים, בֵּן תַּחֲנוּנוֹ וַתִּלְמַדְנוּ.
אָבִינוּ הָאֵב הַרְחֵמֵן, הַמְרַחֵם, רַחֵם עָלֵינוּ
וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל,
לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד, לְשִׁמֹּר וּלְעֲשׂוֹת
וּלְקַיֵּם אֶת-כָּל-דִּבְרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה.
וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וַיַּחַד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת-שְׁמֶךָ,
וְלֹא יָבוֹשׁ לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחָנוּ,
נִגְיִלָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.

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

■ וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ,
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה,
וּבָנוּ בְּחֶרֶת מִכָּל-עַם וְלָשׁוֹן,
וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בְּאַמֶּת,
לְהוֹדוֹת לָךְ וּלְיַחַדְךָ בְּאַהֲבָה.
כִּי אַתָּה יְהוָה הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

*The first paragraph of the Sh'ma (ואהבת), which begins on the next
page, expresses the obligations that flow from the recognition
of God's sovereignty. The second paragraph (וידוע) urges the
acceptance of the discipline of the mitzvot, while the third (ויאמר)
establishes a symbol, the fringes (ציצית), a reminder of our loving
dedication to all of God's mitzvot.*

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'shokh-b'kha u-v'kumekha. U-k'sharta 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.

קריאת שמע

If there is no minyan, add: אל מלך נאמן

דברים ו' ד'-ט'

שמע ישראל יהוה אלהינו יהוה אחד:

Silently:

ברוך שם כבוד מלכותו לעולם ועד.

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאדך: והיו הדברים האלה אשר אנכי מצוה היום על לבבך: ושונתם לבניך ודברתם בם בשבתך בביתך ובכלכתך בדרך ובשכבך ובקומך: וקשרתם לאות על ידך והיו לטטפת בין עיניך: וכתבתם על מזוזות ביתך ובשעריך:

דברים י"א: ו"ג-כ"א

והיה אם-שמע תשמעו אל-מצותי אשר אנכי מצוה אתכם היום לאהבה את-יהוה אלהיכם ולעבדו בכל לבבכם ובכל נפשכם: ונתתי מטר-ארצכם בעתו יורה ומלקוש ואספת דגנך ותירשך ויצהרה: ונתתי עשב בשדך לבהמתך ואכלת ושבעת: השמרי לכם פני-יפתה לבבכם וסרתם ועבדתם אלהים אחרים והשתחוויתם להם: וחרה אף-יהוה בכם ועצר את-השמים ולא-יהיה מטר והאדמה לא תתן את-יבולה ואבדתם מהרה מעל הארץ הטבה אשר יהוה נתן לכם: ושמרתם את-דברי אלה על לבבכם ועל נפשכם וקשרתם אתם לאות על-ידכם והיו לטטפת בין עיניכם: ולמדתם אתם את-בניכם לדבר בם בשבתך בביתך ובכלכתך בדרך ובשכבך ובקומך: וכתבתם על מזוזות ביתך ובשעריך: למען יראו וימיכם וימי בניכם על האדמה אשר נשבע יהוה לאבותיכם לתת להם פני השמים על-הארץ:

NUMBERS 15:37-41

Va-yomer Adonai el Mosheh lemor: Daber el b'nei Yisra-el v'amarta aleihem, v'asu la-hem tzitzit al kanfei vigdeihem l'dorotam, v'nat'nu al tzitzit ha-kanaf p'til t'khelet. V'hayah la-khem l'tzitzit, u-r'item oto u-z'khartem et kol mitzvot Adonai, va'asitem otam; v'lo taturu aharei l'avkhem v'aharei eineikhem asher atem zonim ahareihem. L'ma-an tiz-k'ru va'asitem et kol mitzvotai, vi-h'yitem k'doshim leloheikhem. Ani Adonai Eloheikhem asher hotzeti etkhem me-eret Mitzrayim lih'yot la-khem elohim. Ani Adonai Eloheikhem.

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 will 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 am Adonai your God, *who is Truth*.

