

Siddur Masorti

סידור מסורתי



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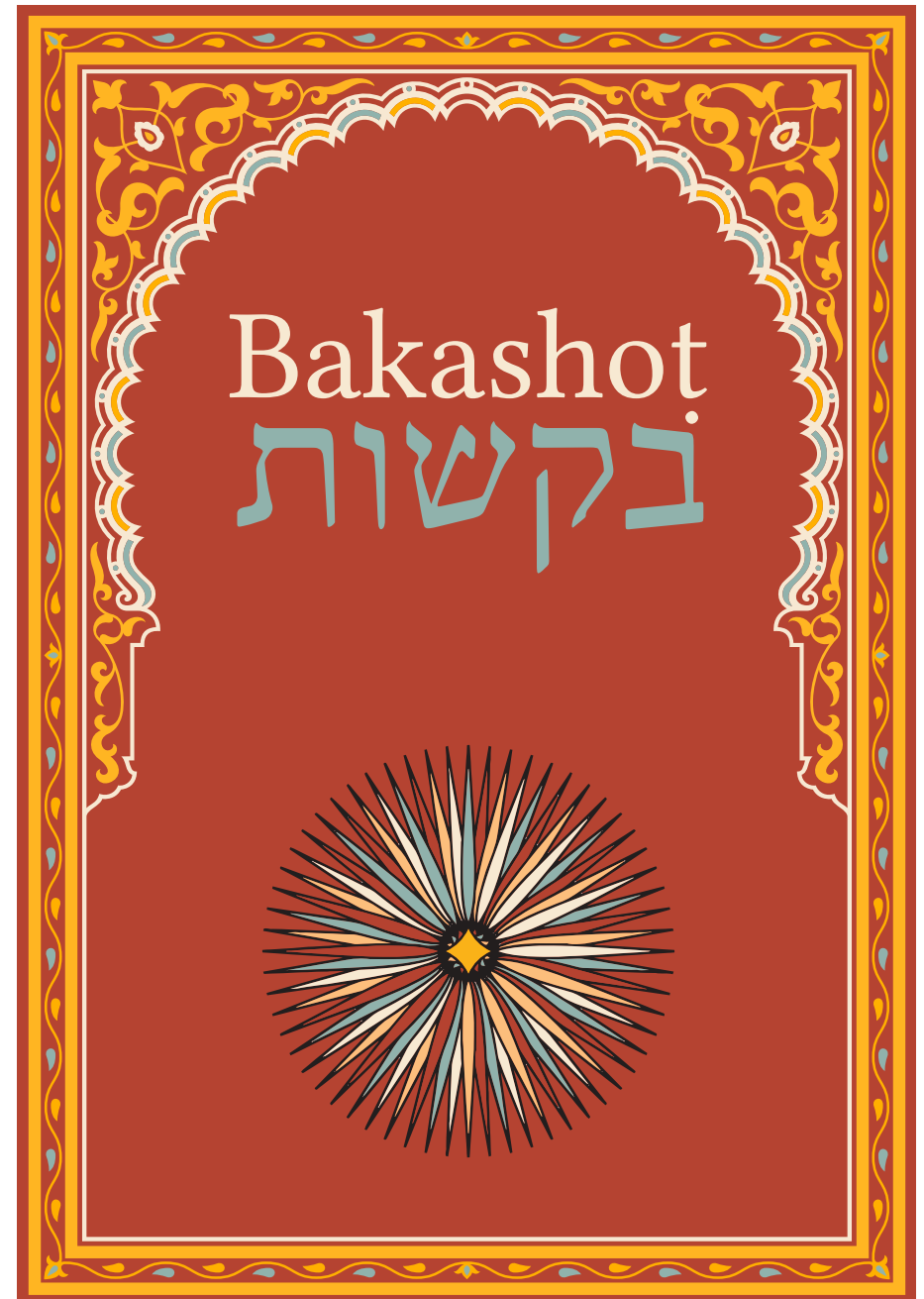
Bakashot

Bakashot (lit. 'Petitions') are one of the particular beauties of the Səfaradi liturgical tradition. Typically recited on both weekday and Shabbat morning before the start of the prayer service, Bakashot provide a part of what, in some contexts, was a twenty-four hour cycle of prayer.

For those Səfaradi communities who were heavily influenced by Kabbalah, there was a prayer for every hour of the day. Many would rise before dawn to recite Tikkun Ḥatsot (Midnight's Rectification), and then follow it by singing Bakashot. Most of the Bakashot found in traditional Səfaradi siddurim have medieval authors and origins.

Providing some of the best and most beautiful examples of the genre of piyyut, Bakashot give an element of prayer which is often sadly lost from contemporary siddurim. While Bakashot should not be recited in a way that creates a burden upon the community (tirḥa datsibbur), there's every reason to include their recitation in a personal or communal prayer practice.

In particular, we're very grateful to Rabbi Mark Greenspan for his translations and notes on the seven Bakashot included below. Being both Səfaradi and an accomplished liturgical poet, R' Greenspan is an apt advocate for the power of poetry and piyyut.



Kol-Bəru-é

is a piyyut by R' Shalomoh ibn Gabirol, an 11th century poet and philosopher. Like many Hebrew liturgical poems, it is written as an acrostic. The first letters of the second through the fifth stanzas spell out the poet's name, Shalomoh.

The *thirty two paths* of wisdom first appear in one of the oldest Jewish mystical texts, Séfer Yətsirah. These pathways are made up of the 22 letters of the Hebrew alphabet and the first ten digits. These pathways are the building blocks of creation.

When the people of Yisra'el battled the Amalekites, Mosheh sat on a mountain top with hands raised to encourage the people. Just as Aharon and Hur together supported Mosheh, becoming a single unit, so the letters of the divine name and the six directions join *together* to testify to divine oneness.



כָּל-בְּרוּאֵי מַעְלָה וּמַטָּה
יַעֲדִידוּ וַיִּגְדִּילוּ כָּלֶם בְּאַחַד
ה' אֶחָד וּשְׁמוֹ אֶחָד

שְׁלֹשִׁים וּשְׁתַּיִם נְתִיבוֹת שְׁבִילָךְ
לְכָל-מִבִּין סוּדָם יִסְפְּרוּ גְדֻלָּךְ
מֵהֶם יִכִּירוּן כִּי הַכֹּל שֶׁלְךָ
וְאַתָּה הָאֵל הַמֶּלֶךְ הַמִּיחָד

לְבָבוֹת בְּחֶשֶׁבֶם עוֹלָם בְּנוֹי
יִמְצְאוּ כָל-יֵשׁ בְּלִתֶּךָ שְׁנוֹי
בְּמִסְפָּר בְּמִשְׁקָל הַכֹּל מְנוֹי
כָּלֶם נִתְּנוּ מְרוֹעָה אֶחָד

מֵרֹאשׁ וְעַד סוֹף יֵשׁ לְךָ סִמָּן
צִפּוֹן וַיִּם וְקֹדֶם וְתִימָן
שֶׁחֶק וְתֵבֵל לְךָ עַד נֶאֱמָן
מְזֻהָ אֶחָד וּמְזֻהָ אֶחָד

הַכֹּל מִמֶּךָ נִזְבָּד זָבוּד
אַתָּה תַעֲמִיד וְהֵם יֵאָבְדוּ אָבוּד
לִכֵּן כָּל-יִצּוֹר לְךָ יִתֵּן כָּבוֹד
כִּי מֵרֹאשׁ וְעַד-סוֹף הֵלֵא אָב אֶחָד

All creatures,
above and below
Testify and proclaim as one;
“יהוה is one and THEIR name is one.”

Your way is made of *thirty-two paths*;
All who understand their mystery,
proclaim Your greatness;
From them, they know that
all is Yours, You are a singular
sovereign ruler.

Minds in contemplation
find a world created;
Everything is created, in pairs but
You. By number and measure, all
is counted, But through only one
Shepherd, all was given.

Your signs are everywhere,
beginning and end,
North, south, east and west.
Heaven and Earth are
faithful witnesses;
Together they are, “One.”

Everything is Yours, a gift to cherish
You exist eternally,
while humans perish.
Therefore all creatures
to You give respect
From end to beginning,
is there not one parent?



Kol-bəru-é

ma'la umattah /
Yə'idun yaggidun kullam
kə-ehad / Adonai ehad
ushmo ehad.

Shəloshim ushtayim nətiyot
shəvilakh / Ləkhōl mévin
soḏam yəsappəru godlakh /
Méhem yakkirun ki hakkol
shellakh / Və-attah ha-El
hammelekh hamməyuhad

Ləvayot bəhoshyam 'olam
banui / Yimtsə-u khol-yésh
biltakha shanui / Bəmispar
bəmisshal hakkol manui /
Kullam nittanu méro'eh ehad

Mérosh və'ad sof yésh lakha
simman / Tsafon vayam
vəkədem vətəman / Shahak
vətével lakha 'ed ne-eman /
Mizzeh ehad umizzeh ehad

Hakkol mimmakha nizbad
zayod / Attah ta'amod vəhém
yovədu ayod / Lakhén kol-
yətsur lakha yittén kayod /
Ki mérosh və'ad-sof halo
ay ehad

Agaddelkha

is a piyyut by R' Ayyraham ibn Ezra. Ibn Ezra lived in 11th century Səfarad and was one of the most distinguished poets, philosophers, and commentators of the period. This poem was written as a reshut, an introductory poem to be recited before the Kaddish.

Note that it opens with the same verb as the Kaddish and concludes in the final verse with the words of the Kaddish. The opening letters of each verse spell out the author's name, Ayyraham.

Upon nothing. See Iyyov 26:7, "THEY stretches out the North over the empty places (tohu); and hangs the earth upon nothing (bəlimah)." This term figures predominantly in the Séfer Yətsirah. It is translated in a variety of ways: closed, abstract, absolute, ineffable, or intangible.



אֱלֹהֵי כָל־נִשְׁמָה
בְּעֶמְדֵי תוֹךְ קְהָלְךָ צוּר לְרוּמִם
לֵךְ אֶכְרַע וְאֶכְפֹּף רֹאשׁ וְקוֹמָה

לֵךְ אֶכְרַע וְאֶכְפֹּף רֹאשׁ וְקוֹמָה
לֵךְ אֶכְרַע וְאֶכְפֹּף רֹאשׁ וְקוֹמָה

רָקִיעִי רוֹם הֲלֹא נָטָה בְּמִבְטָא
וְהָאָרֶץ יְסֻדָּה עַל־בְּלִימָה

הַיּוֹכֵל אִישׁ חֶקְרוֹר אֶת־סוּד יוֹצְרוֹ
וְכִי הוּא זֶה בְּכָל־קִדְמָה וְיָמָה

מְרוֹמָם הוּא עָלֵי כָל פֶּה וְלִשׁוֹן
אֲשֶׁר הִפְלִיא וְעָשָׂה כָּל בְּחֻכְמָה

וַיִּתְגַּדֵּל בְּגוֹי קָדוֹשׁ וְעֶלְיוֹן
וַיִּתְקַדַּשׁ שְׁמִיהּ רַבָּא בְּעֻלְמָא

I magnify You

Elohim of each soul
With fear and awe I give thanks
to You.

I stand among Your community
prepared to exalt, "the Rock"
I bend my knee and bow my
head to You.

Is the firmament not fashioned
by Your word?
The earth is founded **upon**
nothing.

Can a person fathom the
mystery of their creation?
Is there one like THEM in the far
reaches of the universe?

Elevated is THEY above all
language or speech
יהוה is the one who performs
wonders with wisdom.

Magnified is יהוה by a holy and
exalted nation
And Sanctified is יהוה's great
name in the world.



Agaddelkha

Elohé khol-nəshamah /
Və-odekha bəroy-pahad
və-émah.

Bə'omdi tokh kəhalakh tsur
ləromém / Lakha ekhra'
və-akhof rosh vəkomah

Rəki'é rom halo natah
yəmiyta / Vəha-arets
yəsadahh 'al-bəlimah.

Hayukhal ish hakor
et-sod yotsəro / Umi
hu zeh bəkhōl-kedmah
vəyammah

Məromam hu 'alé khol
peh vəlashon / Asher hifli
və'asah khol bəhokhmah

Vəyitgaddal bəgoi kadosh
və'elyon / Vəyitkaddash
shəməhh rabba bə'alma

Ana Élékh Méruhekha

is one of many by R' Yisra'el Najara, a paytan and mystic who lived in the 16th century in Tsəfat and who served as rabbi of 'Azzah (Gaza).

...before Your Presence. See Təhillim 139:7. The opening word of the first two lines from Təhillim is 'ana' which is literally "Where." The poet uses it in a rhetorical sense here – there is no place one can escape THEIR presence.

Nor the Earth... See I Məlakhim 8:27. Upon dedicating the Temple in Yərushalayim, Shəlomoh contrasts the greatness and transcendence of the Divine with the idea of THEIR imminence in the Temple.

All directions... The final verse of this stanza is literally, "North, South, West and East." The translation is meant to capture the rhyme.



אָנָא אֵלֶיךָ מְרוּחֶיךָ

אָנָא מִפְּנֵיךָ אֶבְרַח
אֶבְרַח מִמָּוֶה אֵלֶיךָ
וּבְצֵל יָדְךָ אֲגִיל אֶפְרַח
יְהִי כְבוֹדְךָ עוֹלָם מְלֵא
אֶתְהָא הָאֵל-עוֹשֶׂה-פִּלְא
אִם לְשָׁמַיִם אֶעֱלֶה
שָׁם אֶמְצָא אוֹרְךָ יוֹרַח

שָׁחַק לֹא יִכְלָלְךָ
וְאֶרֶץ לֹא תִכְיֶלְךָ
מִי יִמְלֹל רֹב גְּדֻלָּךְ
לֹא כִּי בָּיִם בָּקוֹל יִצְרַח

רְקִיעֵי רוּם הֵם בְּסֻפָּךָ
וְאֶרֶץ הַדּוֹם רִגְלְךָ
גְּדוֹל שְׁמֶךָ וְהֵן לְךָ
צָפוֹן דָּרוֹם מְעַרֵב מוֹרָח

אֶסֶק שָׁמַיִם שָׁם אוֹרְךָ
אֶצִּיעָה שְׂאוֹל הַנֶּף
אֶחָרִית יָם גַּם שָׁם יָדְךָ
תִּקְחֵנִי בְּלִי טֶרַח

לִכֵּן אֵין לִי מָנוֹס בְּלִתְךָ
וּבְחִמְלֻתְךָ אָבוֹא בִּיתְךָ
וְאֶקַּח מִגֵּן תּוֹרַתְךָ
תּוֹרֵנִי דֶרֶךְ וְאֶרַח

How can I escape Your essence?
How shall I flee before Your Presence?
When I flee, I move toward You; In the
shadow of Your hand, I rise up in delight.

Yahh, Your glory fills the world
You are the one who perform wonders.
If I rise up to the heavens
There I find Your shining light.

The heavens cannot contain You
Nor the Earth hold Your essence.
Who can proclaim Your mighty acts?
Were one's mouth as vast as the sea,
No sound could capture Your might.

The highest firmament is Your throne
And the earth Your footstool
Yet Your name is a vast array,
All directions and every height.

I ascend to the heavens; there is Your light,
I descend below and I am before You.
Your hand is found beyond the farthest sea,
You take me without trouble or plight.

I have no refuge but you. Through Your
compassion I enter Your house.
Your teachings are my protection;
Teach me to follow Your path aright.

Ana élékh méruhekha

Ana mippānekha eyrah
Eyrah mimmakha élékha
Uy-tsél yadəkha agil efrāh

Yahh kəyodəkha 'olam malé
Attah ha-Él 'oséh-pele
Im lashshamayim e'eleh
Sham emtsa orəkha yizrah

Shahak lo yəkhalkelkha
Və-erets lo təkhilekha
Mi yəmallél roy godləkha
Lu fiv kayyam bəkol yitsrah

Rəki'é rum hém kis-akha
Və-erets hadom raglekha
Gaḏol shimkha vəhén lakha
Tsafon darom ma'aray mizrah

Essak shamayim sham orəkha
Atssi'ah shə-ol hinnekha
Aḥarīt yam gam sham yadəkha
Tikkahēni bəli torah

Lakhén én li manos biltakh
Uyḥemlatakh ayo yēṭakh
Və-ekkah magén toratakh
Torēni derekh va-orah

Yahh 'Ezrati Min Shamayya

was written by R' Hayyim Sha-ul Abboud, a 20th century sage who taught and wrote piyyutim.

Many of R' Abboud's compositions were meant to be sung to popular Arabic melodies of his time. Therefore, this piyyut follows the verse-chorus pattern one would expect to see in popular music, and is often sung antiphonally (call-and-response.)

...You have let me fall. The poem pleads with **THEY** to intervene in human affairs – both personal and societal. We call on the Divine to send a redeemer, and to show compassion, subtly mentioning that the past includes a record of being forsaken. The poem would suggest it is in the power of Heaven to both bring about suffering and to ensure its end.



יה עזרתי מן שמיא

שלח נא גואלי
דמעה תגל מן עיני
על-כל-מעללי

אל רם אשיר לך תמיד אל חי וקים
חיים ומזון תן לעם עובד יה

כמה זמן הסגרתיני

ביד אויב לוחם
שוב אל חביבי רעני
וגם תנה לי חן

אל רם אשיר לך תמיד אל חי וקים
חיים ומזון תן לעם עובד יה

בית קדשי למך עובדו
השרה שכינתך עליה
החזר יה אבי תפארתו
ולצרותי שים קץ

אל רם אשיר לך תמיד אל חי וקים
חיים ומזון תן לעם עובד יה

שעה אל רחמן שיחתי אה
ושפע עלי מהודך
יה עזרתי יה חמדותי
יה תקותי מן שמיא

חוס וחמל עלי יה מן שמיא

Yahh, my help on high,
Send me a redeemer;
Though a tear fall from my eye,
For all my transgressions.

Supreme ÉL, I will always sing
to you, Living ÉL,
give life and sustenance
to the people who serves You.

Too often You have let me fall
To those who war;
ÉL, my Beloved, to You I call
My shepherd, show compassion.

Supreme ÉL, I will always sing
to you, Living ÉL,
give life and sustenance
to the people who serves You.

Why forsake Your place so holy?
Let Your presence dwell therein
Return, Yahh to the place of glory
My Parent, bring an end to suffering.

Supreme ÉL, I will always sing
to you, Living ÉL,
give life and sustenance
to the people who serves You.

Accept my prayers, O' merciful ÉL,
Pour out your glory to me.
Yahh, my Help, my Beloved,
You, my Help from heaven.

Have mercy upon me from above.



Yahh 'Ezrati Min Shamayya

Shalah na go-ali
Dim'ah tizzal min 'enayyah
'Al-kol-ma'alali

Él ram ashir lakh tamið ÉL Hai vakayyam,
Hayyim umazon tén lə'am 'oyéd Yahh

Kammah zaman hisgartani

Bəyað oyéy lohém
Shuy ÉL hayiyi rə'eni
Vəgam tənah li hén

Él ram ashir lakh tamið ÉL Hai vakayyam,
Hayyim umazon tén lə'am 'oyéd yahh

Bét kodshi lammah 'azayto
Hashréh shəkhinattakh 'aléhh
həhzer Yahh Ayi tíf-arto
Ul-tsarotai sim kéts

Él ram ashir lakh tamið ÉL Hai vakayyam,
Hayyim umazon tén lə'am 'oyéd Yahh

Shə'éh ÉL rahaman sihaṭi ahh
Ushafa' 'alai méhodakh
Yahh 'ezrati Yahh hemdati
Yahh tikvaṭi min shamayya

Ḥus vaḥamol 'alai Yahh min shamayya

Élekha Ekra Yahh Él Nora

was written by R' Shalomoh Zarahin, a Maghrébi sage, once again intended to be popular music.

This piyyut became a common feature of many celebrations among different North African Jewish cultures (Berber, Tunisian, Moroccan, Algerian, etc.) and is often sung at *samahot* (festive occasions.)

Like in many *Bakashot*, R' Zarahin calls upon the Divine to restore the exiled people Yisra'El. Yet, surpassing simple rectification, the poem also calls for retribution; for a proving of Yisra'El's special status to the other nations.

...who dreamed a dream. This of course is Yosef – yet we rarely speak of there being a covenant with him. Perhaps the *bərit* here is implicit in Yosef's story of vengeance and retribution.