In this b'rakhah (which ends at the bottom of page 35), we praise God as the eternal Redeemer of Israel — at the time of the Exodus and in every generation.

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 stands firm; 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.

במדבר ט"ו: ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל-צִיצִית הַכָּנָף פִּתְּלֵי תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶּם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: [אָמַת]

קריאת שמע after ברכה The

אָמַת וַיִּצִיב וְנָכוֹן וְקִים וַיִּשָּׂא וְנֶאֱמַן וְאֱהוֹב וְחָבִיב וְנֶחֱמַד וְנָעִים וְנוֹרָא וְנִמְתָּן וְנִמְקָל וְטוֹב וְנִפְּה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד. אָמַת, אֱלֹהֵי עוֹלָם מְלָכֵנוּ, צוֹר יַעֲקֹב מֶגֶן יִשְׁעָנוּ. ■ לָדָר וְדָר הוּא קִים וְשִׁמוֹ קִים וְכִסְאוֹ נָכוֹן וּמְלֻכוֹתוֹ וְאֱמוּנָתוֹ לְעַד קֵינֶת.

וְדַבְּרֵנוּ חַיִּים וְקִימִים, נֶאֱמָנִים וְנֶחֱמָדִים לְעַד וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל-דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ. עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דָּבָר טוֹב וְקִים לְעוֹלָם וָעֶד. אָמַת וְאֱמוּנָה, חֶק וְלֹא יַעֲבֹר. ■ אָמַת שְׁאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלָכֵנוּ מְלֶךְ אֲבוֹתֵינוּ, גָּאֻלָּנוּ גָּאֻל אֲבוֹתֵינוּ, יוֹצֵרֵנוּ צוֹר יִשְׁוֹעָתֵנוּ, פּוֹדֵנוּ וּמַצִּילָנוּ, מֵעוֹלָם שְׁמֶךָ, אֵין אֱלֹהִים זוּלָתָךְ.

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 "צִיצִית," as a formal expression of our love.

The word "אמת (Truth)" serves as a bridge between the Sh'ma and the b'rakhah which follows. We do not pause. The tzitzit are released only as the second paragraph of that b'rakhah begins.

You were always the help of our ancestors, a shield for them and their children, our deliverer in every generation. Though You abide at the pinnacle of the universe, Your just decrees extend to the ends of the earth. Happy the one who obeys Your mitzvot, who takes to heart the words of Your Torah. You are, in truth, a mentor to Your people, their defender and mighty Ruler. In truth, You are first and You are last; we have no Sovereign or Redeemer but You. You rescued us from Egypt, Adonai our God, 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 ever-living 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 (Exodus 15):

Mi khamokha ba-elim Adonai, mi kamokha ne'dar ba-kodesh,
nora t'hilot, osei 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 to 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."

Tzur Yisra-el, kumah b'ezrat Yisra-el,
u-f'deh khin-um'kha Y'hudah v'Yisra-el.

Go-alenu Adonai Tz'va-ot sh'mo, k'dosh Yisra-el.

Barukh atah Adonai, ga-al Yisra-el.

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

Continue on page 36a or 36b (with Matriarchs),
through page 44.

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתָּה הוּא מַעֲוֹלָם, מִגֵּן וּמוֹשִׁיעַ לְבְנֵיהֶם
אֲחֵרֵיהֶם בְּכָל־דִּיּוֹר וְדוֹר. בְּרוּם עוֹלָם מוֹשְׁבֶךָ וּמִשְׁפָּטֶיךָ
וְצִדְקָתְךָ עַד אַפְסֵי אֶרֶץ. אֲשֶׁר־י אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרָתְךָ וְדִבְרֶךָ יֵשִׁים עַל לְבוֹ. אָמֵת אֶתָּה הוּא אֲדוֹן
לְעַמְּךָ, וּמֶלֶךְ גָּבוֹר לְרִיב רִיבָם. אָמֵת אֶתָּה הוּא רֹאשׁוֹן
וְאַתָּה הוּא אַחֲרוֹן, וּמִבְּלַעְדֶּיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל
וּמוֹשִׁיעַ. מִמִּצְרַיִם גָּאֲלָתָנוּ, יְהוָה אֱלֹהֵינוּ, וּמִבֵּית עַבְדִּים
פָּדִיתָנוּ. כָּל־בְּכוֹרֵיהֶם הִרְגָּתָ, וּבְכוֹרְךָ גָּאֲלָתָ, וַיִּם סוֹף
בְּקַעְתָּ, וַיִּזְדִּים טִבְעָתָ, וַיִּדְרִידִם הָעֵבֶרֶתָ, וַיִּכְסּוּ מַיִם צְרִיָּהֶם,
אֶחָד מֵהֶם לֹא נוֹתֵר. עַל זֹאת שִׁבְחוּ אֱהוֹבִים וְרוֹמְמוֹ
אֵל, וְנִתְּנוּ יְדִידִים וְזִמְרוֹת שִׁירֹת וְתִשְׁבָּחוֹת, בְּרִכּוֹת
וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם. רֵם וְנֹשֵׂא, גָּדוֹל וְנוֹרָא,
מִשְׁפִּיל גָּאִים וּמִגְבִּיָּה שְׁפָלִים, מוֹצִיא אֲסִירִים, וּפּוֹדֶה
עֲנֻיִם, וְעוֹזֵר דָּלִים, וְעוֹנֶה לְעַמּוֹ בְּעֵת שׁוֹעַם אֱלֹיו.
■ תְּהִלּוֹת לְאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרֵךְ. מֹשֶׁה וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם:

מִי־כִמְכָּה בְּאֵלִים יְהוָה, מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלָּתָ, עֲשֵׂה־פֶלֶא.

■ שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם.
יְחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

■ צוּר יִשְׂרָאֵל, קוּמָה בְּעֹזְרֵת יִשְׂרָאֵל, וּפָדֶה כְּנַאֲמָךְ
יְהוּדָה וְיִשְׂרָאֵל. גָּאֲלָנוּ יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יְהוָה גָּאֵל יִשְׂרָאֵל.

Continue on page 36a or 36b (with אמרות),
through page 44.

To begin the Amidah we take three steps forward to approach God's presence, then stand humbly, at attention. It is customary to bow at 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.

AMIDAH FOR WEEKDAY SHAHARIT (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.

Between Rosh Hashanah and Yom Kippur:

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.

Between Rosh Hashanah and Yom Kippur:

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 37.

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

***Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 38.

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

עמידה — שחרית לחול (כולל אמהות)

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבִרָהם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה
אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכּוֹל, וְזוֹכֵר חַסְדֵי
אֲבוֹת וּמַבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Between Rosh Hashanah and ראש השנה:

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ אֲבִרָהם וּפֹקֵד שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מַחֲיָה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**From פסח שמיני עצרת until Pesah:*

מְשִׁיב הַרִּיחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ
לְיִשְׂרָאֵל עַד עַד. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מֶלֶךְ
מַמְיֵת וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.

Between Rosh Hashanah and ראש השנה:

מִי כְמוֹךָ אֵב הַרַחֲמִים, זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.

וְנִצְאֵמֶן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה מַחֲיָה הַמֵּתִים.

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

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁים בְּכָל-יוֹם יְהִלְלוּךָ סְלָה.
**בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְדוֹשׁ.

***Between Rosh Hashanah and ראש השנה:*

בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקְדוֹשׁ.

Silent recitation continues on page 38.

**From פסח שמיני עצרת, some add: מוריד הטל*

 KEDUSHAH

When the Amidah is chanted aloud, Kedushah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven above. As recorded by Your prophet: The angels call one to another:

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

Heavenly voices respond with praise:

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

And in Your holy psalms it is written:

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

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

**Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, holy Sovereign.

The first two congregational responses in the Kedushah reflect the angels' praises, as found in Isaiah (6:3) and in Ezekiel (3:12). These responses attest to God's glory which extends throughout the universe. The third response, Psalm 146:10, proclaims God's glory to all eternity.

 קדושה

When the עמידה is chanted aloud, קדושה is added.