אֵלֶיךָ אֶקְרָא יְהוָה אֵל נֹרָא

תִּפְקֹד גַּפְּן שְׁהַעֲמִים זְרוּחָה אֵל נֹרָא

שׁוֹעֲבֶתָה תִּקְבֵּל אֵל שׁוֹכֵן מְרוֹמִים
וּתְחַדְּשׁ שְׁחֲרוּתָהּ לְעַד וּלְעוֹלָמִים
הַלְעוֹלָם תִּנָּח עִמָּךְ נֶאֱנַח
צוֹעֵק מִבּוֹר לֹא מֵצֵא עֲזָרָה אֵל נֹרָא
אֵלֶיךָ אֶקְרָא יְהוָה אֵל נֹרָא

לְחֵם אֶת הָאוֹיֵב כִּי יְדוֹ גְּבָרָה
אֲכַל אֶת פְּרִיָּהּ וְעוֹד יְדוֹ לֹא קָצָרָה
שְׁלַח בּוֹ חֲמָה זַעַם וּנְקָמָה
יֵאמְרוּ הָעַמִּים שְׂמָךְ נִקְרָא אֵל נֹרָא
אֵלֶיךָ אֶקְרָא יְהוָה אֵל נֹרָא

מְרוֹם זָכָר נָא בְּרִית אִישׁ חֲלוֹם חָלָם
הִרְבָּה אֶת זָרְעוֹ וְתֵן לוֹ שְׁלוֹם עוֹלָם
נָא רָצָה גִזְעוּ וְחַן אֶת זָרְעוֹ
עַד מְתֵי יְהוָה שֶׁהַ פְּזוֹנָה אֵל נֹרָא
אֵלֶיךָ אֶקְרָא יְהוָה אֵל נֹרָא

הַיָּד יְהוָה יוֹם בּוֹ מִקְדָּשְׁךָ יִתְבּוֹנֵן
יִרְנוּ כָּלֵם כִּי שָׁכֵן בּוֹ הָעֵנָן
וְשִׁיר וּמִזְמוֹר לְפָנָיו נִגְמֹר
כִּי יִדָּךְ עַל הָעוֹלָם גְּבָרָה אֵל נֹרָא
אֵלֶיךָ אֶקְרָא יְהוָה אֵל נֹרָא

To You I call out, *Yahh*, awesome *Él*:
Remember the vine the nations have
scattered, Awesome *Él*.

Let *Yisra'El*'s plea be accepted, by the
One who dwells on high. Let her
youthfulness be renewed forever; Shall
Your sighing people be rejected forever?
Crying out from the depths, is there no
help, awesome *Él*?

To You I call out, *Yahh*, awesome *Él*:

THEY will defeat the enemy, THEIR hand
ascendant; For they consume *Yisra'El*'s
fruit and are not weakened. Send forth
against them with anger, wrath and
retribution, so that the nations call you
“Awesome *Él*.”

To You I call out, *Yahh*, awesome *Él*:

Exalted: remember the covenant made
With the one who dreamed a dream.
Increase his offspring and grant him
endless peace. Accept his people and
grant favour to their progeny. How
long must they be a lamb gone astray,
awesome *Él*?

To You I call out, *Yahh*, awesome *Él*:

May the day be soon when your
Temple is rebuilt– the people will
rejoice when Your presence dwells in
it. They shall recite a song and a psalm
before You. For You shall prevail over
the world, awesome *Él*.

To You I call out, *Yahh*, awesome *Él*:

Élekha ekra Yahh Él nora

Tifkod gefen shaha 'ammim zéruha
Él nora

Shav'atahh takabbél Él shokhén
məromim / Ut-haddesh shahrutahh
la'ad ul'olamim / Halə'olam tiznah
'ammakha ne-enah / Tso'ek mibbor
lo matsa 'ezrah Él nora
Élekha ekra Yahh Él nora

Ləham et ha-oyey ki yado goyrah /
Akhal et piryahh və'od yado lo
kotsrah / Shəlah bo həmah za'am
unkamah / Yomaru ha'ammim
shimkha nikra Él nora
Élekha ekra Yahh Él nora

Marom zakhar na bərit ish həlom
həlam / Harbēh et zar'o vaten lo
shalom 'olam / Na ratsēh giz'o
vəhon et zar'o / 'Ad mat'ai yihyeh
seh fezurah Él nora
Élekha ekra Yahh Él nora

Hədəd yihyeh yom bo mikdashakha
yitkonan / Ya-ronnu khullam
ki shakhan bo he'anān / Vashir
umizmor lafanav nigmor / Ki
yadakha 'al ha'olam gayarah Él nora
Élekha ekra Yahh Él nora

Adon hakKol

was composed by R' Shalom Shabazi, the best known Tĕmani liturgical poet in the 17th century. The poem begins with praise to the Shĕkhinah, the divine presence and concludes with the hope of redemption, acknowledging that the first signs of redemption could already be heard around the world.

Royal daughter - Shir hashShirim 7:2. The feminine lover in Song of Songs might be a reference to the Divine Presence or to Kĕnesset Yisra'El, the embodiment of the people of Israel.

Righteous one in east and west - Yishaiyahu 24:16 The reference to the righteous one (Tzavi Tzaddik) is thought to be a reference to Shabbatai Tzavi, a false Messiah.



אֲדוֹן הַכּוֹל

מַחְיָה כָּל-נֶשְׁמָה
יְצו חֲסִדוֹ לְבַת נָדִיב חֲכָמָה

לְבוּשָׁה מַעֲנֵן תֵּאֵר יִקְרוּ
וּמִשְׁפָּעֵת עָלֶי כָּל-הָאָדָמָה

שָׂאוֹן גָּלִי גְבוּל יָמִים תַּעֲזֹר
וְעַם דּוֹדָה בְּצִלּוֹ נַעֲלָמָה

בְּחֵן בַּעֲלָהּ שִׁבְטֵינוּ תִּנְהַל
וּמַעֲלָתָהּ מִהֲדָרָת וְרָמָה

וּמִירוֹת מִכְנֵף אֶרֶץ שְׂמַעֲנוֹם
צָבִי צָדִיק בְּמִזְרָחָה וּבְמָגֶה

יִשְׂרָאֵל הוֹלְכִים תָּמִיד בִּישָׁר
נְקִיִּים הֵם בְּלִי עוֹן וְאַשְׁמָה

שְׂמוֹעֵתָם לְטוֹב כָּלֵם בְּרוּרִים
וְלָהֶם נִכְסְפָה נַפְשִׁי בְּתִימָא

צָרִי גִלְעָד שְׁלַח לָנוּ יְדִידִי
בְּצִיּוֹן נִשְׁמָחָה גִּבֹּר וְעֹלָמָה

The Liege of All

who gives life to every soul,
show kindness to the
royal daughter of wisdom.

Clothed in clouds, a glorious countenance
bestowing Her abundance on earth.

The roar of the sea is aroused,
She is sheltered beneath His shadow.

With her gracious Husband, she leads our
tribes; lofty is She, adorned and exalted.

We have heard songs from the ends of
the earth. Chanting glory to a righteous
one in east and west.

Honest people constantly follow the
ways of righteousness.
They are pure, without sin or blame.

Their name is for good, they are the
chosen ones. For them my soul yearns
in Yemen.

Send us a healing balm, Beloved One.
Then young men and women In Zion
shall rejoice.



Adon hakKol

məḥayyeh khol-nāshamah
Yatsav ḥasdo layat nadiy ḥakhamah

Layushah mé'anan to-ar yakaro
Umashpa 'at 'alé khol-ha-Adamah

Shə-on gallé gəyul yammim tā'orér
Ve'im dodahh bətsillo ne'elamah

Bəḥén ba'lahh shəyaténu tənahél
Uma'latāhh məhuddereṭ varamah

Zəmirot mikkənaf ets shəma'num
Tsəvi tsaddik bəmiẖrəḥah vəyammah

Yəsharim holəkhim tamid bəyosher
Nəkiyyim hém bəli 'avon və-ashmah

Shəmu'atam lətoy kullam bəruṛim
Vəlahem nikhsəfah nafshi bəṭéma

Tsori gil'ad shalah lanu yaḏidi
BəTsiyyon nisməḥah geyer və'almaḥ

Odeh La-El

In this piyyut the author sings a song to the waking soul, calling on it to return to the service of the Divine. Not much is known about Shamayah Kosson. He lived in the 17th century in North Africa. The poem gained widespread acceptance and has been popular among Israeli singers. It is unique since it is addressed to the soul rather than to the Divine.

Praise the morning - See Iyyov 38:7

Sevenfold brighter - See Shmot 28:19. These stones were part of the *hoshen mishpat*, the breast plate of judgment which was worn by the High Priest in the Temple. Each of the twelve stones on the breast plate was engraved with the names of the tribes. The soul is compared to the sun and stars as well as the different varieties of precious stones. These were seen to provide illumination to the earth.



אוֹדָה לַאֵל

לֵב חוֹקֵר

בְּרִי-יְחִיד פּוֹכְבִי בִקָּר

שִׁימוּ לֵב עַל-הַנִּשְׁמָה

לְשֵׁם שְׁבוּ וְאַחֲלָמָה

וְאוֹרָה כְּאוֹר הַחֶמֶה

שִׁבְעָתַיִם כְּאוֹר-בִּקָּר

מִכֶּסֶּא כְבוֹד חֲצָבָה

לְגוֹר בְּאַרְץ עֲרֵבָה

לְהַצִּילָה מִלְּחָבָה

וּלְהַאֲרִיחָה לַפְּנוֹת-בִּקָּר

עוֹרֵי נָא-כִי בְּכָל לַיְלָה

נִשְׁמַתְכֶם עוֹלָה לְמַעְלָה

לְתֵת דִּין חֶשְׁבוֹן מַפְעָלָה

לְיוֹצֵר עָרֵב וּבִקָּר

יִמְצְאוּהָ מִטְּנֶפֶת

בְּעוֹנוֹת וּבְתוֹסַפֹּת

כְּמוֹ שִׁפְחָה נִחְרַפֶּת

תָּמִיד בִּבְקָר בִּבְקָר

יִמְצְאוּהָ מִקֹּדֶשֶׁת

בְּזִכּוֹת בְּמִצּוֹת

כְּמוֹ כְּלָה מְקֻשָּׁשֶׁת

תָּמִיד בִּבְקָר בִּבְקָר

I thank the One

who probes the heart – As stars, in unison, sing *praise the morning*.

Pay heed to the soul; As precious as jacinth, agate and amethyst.
As bright as is the sun's glow,
sevenfold brighter than the morning!

It is hewn from THEIR throne,
In the *wilderness* it dwells. Seeking deliverance from burning flames –
Illuminating the way toward morning.

Arise each night;
As your soul ascends on high,
accounting for its deeds,
before the Maker of night and morning.

If it is found tainted,
with sins and wrongs;
It is like a maiden disgraced.
Each day, morning after morning.

If it is found sanctified,
with mitsvoṭ and merits;
It is like a bride adorned.
Each day, morning after morning.



Odeh la-El

Léyay hoker

Bəran-yahad kokhəyē voker

*Simu léy 'al-hannəshamah
Leshēm shəyvo və-ahlamah
Və-orahh kə-or haḥammah
Shiy'atayim kə-or-boker*

*Mikkissé khayof ḥutssayah
Lagur bə-erets 'arayah
Ləhatsilahh millehayah
Ulha-irahh lifnot-boker*

*'Uru na-ki yəkhəl-laylah
Nishmatkhem 'olah lema'lah
Latēt din ḥeshbon mif'alāhh
Ləyotsér 'erey vavoker*

*Yimtsa-uha mətunefet
Ba'avonot uytosefet
Kəmo shifnah neheret
Tamid babboker babboker*

*Yimtsa-uha məkudeshet
bəzakhiyot bəmitsvoṭ
Kəmo kallah məkushet
Tamid babboker babboker*

The *hoshen* contained a pouch which held the *Urim and Tummim* which were used by the High Priest to consult with the Divine, so that the *hoshen* as a unit served as a source of illumination. Thus, both the sun and the *hoshen*, like the soul were all gave illumination to *THEIR* presence.

wilderness it dwells - In Rabbinic and in Midrashic and Kabbalistic literature, the soul of the righteous is said to be concealed from beneath the Divine throne of glory (Bayli Shabbat 152b). The soul ascends to heaven at night to be judged for its actions during the previous day. (Zohar 3:119a, 121b, and Zohar 1:83a).

mitzvot and merits - There are different versions of this verse in various manuscripts. One of them says that יהוה finds the soul adorned in the *tallit* ("prayer shawl") and *təfillin*: "If it is found sanctified with *tallit vətotefet*."



הַנֶּאֱמָן בְּפִקְדוֹנוֹ
יַחְזִירָנָה לוֹ כְּרִצּוֹנוֹ
אִישׁ לֹא גָוַע בְּעֹצְמוֹ
וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר

קוּמוּ כִּי-לֹא-זֹאת הַמְנוּחָה
מִדַּת רַחֲמִים מְתוּחָה
שׁוּבוּ כִּי יָדוֹ פְּתוּחָה
לְכָל-מַשְׁכִּימִי בְּבֹקֶר

וְשֵׁנָה אַל תִּאָּהֲבוּ
לְהַקְדִּישׁ לֵאלֹהֵי אֲהָבוּ
הָבוּ לַיהוָה הָבוּ
כְּבוֹד וְהִיָּה הַבֹּקֶר

סְלוּהָ כְּמוֹ עֲרוּמִים
נִפְשׁ בְּהֵמוֹת נִרְדָּמִים
יַעַן לְמַשְׁטַח חֲרָמִים
לְסֹדֶר עוֹלַת הַבֹּקֶר

וְהָיִי הָעֲנִיָּה
יְחִידָה תְּמָה וְנִקְיָה
וְאֲשֶׁר נִפְשׁוֹ לֹא חִיָּה
אֵיךְ יִזְכֶּה לְאוֹר הַבֹּקֶר

נָעַם יִי לְחַזוֹת
נִזְכָּה וּבִשְׁנָה הַזֹּאת
בְּשִׂמְחוֹת תַּחַת רְגָזוֹת
בֹּקֶר תִּשְׁמַע קוֹלִי-בֹקֶר

THEY is a faithful guardian,
who willingly returns the deposit.
No one need die for one's sin,
in the night before the morning.

Rise up! This is not the final rest-
for divine mercy has been extended.
Return, for THEIR hand is open,
to all who rise in the morning.

Adore not sleep,
instead sanctify THEM.
Ascribe unto THEM, ascribe
glory, and let there be morning!

Sing of the soul, once bare,
While the animal spirit sleeps. As a
fisherman lays out the net, prepare
the prayerful offering of morning.

Let us revive the poor one;
An innocent and pure soul.
If the soul has not yet renewed,
How can it attain the light of the
morning?

May we merit,
This year to behold THEIR beauty!
In joy and not anger
Hear my voice In the morning.



Hanne-eman bəfikdono
Yahazirennah lo kirtsono
Ish lo gava' ba'avono
Vayəhi-erev vayhi-voker

Kumu ki-lo-zot hammənuḥah
Middat raḥamim metuḥah
Shuyu ki yado fetuḥah
Ləkhōl-mashkimé yabboker

Vəshénah al te-ehayu
Ləhakdish la-Ēl ehayu
Hayu laʾdonai hayu
Kayod vəhayah habboker

Salluha kəmo 'arumim
Nefesh bəhémoṭ nirdamim
Ya'an ləmishtaḥ ḥaramim
Ləséder olaṭ habboker

Vəhahayu ha'aniyyah
Yəḥidah ṭammah unkiyyah
Va-asher nafsho lo ḥiyyah
Ēkh yizkeh lə-or habboker

No'am Aḏonai laḥazot
Nizkeh uyashshanah hazzot
Bismaḥot taḥat rəgazot
Boker tishma' koli-boker

Birkot hashShahar

Having had the opportunity to prepare for prayer by singing or reciting Bakashot, we turn our attention to more formalised liturgy. To start with, we recite Birkot hashShahar, a series of blessings (bərakhot) which are meant to help us begin our daily practice.

Originally, the intention behind the staccato blessings which begin this section was that they would be recited along with a corresponding action. For instance, when opening one's eyes in the morning, you would say the blessing ending '...who opens unseeing eyes.' When you sat up on the bed, you would say the blessing ending 'who straightens the bent,' etc. Over time, this fell out of practice and instead the whole litany of blessings would be recited in the Bēt hakKənesset in the morning (Shulchan Aruch 6:2 and 46:2).

In addition to the actual blessings which give this section its name, tradition has added several well known prayers, such as Moḏeh/Modah Ani, the prayer of Hannah, meditations on putting on tallit and tefillin, etc.

The siddur always tries to maximise the opportunities to recite blessings, in keeping with the rabbinic tradition (Bayli Mənaḥot 43b) that one should recite one hundred blessings each day. If you were to pray each part of the siddur, along with blessings before and after meals and blessings on the senses, it would not actually be too difficult to reach one hundred each day.



I Thank You

We begin our day by reciting a prayer of thanks as a way of recognising that the soul which animates us is renewed each day.

Traditionally, our ancestors believed that the soul travels throughout the spiritual world(s) while we sleep. Thus, it is somewhat miraculous that it returns to us (signified by our breath) each morning.

We begin with gratitude, and then we can start to bless.

Nətilat Yadayim

As part of the journey back into material and physical existence, we wash our hands before we begin formal liturgical prayer.



מודה (ז)
מודה (נ)
מודת (א)

אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי
וְקַיִם, שֶׁחַזַּרְתָּ בִּי
נִשְׁמָתִי בְּחִמְלָה,
רַבָּה אֱמוּנָתְךָ.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

I Thank You

living and sustaining
Sovereign, who has
returned my soul to me
graciously, great is Your
faith in me.



Blessed are You,
יהוה, our Elohim,
Sovereign of the Universe,
who has hallowed us with
THEIR commandments
and commanded us about
the washing of hands.



Modəh (m)
Modah (f)
Modet (nb)

ani lafanékha,
melekh hai
vakayyam,
shehehezarta bi
nishmatī bahemlah,
rabbah emunatekha.

Barukh Attah
Adonai, Elohénu
melekh ha'olam,
asher kiddashanu
bāmitsvotav
vatsivvanu
'al nətilat yadayim.

Elohai Nəshama

breath – “nəshamah” is tricky to translate. It literally means breath, from the same root as the verb *linshom* (to breathe), but it is used regularly to refer to one's life. This double meaning has led to the common translation “soul” (used elsewhere), but for this text, one should not lose the vital physical connotations. As we breathe in the air of a new day, marvel at the intricate processes the air in our body goes through – the vibrancy, but also fragility, of breath.

created, formed – Two very similar words; both are used separately to refer to the creation of humanity, in *Bərēshit* 1 and 2 respectively. Here, we pull together both strands of the dual-story narrative.

Notice the repeated *mappik hé* – try to bring out this aspirated consonant, feeling the formation of your breath within your mouth.



אֱלֹהֵי,

נְשָׁמָה

שֶׁנָּתַתָּ בִּי טְהוֹרָה,

אַתָּה בָּרָאתָה,

אַתָּה יָצַרְתָּה,

אַתָּה נִפְחַתָּה בִּי,

וְאַתָּה עֲתִיד לְטָלָה מִמֶּנִּי

וְלִהְיוֹתָ לִי

לְעֵתִיד לְבָא.

וְכָל־זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי,

מוֹדָה/דָּה/דֶּת אֲנִי לְפָנֶיךָ,

יְיָ אֱלֹהֵי

וְאֱלֹהֵי אֲבוֹתַי,

רִבּוֹן כָּל־הַמַּעֲשִׂים,

אֲדוֹן כָּל־הַנְּשָׁמוֹת.

בָּרוּךְ אַתָּה יְיָ,

הַמְחַיֵּי נְשָׁמוֹת

לְפִגְרִים מֵתִים.

My Elohim,

Breath

that You gave to me pure,

You created her,

You formed her,

You blew her into me,

and You will take her from

me and restore her to me

in times to come.

All while my breath is in me,

I thank you,

my Elohim יהוה

and Elohim of my ancestors,

the Ruler of all worlds,

the Liege of all souls.

Blessed are You, יהוה

Restorer of breath
to dead bodies.



Elohai hannəshamah

shennatatta bi təhorah,

Attah yəratahh,

Attah yətsartahh,

Attah nəfahtahh bi,

vəAttah ‘atīd littəlahh

mimmenni, ulhaḥazirahh li

le‘atīd layo. Vəkhōl–

zəman shehannəshamah

bəkirbi, mōdeh/dah/det ani

ləfanekha, Adonai Elohai

vÉlohé ayotai,

Ribbon kol–hamma‘asim,

Adon kol–hannəshamot.

Barukh Attah Adonai,

hammaḥazir nəshamot
lifgarim métim.

Some communities say:

Some communities say:

Adon ha'Olamim

Adon ha'Olamim is a traditional Tēmani song for the morning prayer service. Like many, it is an alphabetic acrostic, serving the purpose of education (teaching the alef-bét) while also repeating and collating many of the descriptors we commonly use to describe the Divine.