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם, בְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשָׁמַי
מְרוֹם, בְּפִתּוֹב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

לְעֲמָתָם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

וּבְדְבָרֵי קִדְשְׁךָ פִּתּוֹב לֵאמֹר:

יְמִלֶּךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הִלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנִצָּח נִצְחִים קִדְשָׁתְךָ נְקַדִּישׁ.
וְשִׁבְחָךְ אֱלֹהֵינוּ מְפִינֵנו לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה. *בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.

**Between ראש השנה and יום כפור:*

בְּרוּךְ אַתָּה יְהוָה הַמְּלֶךְ הַקָּדוֹשׁ.

The Kedushah, one of the most exalted prayers of the service, requires a minyan. We are to imagine ourselves in God's most intimate circle, joining the ministering angels in chanting the most precious of praises.

It is customary to rise on one's toes during the three repetitions of "Kadosh (Holy)," symbolically lifting our praise toward heaven.

You graciously endow mortals with intelligence, teaching us wisdom. Grant us knowledge, wisdom, and discernment. Praised are You Adonai, who graciously grants us intelligence.

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

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

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

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

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

On behalf of one who is ill:

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

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

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

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

אתה חונן לאדם דעת, ומלמד לאנוש בינה. חננו מאתך דעה בינה ודשכל. ברוך אתה יהוה חונן הדעת.

השיבנו אבינו לתורתך, וקרבנו מלכנו לעבודתך, והחזירנו בתשובה שלמה לפניך. ברוך אתה יהוה הרוצה בתשובה.

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

סלח לנו אבינו כי חטאנו, מחל לנו מלכנו כי פשענו, כי מוחל וסולח אתה. ברוך אתה יהוה חנון המרבה לסלח.

ראה נא בענינו, וריבה ריבנו, וגאלנו מהרה למען שמך, כי גואל חזק אתה. ברוך אתה יהוה גואל ישראל*.

רפאנו יהוה, ונרפא, הושיענו ונושעה, כי תהלתנו אתה, והעלה רפואה שלמה לכל מכותינו,

On behalf of one who is ill:

יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו, שתשלח מהרה רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף, ל _____ בן / בת _____ בתוך שאר חולי ישראל, וחזק את ידי העוסקים בצרכיהם,

כי אל מלך רופא נאמן ורחמן אתה. ברוך אתה יהוה רופא חולי עמו ישראל.

**On a public fast (including תשעה באב), the Reader adds:*

עננו יהוה, עננו, ביום צום תעניתנו, כי בצרה גדולה אנחנו. אל תפן אל רשענו, ואל תסתיר פניך ממנו, ואל תתעלם מתחנונתנו. יהיה נא קרוב לשועתנו, יהי נא חסדך לנחמנו. טרם נקרא אליך עננו, בדבר שנאמר: "והיה טרם יקראו ואני אענה, עוד הם מדברים ואני אשמע". כי אתה, יהוה, העונה בעת צרה, פודה ומציל בכל עת צרה וצוקה. ברוך אתה יהוה העונה בעת צרה.

Adonai our God, make this a blessed year. May its varied produce bring us happiness.

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

Grant blessing

From December 5th to Pesah
(December 6th in a Hebrew
year divisible by four):

Grant dew and rain for blessing

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

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

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

*Between Rosh Hashanah and Yom Kippur:

Praised are You Adonai, Sovereign of judgment.

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

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

בָּרַךְ עָלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת-כָּל-מִינֵי תְבוּאָתָהּ לְטוֹבָה

From December 5th to פסח
(December 6th in a Hebrew
year divisible by four):