Of Eternal Radiance. This beautiful phrase refers to the path (derekh) of the Divine. It is, as we read, inclined towards Heaven and founded in imprints of eternal radiance. This metaphor relies on a reference to the idea that the Divine tucked away some of the light used for creation to be set aside for the righteous.

the revealed mind. In the rabbinic conception of the body, the mind is located in the heart (léy) and not the brain. (Curiously, the emotions are located in the kidneys)



אֲדוֹן הָעוֹלָמִים
בַּעַל הַרַחֲמִים
גָּדוֹל הָעֵצָה
דְּרָכּוֹ נִעְרָצָה
הַנוֹטָה שְׁחָקִים
וְהַיּוֹסֵד אֲרָקִים
זוֹהַר הָעוֹלָם
חוֹפֵשׁ כָּל-נֶעְלָם
טוֹב לַקּוֹרְאִים
יְסוֹד הַנִּבְרָאִים
כְּבוֹדוֹ הַנִּפְלָא
לֵיב נִגְלָה

The Liege of Worlds,

The Owner of mercy

Great is the counsel

Of your revered path

Inclined toward Heaven

And based in imprints

Of Eternal Radiance

Seeking all secrets,

Good for those who call

Upon Creation's source

Your wondrous honour

Is for the revealed mind



Adon ha'olamim

Ba'al harahamim

Gadol ha'étsah

Darrakko na'aratsah

Hannoteh sahakim

Vahayyoséd arakim

Zohar ha'olam

Hofés kol-ne'lam

Tov lakkor-im

Yasod hanniya-im

Kavodo hannifla

Lalléy niglah

Adon ha'Olamim

Answers those who pray. Although this sentiment is certainly a common one in the siddur, it is usually expressed by the language that occurs later in this poem: Listening to our prayers (shomé-a' taffilloṭ). The duplication here is curious.

And calls across the eras. Meant to emphasize the Divine's transcendence of time, this line evokes a beautiful image of a voice reaching out across time, calling to one generation after another. As is typical for Jewish texts, long periods of time are not described by geological or political boudaries, but by the generation (dor). The insistence that our tradition be passed from one generation to another (lador vador) is here accentuated by a Divine voice trespassing through human timelines.



מְרוֹמִם עַל כָּל
בְּרָכָה וּתְהִלָּה
נוֹרָא עֲלִילָה
סוֹמֵךְ נוֹפְלִים
עוֹנֶה מִתְפַּלְלִים
פוֹדֶה עֲשׂוּקִים
צוֹפֶה מְעַמְקִים
קוֹרָא הַדּוֹרוֹת
רוֹכֵב עֲרֵבוֹת
שׁוֹמֵעַ תְּפִלּוֹת
תְּמִים הַפְּעוּלוֹת

Exalted over everything
is blessing and praise

Wondrous tales of You

Who supports the fallen

Answers those who pray

Redeems the oppressed

Looks into the depths

Calls across the eras

You ride the Heavens

Listening to our prayers

You, whose actions
are perfect.

*Məromam 'al-kol-
bəрахah uṭ-hillah*

Nora 'alilah

Somékh nofəlim

'Oneh miṭpalləlim

Podəh 'ashukim

Tsofeh ma'amakkim

Koré haddorot

Rokhéy 'arayot

Shomé-a' taffilloṭ

*Təميم
happə'ulloṭ*

Birkot hashShahar

According to the Talmud (Bərakhot 60b) the blessings of Birkot hashShahar are meant to correspond to the following actions:

‘...who has given the capacity to distinguish between day and night:’
When you hear the rooster crowing

‘...who opens unseeing eyes:’
When you open your eyes

‘...who liberates the bound:’
When you stretch and sit up

‘...who straightens the bent:’
When you stand to get out of bed

‘...who clothes the naked:’
When you dress

‘...who spreads the Earth over oceans:’
When you step onto the ground



D

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לִשְׁכּוֹי
בֵּינָה לְהַבְחִין בֵּין-יוֹם וּבֵין לַיְלָה.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
רוֹקֵעַ הָאָרֶץ עַל-הַיָּםִים.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
הַמְבַּיֵּן מַצְעַד־יָגֶר.

N

A

T

S

Blessed are You, יהוה, our *Elohim*,
Sovereign of the Universe, who has
given us the capacity to distinguish
between day and night.

Blessed are You, יהוה, our *Elohim*,
Sovereign of the Universe,
who opens unseeing eyes.

Blessed are You, יהוה, our *Elohim*,
Sovereign of the Universe,
who liberates the bound.

Blessed are You, יהוה, our *Elohim*,
Sovereign of the Universe,
who straightens the bent.

Blessed are You, יהוה, our *Elohim*,
Sovereign of the Universe,
who clothes the naked.

Blessed are You, יהוה, our *Elohim*,
Sovereign of the Universe,
who spreads the Earth over oceans.

Blessed are You, יהוה, our *Elohim*,
Sovereign of the Universe,
who guides human steps.



Barukh Attah Aḏonai
Elohénu melekh ha’olam,
asher natan lassekhvi yinah
lahayhin ben-yom uven
laylah.

Barukh Attah Aḏonai
Elohénu melekh ha’olam,
poké-ah ‘ivrim.

Barukh Attah Aḏonai
Elohénu melekh ha’olam,
mattir asurim.

Barukh Attah Aḏonai
Elohénu melekh ha’olam,
zokéf kafufim

Barukh Attah Aḏonai
Elohénu melekh ha’olam,
malbish ‘arummim.

Barukh Attah Aḏonai
Elohénu melekh ha’olam,
roka’ ha-arets ‘al-hammayim.

Barukh Attah Aḏonai
Elohénu melekh ha’olam,
hamekchin mits‘adé-gaver.

‘...who guides human steps’
When you begin to walk

‘...who mightily assists Yisra’El’
When you tie your shoes

‘...who beautifully crowns Yisra’El’
When you cover your head



These remaining three have been through many incarnations. While some traditional versions are phrased in the negative, the three found here: ‘who gathers us close to serve THEM,’ ‘who calls us THEIR servants,’ and ‘who has created us in THEIR image,’ are all emphasising the positive aspects of a personal relationship with the Divine. Additionally, in their formula, they are all-inclusive. This particular wording comes from the siddur of R’ Yitshak Sassoon, Siddur vəHa’arév Na.



D

N

A

T

S

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂה לִי כָל-צָרָכִי.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
אֲזוּר יִשְׂרָאֵל בְּגִבּוּרָה.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
עוֹשֵׂר יִשְׂרָאֵל בְּתִפְאַרֶה.



בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
שֶׁקָּרְבָנוּ לְעִבּוּדָתוֹ.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
שֶׁקָּרְאָנוּ עֲבָדָיו.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
שֶׁבְּרָאָנוּ בְּצִלְמוֹ.

Blessed are You, יְהוָה, our *Elohim*,
Sovereign of the Universe,
who has made all that I need.

Blessed are You, יְהוָה, our *Elohim*,
Sovereign of the Universe,
who mightily assists Yisra’El.

Blessed are You, יְהוָה, our *Elohim*,
Sovereign of the Universe,
who beautifully crowns Yisra’El.



Blessed are You, יְהוָה, our *Elohim*,
Sovereign of the Universe,
who gathers us close to serve THEM.

Blessed are You, יְהוָה, our *Elohim*,
Sovereign of the Universe,
who calls us THEIR servants.

Blessed are You, יְהוָה, our *Elohim*,
Sovereign of the Universe,
who has created us in THEIR image.



*Barukh Attah Aḏonai
Elohénu melek ha’olam,
shə‘asah li kol–tsorki.*

*Barukh Attah Aḏonai
Elohénu melek ha’olam,
ozér Yisra’El bigyurah.*

*Barukh Attah Aḏonai
Elohénu melek ha’olam,
‘otér Yisra’El bəṭif-arah.*

*Barukh Attah Aḏonai
Elohénu melek ha’olam,
shekérvanu la‘ayodaṭo.*

*Barukh Attah Aḏonai
Elohénu melek ha’olam,
shekra-anu ‘ayaḏav.*

*Barukh Attah Aḏonai
Elohénu melek ha’olam,
shebbəra-anu bətsalmo.*

Birkot hashShahar

from evil touch, from evil eye.

This meditation is meant to be a kavvanah (intention) for the upcoming day. We preemptively proscribe all negative influences. It has an unusual analogue in the writing of Roman emperor Marcus Aurelius:

“When you wake up in the morning, tell yourself: The people I deal with today will be meddling, ungrateful, arrogant, dishonest, jealous, and surly. They are like this because they can’t tell good from evil.”
(Meditations, Book II:1)

from lies, from nihilism. Literally, ‘from false testimony, from hatred of creation.’ To the religious mind, nihilism (hatred of creation) is itself a kind of false testimony, denying the truth of Divine goodness in the world.



ברוך אתה יי אלהינו מלך העולם,
המעביר חבלי שנה מעינינו
ותנומה מעפעפינו.

ויהי רצון מלפניך,
יי אלהינו ואלהי אבותינו,
שתרגילנו בתורתך, ודבקנו במצותיך.
ואל תביאנו לידי חטא, ולא לידי עבירה,
ולא לידי נסיון, ולא לידי ביוזן.
ותרחיקנו ממצר הרע ותדבקנו במצר הטוב.
ותננו לחן ולחסד ולרחמים בעיניך
ובעיני כל-רואינו, וגמלנו חסדים טובים.
ברוך אתה יי,
גומל חסדים טובים.

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו,
שתצילני היום ובכל-יום ויום:
מעוץ פנים ומעוזות פנים,
מאדם רע, ממצר רע,
מחבר רע, משכן רע,
ומפגע רע, מעין הרע
ומלשון הרע ממלשינות.
מאדוות שקר, משנאת הבריות,
מעליה, ממיתה משנה,
מחליים רעים, ממקרים רעים,
מדין קשה ומבעל דין קשה,
בין שהוא בן-ברית
ובין שאינו בן-ברית
(ומדינה של גיהנום).

Blessed are You, יהוה, our *Elohim*,
Sovereign of the Universe, who
removes the bonds of sleep from our
eyes and exhaustion from our eyelids.

May it be Your will, יהוה,
our *Elohim* and *Elohim* of our ancestors,
that You condition us to Your Torah,
and adhere us to Your *mitsvoṭ*.
Don’t lead us into sin or transgression,
nor into trial or shame. Distance us
from the evil inclination and adhere us
to the good one. Give us grace and love
and mercy in Your eyes and the eyes
of all who see us. Recompense us with
good love. Blessed are You, יהוה,
who recompenses with good love.

May it be Your will, יהוה, our *Elohim* and
that of our ancestors, that You save us
today and every day, from:
arrogance and stubbornness,
from evil people, from evil impulses,
from evil friends, from evil neighbours,
and *from evil touch, from evil eye*,
and from the evil speech by informers.
From lies, from nihilism,
from libel, from painful death,
from disease, from accidents,
from a harsh sentence and its judge,
from both Jews
and non-Jews,
and ultimately from Géhinnom.



*Barukh Attah Adonai Elohénu
melekh ha’olam, hamma’ayir
heylé shénah mé’énenu uṭnumah
mé’af appénu.*

*Vihi ratson millafanekha,
Adonai Elohénu v’Elohé ayoténu
shettargilénu v’atoratekha,
v’adabbakénu b’amitsvotekha. V’-al
tayi-énu liqé hét, valo liqé ‘ayérah,
valo liqé nissayon, valo liqé yizzayon.
V’atarhikénu miyyétser hara’
v’atadbikénu bayétser hattoy. Uṭnénu
lahén ulhesed ulraḥamim ba’énekha
uy’éné khol-ro-énu, vaḡomlénu
ḥasadim toyim. Barukh Attah
Adonai, gomél ḥasadim toyim.*

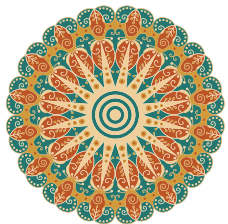
*Yahi ratson millafanekha, Adonai
Elohénu valohé ayoténu, shettatssilén
hayyom uykhol-yom vayom.
Mé’azzé fanim umé’azzut panim,
mé-adam ra’, miyyétser ra’, méhavér
ra’, mishshakhén ra’. Umipega’
ra’ mé’eyin hara’ umilashon hara’
mimmalshinuṭ. Mé’éduṭ sheker,
missin-at habəriyyoṭ, mé’alilah,
mimmitah mashaunnah, méhola-yim
ra’im, mimmikrim ra’im, middin
kasheh umibba’al din kasheh, b’n
shehu yen-bariṭ uyén she-éno yen-
bariṭ (umiddinah shel géhinnom).*

Birkot hashShahar

I hereby accept... This one-line formula varies across siddurim, but it is common to most traditions which were influenced by R' Yitshak Luria (ha-Ari).

R' Luria endorsed reciting this each morning as meditation, emphasising the importance of a verbal declaration—constructing our consent to the notion that the obligation to love others as oneself is primary. (See Êts Hāyyim, Sha'ar Olam haAssiyah 1)

The tradition was incorporated into the siddur of the Bén Ish Hai (R' Yosef Hāyyim of Baghdad), through which it entered the Mizrahi rite.



Some communities say:

הֵרִינִי
(א) מְקַבֵּל
(ב) מְקַבֶּלֶת
(ג) מְקַבֶּלָה
עָלַי אֶת-
מִצְוַת עֲשֵׂה:

וְאָהַבְתָּ
לְרֵעֲךָ
כְּמוֹךָ

Some communities say:

I hereby
accept
upon
myself
the
mitsvah
that:

You shall
love your
fellow as
yourself.



Haréni
makabbél (m)
makabbelet (f)
makabbeleh (nb)
‘alai et-
mitsvat
‘aséh:

Və-ahavta
ləré‘akha
kamokha.

Tallit & Tefillin

It has long been the tradition that the tallit (prayer shawl) and tefillin (phylacteries) were worn during Shahaṛit each morning.

Both of these mitsvoṭ acknowledge and affirm the embodiment of Jewish practice – it is not just words we say that make up our prayers, but actions we take as well. Enwrapping ourselves in the fringes commanded by the Torah, and placing the words of the Shema' close to our heads and hearts are both ways of making the prayer part of material life.

Put on the arm-tefillin and say the first blessing before wrapping. If your kavvanah is interrupted at any point, then before you place the head-tefillin, recite the second as well, here in grey.



בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ
לְהִתְעַטֵּף בְּצִיצִית.



בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ
לְהַנִּיחַ תְּפִלִּין.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ
עַל-מִצְוַת תְּפִלִּין.

Blessed are You, יהוה,
our *Elohim*, Sovereign of the
Universe, who has hallowed
us with THEIR *mitsvoṭ* and
commanded us to **enwrap**
ourselves in fringes.



Blessed are You, יהוה,
our *Elohim*, Sovereign of the
Universe, who has hallowed
us with THEIR *mitsvoṭ*
and commanded us
to **lay tefillin**.

Blessed are You, יהוה,
our *Elohim*, Sovereign of the
Universe, who has hallowed
us with THEIR *mitsvoṭ*
and commanded us **about**
the *mitsvah* of *tefillin*.



*Barukh Attah
Adonai Elohénu
melekh ha'olam,
asher kiddashanu
bəmitsvoṭav, vatsivvanu
ləhit'attéf batssitsit.*

*Barukh Attah
Adonai Elohénu
melekh ha'olam,
asher kiddashanu
bəmitsvoṭav, vatsivvanu
ləhaniah tefillin.*

*Barukh Attah
Adonai Elohénu
melekh ha'olam,
asher kiddashanu
bəmitsvoṭav, vatsivvanu
'al-mitsvaṭ tefillin.*

Birkot hatTorah

Working towards our hundred daily blessings, we take the opportunity before beginning the formal liturgy to recite the blessings over reading and studying the Torah.

This is followed by a passage of Torah – below we've included Təfillat Hannah, a common study text in Səfaradi siddurim.

There is a tradition of reading the plea of *vəha'arev na* as 'make sweet' – however, the verb itself doesn't have anything to do with sweetness or bitterness. The verb in question is the causitive form of 'mixing' or 'combining.' In a more modern mode we might even read it as 'meddle' or 'intervene.' We are not asking for the Torah to be sweet, but rather for the Divine to involve THEMSELF in order to place the words of Torah in our mouths.



בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ
עַל־דְּבַר תּוֹרָה.



וְהִעֲרַבְנָא יי
אֱלֹהֵינוּ אֶת־דְּבָרֵי
תּוֹרַתְךָ בְּפִינוּ,
וּבְפִיּוֹת עַמְּךָ
בֵּית יִשְׂרָאֵל.

וְנִהְיָה אֲנַחְנוּ
וְצִאֲצֵאֵינוּ,
וְצִאֲצֵאֵי צִאֲצֵאֵינוּ,
כָּלֵנוּ יוֹדְעֵי שְׁמֶךָ,
וְלִוְמַדֵּי תּוֹרַתְךָ לְשִׁמְחָה.

Blessed are You, יהוה, our
Elohim, Sovereign of the
Universe, who has hallowed
us with THEIR *mitsvoṭ*
and commanded us
about the Torah.



Please intermix, יהוה
our Elohim, the words of
Your Torah in our mouths,
and in the mouths of Your
people the House of YisraĒl.

And may we and
our descendants, and
descendents of our
descendants, all be among
those who know Your
name, and learn Your
Torah for her own sake.



*Barukh Attah
Aḏonai Elohénu
melekh ha'olam,
asher kiddəshanu
bəmitsvoṭav, vətsivvanu
‘al-diyré Torah.*

*Vəha'arev-na Aḏonai
Elohénu eṭ-diyré
Ṭoraṭakha bəfīnu,
uyfīfiyoṭ ‘ammakha
Bēṭ YisraĒl.*

*Vənihyeh anahnu
vətse-etsa-énu,
vətse-etsa-é tse-etsa-énu,
kullanu yoda'é
shəmekha, vəlomədə
Toratekha lishmahh.*

Vatitpallél Hannah

After having recited the blessings over Torah study, we need to immediately study some Torah. Any text will do, but Təfillat Hannah (Hannah's Prayer) is a common and particularly apt one.

Recorded in I Shəmu'el 2, Təfillat Hannah is a personal and powerful text - many of its phrases are recycled throughout the liturgy and its influence has been tremendous.

Even beyond the confines of Judaism, Hannah's prayer has helped inspire those praying. A careful look at the Magnificat recorded in the Gospel of Luke (1:46-55) shows the similarity. Scholars believe Luke likely composed the Magnificat on the basis of Təfillat Hannah, as an attempt to analogise Mary to Hannah.



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



א וְתִתְפַּלֵּל חֲנָה וּתְאַמַּר עַל־לִבִּי
בִּיהוָה רָמָה קִרְנִי בִּיהוָה רָחַב
פִּי עַל-אֹיְבֵי כִי שִׂמַּחְתִּי בִישׁוּעָתְךָ:

ב אֵין-קְדוֹשׁ בִּיהוָה כִּי אֵין בְּלִתֶּךָ
וְאֵין צוּר כַּאֲלֵהֵינוּ:

ג אַל-תִּרְבֵּן תִּדְבְּרוּ גְבוּהָ גְבוּהָ
יֵצֵא עֲתָק מִפִּיכֶם כִּי-אַל-דַּעוֹת יְהוָה
וְלֹו נִתְבָּנוּ עֲלִילוֹת:

ד קֶשֶׁת גִּבּוֹרִים חֲתִים
וְנִכְשָׁלִים אֲזָרוּ חֵיל:

Blessed are You, יהוה,
our Elohim, Sovereign of the
Universe, who has chosen us
from all the nations,
and given us THEIR Torah.
Blessed are You, יהוה,
who gives the Torah.



1. Hannah prayed and said: My heart exults in יהוה; my powers are heightened by יהוה. My mouth derides my enemies because I rejoice in Your salvation.

2. There is none holy as יהוה. There is none except You, no rock like our Elohim.

3. Cease your boasting, stop mouthing arrogance. For יהוה is all-knowing; THEY judges our deeds.

4. The mighty fall, their bows broken; the fallen rise, girded with strength.



Barukh Attah Adonai
Elohenu melek ha'olam,
asher bahar banu
mikkol-ha'ammim,
vənatan lanu et-torato.
Barukh Attah Adonai
notén hatTorah.

1. Vattitpallél Hannah
vattomar, 'alats libbi bAdonai,
ramah karni bAdonai; rahav
pi 'al-oyavai, ki samahti
bishu'atekha.

2. Én-kadosh kAdonai ki én
biltekha və-én tsur kElohenu.

3. Al-tarbu tādabəru
gəvohah gəvohah, yétsé
'atak mippikhem; ki-él-dé'ot
Adonai, vəlo nitkanu 'alilot.

4. Keset gibborim hattim;
vanikhshalim azəru hayil.

Vatitpallel Hannah

puts to death and brings to life. This language of course is very familiar to us as it forms such a significant part of the 'Amidah. The second blessing, Gayurot, has as its hatimah: ...who enlivens the dead.

The concept of the Divine bringing souls down to the underworld (Shə-ol in mythology was indeed like Hades) was not new to Hannah's audience, but the idea that THEY would then bring the dead back out again likely was – and it was hugely influential.

the poor from the dust. This verse is familiar to us from the Hallél service, in which we find the ultimate praise of Divinity in the ability of THEY to address the needs of the most needy.



ה שבעים בלחם נשפּרו ורעבים
חדלו עד-עקרה ילדה שבעה ורבת
בנים אמללה:

ו יהוה ממית ומחיה
מוריד שאול ויעל:

ז יהוה מוריש ומעשיר
משפיל אף-מרום:

ח מקים מעפר דל מאשפת ירים
אביון להושיב עם-נדיבים וכסא
כבוד ינחלם כי ליהוה מצקי ארץ
וישט עליהם תבל:

ט רגלי חסידו ישמר ורשעים בחשך
ידמו כי לא בכח יגבר-איש:

י יהוה יחתו מריבו עלו בשמים
ירעם יהוה ידיו אפסי-ארץ
ויפת-עו למלכו וירם קרן משיחו:

5. Those who were sated have hired themselves out for bread, while those who were hungry have ceased to hunger. The barren woman has borne several children, while the mother of many is forlorn.