וְתֵן טַל וּמָטָר לְבִרְכָּה

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

וְתֵן בְּרָכָה

עַל פְּנֵי הָאָדָמָה, וְשַׂבְעֵנוּ מִטוֹבָהּ, וּבָרַךְ שְׁנָתָנוּ בַּשָּׁנִים הַטּוֹבוֹת. בָּרוּךְ אַתָּה יְהוָה מְבָרַךְ הַשָּׁנִים.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוּתָנוּ, וְשָׂא נֶס לְקִבֵּץ גְּלוּתֵינוּ, וְקִבְּצֵנוּ יָחַד מֵאֲרָבַע כַּנְפוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יְהוָה מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשׁוֹבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבִתְחִלָּה, וְהוֹסֵר מִפְּנֵנוּ יָגוֹן וְאַנְחָה, וְיַמְלֹךְ עָלֵינוּ אַתָּה יְהוָה לְבָדָךְ בְּחֹסֶד וּבְרַחֲמִים, וְצִדְקָנוּ בְּמִשְׁפָּט. *בָּרוּךְ אַתָּה יְהוָה מֶלֶךְ אוֹהֵב צִדְקָה וּמִשְׁפָּט.

*Between ראש השנה and יום כפור:

בָּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַמִּשְׁפָּט.

וּלְמַלְשִׁינִים אַל תִּהְיֶה תִּקְוָה, וְכָל הָרָשָׁעָה כְּרִגַּע תֹּאבֵד, וְכָל אוֹיְבֶיךָ מִהֲרָה יִכָּרֶת, וְהַיּוֹדִים מִהֲרָה תַעֲקֹר וְתִשְׁבֵּר וְתִמְגֹּר וְתִכְנִיעַ בְּמִהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יְהוָה שֶׁבֶר אוֹיְבִים וּמִכְנִיעַ יָדִים.

In the b'rakhah for abundance, the dates seem to correlate with the secular rather than the Jewish calendar. In fact, the correlation is not to the secular calendar but to the winter solstice. The Talmud (Ta'anit 10a) reports that Babylonian authorities chose a date that reflected their own seasonal need of rain. In Israel, this request is made in accordance with the Jewish calendar, on the seventh of Heshvan, which marks the onset of Israel's rainy season.

Let Your tender mercies, Adonai our God, be stirred for the righteous, the pious, the elders of the House of Israel and its remaining scholars, for faithful proselytes, and for us. Reward all who fully trust in You, and cast our lot with them. May we never despair, for our trust is in You. Praised are You Adonai, who supports and sustains the righteous.

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

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

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

On Yom Ha-shoah:

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

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

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

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים, וְעַל זִקְנֵי עַמֶּךָ בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֶּדֶק וְעַלֵּינוּ, יְהִמוּ נָא
רַחֲמֶיךָ יְהוָה אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים
בְּשִׁמְךָ בְּאַמְתָּ, וְשִׁים חֻלְקָנוּ עִמָּהֶם, וְלַעוֹלָם לֹא נִבּוֹשׁ
כִּי בָּךְ בְּטַחָנוּ. בְּרוּךְ אַתָּה יְהוָה מְשַׁעַן וּמַבְטָח לַצְדִּיקִים.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ בְּאֶשֶׁר
דִּבַּרְתָּ, וּבְנֶה אוֹתָהּ בְּקִרְוֵב בְּיָמֵינוּ בְּנֵן עוֹלָם, וְכֹסֵא דָוִד
מִהֲרָה לְתוֹכָהּ תָּכִין. בְּרוּךְ אַתָּה יְהוָה בּוֹנֵה יְרוּשָׁלַיִם.

אֶת־צֶמַח דָּוִד עַבְדְּךָ מִהֲרָה תַצְמִיחַ, וְקִרְנוֹ תָרוּם בִּישׁוּעָתְךָ,
כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם. בְּרוּךְ אַתָּה יְהוָה מַצְמִיחַ
קֶרֶן יִשׁוּעָה.

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל
בְּרַחֲמִים וּבִרְצוֹן אֶת־תַּפְלַתְנוּ, כִּי אֵל שׁוֹמֵעַ תַּפְלוֹת
וְתַחֲנוּגִים אַתָּה, וּמַלְפָּנֶיךָ מַלְכֵנוּ רִיקָם אֵל תִּשְׁיַבֵּנוּ,

יום השואה On:

נַחֵם, יְהוָה אֱלֹהֵינוּ, אֶת שְׂאֲרֵית עַמֶּךָ יִשְׂרָאֵל, אֹדֵר מִצֵּל מָאֵשׁ. כִּי קָם
עָלֵינוּ אוֹיֵב אֲכֹר, בִּקֵּשׁ לְהַשְׁמִיד לְהַרְג וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים,
מִנְּעֵר וְעַד־זָקֵן, טַף וְנָשִׁים, וְאָמַר לָכֵן וְנַחֲמִידֵם מְגוּי וְלֹא יִזְכָּר
שֵׁם יִשְׂרָאֵל עוֹד. אֲזִי הַפִּיִם שִׁטְפוּנוּ, הִרְגוּנוּ לַעֲנָה. אוֹיֵנָא לָנוּ
כִּי שִׁדְדָנוּ, בִּי־רַחֵק מִמֶּנּוּ מִנַּחֵם. עַל־אֵלֶּה אָנִי בּוֹכֶיָה. אֵךְ לֹא
לְנֶצַח תִּשְׁכַּחֵנוּ,

כִּי אַתָּה שׁוֹמֵעַ תַּפְלַת עַמֶּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה שׁוֹמֵעַ תַּפְלָה.

"נחם (naḥem — grant comfort)" is the primary word with which Jewish liturgical tradition confronts tragedy and mourning. We have added a naḥem prayer to be said on Yom Ha-shoah, as a response to the Holocaust.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

On Rosh Hodesh and Hol Ha-mo'ed:

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David, Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace, on this

Rosh Hodesh. Festival of Sukkot. Festival of Matzot.

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

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

MODIM

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for 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.

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

רצה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהִשָּׁב אֶת־
הָעֲבוּדָה לְדִבְרֵי בֵיתְךָ, וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן,
וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

חול המועד and ראש חודש:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֵא וַיַּגִּיעַ, וַיִּרְאֶה וַיִּרְצֶה
וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר זְכוּרָנוּ וּפְקֻדוֹנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,
וְזִכְרוֹן מְשִׁיחַ בְּנֵי־דָוִד עֲבָדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לִפְנֶיךָ, לִפְלִיטָה לְטוֹבָה, לְחַן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

רֵאשׁ הַחֹדֶשׁ הַזֶּה. ראש חודש

חַג הַסֻּכּוֹת הַזֶּה. סוכות On חַג הַמִּצּוֹת הַזֶּה. פסח On

זְכוּרָנוּ יְהוֹה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנו
בּוֹ לְחַיִּים. וּבְדִבְרֵי יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּנוֹ וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנו כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

וּתְחַיֶּינָהּ עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוֹה הַמַּחְיֶה שְׂכִינָתוֹ לְצִיּוֹן.

When the Reader recites Modim, the congregation continues silently:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוּא יְהוֹה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ אֱלֹהֵי כָל־בֶּשֶׁר,
יוֹצֵרֵנוּ, יוֹצֵר בְּרָאשִׁית.
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְּדוֹשׁ, עַל
שְׁהַחִיתָנוּ וּקִיַּמְתָּנוּ. כֵּן
תְּחִינּוּ וּתְקִימוֹנוּ, וְתִאֲסֹף
גְּלוּתֵנוּ לְחִצְרוֹת קֹדֶשְׁךָ,
לְשִׁמּוֹר חֻקֶּיךָ וּלְעֲשׂוֹת
רְצוֹנְךָ, וּלְעַבְדְּךָ בְּלִבְבִּי
שָׁלֵם, עַל שְׂאֵתָנוּ מוֹדִים
לָךְ. בְּרוּךְ אַתָּה הַמַּחְיֶה שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא
יְהוֹה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מִגֵּן
יְשׁוּעָנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נְסִיף שְׁבָכ־לַיּוֹם עִמָּנוּ
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׁבָכ־לַעֲתָ, עָרֵב וּבָקֵר וְצִהָרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ,
יַמְעוֹלֵם קוֹיָנוּ לָךְ.

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

Between Rosh Hashanah and Yom Kippur:

Inscribe all the people of Your covenant for a good life.

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

Reader:

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

Congregation:

May Adonai bless you and guard you.

Ken y'hi ratzon.

May Adonai show you favor
and be gracious to you.