6. יהוה puts to death and brings to life; THEY brings people to the underworld and THEY raises them up.

7. יהוה makes riches and poverty. יהוה humbles and exalts.

8. THEY raises the poor from the dust; THEY lifts the needy from the dunghill. THEY seats them with people of rank; THEY makes them heir to places of honour. For the foundations of the Earth are יהוה's; on them THEY has set the whole world.

9. יהוה guards the steps of THEIR faithful, while the wicked are cut off in darkness. For not by their own strength shall people prevail.

10. Those who repudiate יהוה will be broken; THEY thunders against them from the heavens. יהוה brings judgement to the ends of the Earth. THEY will give dignity to THEIR king, and exalt the power of THEIR anointed.



5. Səvé'im ballehem niskaru,
ur'éyim hadéllu; 'ad-'akarah
yaladah shiy'ah, varabbat
banim umlalah.

6. Adonai mémit umhayyeh;
morid shə-ol vayya'al.

7. Adonai morish uma'ashir;
mashpil af-məromém.

8. Mékim mé'afar dal
mé-ashpot yarim evyon,
ləhoshiy 'im-nədiyim,
vəkhissə khayod yanhilém;
ki laAdonai mətsuké erets,
vayyashet 'aléhem tévél.

9. Raglé hasidav yishmor,
ursha'im bahoshekh
yiddammu ki-lo vakho-ah
yigbar-ish.

10. Adonai yéhattu məriyav
'alav bashshamayim yar'ém,
Adonai yadin afsé-arets;
vayitten-'oz ləmallko,
vayarém keren məshiho.

Lə'olam Yəhé Adam

This prayer is one of the few that emerges from the Miḡrashim. First attested to in Tanna dəVé Ēliyyahu, a debate once raged about whether to include the first three lines. Over the course of time, it has become clear that the first three lines were added during times of persecution – to specifically remind the worshipper that they can fear Heaven ‘privately’ and ‘speak truth in their heart’ (that is, silently) if need be.

Another read of the passage, which fits with the stoic tone of ‘What are we?...’ is that the purpose of the reminder that we can pray either in public or private is to prevent the false piety of someone externally saying the words of the prayers while ignoring their meaning internally.



לעולם יהא אדם ירא שמים,
בסתר ובגלוי; ומוודה על-האמת;
ודובר אמת בלבבו, וישכם ויאמר:

רבון כל-העולמים
ואדוני האדונים, לא על-צדקותינו
אנחנו מפילים תחנונינו לפניך,
כי-על-רחמך הרבים.

(אדני שמעך) אדני סלחה, אדני הקשבה
ועשה, אל-תאחר, למענך אלהי,
כי-שמך נקרא על-עירך ועל-עמך.

מה-א(נח)נו,
מה-חיינו,
מה-חסדנו,
מה-צדקותינו,
(מה-ישועתנו)
מה-כחנו,
מה-גבורתנו.
מה-נאמר לפניך,
”

אלהינו ואלהי אבותינו,
הלא (כל-)הגבורים כאין לפניך,
ואנשי השם כלא היו,
וחכמים כבלי מדע,
וגבונים כבלי השכל.

A person should always fear Heaven,
both privately and publicly; and admit
to the truth; and speak truth in their
heart, and wake early and say:

“Greatest in all the worlds
and Liege of the Lieges, it is not due to
our righteousness that we plead before
you, but due to Your great mercy.”

יהוה hears, יהוה forgives, יהוה listens and
does. Do not delay, for Your own sake,
my Elohim! For by Your name do we
call Your city and Your people.

What are we?
What is our life?
What is our mercy?
What is our righteousness?
What is our salvation?
What is our power?
What is our might?
What can we possibly say
before You,
יהוה

our Elohim and that of our ancestors?
Aren’t all of the mighty as nothing
before you? Aren’t the famous among
us as if they never existed? Aren’t all
our wise people lacking insight? Aren’t
all our experts lacking intellect?



Lə'olam yəhé adam yəré
shamayim, bəséter uyaggalui;
umodeh ‘al-ha-emet, vədoyér
emet bilyayo, vəyashkém
vəyomar:

Ribbon kol-ha’olamim
va-Aḏoné ha-aḏonim, lo ‘al-
tsiḏkoténu anahnu mappilim
tahanunénu lafanekha, ki-‘al-
raḥamekha harabbim.

(Aḏonai shəma ‘ah) Aḏonai
səlahah, Aḏonai hakshiyah
va‘aséh, al-tə‘aḥar, ləma‘ankha
Elohai, ki-shimkha nikra
‘al-‘irəkha və‘al –ammekha.

Mah-a(nah)nu?
Meh-ḥayyénu?
Meh-ḥasdénu?
Mah-tsiḏkoténu?
(Mah-yəshu‘aténu?)
Mah-koḥénu?
Mah-gəyuraténu?
Mah-nomar lafanekha,
Aḏonai Elohénu vĒlohé ayoténu?
Halo (kol-)haggibborim kə-ayin
lafanekha? Və-anshé hashshém
kəlo hayu? Vəhakhmim kiyli
madda’, unyonim kiyli haskél?

Lə'olam Yəhé Adam

all is ultimately vanity. An obvious echo of Kohelet (Ecclesiasties), this passage asks us to remember the fleeting nature of the physical world and in the inability to know much at all. We reject the idea that we can ever truly confirm that we are acting righteously, instead relying on the soul to give an account and testify on our behalf.

The values of these few pages – affirming the transient nature of life and the failure of objective knowledge – reminds us that the rabbinic tradition drew heavily on the Stoic school of thought in the ancient world. The idea that a good life is one lived in harmony with nature and divinity and with an acknowledgement of human failings appealed not only to Kohelet but to many of the Tanna-im as well.



כִּי־רֹב מַעֲשֵׂינוּ תָהוּ, וַיְמִי חַיֵּינוּ הֶבֶל
לִפְנֶיךָ, וּמוֹתֵר הָאָדָם מִן־הַבְּהֵמָה אֵין,
כִּי הִכָּל הֶבֶל.

לְבַד הַנֶּשְׁמָה הַטְּהוֹרָה, שֶׁהִיא עֲתִידָה
לִתֵּן דִּין וְחֶשְׁבּוֹן לִפְנֵי כֹסֶא כְבוֹדֶךָ.

וְכָל־הַגּוֹיִם כְּאֵין נִגְדֶּךָ, שֶׁנֶּאֱמַר:
”הֵן גּוֹיִם כְּמַר מִדְּלִי, וְכִשְׁחַק
מֵאֲזֵנִים נִחְשְׁבוּ, הֵן אֵיִם כְּדֹק יִטּוֹל.”
(ישעיה מ:טו)

אֲבָל אֲנַחְנוּ עַמֶּךָ, בְּנֵי בְרִיתְךָ, בְּנֵי
אֲבֹרָהִם אֲוִהֶבְךָ שֶׁנִּשְׁבַּעְתָּ לּוֹ בְּהַר
הַמּוֹרִיָּה. זֶרַע יִצְחָק עֶקְדֶּךָ שֶׁנֶּעֱקַד
עַל־גְּבִי הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בְּנֶךָ
כְּבוֹרֶךְ שֶׁמֵּאֲהַבְתָּךְ שֶׁאֲהַבְתָּ אוֹתוֹ,
וּמִשְׁמַחְתָּךְ שֶׁשְׂמַחְתָּ בּוֹ, קִרְאָתָ
אֶת־שְׁמוֹ יִשְׂרָאֵל וַיִּשְׁרֹן.

לְפִיכָךְ אֲנַחְנוּ חַיִּבִּים לְהוֹדוֹת לָךְ,
וּלְשַׁבַּחְךָ, וּלְפַאֲרֶךְ, וּלְרוֹמְמֶךָ, וּלְתֵּן
שִׁיר שִׁבַּח וְהוֹדָיָה לְשִׁמְךָ הַגָּדוֹל.

וְחַיִּבִּים אֲנַחְנוּ לומר שִׁירָה,
בְּכָל־יוֹם תָּמִיד:

For most of our deeds are meaningless,
and the days of our lives are like vapour
before You. A person is no better than
an animal, for **all is ultimately vanity**.

Only the soul is pure, that which in
the future will give an account and a
reckoning before the Throne of Glory!

All of the nations are nothing
compared to You, as it says,
“Behold, the nations are like a drop
in a bucket, like the dust on the scale
- and the isles are like a mote of air.”
(Isaiah 40:15)

But we are Your people, the children of
Your covenant, the children of Avraham
whom You loved and swore on Mt.
Moriyah. The seed of Yitshak, Your
offering who was bound on the altar,
the community of Ya'akov, Your first-
born son, whom You loved for he loved
You, and in whom You rejoiced for he
rejoiced in You, he who you gave the
names Yisra'el and Yeshurun.

Therefore, we are obligated to thank
You, and praise You, and glorify You,
and exalt You, and give song, praise and
gratitude to Your great name.

We are obligated to always sing,
every day:



*Ki-roy ma'asenu tohu, vimé
hayyenu hevel lafanekha, umotar
ha-adam min-habbəhémah ayin,
ki hakkol hayel.*

*Ləvaḏ hanəshamah hatəhorah,
shehi 'atīdah littén din vəheshbon
lifné khissé khəyodekha.*

*Vəkhəl-hagoyim kə-ayin negdekha,
shenne-emar: “Hén, goyim kəmar
middəli, ukhshahak mozanayim
nehshayū, hén iyyim kaddak yittol.”*

*Ayal anahnu 'amməkha, bənē
yərītekhā, bənē Avraham ohayekha
shennishba'ta lo bəHar hamMoriyyah.
Zera' Yitshak 'akédekha shenne'ekad
'al-gabbé hammizbē-ah, 'adaṭ
Ya'akov binkha bəkhorekha,
shemmé-ahayatekha she-ahayta oto,
umissimhatəkha shessamahta bo,
karaṭa eṭ-shəmo Yisra'el vIshurun.*

*Ləfikhakh anahnu hayyavim lahodot
lakh, ulshabbəhakh, ulfa-arakh,
ulroməmakh, vəlittén shir sheyaḥ
vəhodayah ləshimkha haggadol.*

*Vəhayyavim anahnu lomar shirah,
bekhol-yom tamid:*

Lə'olam Yəhé Adam

hallowed is Your name. Hebrew excels at using euphemisms, and one of the most common and frequent is 'kiddush haShém.' Literally, 'hallowing/sanctification of the Name,' the phrase was often used to refer to any act which encouraged other people's faith. To perform a mitsvah and inspire someone is a 'kiddush hashém.' Yet the maximal interpretation of this applied the term as well to martyrdom.

Fitting with the history of this whole passage as being spawned by persecution, the *hatimah* of the blessing should grab our attention: *Blessed is the one who hallows Your name publicly.* That is, the person willing to die for their faith, reciting the *Shəma'* (just above) as they do, is the pinnacle of sanctity and the ultimate fulfillment of the values-driven message of this section.



אֲשֶׁרֵינוּ, מֵה־טוֹב חֵלְקֵנוּ, מֵה־נָּעִים
גּוֹרְלֵנוּ, מֵה־יָּפָה מָאֵד יִרְשָׁתֵנוּ.

אֲשֶׁרֵינוּ כְּשֶׁאֲנַחֲנוּ מִשְׁכִּימִים וּמַעֲרִיבִים,
בְּבֵית־כְּנִסְיֹת וּבְבֵית־מִדְרָשׁוֹת,
וּמִיַּחֲדִים שְׁמֶךָ בְּכָל־יוֹם תָּמִיד,
אוֹמְרִים פְּעָמִים בְּאַהֲבָה:

שְׁמַע יִשְׂרָאֵל יי
אֱלֹהֵינוּ יי | אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד.

אַתָּה הוּא אֶחָד קֹדֶם
שֶׁבָּרָאתָ אֶת־הָעוֹלָם,
אַתָּה הוּא אֶחָד לְאַחֵר
שֶׁבָּרָאתָ אֶת־הָעוֹלָם.
אַתָּה הוּא אֵל בְּעוֹלָם הַזֶּה,
וְאַתָּה הוּא אֵל בְּעוֹלָם הַבָּא
וְאַתָּה הוּא וְשִׁנוּתֶיךָ לֹא יִתְמוּ.

קֹדֶשׁ אֶת־שְׁמֶךָ בְּעוֹלָמְךָ,
עַל עַם מְקֹדְשֵׁי שְׁמֶךָ,
וּבִישׁוּעָתְךָ תָּרִים וְתִגְבֶּיָה קִרְנֵנוּ,
וְתוֹשִׁיעֵנוּ בְּקִרּוֹב לְמַעַן שְׁמֶךָ.
בְּרוּךְ הַמְּקֹדֵשׁ אֶת־שְׁמֶךָ בְּרָבִים.

We are happy! How good is our
portion! How pleasant is our lot! How
very beautiful is our inheritance!

We are happy when we awake and
when we lie down, in synagogues and
in study halls - and thus we unify Your
name today and always, lovingly saying
twice a day:

Listen *YisraĒl*, יהוה is our
Elohim, יהוה is one.

Blessed is the glorious name of
THEIR kingdom forever and ever.

You are one before creating the world,
You are one after creating the world.
You are *Ēl* in this world,
and You are *Ēl* in the
World-that-is-Coming.
Your being, and Your years are
beyond our ability to count.

Hallowed is Your name in Your world
among the nation of those who hallow
Your name. You are exalted above all
and Your power is heightened above all!
Save us soon for the sake of Your name!
Blessed is the one who hallows
Your name publicly.



*Ashrēnu! Mah toy ḥelkēnu, mah-
na'im goralēnu, mah-yafah mā-od
yərushshatēnu.*

*Ashrēnu kəshe-anu mashkimim
uma'ariyim, bəyattē-khənésiyyot
uyvattē-midrashot, umyahadim
shimkha bəkol-yom tamid,
omərim pa'amayim bə-ahayah:*

*Shəma' YisraĒl; Aḏonai
Eloḥēnu, Aḏonai eḥad.*

*Barukh shem kavod
malkhuto lə'olam va'ed.*

*Attah hu eḥad qodem shebaraṭa
et-ha'olam, Attah hu eḥad lə-aḥar
shebaraṭa et-ha'olam.
Attah hu Ēl ba'olam hazzeh,
vəAttah hu Ēl ba'olam habba
vəAttah hu ushnotekha lo
yittammu.*

*Kaddēsh et-shimkha bə'olamekha,
'al 'am makaddashé shəmekha,
uyishu'aṭakha tarim vətagbiahh
karnēnu, vətoshi'ēnu bəkaroy
ləma'an shəmekha.
Barukh hamakaddēsh
et-shimkha barabbim.*

Lə'olam Yəhé Adam

you are recognized and known among all the creatures of the world. This passage suggests a theology which is inclusive of other faiths. That is, although other faiths may be misled into worshipping idols or false systems of belief, at the root, they are acknowledging יהוה when they do so, even if unwittingly.

R' Yeshua Lalum (1901-1950, Algeria) conveys a similar message in a beautiful passage from his Likuté Aharon:

"The other nations, who worship idols, also honour the Divine. Even though they may bow before a rock or a piece of wood, it is not [the idols] that they serve, but HashShem, Ruler of All. Though they don't serve HashShem per sé, they always honour THEM, even if through the medium of a stone or a splinter of wood." (13)



אתה הוא אֲדֹנֵי הָאֱלֹהִים, בְּשָׁמַיִם
מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת, בְּשָׁמַיִם
הַשָּׁמַיִם הָעֲלִיּוֹנִים וְהַתַּחְתּוֹנִים.
אתה הוא ראשון, וְאַתָּה הוּא
אַחֲרוֹן, וּמִבְּלִעְדִּיךָ אֵין אֱלֹהִים.

קִבֵּץ נְפוּצוֹת קוֹיֶיךָ
מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ.
יִכִּירוּ וְיִדְעוּ כָּל-בָּאֵי עוֹלָם,
כִּי אַתָּה-הוּא הָאֱלֹהִים לְבִדְּךָ
לְכָל מַמְלָכוֹת הָאָרֶץ.

אתה עֹשֵׂית אֶת-הַשָּׁמַיִם
וְאֶת-הָאָרֶץ, אֶת-הַיָּם, וְאֶת-כָּל-
אֲשֶׁר-בָּם. וּמִי בְּכָל-מַעֲשֵׂי יָדֶיךָ
בְּעֲלִיּוֹנִים וּבַתַּחְתּוֹנִים, שִׁיאֵמַר לְךָ,
מִה-תַּעֲשֶׂה וּמִה-תִּפְעַל.



You are the Liege of *Elohim*,
both in Heaven above and on Earth
below, in the very highest realms
and in the very lowest. You are the
first and You are the last, and except
for You there is no other *Elohim*.

Gather the dispersed, those who
hope in You, from the four corners
of the Earth. **You are recognized and
known among all the creatures of the
world**, for You are the *Elohim* alone,
above all the kingdoms of the Earth.

You made the Heavens and the
Earth, the Sea and all that is in it.
Who is there among all those that
You have made above and below
that can say to you, "What will you
do and what will happen?"



*Attah hu adonai ha-Elohim,
bashshamayim mimma'al va'al
ha-arets mittahat, bishmé
hashshama-yim ha'elyonim
vəhattahtonim. Attah hu rishon,
vəAttah hu aharon, umibal'adekha
én Elohim.*

*Kabbéts nafutsot kovekha
mé-arba' kanfoṭ ha-arets. Yakiru
vəyéda'u kol-ba-é 'olam ki Attah-
hu ha-Elohim ləyaddakha ləkhoh
mamləkhot ha-arets.*

*Attah 'asita et-hashshamayim və-
et-ha-arets, et-hayyam və-et-kol-
asher-bam. Umi bəkhoh-ma'asé
yadekha ba'elyonim uyatahtonim,
shéyyomar ləkha, mah-ta'aseh
umah-tifal.*

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)

בְּעֶלְמָא דִּי-בְרָא כְּרֻתָּהּ, וְיִמְלִיךְ מְלְכוּתָהּ,
וְיַצְמִיחַ פְּרֻקְנָהּ, וְיִקְרַב מְשִׁיחָהּ. (קהל: אָמֵן)
בְּחַיִּיכוֹן וּבְיָמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזֶמַן קָרִיב, וְאָמְרוּ: אָמֵן.

(קהל: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֶלְמָא לְעֶלְמָי עֲלָמְיָא יְתִבְרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֶלְמָי עֲלָמְיָא יְתִבְרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (קהל: אָמֵן) לְעֶלְמָא מִן כָּל-בְּרַכְתָּא
שִׁירְתָּא תְּשַׁבְּחָתָא וְנִחְמָתָא דְאִמְרִין בְּעֶלְמָא,
וְאָמְרוּ: אָמֵן. (קהל: אָמֵן)

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן, וְעַל
כָּל-תַּלְמִידֵי תַלְמִידֵיהוֹן, דְּעִסקִין בְּאוּרֵיתָא
קְדִישָׁתָא, דִּי בְּאַתְרָא הָדִין וְדִי בְּכָל-אַתְרָא
וְאַתְרָא. יְהֵא לָנָא וְלָהּוֹן, חֲנָא וְחֻסְדָּא וְרַחֲמֵי,
מִן קֳדָם קָרָא שְׁמֵיָא וְאַרְעָא,
וְאָמְרוּ: אָמֵן. (קהל: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא, (קהל: חַיִּים)
חַיִּים וְשָׁבַע וְיִשׁוּעַ וְנִחְמָה וְיִשׁוּבָא
וְדִפּוּאָה וְגִאֻלָּה וְסִלְחָה וְכִפּוּרָה וְרוּחַ וְהַעֲלָה
לָנוּ וּלְכָל-עַמּוּ יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן. (קהל: אָמֵן)
עֲשֵׂה שְׁלוֹם בְּמִרְמוֹי,
הוּא בְּרַחֲמֵי עֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן. (קהל: אָמֵן)

Exalted and hallowed

is THEIR great name (*Community: Amén*) in the world which is made according to THEIR will, and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. (*C: Amén*)

In our lives and days and the life of all the House of Yisra'el, speedily and very soon, and we say: amén.

(*C: Amén, may THEIR great name be blessed for ever and ever, and to all eternity blessed*)

May THEIR great name be blessed, for ever and ever and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the Blessed Holy One (*C: Amén*) above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. (*C: Amén*)

To Yisra'el and to the Rabbis and to all their students, and to all the students of their students, who engage with the Holy Torah, whether in this place or in any other place. May there come to them abundant peace, grace, love and compassion - from the Ruler of Heaven and Earth, and we say: amén. (*C: Amén*)

May there be tremendous peace from Heaven, (*C: Life*) life and salvation and comfort and help and refuge and healing and redemption and forgiveness and atonement and relief and salvation - for us and for all THEIR people Yisra'el, and we say: amén. (*C: Amén*)

May the One who makes peace above, graciously make peace upon us as well, and upon all the people Yisra'el,



Yitgaddal v'yiṭkaddash

shaméhh rabba. (Kahal: Amén)

Bə'alma di-vəra khir 'utéhh, vəyamlikh malkhutéhh, vəyatsmah purkanéhh vīkaréy mashiḥéhh. (K: Amén) Bəhayyékḥon uyyomékḥon uyḥayyē dāḥol-bēt Yisra'el ba'agala uyizman kariy, və-imru: amén.

(K: Amén, yəhé shaméhh rabba məyarakḥ lə'alām lə'alme 'almayya yiṭbarakh)

Yəhé shaméhh rabba məyarakḥ lə'alām lə'alme 'almayya yiṭbarakh, vəyishtabbāh, vəyiṭpa-ar, vəyiṭromam, vəyiṭnassē, vəyiṭ-haddar, vəyiṭ'alleh, vəyiṭ-hallal shaméhh dəKudasha Bərīkh Hu. (K: Amén) Lə'ella min kal-birkḥata shirata tishbəḥata vənəḥemata da-amiran bə'alma, və-imru: amén. (K: Amén)

'Al Yisra'el və'al Rabbanan və'al talmidēhon, və'al kal-talmidē ṭalmidēhon, də'askin bə-orayta kaddishta, di və-aṭra ḥadēn vədi bəḥal-aṭar vė-aṭar. Yəhé lana ulkhon, ḥinna vəḥisda vərəḥamé, min koḏam maré shəmayya və-ar'a, və-imru: amén. (K: Amén)

Yəhé shalama rabba min shəmayya, (K: Hayyim) ḥayyim vəsaya' vishu'a vənəḥamah vəshəzaya wufu-ah ug-ullah usliḥah vəḥapparah vərəvəḥ vəḥatssalah lanu ulkhol-'ammo Yisra'el, və-imru: amén. (K: Amén)

'Oseh shalom bimromav, hu vərəḥamav ya'āseh shalom 'alenu, və'al kol-Yisra'el, və-imru: amén. (K: Amén)

Kaddish d'Rabbanan

The Kaddish is the most common prayer in the siddur – recited at least seven times daily, in different forms, in different services. This version, which follows the study texts above, is known as the Rabbis' Kaddish as it was originally recited after the conclusion of a lesson. The origin of the Kaddish is unclear, but it is certain that the oldest part is the central line: *Yəhé shaméhh rabba məyarakḥ lə'alām lə'alme 'almayya yiṭbarakh*. The importance of this is clear from the Talmud:

"If someone is occupied with the study of the law, they need not interrupt. However, for *Yəhé shaméhh rabba məyarakḥ* one does interrupt for prayer, even if the scholar is occupied with the *ma'aseh merkayah* (mystical study of Yehezkel's chariot vision)" (Bərakhoṭ 21a)

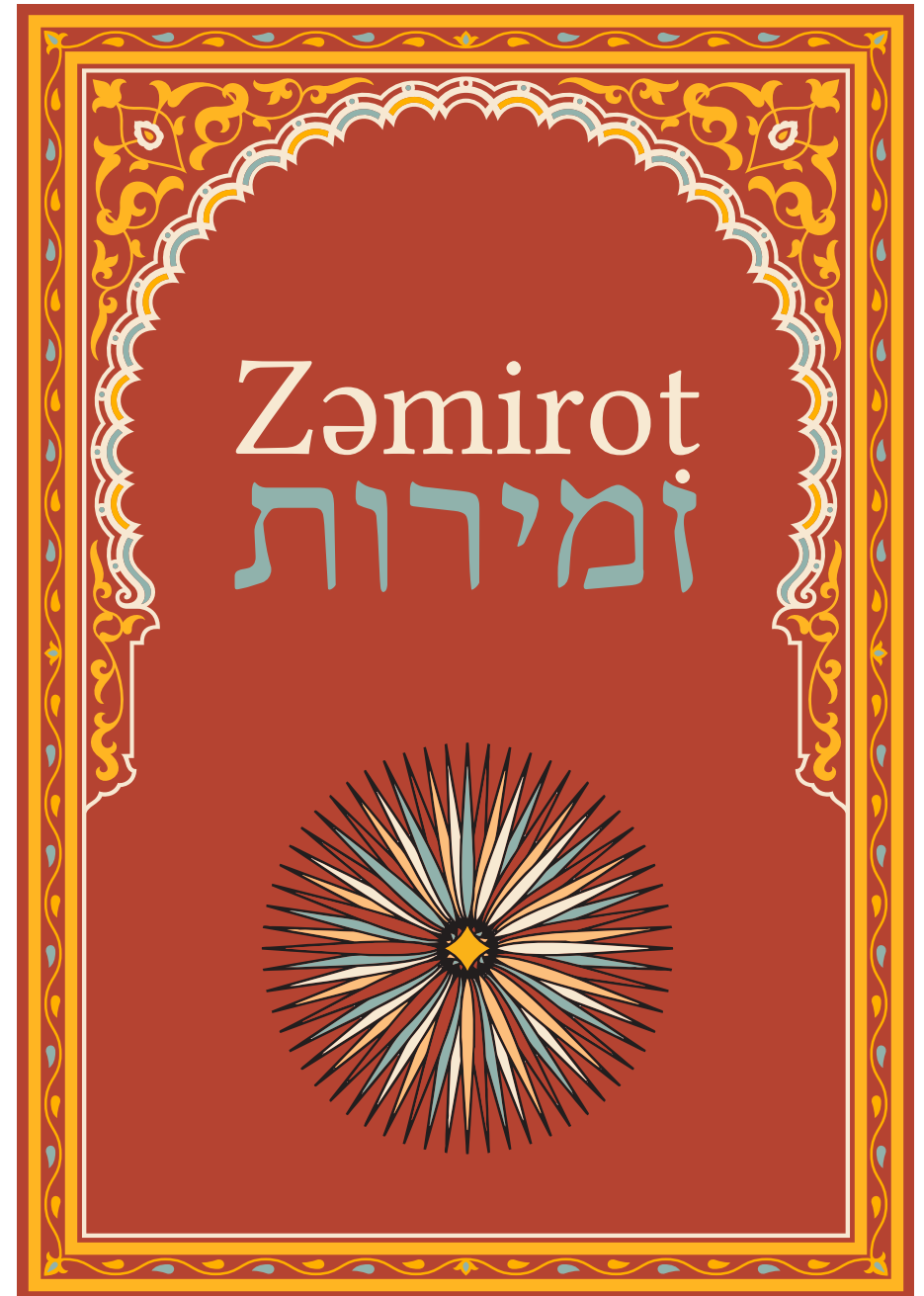


Zəmirot

The section known as Zəmirot (lit. 'Songs') is also known as Pəsuké dəZimrah (Verses of Song) and is common to both weekday and Shabbat shaharit. Made up of a series of biblical quotations, Zəmirot acts as a 'warm-up' for prayer. Traditionally, these texts (mostly from Təhillim) would be recited by different individuals in nusah, with the distribution of honours going round-robin around the synagogue. This is preserved in many communities, while in others, Zəmirot are instead often recited by a Shaliah tsibbur (lit. Community's Emissary, 'Reader') who leads the recitation of the prayers from a central point (amud).

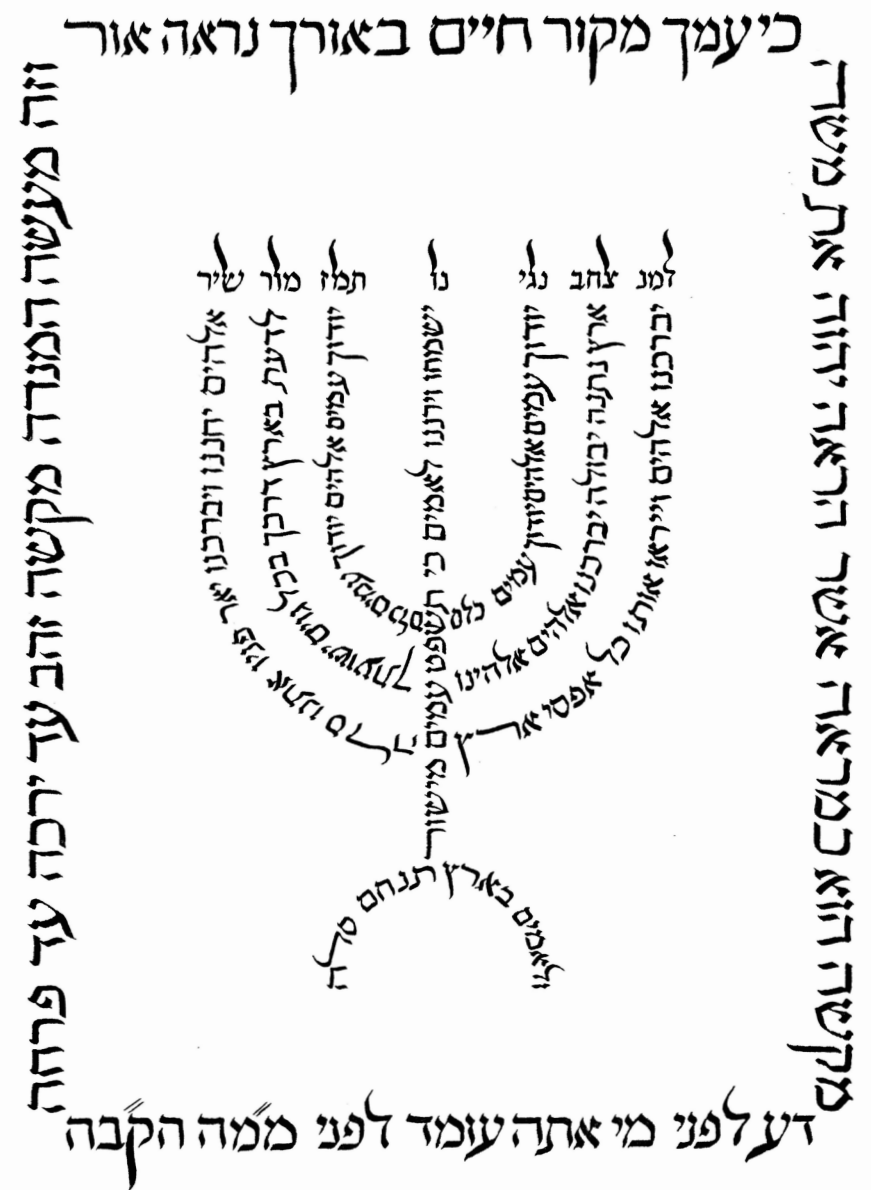
The key part of Zəmirot is Ashré (a modified version of Ps. 145) and the five psalms that follow it (Ps. 146-150). According to most sources of halakhah, it is only these texts which one needs to recite. Some sources also suggest that there should be an introductory blessing (Barukh shəAmar) and a concluding blessing (Yishtabah). Many also include Shirat haYam (The Song at the Sea) here as well. In addition to these core texts, more piyutim and other biblical passages have been aggregated into Zəmirot over the years.

Since the purpose of this section is to introduce the Shaharit service, and to get the worshipper in the right frame of mind to pray, they are often sung to melodies – both traditional and modern ones. The importance of song is summed up by Zəmirot itself when, in Ps. 150 we sing: "Praised is THEY in the shofar's call! Praised is THEY by harp and lyre! Praised is THEY by drum and dance! Praised is THEY by string and by pipe. Praised is THEY in raucous sound! Praised is THEY in tremulous cry!"



“In Your Light We See Light” | This plate takes the form of a *shiviti-menorah*, a traditional Jewish art used in meditative practice. The name “shiviti” comes from Psalms 16:8: *shiviti Adonai lʹnegdi tamid*, “I have placed יְהוָה before me at all times,” which is often included in these textual images (although not in this example). The core of the *shiviti-menorah* is Psalm 67 written in the shape of a menorah; this psalm shares symbolic numerological attributes with the menorah, which invited medieval mystics to use the psalm as a liturgical tool for imagining the Temple service.

The first known connection between Psalm 67 and the shape of the menorah is the mid-14th century Səfaradi scholar David Abudarham, who writes that “anyone who reads [Psalm 67] every day is considered as if they have lit the pure menorah in the Temple, and as if they are receiving the Divine Presence, since it has seven verses for the seven branches, and 49 words for the total number of the cups and blossoms and lights of the menorah.” The visual depiction of Psalm 67 in the shape of the menorah first appeared in Italian siddurim of the 14th and 15th centuries, and from then on it became one of the most widespread and popular forms of Jewish textual art. The number seven links the menorah and this psalm, and also connects both of them to the seven days of the week, forging a bond between our sacred text, the Divine Presence manifested in the Temple, and the cosmos. In this plate, the menorah is surrounded by biblical verses describing the menorah, the Talmudic phrase “Know before whom you stand” (adapted from Bərakhoṭ 28b), and Psalms 36:10: “For with You is the source of light; in Your light, we see light.”



Zəmirot

...a psalm and a song. Although Psalm 67 is represented above in the Shiviṭi format, the text of it is placed here as well. The absolute insistence on reciting Ps. 67 daily is curious. By itself, it would seem to be a fairly unremarkable Psalm. The seven verses, and the total of forty-nine words, certainly affords it a certain numerological and mystical significance. As seven is a representation of wholeness, the importance of seven-sevens (as in the counting of the sabbatical and Jubilee years) is immediate.

In terms of content, Psalm 67 seems to be a sort of 'charge', and indeed an appropriate introduction to this section of prayers and songs—as it repeatedly calls upon all nations to sing, thank, and be glad.



☞ Said during the Ten Days of Repentance
Sung alternating between Leader and Kahal, twice each.

יְיָ הוּא הָאֱלֹהִים, יְיָ הוּא הָאֱלֹהִים

☞ Sung alternating between Leader and Kahal, twice each.

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ,
יְיָ וּמֶלֶךְ לְעֹלָם וָעֶד.

וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ.
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

☞ Some communities add וְיִשְׁעֵנוּ on page 321

א לְמַנְצֵחַ בְּגִיטָת מְזֻמֹּר שִׁיר:

ב אֱלֹהִים יִחַנְנוּ וּיְבָרְכֵנוּ

יָאֵר פָּנָיו אֶתְנוּ סֵלָה:

ג לְדַעַת בְּאֶרֶץ דְּרָבָךְ

בְּכָל-גּוֹיִם יִשְׁוֹעַתָּךְ:

ד יוֹדוּךָ עַמִּים וְאֱלֹהִים

יִוְדוּךָ עַמִּים כָּל־

ה יִשְׂמְחוּ וְיִרְנְנוּ לְאֻמִּים

כִּי-תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל

וּלְאֻמִּים וּבְאֶרֶץ תִּנָּחֵם סֵלָה:

ו יוֹדוּךָ עַמִּים וְאֱלֹהִים

יִוְדוּךָ עַמִּים כָּל־

ז אֶרֶץ נָתַתָּה יְבוּלָהּ

יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ:

ח יְבָרְכֵנוּ אֱלֹהִים

וְיִירְאוּ אוֹתוֹ כָּל-אֶפְסֵי-אָרֶץ:

☞ Said during the Ten Days of Repentance
יְיָ הוּא הָאֱלֹהִים, יְיָ הוּא הָאֱלֹהִים is the Elohim, יְיָ הוּא הָאֱלֹהִים is the Elohim

יְיָ reigns,
יְיָ has reigned,
יְיָ will reign
for ever and ever. (x2)

And יְיָ will reign over all the Earth.

On that day, יְיָ is one

and THEIR name is one.

☞ Some communities add "Save us" on page 320

For the conductor of strings,
a psalm and a song:

2 Elohim, be gracious to us and bless us; May Your face shine on us, *selah*.

3 To know Your ways on Earth, and Your salvation among all nations.

4 Let nations thank You, Elohim, let all the nations thank You.

5 Be happy and sing, O nations, for THEY will judge nations justly and be merciful to the communities of Earth, *selah*.

6 Let nations thank You, Elohim, let all the nations thank You.

7 Earth has given its produce! Bless us, Elohim, our Elohim!

8 May Elohim bless us, and may all of Earth stand in awe of THEM.



(Adonai hu ha-Elohim,
Adonai hu ha-Elohim)

Adonai melekh,
Adonai malakh
Adonai yimlokh
la'olam va'ed. (x2)

Vahaya Adonai ləmelekh 'al-
kol-ha-arets, vayyom hahu
yihyeh Adonai ehad ushmo ehad.

Lamnatssé-ah bin-ginot
mizmor shir. Elohim

yəhonnenu viyarəkhenu,
ya-ér panav ittānu *selah*.

Lada 'at ba-arets darkekha,
bəkhōl-goyim yəshu 'atekha.

Yodukha 'ammim Elohim,
yodukha 'ammim kullam.

Yisməhu virannanu
lə-ummim ki-tishpot

'ammim mishor, ul-ummim
ba-arets tanhém *selah*.

Yodukha 'ammim Elohim,
yodukha 'ammim kullam.

Erets našānah yəyulāh,
yəyarəkhenu Elohim Elohenū.

Yəyarəkhenu Elohim,
vəyirə-u oṭo kol-afsé-arets.

HamMəhullal

This short prayer serves as an introduction to Zəmirot in the Témani tradition. It emphasises that what we are about to do in the Zəmirot is to affirm and witness that ‘there is no elo-ahh other than you.’

Part of the tradition of apophatic (negative) theology, the focus on negation through the repeated use of the particle ‘én’ (there isn’t) is a potent reminder of our priorities.

Lest we be lead astray by the sometimes-flowery language of the Psalms or Shirat hayYam, both of which describe the Divine as having human-type attributes and emotions, HamMəhullal serves to remind us that ultimately all descriptions fail other than saying what יהוה is not – comparable, equalled, rivalled.



Some communities say:

הַמְהֻלָּל
לְעוֹלָם וּלְעוֹלָמֵי עוֹלָמִים
אֲנוּ עֲבָדֶיךָ לְךָ
מוֹדִים וּמַעֲיָדִים וּמַגִּידִים:

שְׁאִין אֱלֹהִהּ בְּלִתְךָ
וְאִין אֱלֹהִהּ זֹולָתְךָ
וְאִין אֱלֹהִהּ כְּעֶרְכְּךָ
וְאִין אֱלֹהִהּ כִּיּוֹצֵא-כְךָ
וְאִין אֱלֹהִהּ אֵלָּא אַתָּה
לְבִדְךָ, כְּכַתוּב בְּתוֹרָתְךָ:

אַתָּה הִרְאֵיתָ לְדַעַת כִּי
יְהוָה

הוּא הָאֱלֹהִים
אֵין עוֹד מְלַבְּדוֹ.

Some communities say:

The One who is Praised
for ever and ever and ever.
We are your
servants

acknowledging, witnessing,
and sharing that:

There is no *elo-ahh* other than You,
There is no *elo-ahh* except for You,
There is no *elo-ahh* equal to You,
There is no *elo-ahh* at all like You,
There is no *elo-ahh* other than You
alone, as it says in Your Torah:

“You have been shown that
you should know that

יהוה

is Elohim, there is no other
aside from THEM.”



HamMəhullal

lə‘olam ul‘olmé ‘olamim!
Anu ‘ayadekha lakha
modim um‘idim
umaggidim:

Sha-én elo-ahh biltakh
va-én elo-ahh zulaṭakh
va-én elo-ahh ka‘erkakh
va-én elo-ahh kayyotse-yakh
va-én elo-ahh éla Attah
ləyaddekha, kakkaṭuy
bəToratekha:

“Attah hor-éta
lada‘at ki
Adonai

hu ha-Elohim.
én ‘oḏ milyaddo.”

Barukh She-Amar

the One. יהוה is here termed, 'The One who Spoke and the World Came to Be.' This concept, that creation itself is effected through language is hugely influential in later Jewish thought. The two versions of Barukh She-Amar, which elaborate on that idea, are both incorporated here, with *gold* words said only in the Mizrahi and North African version and *green* words said only in the Italian and Western Sfaradi rites. Notably, in the latter version there are thirteen repetitions of the word Barukh (blessed) which introduce the discrete sections.

carries away darkness. This phrase implies that יהוה transfers away the darkness, replacing it with light. Speaking both of the day replacing the night, as well as a metaphorical sense of 'spiritual' darkness which is replaced by light.



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בָּרוּךְ שֶׁאָמַר

וְהָיָה הָעוֹלָם,

(בָּרוּךְ הוּא)

בָּרוּךְ אוֹמֵר וְעוֹשֶׂה,

בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,

בָּרוּךְ עוֹשֶׂה בְּרָאשִׁית.

בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,

בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,

בָּרוּךְ מְשַׁלֵּם שָׂכָר

טוֹב לִירְאָיו.

(בָּרוּךְ מַעֲבִיר אֶפְלָה

וּמְבִיא אוֹרָה)

בָּרוּךְ אֵל חַי

לְעַד וּקְיָם לְנֶצַח,

(בָּרוּךְ שֶׁאֵין לְפָנָיו עוֹלָה

וְלֹא שִׁכְחָה וְלֹא מִשָּׂא

פָּנִים וְלֹא מִקַּח-שֹׁחַד.