Ken y'hi ratzon.

May Adonai show you kindness
and grant you peace.

Ken y'hi ratzon.

May this be God's will.

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

**Between Rosh Hashanah and Yom Kippur:*

May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.

The Reader's recitation of the Amidah ends here.

וְעַל כָּלֵם יִתְבָּרַךְ וַיְתַרְוֶמָּם שְׁמֶךָ מְלַכְנוּ תָמִיד לְעוֹלָם וָעַד.

יום כפור and ראש השנה

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת-שְׁמֶךָ בְּאֵמֶת, הָאֵל
יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֶלָה. בָּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ
וְלֶךָ נָאֶה לְהוֹדוֹת.

Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בְּבִרְכָּה הַמְשַׁלֶּשֶׁת בַּתּוֹרָה
הַקְּבוּצָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמִוְרָה מִפִּי אֶהֱרֵן וּבְנָיו,
בְּהַנִּים, עִם קְדוֹשְׁךָ, כְּאֲמֹר:

Congregation:

יְבָרְכֶךָ יְהוָה וַיְשַׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֹךְ.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׁם לָךְ שְׁלוֹם.
בֵּן יְהִי רָצוֹן.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וִרְחָמִים
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמָּךְ. בָּרְכֵנוּ אֲבוֹתֵינוּ כְּאֶחָד
בְּאֹר פָּנֶיךָ, כִּי בְּאֹר פָּנֶיךָ נִתְּנָה לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וַעֲדָקָה וּבִרְכָּה וִרְחָמִים וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-עַמָּךְ יִשְׂרָאֵל בְּכָל-עֵת
וּבְכָל-שָׁעָה בְּשִׁלּוֹמֶךָ. *בָּרוּךְ אַתָּה יְהוָה הַמְבָרֵךְ אֶת-עַמּוֹ
יִשְׂרָאֵל בְּשְׁלוֹם.

**Between Rosh Hashanah and Yom Kippur:*

בְּסֶפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם, וּפְרִיטָה טוֹבָה, נִזְכָּר וְנוֹפֶת
לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְשְׁלוֹם.
בָּרוּךְ אַתָּה יְהוָה עֹשֶׂה הַשְׁלוֹם.

The Reader's recitation of the Amidah ends here.

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

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that 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 pleasing to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer

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

Continue as instructed on the facing page.

Taḥanun (personal prayer and supplication) is normally recited during the Shaharit Service, Sunday through Friday, and at Minhah, Sunday through Thursday (page 132).

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

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

אֱלֹהִי, נִצּוּר לְשׁוֹנֵי מִרְעַ וּשְׁפָתֵי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כַּעֲפָר לְכָל תַּהֲיָה. פָּתַח לְבִי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּךְ נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה
לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תוֹרָתְךָ,
לִמְעַן יִחַלְצוֹן יְדִידְךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יִהְיוּ לְרָצוֹן
אֲמִרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי. עֲשֵׂה
שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

An alternative concluding prayer

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שִׁיכַבְּשׁוּ רַחֲמֶיךָ
אֶת־כַּעֲסְךָ וְשִׁתְּפֶנָּה אֱלֹהֵינוּ בְּמִדַּת חֶסֶד. רַחֵם עָלַי וְעַל כָּל־
נַפְשוֹת בֵּיתִי, וְתִגַּן עָלֵינוּ מִכָּל־אַכְזְרִיּוּת. נִחְנֶה בְּאַרְחַ מִישׁוּר.
דִּרְךְ שֶׁקֶר הָסֵר מִמֶּנִּי, וְהַעֲבֵר עֵינֵי מִרְאוֹת שְׁוֹא. גַּל עֵינֵי
וְאַבִּיטָה נִפְלְאוֹת מִתּוֹרָתְךָ. תִּשְׁפִּילֵנִי שְׂכָל טוֹב מִלְּפָנֶיךָ
וְאֲמַצָּא חֵן וְחֶסֶד וְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינֵי כָל־רוֹאֵי. יִהְיוּ
לְרָצוֹן אֲמִרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי.