צַדִּיק הוּא בְּכָל-דִּרְכָּיו

וְחַסִּיד בְּכָל-מַעֲשָׂיו)

בָּרוּךְ פּוֹדֶה וּמַצִּיל

(בָּרוּךְ הוּא)

וּבָרוּךְ שְׁמוֹ

(וּבָרוּךְ זְכוֹרוֹ לְעוֹלָמֵי עַד).

Blessed is **the One**...

...who spoke and the world was,

blessed is **THEY**,

...who speaks and does,

...who decrees and fulfills,

...who makes Creation.

...who is merciful upon the Earth,

...who is merciful

upon the creatures,

...who repays

good to the awestruck.

...who carries away darkness

and brings forth light.

Blessed is the Living **Él**,

now and forever,

Blessed is **the One** in whom there

is no injustice nor forgetfulness,

and who shows no disrespect and

takes no bribe. **THEY** is righteous

in all of **THEIR** ways, and pious in

all **THEIR** deeds.

Blessed is **the One** who

redeems and rescues.

Blessed is **THEY** and

blessed is **THEIR** name and

blessed is **THEIR** memory forever.



Barukh she-Amar

vəhayah ha'olam, barukh hu,

barukh omér və'oseh,

barukh gozér umkayyém,

barukh 'oseh yəreshit.

Barukh mərəhém

'al ha-arets,

barukh mərəhém

'al habbəriyot,

barukh məshallém

sakhar toy liré-av.

Barukh ma'ayir afélah

uméyi orah.

Barukh Él Hai

la'ad vəkayyam lanetsah,

barukh she-én ləfanav 'avlah

vəlo shikh-ḥah vəlo masso

fanim vəlo mikkah-shohad.

Tsaddik hu bəkhōl-dərahav

vəhasid bəkhōl-ma'asav.

Barukh pōdeh umatssil.

Barukh hu

uyarukh shəmo

uyarukh zikhro la'olmé 'ad.

*no bribe. Although we often talk about יהוה as a judge, THEY remain utterly unlike a human judge. THEY does not prefer the powerful nor forget the deeds of the righteous. THEY is a more perfect version of our ideal of a 'judge.' It is this we represent when we recite the bərakhah, **barukh dayyan ha-emet** - Blessed is the True Judge.*

Life of the Worlds - This expression is of eminent importance for our understanding of יהוה. Maimonides makes a point of ensuring that we read the vowel under the het here as a pataḥ in order to emphasize that יהוה is the Life of the Worlds rather than that which lives in the Worlds. If it were to be read as 'lives' then we face the possibility that we might be referring to יהוה and to THEIR 'life,' as two distinct things. By using the vocalisation that Maimonides suggests we emphasize that יהוה does not live in the world, but is the Life which animates the world(s).



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בְּרוּךְ אַתָּה
יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, (הַמֶּלֶךְ
הַגָּדוֹל וְהַקְדוֹשׁ)
(הָאֵל) אָב הַרְחָמָן,
(הַ)מְהַלֵּל בְּפִי עַמּוֹ.
מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן
(כָּל-)חֲסִידָיו וְעַבְדָּיו,
וּבְשִׁירֵי דָוִד עֲבָדֶיךָ.
נְהַלֵּלְךָ יְיָ אֱלֹהֵינוּ
בְּשִׁבְחוֹת וּבְזִמְרוֹת.
(נְהוֹדֶיךָ) נְגַדְלֶךָ נְשַׁבְּחֶךָ
נִפְאָרְךָ (נְרוֹמְמֶךָ) וְנִמְלִיכֶךָ
(וְנִקְדִּישֶׁךָ וְנַעֲרִיצֶךָ),
וְנִזְכִּיר שְׁמֶךָ, מַלְכֵנוּ אֱלֹהֵינוּ,
יְחִיד חַי הָעוֹלָמִים.
(מֶלֶךְ) מְשַׁבַּח וּמְפָאֵר
שְׁמוֹ עַד-עַד (שְׁמוֹ הַגָּדוֹל).
בְּרוּךְ אַתָּה יְיָ,
מֶלֶךְ מְהַלֵּל
בְּתִשְׁבָּחוֹת.

Blessed are You, יהוה, our *Elohim* sovereign of the universe – the great and holy sovereign, the *Él*, merciful parent, the *One* who is praised by the mouth of THEIR people. Exalted and adorned with all the words of THEIR pious servants, and in the songs of THEIR servant David. May יהוה our *Elohim* be praised through exultation and song! May we thank, glorify, exalt, adorn, raise and crown, and hallow and revere You! May we recall Your name, our sovereign and *Elohim*, the singular *Life of the Worlds*. Exalted and adorned sovereign, should THEIR name be forever and ever, *THEIR* great name. Blessed are You, יהוה, Sovereign who is praised with exaltations!



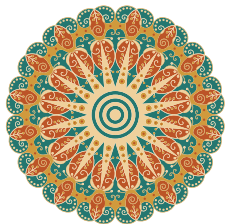
Barukh Attah
Aḏonai Elohénu
melekh ha'olam,
(hammelekh haggadol
vəhakkadosh) (ha-Él) av
harahaman, (ha)məhullal
bəfi 'ammo. Məshubbah
umfo-ar bilshon (kol-)
ḥasidav va'ayadav, uyshiré
David 'aydekha. Nəhalləlakha
Aḏonai Elohénu bishvaḥot
uyizmirot. (Nəhodakh)
nəgaddəlakha nəshabəḥakh
nəfa-arakh (nəroməmakh)
vənamlikhakh
(vənakdishakh
vəna'aritsakh), vənazkir
shimkha, malkénu Elohénu,
yahid, hai ha'olamim.
(Melekh) məshubbah
umfo-ar shəmo 'adé 'ad
(shəmo haggadol).
Barukh Attah Aḏonai,
melekh məhullal
battishbaḥot.

Mizmor Ləṭodah

Mizmor Ləṭodah (A Song of Thanks) is Psalm 100. According to the rabbinic tradition, this psalm was written by Mosheh Rabbenu and was part of the Bét hamMikdash (Temple) liturgy on four specific occasions in which worshippers would offer their thanks: on being released from jail, on being healed from sickness, or on returning from a trip across the ocean or the desert.

Yəhi Khəvod

This passage (including the following page) is one long anthology of different biblical verses. The author has skillfully tied them together so that they create a thematic and poetic unit, expressing praise of יהוה as emanating both from the human realm and from the natural world as well. The full list of sources is on the following page:



מְזִמּוֹר לְתוֹדָה:

הִרְעִיזוּ לִי כָּל־הָאָרֶץ.
עֲבֹדוּ אֶת־יְיָ בְּשִׂמְחָה,
בָּאוּ לִפְנֵי בְּרִנָּה.
דַּעוּ כִּי־יְיָ הוּא אֱלֹהִים,
הוּא עֲשָׂנוּ, וְלוֹ אֲנַחְנוּ
עֲמוֹ וְצֶאֱזָן מִרְעִיתוֹ.
בָּאוּ שְׁעָרָיו בְּתוֹדָה, חֲצֵרָתָיו
בְּתִהְלָה, הוֹדוּ לוֹ, בְּרֹכּוּ שְׁמוֹ.
כִּי־טוֹב יְיָ, לְעוֹלָם חֶסֶדוֹ,
וְעַד דֹּר וָדֹר אֱמוּנָתוֹ.

יְהִי כְבוֹד יְיָ לְעוֹלָם,

יִשְׂמַח יְיָ בְּמַעֲשָׁיו.
יְהִי שֵׁם יְיָ מְבֹרָךְ,
מִעַתָּה וְעַד עוֹלָם.
מִמְזֶרֶח־שֶׁמֶשׁ עַד מְבֹאוֹ,
מִהַלֵּל שֵׁם יְיָ.
רָם עַל־כָּל־גּוֹיִם יְיָ,
עַל הַשָּׁמַיִם כְּבוֹדוֹ.
יְיָ שֶׁמֶךְ לְעוֹלָם,
יְיָ זִכְרֶךָ לְדֹר־וָדֹר.
יְיָ בְּשָׁמַיִם הֵכִין כִּסֵּאוֹ,
וּמַלְכוּתוֹ בְּכָל מַשְׁלָה.

A Song of Thanks:

Exalt יהוה, all the Earth,
Serve יהוה with joy,
Come before THEM in chant.
Know that יהוה is Elohim,
THEY made us and to THEM
we belong – THEIR people and
THEIR flock. Come to THEIR
gates in gratitude, THEIR
courtyards in praise, thank
THEM, bless THEIR name.
For THEY is eternally good and
THEIR faithfulness timeless.

יהוה's Glory is Eternal

יהוה rejoices in THEIR deeds.
May יהוה's name be blessed
from now until forever.
In the Sun coming from the
East, יהוה's name is praised.
יהוה is above all nations,
THEIR glory over the Heavens.
יהוה's name is eternal,
THEIR memory
intergenerational.
יהוה prepares THEIR
throne in the Heavens,
and THEIR kingdom
governs over all.

Mizmor ləTōdah:

*Hari' u lAdonai kol-ha'arets.
Iydu et-Adonai basimḥah,
bo-u lafanav birnanah.
Da' u ki-Adonai hu Elohim,
hu 'asanu, vālo anahnu
'ammo vatson mar-ito.
Bo-u shə'arav baṭōdah,
ḥatsérotav biṭ-hillah,
hoḏu lo, barākhū shəmo.
Ki toy-Adonai, lə'olam ḥasdo,
və'aḏ dor vaḏor emunaṭo.*

Yəhi Khəvod Adonai lə'Olam,

*yismaḥ Adonai bəma'asav.
Yəhi shém Adonai məyōrakh,
mé'attah və'aḏ 'olam.
Mimmizrah-shémesh 'aḏ
məyo-o, məhullal shém Adonai.
Ram 'al-kol-goyim Adonai,
'al hashshamayim kəyoḏo.
Adonai shimkha lə'olam,
Adonai zikhrākha laḏor-vaḏor.
Adonai bashshamayim
hékhin kis-o, umalkhuṭo
bakkol mashalah.*

Verses cited (in order):

Təhillim 104:31

Təhillim 113:2-4

Təhillim 135:13

Təhillim 103:19

I Divré haYamim 16:31

Shəmoʿ 15:18

Təhillim 10:16

Təhillim 33:10

Mishlé 19:21

Təhillim 33:11

Təhillim 33:9

Təhillim 132:13

Təhillim 135:4

Təhillim 94:14

Təhillim 78:38

Təhillim 20:10

יהוה reigns. This tripartite statement is meant to demonstrate that not only does the Divine exist in past, present, and future simultaneously, but **THEY** also rule in all three as well. Perhaps to counter deism, the message remains that **THEY** is actively engaged across all times.



יִשְׂמְחוּ הַשָּׁמַיִם
וְתִגַּל הָאָרֶץ,
וַיֹּאמְרוּ בְּגוֹיִם יְיָ מֶלֶךְ.
יְיָ מֶלֶךְ, יְיָ מֶלֶךְ,
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.
יְיָ מֶלֶךְ עוֹלָם וָעֶד,
אֲבָדוּ גוֹיִם מֵאֶרֶצוֹ.
יְיָ הַפִּיר עֲצַת גוֹיִם,
הֵנִיא מַחְשְׁבוֹת עַמִּים.
רַבּוֹת מַחְשְׁבוֹת בְּלֵב-אִישׁ,
וְעֲצַת יְיָ הִיא תִקּוּם.
עֲצַת יְיָ לְעוֹלָם תִּעֲמֹד,
מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר.
כִּי הוּא אָמַר וַיְהִי,
הוּא צִוָּה וַיַּעֲמֹד.
כִּי-בָחַר יְיָ בְּצִיּוֹן,
אֲוֶה לְמוֹשָׁב לוֹ.
כִּי-יַעֲקֹב בָּחַר-לוֹ יְהוָה,
יִשְׂרָאֵל לְסִגְלָתוֹ.
כִּי לֹא יִטֹּשׁ יְיָ עַמּוֹ,
וְנִחַלְתּוֹ לֹא יַעֲזֹב.
וְהוּא רַחוּם יְכַפֵּר עוֹן
וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב
אָפוֹ, וְלֹא-יַעֲזִיר כָּל-חַמְתּוֹ.
יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ
יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ.

The Heavens rejoice
and the Earth delights
and the nations say: יהוה reigns.
יהוה reigns, יהוה reigned, יהוה will
reign forever and ever.
יהוה has reigned forever,
perishing them from THEIR land.
יהוה annuls the nations' counsel,
averting their plotting. Many are the
thoughts in the heart of humanity,
and yet יהוה's counsel rises up.
יהוה's counsel stands forever, THEIR
heart's thoughts intergenerational.
For THEY speak and it happens,
THEY command and it exists.
For יהוה chose Tsiyyon,
craving it as THEIR dwelling.
For THEY chose Ya'akov as THEIR
own, Yisra'El as THEIR symbol.
For יהוה will not abandon THEIR
people nor forsake THEIR inheritance.
THEY is compassionate, forgiving of
mistakes, does not slaughter, extends
THEIR patience and does not anger.
יהוה saves – the Sovereign who
answers us on the day that we call.



Yisməhu hashshamayim
vətagél ha'arets, vəyoməru
vaggoyim: Aḏonai malakh.
Aḏonai melekh, Aḏonai
malakh, Aḏonai yimlokh
lə'olam va'ed. Aḏonai melekh
'olam va'ed, avədu go-yim
mé-artso. Aḏonai héfir 'atsat
goyim, héni maḥshəvoṭ
'ammim. Rabboṭ maḥshəvoṭ
bəley-ish, va'atsat Aḏonai hi
takum. 'Atsat Aḏonai lə'olam
ta'amod, maḥshəvoṭ libbo
lədor vador.
Ki hu amar vayyehi,
hu tsivvah vayya'amod.
Ki-vəhar Aḏonai batsiyyon,
ivvahh ləmoshay lo.
Ki-Ya'akov baḥar-lo Yahh,
Yisra'El lisgullato.
Ki lo yittosh Aḏonai 'ammo,
vənahalato lo ya'azoy. Vəhu
raḥum yəkhappér 'avon vəlo
yash-hit, vəhirbah ləhashiy
appo, vəlo-ya'ir kol-ḥamato.
Aḏonai hoshi'ah hammelekh
ya'anenu vəyom kor-enu.

Ashré

Ashré is one of the most famous components of the Jewish liturgy; partially because of its frequency (it appears several times daily), partially because of its aesthetic, and partially because of its function.

Ashré is almost entirely identical with Psalm 145, with the exception of the first two lines, which have been added as an introduction and which give it its name. Each is drawn from other texts in Tahillim (84:5 and 144:15 respectively) and are used to set the tone for the following.

The rest of Ashré (that is, Psalm 145) is an alphabetic acrostic. This served the dual purpose of being aesthetically beautiful while also aiding in the ability of worshippers to memorise texts prior to an era in which each person had their own siddur.



אֲשֶׁרִי

יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלֶךָ. סְלַח.
 אֲשֶׁרִי הָעַם שֶׁכְּכָה לוֹ,
 אֲשֶׁרִי הָעַם שֶׁיְיָ אֱלֹהָיו.
 תִּהְיֶה לְדוֹד,
 אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ,
 וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.
 כָּל-יוֹם אֶבְרַכְּךָ,
 וְאֶהְלֵלְךָ שִׁמְךָ לְעוֹלָם וָעֶד.
 גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד,
 וְלִגְדֻלְתּוֹ אֵין חֶקֶר.
 דָּוָר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ,
 וְגִבוּרֹתֶיךָ יִגְדֹּדוּ.
 הִנֵּה דָר כְּבוֹד הַדּוֹדָה,
 וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
 יְעֻזּוּ נִרְאֻתֶיךָ יֶאֱמְרוּ,
 וְגִדְלֹתֶיךָ אֲסַפְּרֶנָּה.
 יִכָּר רַב-טוֹבְךָ יִבְיָעוּ,
 וְצִדְקֹתֶיךָ יִרְנְנוּ.
 חַנּוּן וְרַחוּם יְיָ,
 אֶרְךָ אֲפִים וְגִדְל־חֶסֶד.
 טוֹב-יְיָ לְכָל,
 וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו.
 יְיָ דוֹדָה יְיָ כָּל-מַעֲשֶׂיךָ,
 וְחִסְדֶּיךָ יִבְרַכְּכָה.

Happy!

are those who dwell in Your house,
 on and on, praising You, *selah*.
 Happy is a nation like this, Happy
 is the nation whose *Elohim* is יהוה.

David's praise:

- 1 I will elevate my *Elohim*, the Sovereign, let us bless Your name forever.
- 2 Every day I will bless You, and praise Your name for all time.
- 3 Great is יהוה and ever extolled, THEIR greatness is unfathomable.
- 4 Every generation glorifies Your deeds, telling of Your might.
- 5 Your majesty is beautiful honour, so let us speak of Your wondrous words.
- 6 Your intense awe shall be said, let us will relate your significance.
- 7 Let us express the memory of all your goodness, and sing of your righteousness.
- 8 Gracious and merciful, יהוה, Patient, loving greatly.
- 9 To all, יהוה is good, THEIR mercy is upon all THEY has made.
- 10 Give thanks to יהוה, for all of Your deeds, and bless all of Your love.

Ashré

yoshvé yétekha, 'od yəhalalukha, selah. Ashré ha'am shekkakha lo, ashre ha'am she-Aḏonai elohav.

Təhillah laDavid:

Aromimkha Elohai hammelekh, va-avarakhah shimkha la'olam va'ed.

Bəkhōl yom avarəkheka, va-ahalalah shimkha la'olam va'ed.

Gadol Aḏonai umhullal mə-od, veligdullaṭo én hēker.

Dor lador yəshabbāh ma'asekha, ugvyrotekha yaggiḏu.

Haḏar kəvoḏ hodekha, vedyvré nifla-otekha asihah.

Vé'ezuz norə-otekha yoméru, ugḏullaṭəkha asappərennah.

Zekher ray-tuyəkha yabi'u, vatsidkaṭəkha yarannenu.

Hannun vərəḥum Aḏonai, erekh appayim ugḏol-hased.

Tov-Aḏonai lakol, vərəḥamav 'al-kol-ma'asav.

Yodukha Aḏonai kol-ma'asekha, vahasidekha yeyarəkhukhah.

Ashré

The alphabetic acrostic has a single flaw though: the letter nun is missing. The Talmud (Bərakhoṭ 4b) discusses this obvious absence and the opinion of R' Yohanan is recorded that David would have been afraid to reference the word 'fallen' (נָפַלָה) with the nun (as in Amos 5:2).

However, the Septuagint (ancient Greek translation of the Tana"kh) has a verse in Psalm 145 corresponding to nun, and we can find a record of the same in the Dead Sea Scrolls version of Psalms (11Q5). In that text, there is an extra verse, one beginning with nun: "THEIR faithfulness (נֶאֱמַנְתָּ) is in all THEIR words, and THEIR love in all THEIR deeds"

We don't know which version is older, but our liturgy, for better or worse, has preserved the text with the missing nun as found here.



כבוד מלכותך יאמרו,
וגבורתך ידברו.
הודיע לבני האדם גבורתך,
וכבוד הדר מלכותך.
מלכותך מלכות כל-עולמים,
וממשהלתך בכל-דר ודר.
ומיד יי לכל-הנפלים,
וזוקף לכל-הכפופים.
עניי-כל אליך ישעו, ואתה
נותן להם את-אכלם בעתו.
פותח את ידך,
ומשביע לכל-חי רצון.
צדיק יי בכל-דרכיו,
וחסיד בכל-מעשיו.
קרוב יי לכל-קראיו,
לכל אשר יקראהו באמת.
רצון-יראיו יעשה,
ואת-שועתם ישמע ויושיעם.
שומר יי את-כל-אהביו,
ואת כל-הרשעים ישמיד.
תהלת יי ידבר-פי,
ויברך כל-בשר שם קדשו לעולם ועד.
"ואנחנו נברך יי,
מעתה ועד עולם:
הללויה."

- 11 Let us speak of the glory of Your rule, and debate your mighty power.
- 12 To demonstrate to humanity THEIR might, and the beautiful glory of THEIR authority.
- 13 Your governance rules over every world, and you are authority over every generation.
- 15 Supporting all those who fall, יהוה straightens all those who have been bent.
- 16 Every set of eyes waits on You, and You give them food in due time.
- 17 Open up Your hands, and willingly sustain every living thing.
- 18 In all THEIR ways, יהוה is righteous, showing kindness upon all that is made.
- 19 To those who call upon THEM, יהוה is nearby, to everyone who call THEM, in truth.
- 20 THEY does the will of the awestruck, THEY hears their cries and saves them.
- 21 All those who love THEM, יהוה protects, but the wicked are obliterated.
- 22 My mouth will speak praise of יהוה, let all life praise THEIR holy name, from now and forevermore,
"And we will bless Yāhh, from now until forever,
Praise Yāhh."



Kəyod malkhutəkhā yomēru,
ugyuratəkhā yədabbēru.
Ləhodia' livné ha-ʾadam gəyuroṭav,
ukhyod haḏar malkhuṭo.
Malkhutəkhā malkhut
kol-ʾolamim, umemshaltəkhā
bəkhol-dor vaḏor.
Somekh Adonai ləkhol-
hannofəlim, vəzokéf
ləkhol-hakəfufim.
ʿEné-khol élekha yasabēru,
və-Attah noṭén lahem
eṭ-okhlam bəʾitto.
Poṭé-ah-eṭ yadekha, umasbia'
ləkhol-ḥai ratson.
Tsaddik Adonai bəkhol-dərahav,
vəḥasid bəkhol-maʾasav.
Karoy Adonai ləkhol-kor-av
ləkhol asher yikra-uhu ve-emet.
Ratson-yaré-av yaʾaseh, və-eṭ-
shavʾaṭam yishma' vəyoshi'ém.
Shomer Adonai eṭ-kol-ohavav,
və-eṭ kol-harəsha'im yashmid.
Təhillat Adonai yədabbér-pi,
viyarəkh kol-basar shém kodsho
ləʾolam vaʿed.
"Va-anahnu nəyarəkh Yāhh
méʾattah vəʾad ʾolam:
haləluYāhh!"

Psalm 146

The first of the five Psalms that follow Psalm 145 (Ashré), Psalm 146 lays out the contrasting themes of human and divine power.

Do not trust in powerful people, in human beings who cannot save.

We are reminded that it is not the wealthy, nor the powerful, who hold the ability to save – it is only יהוה.

The list that follows serves to illuminate the way in which יהוה's power is manifest. Contrasted to the false authority of mortals, יהוה is with the oppressed, the hungry, the bound, and the broken.

This sentiment is similarly echoed by the Sages, who write: "Love labour, hate authority, and avoid relationship with the government." (Ayoṭ, 1:10) and by our liturgy which continually reminds us that: "There is no Sovereign except You."



הללויה

הָלְלִי נַפְשִׁי אֶת־יְיָ.
אֶהְלֹלָה יְיָ בְּחַיִּי,
אֲזַמְּרָה לֵאלֹהֵי בְעוֹדִי.
אֶל־תִּבְטְחוּ בְּנָדִיבִים,
בְּבֶן־אָדָם שֶׁאֵין לוֹ תִּשְׁוָעָה.
תִּצָּא רוּחוֹ, יֵשֵׁב לְאֲדָמָתוֹ,
כִּי־יֵהְיֶה אֲבָדוֹ עֲשֹׁתֵנוֹתָיו.
אֲשֶׁר־יִשְׁאַל יִעֲקֹב בְּעֶזְרוֹ,
שִׁבְרוּ עַל־יְיָ אֱלֹהָיו.
עֲשֵׂה שָׁמַיִם וָאָרֶץ,
אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם,
הַשֹּׁמֵר אֶמֶת לְעוֹלָם.
עֲשֵׂה מִשְׁפָּט לְעֹשֻׁקִים,
נָתַן לֶחֶם לָרַעֲבִים,
יְיָ מַתִּיר אֲסוּרִים.
יְיָ פֹקֵחַ עֵוְרִים,
יְיָ זֹקֵף כְּפוּפִים,
יְיָ אֹהֵב צַדִּיקִים.
יְיָ שׁוֹמֵר אֶת־גֵּרִים,
יְתוֹם וְאַלְמָנָה יְעוֹדֵד,
וְדֶרֶךְ רָשָׁעִים יַעֲזוֹב.
יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר,
הָלְלוּיָהּ.

Praise Yahh!

My soul shall praise יהוה.
With my lives I will praise יהוה,
While I live, I shall sing to my Elohim.
Do not trust in powerful people,
in human beings who cannot save.
Their spirit flees, returning to Earth,
destroying their thoughts that day.
Happy is one whose help is the Él of
Ya'akov, who depends on his Elohim.

THEY makes Heaven and Earth—the sea and all within it,
THEY guards truth forever.
THEY executes justice for the oppressed,
THEY gives bread to the hungry,
יהוה liberates the bound.
יהוה illumines the un-seeing,
יהוה supports the broken,
יהוה loves the righteous.
יהוה protects the stranger,
the orphan and the widow THEY console, and the path of the wicked THEY distort.

יהוה shall rule forever, Elohim of
Tsiyyon for every generation,

Praise Yahh!



HalaluYahh

halali nafshi et-Adonai.
Ahalalah Adonai bahayyai,
azammarah lélohai ba'odi.
Al-tiytəhu bindiyim, bəyən-
adam she-én lo tashu'ah.
Tétsé ruho, yashuy la-admato,
bayom hahu ayədu 'eshtonotav.
Ashré she-Él Ya'akov ba'ezro
siyro 'al-Adonai elohav.

'Oseh shamayim va'arets, et-
hayyam va-et-kol-asher bam,
hashshomer emet la'olam.
'Oseh mishpat la'ashukim,
notén lehem larə'éyim,
Adonai mattir asurim.
Adonai poké-ah 'ivrim,
Adonai zokéf kafufim,
Adonai ohéy tsaddikim.
Adonai shomer et-gérim,
yatom va'almanah ya'odéd,
vaderekh rasha'im ya'avvét.

Yimlokh Adonai la'olam,
elohayikh Tsiyyon lədor vador,

halaluYahh!

Psalm 147

Psalm 147 takes a decidedly more naturalistic approach to praising the Divine. Beginning with the personal: *THEY* heal the broken hearted and binds up their wounds, the tone then moves to discussing the forces of nature:

...and to each of them gives a name. This verse was elemental in those Jewish traditions which upheld astrological predictions and speculation. The idea that each star (often seen as interchangeable with 'planet') was specifically named by the Divine leads to an acceptance that the planets (identified as seven) each govern a day of the week (a concept common to non-Jewish astrology as well). In one Rosh hashShanah dərashah, Ramban comments that these seven bodies "rule" over the days of the week, and provides a siman, or mnemonic, to remember them: כנצ"ש חל"ם



הללויה

כִּי-טוֹב וּמְרָא אֱלֹהֵינוּ,
כִּי-נָעִים, נֶאֱוָה תְהִלָּה.
בּוֹנֵה יְרוּשָׁלַיִם יי,
נִדְחֵי יִשְׂרָאֵל יְכַנֵּם.
הָרוּפָא לְשִׁבּוּרֵי לֵב,
וּמַחְבֵּשׁ לְעֻצְבוֹתָם.
מוֹנֶה מִסְפָּר לְכּוֹכָבִים,
לְכֹל שְׁמוֹת יִקְרָא.
גָּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ,
לְתַבּוּנָתוֹ אֵין מִסְפָּר.
מְעוֹדֵד עֲנוּיִם יי,
מַשְׁפִּיל רָשָׁעִים עַד־אָרֶץ.

עָנוּ לֵי בְתוּדָה,
וּמְרוּ לְאֱלֹהֵינוּ בְּכִנּוֹר.
הַמְכַסֶּה שָׁמַיִם בְּעָנִים,
הַמְכִּין לָאָרֶץ מָטָר,
הַמַּצְמִיחַ הָרִים חֲצִיר.
נוֹתֵן לְבִהְמָה לַחֲמָה,
לְבִנֵי עֶרֶב אֲשֶׁר יִקְרָאוּ.
לֹא בַגְבוּרַת הַסּוּס יִחְפֹּץ,
לֹא בְשׁוּקֵי הָאִישׁ יִרְצֶה.

Praise Yahh!

It is good to sing to our *Elohim*,
our pleasant praise is pleasing.
Yərushalayim is built by יהוה,
THEY will gather *Yisra'El*'s dispersed.
THEY heals the broken-hearted,
and binds up their wounds.
THEY is the One who counts the stars,
and to each of them gives a name.
Our Liege is great and very powerful,
THEIR understanding is infinite.
יהוה reassures the humble, THEY
brings the wicked down to Earth.

Reply to יהוה with gratitude,
sing to our *Elohim* with a fiddle.
THEY covers the skies with clouds,
and prepare rain for the Earth,
making mountains erupt in grass.
THEY gives food to animals,
and to young ravens as they cry.
THEY doesn't delight in horses' power
nor in the strength of a man's legs.



HaləluYahh

ki toy-zammərah Elohénu,
ki na'im, navah təhillah.
Bonéh Yərushalayim Aḏonai,
nidhé Yisra'El yəkhannés.
Harofě lishburé lév,
umḥabbésh la'atssəyotam.
Moneh mispar lakokhayim,
ləkhullam shəmoṭ yikra.
Gadol Aḏonénu vərəy ko-aḥ,
liṭyunato én mispar.
Mə'odəd 'anavim Aḏonai,
mashpil rəsha'im 'adé-arets.

'Enu lAḏonai bətoḏah,
zamməru lElohénu bəkhinnor.
Haməkhasseh
shamayim bə'avim,
Hamməkhin la-arets matar,
hammatsmiah harim ḥatsir.
Notén liyhémah laḥmahh,
liyné 'orév asher yikra-u.
Lo yiḡyuraṭ hassus yəḥpats,
lo yəshoké ha-ish yirtseh.

*THEY sends snow down like wool,
and scatters the frost like ash.*

Presumably, the author of this Psalm (whether David or otherwise) had relatively limited first hand experience with extreme cold. Within Erets Yisra'el, few places routinely see snow, much less 'ice like crumbs.' In many ways that makes it all the more terrifying. The cold is the ultimate symbol of naturalistic divine power.

Yet the corollary to the fear-inducing frost is the concomitant warming and melting of the ice, which emerges from the peaks beyond the Land of Yisra'el (Mount Hermon) to become freshwater streams whose water is critical to the agricultural life of the Galil and the Golan. Thus it the dual powers which are so essential: both to to cause the frost and to defrost it.



רוֹצֶה יְיָ אֶת-יִרְאָיו,
אֶת-הַמִּיֻחָלִים לַחֲסִדּוֹ.

שִׁבְחֵי יְרוּשָׁלַיִם אֶת-יְיָ,
הַלְלֵי אֱלֹהֶיךָ צִיּוֹן.
כִּי-חֲזַק בְּרִיחֵי שַׁעֲרֶיךָ,
בֶּרֶךְ בְּנֶיךָ בְּקִרְבֶּךָ.
הַשֵּׁם-גְּבוּלְךָ שָׁלוֹם,
חֵלֶב חֲטָיִים יִשְׂבִיעֶךָ.

הַשְׁלַח אִמְרָתוֹ אֶרֶץ,
עַד-מְהֵרָה יְרוּץ דְּבָרוֹ.
הַנֹּתֵן שֶׁלֶג כַּצֶּמֶר,
כַּפּוֹר כַּאֲפֹר יַפּוֹר.
מִשְׁלֵיךְ קָרְחוֹ כְּפָתִים,
לִפְנֵי קָרְתוֹ מִי יַעֲמוֹד.
יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם,
יֵשֵׁב רוּחוֹ וַיֵּלֹךְ-מֵיָם.

מַגִּיד דְּבָרָיו לִיעֲקֹב,
חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל.
לֹא עָשָׂה כֵן לְכָל-גּוֹי,
וּמִשְׁפָּטִים בַּל-יָדְעוּם,
הַלְלוּיָהּ.

In those who have awe יְהוָה delights,
in those who wait for THEIR mercy.

Glorify יְהוָה, O' Yərushalayim,
Praise Your Eloh^{im}, Tsiyyon!
For THEY has made strong
the bars of your gates,
THEY has blessed your
children within you.
THEY has placed peace
at your borders,
THEY has satiated you with
a plentiful harvest.

THEY sends THEIR command to Earth,
THEIR words run extremely fast.
*THEY sends snow down like wool,
THEY scatters the frost like ash.*
THEY casts down ice, like crumbs.
Who can stand before such cold?
Yet, THEY sends THEIR word down
to melt them, and a the wind to
blow, allowing water to flow.

THEY declares THEIR word to
Ya'akov, THEIR statutes and laws to
Yisra'el. THEY haven't done this with
any nation, others don't even know
THEIR ordinances.

Praise Yahh!



*Rotseh Adonai et-yaré-av,
et-hamayahalim lahāsdo.*

*Shabāhi Yərushalayim
et-Adonai,*

*halēli élohayikh Tsiyyon.
Ki-hizzak bərihé shə'a-rayikh,
bérakh banayikh bəkirbékh.
Hassam-gəyulékh shalom,
héley hittim yasbi'ékh.*

*Hashsholé-ah imraṭo arets,
'ad-məhérah yaruts dəvaro.
Hannoṭén sheleg katssamer,
kāfor ka-éfer yəfazzér.
Mashlikh karḥo khəfittim,
lifné karaṭo mi ya'amod.
Yishlah dəvaro vəyamsém,
yashshéy ruḥo
yizzalu-mayim.*

*Maggid dəvarav laYa'akov,
hukkav umishpatav laYisra'el.
Lo 'asah khén lakhol-goi,
umishpatim bal-yəda'um*

haləluYahh!

Psalm 148

all do THEIR word. The naturalistic forces first discussed above in Psalm 147 now find an agency, together with humankind, in acting out the Divine command. Every natural being: dragons, the depths, fire, hail, snow, smoke, wind, angels, sun, moon, stars, etc. all work together to fulfill the Divine command. Creation is thus conceived of as a single entity, with all distinctions between living things being subordinate to the primary and essential distinction between Creator and created.

Earthly kings and all of the nations, princes and human potentates. In typical fashion, the Tana"kh never misses an opportunity to remind the reader/listener that the human authorities to which our societies assign such great power are illusory. Once one accepts the notion that all creation is equal vis-à-vis the Creator, there can be no essential
(cont.)



הללויה

הָלְלוּ אֶת־יְיָ מִן הַשָּׁמַיִם,
הָלְלוּהוּ בַּמְרוֹמִים.
הָלְלוּהוּ כָּל־מַלְאָכָיו,
הָלְלוּהוּ כָּל־צָבָאוֹ.
הָלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ,
הָלְלוּהוּ כָּל־כּוֹכָבֵי אוֹר.
הָלְלוּהוּ שְׁמֵי הַשָּׁמַיִם,
וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם.

יְהַלְלוּ אֶת־שֵׁם יְיָ,
כִּי הוּא צִוָּה וַיִּבְרָאוּ.
וַיַּעֲמִידֵם לְעַד לְעוֹלָם,
חֹק־נֶתֶן וְלֹא יַעֲבֹר.

הָלְלוּ אֶת־יְיָ מִן הָאָרֶץ,
תַּנִּינִים וְכָל־תַּהֲמוֹת.
אֵשׁ וּבָרָד שֶׁלֶג וְקִיטּוֹר,
רוּחַ סַעֲרָה עֹשֶׂה דְבָרוֹ.
הַהָרִים וְכָל־גְּבָעוֹת,

Praise Yahh!

Praise יהוה from Heaven,
Praise THEM from high above.
Praise THEM, all the angels,
Praise THEM, all the armies.
Praise THEM, sun and moon,
Praise THEM, all the
twinkling stars!

Praise THEM, heavenly heights,
and the waters above the heavens.

Praise the name of יהוה, for THEY
commanded and we were created.
THEIR law will stand forevermore,
the statute THEY has given
will never be abrogated.

Praise יהוה from upon the Earth,
all the dragons and all the depths!
Fire and hail, snow and smoke,
stormy winds – *all do THEIR word.*
The mountains and all the hills,



HalaluYahh

*halalu et-Adonai min
hashshamayim,
halaluhu bamməromim.
Halaluhu kol-malakhav,
halaluhu kol-tsəva-av.
Halaluhu shemesh vəyaré-ah
halaluhu kol-kokhyé or.*

*Halaluhu shəmé
hashshamayim,
vəhammayim asher mé'al
hashshamayim.*

*Yəhalalu et-shém Adonai,
ki hu tsivvah vəniyva-u.
Vayya 'amidém la'ad lə'olam,
hok-naṭan vəlo ya 'ayor.*

*Halalu et-Adonai min ha-arets,
tanninim vəkhol-təhomot.
Ésh uyaraḏ sheleg vəkitor,
ru-ah sə'arah 'osah dəvaro.
Heharim vəkhol-gəya'ot,*

(cont.) difference between humans with authority and humans without – for all authority and all real power lies in the Divine realm rather than the human one. Whereas above we found a reminder that there is no distinction to be made among all creatures, from dragons to insects, here we affirm the same utter equality in the human sphere. Psalm 148 reminds us that there is no real distinction between prince and pauper; men and women, old and young. All are inherently equal as all are made in the image of the Creator.

Psalm 149

Psalm 149 takes a slightly more prescriptive tone, suggesting what actions should be taken to honour the divine amongst the human realm.

Somewhat surprisingly, the tone takes a decidedly militaristic turn, as seen below:



עֵץ פֶּרִי וְכָל-אֲרָזִים.
הַחַיָּה וְכָל-בְּהֵמָה,
רֶמֶשׂ וְעֹפּוֹר כָּנָף.
מַלְכֵי-אֶרֶץ וְכָל-לְאֻמִּים,
שָׂרִים וְכָל-שֹׁפְטֵי אֶרֶץ.
בַּחֲוָרִים וְגַם בְּתוֹלוֹת,
זְקֵנִים עִם נְעָרִים.

יְהַלְלוּ אֶת-שֵׁם יי,
כִּי-נִשְׁגַּב שְׁמוֹ לְבָדוֹ,
הוֹדוֹ עַל-אֶרֶץ וּשְׁמַיִם.

וַיָּרִם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל-חֲסִידָיו,
לְבְנֵי יִשְׂרָאֵל עִם קָרְבּוֹ,
הַלְלוּהָ.

הַלְלוּהָ

שִׁירוֹ לִי שִׁיר חֲדָשׁ,
תְּהִלָּתוֹ בְּקֹהֶל חֲסִידִים.
יִשְׂמַח יִשְׂרָאֵל בְּעֹשֵׂיו,

fruit trees and all the cedars.

Wild beasts and all cattle,

insects and winged birds.

Earthly kings and all the nations,

princes and human potentates.

Boys and girls,

the elderly along with the young.

They shall praise the name of יהוה

for THEIR name is uniquely sublime,

the splendor of Earth and Heaven.

THEY raised a horn for THEIR people,

a praise for all of the pious, for THEIR

beloved nation the Children of Yisra'el,

Praise Yahh!

Praise Yahh!

Sing to יהוה a new tune,

which adores THEM among the community of the pious.

Yisra'el is happy in their Maker,



‘éts pəri vəkhol–arazim.

Haḥayyah vekhol–bəhémah,

remes vatsippor kanaf.

Malkhé–erets

vəkhol–lə-ummim,

sarim vəkhol–shofté arets.

Bəḥurim vāgam bəṭulot,

zəkénim ‘im nə‘arim.

Yəhaləlu eṭ–shém Aḏonai,

ki–nisgay shəmo ləyaddo,

hoḏo ‘al–erets vəshshamayim.

Vayyareḡm kereṇ lə‘ammo,

təhillah ləkhol–ḥasīḏav,

liyné Yisra’él ‘am kərovo,

haləluYahh!

HaləluYahh

shiru lAḏonai shir ḥaḏash,

təhillatō bik-hal ḥasīḏim.

Yismaḥ Yisra’él bə‘osav,

...and a double-edged sword in their hands. This verse, together with those that follow ('imprison their kings in chains and their nobles in iron hand-cuffs.') have been hugely influential far outside the narrow sphere of Jewish intellectual life.

During the English Civil War (1642-1651) Oliver Cromwell's forces and those sympathetic to him, relied on Psalm 149 to justify the trial and execution of Charles I. As early as 1643 the troops of Lord Brooke were said to have attacked royalist Lichfield while singing this psalm. In Sandwich the preacher John Durant was accused in 1646 of praying, 'that the King might be brought up in chains to the Parliament.'

The notion that the pious have the right to enact the prescriptions found here is, despite its radicalness, quite a natural conclusion from the ongoing sentiment that the true power lies with THEM. The problem, of course, is in identifying the pious.



בְּנֵי-צִיּוֹן יִגִּילוּ בְּמַלְכָּם.
יְהַלְלוּ שְׁמוֹ בְּמַחֲוֹל,
בְּתֵף וּבְנֹר
יִזְמְרוּ-לוֹ.

כִּי-רוֹצֶה יי בְּעַמּוֹ,
יַפְאֵר עַנְוִים בִּישׁוּעָה.
יַעֲלוּ חֲסִידִים בְּכָבוֹד,
יִרְנְנוּ עַל-מִשְׁכַּבּוֹתָם.
רוֹמְמוֹת אֵל בְּגִרוֹנָם,
וְחָרֵב פִּיפְיוֹת
בִּידָם.

לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם,
תּוֹכַחוֹת בְּלֹאמִים.
לְאַסֹּר מַלְכֵיהֶם בְּזָקִים,
וּנְכַבְּדֵיהֶם בְּכַבְלֵי בְרוֹל.
לַעֲשׂוֹת בְּהֶם מִשְׁפָּט כְּתוּב,
הֵדָר הוּא לְכָל-חֲסִידָיו,
הִלְלוּהָ.