Continue with Taḥanun (except as noted below):

- on Mondays and Thursdays, page 59;
- on other days, page 62.

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

On Rosh Ḥodesh, Ḥanukkah, Ḥol Ha-mo'ed, and Yom Ha-atzma'ut (and in some congregations, on Yom Y'rushalayim), continue with Hallel, page 50. (Those who wear tefillin on Ḥol Ha-mo'ed remove them at this time.)

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

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

 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.

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

 קדיש שלם

Reader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא
*לְעֵלְא מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא

**Between ראש השנה and יום כפור*

לְעֵלְא לְעֵלְא מְכַל-בְּרִכְתָּא וְשִׁירְתָּא

תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְכָל-יִשְׂרָאֵל
קֳדָם אָבוּהוֹן דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא
וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

On Tishah B'Av, the paragraph "Titkabal tzlot'hon... (May the prayers...)" is omitted.

 ALEINU

Aleinu l'shabe-ah 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 h'elkenu ka-hem, v'goralenu k'khol hamonam.

Va'anahnu kor'im u-mishtahavim u-modim
lifnei Melekh malkhei ha-m'lakhim, ha-Kadosh barukh hu.

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

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

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

The authorship of Aleinu has been ascribed to Rav, a Babylonian rabbi of the third century C.E., although some scholars believe it may have been composed centuries earlier, and was already part of the ritual in the Second Temple.

Aleinu is recited standing, so that one may bend the knee and bow at "Va'anahnu," rising at "lifnei Melekh."

 עלינו

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית,
שלא עשנו כגווי הארצות ולא שמנו כמשפחות
האדמה, שלא שם חלקנו בהם, וגרלנו ככל-המונים.

ואנחנו כורעים ומשתחוים ומודים

לפני מלך מלכי המלכים, הקדוש ברוך הוא,

שהוא נוטה שמים ויסד ארץ, ומושב יקרו בשמים
ממעל, ושכינת עזו בגבהי מרומים. הוא אלהינו אין
עוד. אמת מלכנו, אפס זולתו, בפתוב בתורתו: וידעת
היום והשבת אל לבבך, כי יהוה הוא האלהים בשמים
ממעל ועל הארץ מתחת, אין עוד.

על כן נקוו לך יהוה אלהינו, לראות מהרה בתפארת
עזה, להעביר גלילים מן הארץ והאלילים פרות ופירותיו,
לתקן עולם במלכות שדי, וכל-בני בשר יקראו בשמך,
להפנות אליך כל-רשעי ארץ. יפירו וידעו כל-יושבי
תבל, כי לך תכרע כל-בשר, תשבע כל-לשון. לפניך
יהוה אלהינו יכרעו ויפלו. ולכבוד שמך יקר יתנו,
ויקבלו כלם את-עול מלכותך ותמלך עליהם מהרה
לעולם ועד, כי המלכות שלך היא ולעולמי עד תמלוך
בכבוד, בפתוב בתורתך: יהוה ימלך לעולם ועד.
■ ונאמר: והיה יהוה למלך על כל-הארץ, ביום ההוא
יהיה יהוה אחד ושמו אחד.

Since the Middle Ages, Aleinu has been included in every daily service throughout the year, although it was originally composed for the Rosh Hashanah liturgy. It contains two complementary ideas. The first paragraph celebrates the distinctiveness of the Jewish people, and its unique faith in God. The second speaks eloquently of our hope that someday God will be worshiped by all humanity.

MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei
v'yit-hadar v'yit-aleh v'yit-halal sh'mei d'Kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata

**Between Rosh Hashanah and Yom Kippur:*

l'ela l'ela mi-kol birkhata v'shirata
tushb'hata v'nehamata da'amiran b'alma, v'imru amen.

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

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

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

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

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

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

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

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

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:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֲלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא
לְעֵלְא מִן כָּל-בְּרִכָּתָא וְשִׁירָתָא

**Between ראש השנה and יום כפור:*

לְעֵלְא לְעֵלְא מִכָּל-בְּרִכָּתָא וְשִׁירָתָא

תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא
וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.