Tsiyyon's children rejoice in their Ruler.
They praise THEIR name in dance,
with drums and fiddles
they sing to THEM.

For יהוה desires THEIR people
to adorn the humble with salvation.
The pious rejoice in respect,
they sing even while in bed.
Exaltations of ÉL are in their throats,
and a double-edged sword
in their hands.

In order to exact vengeance upon
the world, to rebuke other nations.
To imprison their kings in chains,
and their nobles in iron hand-cuffs.
To execute the judgment as written:
THEY defer to the pious,

Praise Yahh!



bəné-Tsiyyon yaḡilu
yəmalkam.
Yəhaləlu shəmo yəmaḥol,
bətof vakhinnor
yəzamməru-lo.

Ki-rotseh Adonai bə'ammo,
yəfa-ér 'anavim bishu'ah.
Ya'ləzu ḥasidim bəkhayod,
yərannənu 'al-mishkəyotam.
Roməmoṭ ÉL bigronam
vəhərev pifityyot
bəyaḏam.

La'asoṭ nəkamah baggoyim,
tokhéhoṭ bal-ummim.
Le-sor malkhéhem bəzikkim
vənikhbədéhem
bəkhaylé yəzel.
La'asoṭ bahem mishpat kaṭuy
ḥaḏar hu ləkhəl-ḥasidav,

haləluYahh!

Psalm 150

Psalm 150, while likely the most well-known of the six psalms found here in Zəmirot, actually has a very different message from those that precede it. Focusing on the power of music, Psalm 150 details all the myriad ways in which the faithful can praise THEM: shofar, harp and lyre, drum, dance, string, and pipe.

Every breath. The last line, which is uncharacteristically repeated twice (it is only written once in the Tana"kh), perhaps contains the best summary of these Psalms: every breath, from every living being, can be a praise to Yahh. The dual meaning of the word *nashamah* as both 1) breath and 2) soul is a powerful reminder of the ability of those creatures who live (and thus breathe) to praise the Divine through their actions, their words, and their songs.



הַלְלוּ יְהוָה

הַלְלוּ אֵל בְּקֹדֶשׁוֹ,

הַלְלוּהוּ בִּרְקִיעַ עֶזוֹ.

הַלְלוּהוּ בְּגִבּוֹרָתוֹ,

הַלְלוּהוּ כְּרֹב גְּדֻלּוֹ.

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,

הַלְלוּהוּ בְּנִיבֹל וְכִנּוֹר.

הַלְלוּהוּ בְּתֹף וּמַחֲוֹל,

הַלְלוּהוּ בְּמִנִּים וְעֶגְבִּי.

הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ,

הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.

כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה

הַלְלוּ יְהוָה

כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה

הַלְלוּ יְהוָה

Praise Yahh!

Praised is **Él** in THEIR sanctity,

Praised is **THEY** in heavenly strength.

Praised is **THEY** in might,

Praised is **THEY** in magnitude.

Praised is **THEY** in the shofar's call,

Praised is **THEY** by harp and lyre.

Praised is **THEY** by drum and dance,

Praised is **THEY** string and by pipe.

Praised is **THEY** in raucous sound,

Praised is **THEY** in tremulous cry!

Every breath shall praise Yahh,

Praise Yahh!

Every breath shall praise Yahh,

Praise Yahh!



HaləluYahh!

Haləlu Él bəkoḏsho,

haləluhu birkia' 'uzzo.

Haləluhu bigyuroṭav,

haləluhu kəroṽ gudlo.

Haləluhu bəṭēka' shofar,

haləluhu bənēvel vakhinnor.

Haləluhu bəṭof umaḥol,

haləluhu bəminnim və'ugav.

Haləluhu bətsiltsələ shama',

haləluhu bətsiltsələ ṭaru'ah.

Kol hannəshamah

təhallél Yahh

haləluYahh.

Kol hannəshamah

təhallél Yahh

haləluYahh.

Vayvarekh David

Having completed the six psalms which make up the oldest and most important part of Zəmirot, we now find several pieces of text which serve to introduce Shirat haYam (The Song of the Sea.) The first is Vayvarekh David (I Divré hayYamim 29:10).

the greatness. This list of five attributes (greatness, might, beauty, eternity, and splendor) is notable because these five will, over the course of the development of Jewish theology, come to be common names for five of the ten safirot in the Kabbalah. Together they form the central portion of the safirotic tree as imagined by the Zohar and thus the critical concepts that connect the divine, spiritual world, to the material, physical one.



S
T
A
N
D

בְּרוּךְ יי לעולם,

אָמֵן וְאָמֵן.

בְּרוּךְ יי מְצִיּוֹן,

שְׁכֵן יְרוּשָׁלַיִם,

הַלְלוּיָהּ.

בְּרוּךְ יי אֱלֹהִים,

אֱלֹהֵי יִשְׂרָאֵל,

עֹשֶׂה נִפְלְאוֹת לְבָדּוֹ.

וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם.

וַיִּמְלֵא כְבוֹדוֹ אֶת-כָּל-הָאָרֶץ:

אָמֵן וְאָמֵן.

וַיְבָרֶךְ דָּוִיד אֶת-יי לְעֵינֵי

כָּל-הַקָּהָל וַיֹּאמֶר דָּוִיד:

בְּרוּךְ אַתָּה יי,

אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ,

מְעוֹלָם וְעַד-עוֹלָם.

לְךָ יי:

הַגְּדֻלָּה

וְהַגְּבוּרָה

וְהַתְפָּאֶרֶת

וְהַנֶּצַח

וְהַהוֹד

Blessed is יהוה forever,

amén and amén.

Blessed is יהוה from Tsiyyon,

housed in Yərushalayim,

Praise Yāhh.

Blessed is יהוה Elohim,

the Elohim of YisraĒl,

THEY alone makes wonders.

And blessed is THEIR glorious

name forever. May THEIR glory

fill all the Earth: *amén and amén.*

David blessed יהוה in the sight
of all the community, and he said:

Blessed are You, יהוה,

Elohim of our ancestor YisraĒl,

from forever, until forever.

For you, יהוה, there is:

the greatness,

and the might,

and the beauty,

and the eternity,

and the splendour



*Barukh Aḏonai lə'olam
amén ve-amén.*

*Barukh Aḏonai mitsiyyon,
shokhén Yərushalayim,
haləluYāhh.*

*Barukh Aḏonai Elohim,
Elohé YisraĒl,*

'oséh nifla-ot ləyaddo.

Uḃarukh shém kəyodo

lə'olam, vəyimmalé

khəyodo eṭ-kol-ha'arets:

amén ve-amén.

*Vayvarekh David
eṭ-Aḏonai lə'éné kol-
hakkahal, vayyomer David:*

*Barukh Attah Aḏonai
Elohé YisraĒl ayinu
mé'olam və'ad-olam.*

*Ləkha Aḏonai:
haggəḏullah
vəhaggəyurah
vəhattif-eret
vəhanétsaḥ
vəhahod*

...sovereignty, to which every head rises. Once again, the theme of THEIR universal rule and sovereignty is expressed. Establishing the notion that wealth and honour are both in the Divine hand, along with power and might, is essential to the passages which follow below.

On that day. The liturgy now takes a move towards a historical mode, including here two *pasukim* (verses) which introduce *Shirat hayYam*. A cynical observer might suggest that singing *Shirat haYam* daily violates the concept that we should not rejoice in our enemies downfall (*Mishlé 24:17*), but these two verses along with the texts that proceed them, reinforce the idea that the downfall of Egypt is only another expression of our Elohim's universal sovereignty over life and death, Jews and non-Jews alike. These two verses are (respectively): *Shamoṭ 14:30* and *Shamoṭ 14:31* which immediately precede *Shamoṭ 15*, *Shirat haYam*.



S T A N D

כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ,
לְךָ יְיָ הַמְּמִלְכָּה וְהַמְּתַנַּשֵּׂא
לְכָל לְרֹאשׁ. וְהָעֶשֶׂר וְהַכְּבוֹד
מִלְּפָנֶיךָ, וְאַתָּה מוֹשִׁיל בְּכָל,
וּבִיָּדְךָ כֹּחַ וּגְבוּרָה,
וּבִיָּדְךָ לְגַדֵּל וּלְחַזֵּק לְכָל.
וְעַתָּה אֵלֹהֵינוּ מוֹדִים אֲנַחְנוּ
לְךָ, וּמְהַלְלִים לְשֵׁם תִּפְאַרְתְּךָ.

וַיִּשְׂעַ יְהוָה בַּיּוֹם הַהוּא
אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם.
וַיֵּרָא יִשְׂרָאֵל אֶת מִצְרַיִם
מֵת עַל שְׂפַת הַיָּם: וַיֵּרָא
יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה
אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם

וַיֵּרְאוּ הָעַם הָעַם אֶת־
יְהוָה; וַיֵּאֱמִינוּ בִּיהוָה
וּבַמַּשֶּׁה עַבְדּוֹ:

for among all of Heaven and Earth you,
יהוה, possess sovereignty, to which
every head rises. Wealth and honour
are before You, and You rule over all,
and in Your hand is power and might,
and in Your hand You grow and
strengthen all. You are our Elohim to
whom we are thankful - it is to Your
beautiful name that we offer praise.

“On that day, יהוה saved
YisraĒl from the hand of
Mitsrayim. And YisraĒl saw
Mitsrayim die on the sea
shore. YisraĒl saw the
mighty hand with which
יהוה acted in Mitsrayim,

the nation beheld יהוה, and
they believed in THEM, and
in Mosheh, THEIR servant.”



ki-khol bashshamayim uya-arets,
lakha Aḏonai hammamlakhah,
vəhammitnassé lekhol lərosh.
Vaha'osher vəhakkayod
milləfanekha, və-Attah moshél
bakkol, uvyadəkha ko-aḥ
ugyurah, uvyadəkha ləgaddél
ulhazzék lakkol. Və'attah Elohénu
modim anahnu lakh uməhaləlim
ləshém tif-artekha.

“Vayyosha’ Aḏonai
bayyom hahu eṭ-YisraĒl
miyyad Mitsrayim.
Vayyar YisraĒl eṭ-
Mitsrayim méṭ ‘al səfat
hayam. Vayyar YisraĒl
eṭ hayyaḏ haggəḏolah
asher ‘asah Aḏonai
bəMitsrayim,
Vayyirə-u ha‘am eṭ-
Aḏonai; vayya-aminu
bAḏonai, uṽMosheh
‘avdo:”

אֲזַיִשִׁיר-מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת-הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ
 לֵאמֹר אֲשִׁירָה לַיהוָה כִּי-גָאָה גָאָה סוֹס
 וּרְכָבוֹ רָמָה בָּיִם: עֲזִי וּזְמַרְתָּ יְהוָה וַיְהִי-לִי
 לִישׁוּעָה זֶה אֱלֹהֵי וְאֲנוֹהוּ אֱלֹהֵי
 אָבִי וְאֶרְמָמְנָהוּ: יְהוָה אִישׁ מִלְחָמָה יְהוָה
 שְׁמוֹ: מִרְכַּבַּת פָּרָעָה וַחֲלִילוֹ יָרָה בָּיִם וּמִבְחָר
 שְׁלֹשִׁיו טָבְעוּ בַיָּם-סוּף: תַּהֲמַת יַבַּיִם יִרְדּוּ בַמְצוֹלֹת כְּמוֹ-
 אֶבֶן: יִמְיִנֶנָּה יְהוָה נֶאֱדָרִי בַכֹּחַ יִמְיִנֶנָּה
 יְהוָה תִּרְעֹץ אוֹיֵב: וּבְרַב גְּאוֹנָה תַהֲרֹם
 קָמִיד תִּשְׁלַח חֲרֹנֶךָ יֹאכְלֵמוּ כֶקֶשׁ: וּבְרוּחַ
 אֲפִיךָ נַעֲרֵמוּ מַיִם נִצְבּוּ כְמוֹ-נֶדַח
 נוֹלִים קָפְאוּ תַהֲמַת בְּלִבָּיִם: אָמַר
 אוֹיֵב אֶרְדֵּךְ אֲשִׁיג אַחֲלֶק שְׁלָל תִּמְלֹאמוּ
 נַפְשִׁי אֶרִיק חֲרָבִי תִּזְרִישְׁמוּ יָדַי: נִשְׁפָּת

Shirat hayYam

A key part of Zəmirot services. Shirat hayYam is a song of victory, and in many ways resembles the tone of Təfillat Hannah above. Often, Shirat hayYam is sung to a similar tune to the hymn, Bendigamos.

My strength and Yahh's song. Often translated as 'Yahh's strength and song,' the plain meaning of the text is actually that deliverance comes about through the combination of 'my strength' and 'Yahh's song.' This sensibility is echoed by the rabbinic tradition which frequently affirms that: 'One who comes to be purified is assisted by Heaven.' (Talmud Shabbat 104a)

Thus sang Mosheh

and the Children of Israel this song to יהוה, which said:

Let us sing to יהוה, for THEY is clearly superior!

THEY has thrown both horse and rider into the sea.

My strength and Yahh's song shall be my deliverance;

This is my Él and I long for THEM, Elohím of my ancestors who I will elevate.

War's partner is יהוה, THEIR name is יהוה.

Par'oh's chariots and armies have been cast into the sea,

his prized lieutenants—drowned among the reeds.

The abyss has swallowed them, they dropped to the depths like a stone.

Your right hand, יהוה is glorious force,

Your right hand, יהוה has dashed the enemy.

With a tremendous gift You have ruined those who rose against you;

Your anger has gone and devoured them, like straw.

With a Divine breath You piled up the water,

forming an aqueous wall of water, freezing the abyss at the heart of the sea.

The enemy said: "I will pursue, overtake, divide the plunder, and satiate my soul;

I will draw my sword, and eliminate them by my own hand."

Az yashir Mosheh uyné YisraÉl eṭ-hashshirah hazzot LAḏonai, vayyoməru
 lémor; ashirah LAḏonai ki ga-oh ga-ah, sus

vərokhəyo ramah yayyam. 'Ozzi vəzimrat Yahh, vayhi-li
 lishu'ah; zeh Éli və-anvéhu, Elohé

ayi va-aroməmenhu. Aḏonai ish milḥamah; Aḏonai
 shəmo. Markəyoṭ Par'oh vəhélo yarah yayyam; umiyḥar

shalishav tubə'u vəyam-suf. Təhomoṭ yəkhasyumu; yarədu yimtsoloṭ kəmo-
 aven. Yəminəkha Aḏonai, nedari bako-ah; yəminəkha

Aḏonai tir'ats o-yév. Uyroy ga-onəkha taharos
 kamekha; təshallah ḥaronəkha, yokhələmo kakkash. Uyrū-ah

appekha ne'ermu mayim, nitssəyu khəmo-néd
 nozalim; kafə-u təhomoṭ bəley-yam. Amar

o-yév erdof assig aḥallék shalal; timla-əmo
 nafshi, arik ḥarbi, torishémo yaḏi. Nashafta

בְּרוּחְךָ כִּסְמוּ יָם
 אֲדִירִים: מִי־כִמְכָּה בְּאַלֵּם יְהוָה
 כִּמְכָּה נֶאֱדָר בְּקֹדֶשׁ
 פֶּלֶא: נָטִיתָ יְמִינְךָ תִּבְלַעְמוּ אֶרֶץ:
 בַּחֲסִדְךָ עַם־נוֹ גָּאֲלָתָּ
 קֹדֶשְׁךָ: שָׁמְעוּ עַמִּים יִרְגְּזוּן
 אֲחֻזַּי יִשְׁבִּי פִלֶּשֶׁת:
 אֲדָוָה אֵילֵי מִזָּאֵב יֶאֱחָזְמוּ רָעַד
 כָּל יִשְׁבֵּי כְנָעַן: תִּפֹּל עֲלֵיהֶם אִימָתָהּ
 וְפָחַד בְּגִדְלֵי זְרוּעֶךָ יִדְמוּ כְּאֶבֶן
 יַעֲבֹר עִמָּךְ יְהוָה
 קָנִיתָ: תִּבְאֲמוּ וְתִשְׁעֲמוּ בְּהָר נַחֲלֹתֶיךָ
 לְשִׁבְתֶּךָ פְּעֻלַּת יְהוָה
 יְדִידֶךָ: יְהוָה ו יִמְלֹךְ לְעֹלָם וָעֶד:

War's Partner is יהוה. This is an unconventional translation, as this verse is almost always rendered: יהוה is a man of war. However, R' Ya'akoy Abuhatséra suggests in his commentary on the liturgy (Abir Ya'akoy) that 'ish milḥamah' should be read as 'husband of War,' with 'War' here being a metonym for the Shəkhinah. In the Zohar it is the Shəkhinah who wages the battle at the Sea's edge. She fights off the legions of demons who are the agents of the Egyptians, and emerges victorious. Thus, R' Abuhatséra reads our praise of יהוה as an acknowledgement of the victory of the militant Divine feminine.

Yet You make the wind blow, and covered them with the sea.
 They sank like lead in the raging water.
 Who is like You, יהוה, among all the Élim? Who is like You, exalted in holiness,
 who does wonders in awesome glory?
 You stretched out your right hand, and the Earth consumed them.
 With love you have guided this people, whom you redeemed;
 You have guided them with strength to an oasis full of Your holiness.
 Other nations have heard, and they are angry; terror has taken hold of Paleshet.
 Now the generals of Edom are frightened,
 and trembling takes hold of the heroes of Mo-ay .
 The Canaanites have faded with a shudder!
 Terror and dread have fallen on them, by the might of Your arm they're as stone,
 until Your people crosses over, יהוה,
 until the nation that you have taken crosses the sea.
 You shall bring them in and plant them in the mountain which you have
 bequeathed to them, the place that you, יהוה, made to dwell in,
 the sanctuary which Your hands have built.
 Forever and ever יהוה shall reign!

veruhakha kissamo yam; tsalalu ka'oferet, bamayim
 addi-rim. Mi-khamokha ba-elim Adonai, mi
 kamokha nedar bakkodesh; nora təhillot 'oséh
 fele. Natīta yəminəkha, tiyla'emo arets. Nahīta
 yəhasdəkha 'am-zu ga-alta; néhalta yə'ozzakha el-nəvéh
 kodshəkha. Shamə'u 'ammim yirgazun; hīl
 aḥaz, yoshəyé Pəlaşeṭ. Az niyhalu allufé
 Eḏom, élé Mo-ay, yohazemo ra'ad; namogu
 kol yoshəyé Khəna'an. Tippol 'aléhem ématah
 vafahad, bigdol zəro'akha yiddəmu ka-ayen; 'ad-
 ya'ayor 'amməkha Adonai, 'ad-ya'ayor 'am-zu
 kaniṭa. Təyi-emo vətitta'emo bəhar nahalaṭəkha, makhon
 ləshiytakha pa'alta Adonai; mikkədash Adonai konənu
 yadəkha. Adonai yimlokh lə'olam va'ed.

Vatikkah Miryam

The addition of this passage recalling Miryam leading the women in prayer and song at the sea is one found in the Tēmani tradition and thus included here.

...found no water. The association of Miryam (who is not named until this passage) with water is derived by Rashi from the sudden absence of water after her death. However, there is connection even in her name, which means 'bitter sea,' and the passage quoted here about a place called Marah (bitter) where the water was undrinkable. Earlier, too, she is associated with water, as she follows the flow of the river Nile to watch her baby brother Mosheh.

Ki lAdonai

The final excerpt of the Zəmirot: three fragments, one verse each from Psalms, 'Oyadya and Zəkharya.



ותקח מרים הנביאה

אחות אהרן את-התוף בידה ותצאן כל-
הנשים אחריה בתפים ובמחלות: ותען
להם מרים שירו ליהוה כי-גאה גאה
סוס ורכבו רמה בים: וישע משה
את-ישראל מים-סוף ויצאו אל-
מדבר-שור וילכו שלשת-ימים במדבר
ולא-מצאו מים: ויבאו מרתה ולא יכלו
לשתות מים ממרה כי מרים הם על-כן
קרא-שמה מרה: וילנו העם על-משה
לאמר מה-נשתה: ויצעק אל-יהוה
ויורהו יהוה עץ וישלך אל-המים וימתקו
המים שם שם לו חק ומשפט ושם נסהו:
ויאמר אם-שמוע תשמע לקול יהוה
אלהיך והישר בעיניו תעשה והאונת
למצותיו ושמרת כל-חקיו כל-המחלה
אשר-שמתני במצרים לא-אשים עליך
כי אני יהוה רפאך:

כי ליי המלוכה ומשל בגוים:
ועלו מושעים בהר ציון לשפט
את-הר עשו והיתה ליי המלוכה:
והיה יי למלך על-כל-הארץ ביום
ההוא יהיה יי אחד ושמו אחד:

Miryam the Prophet,

Aharon's sister, took a tambourine in her hand, and all the women went out after her with drums, dancing. Miryam sang to them: "Sing to יהוה, for THEY is clearly superior. THEY has thrown both horse and rider into the sea." Mosheh

led Yisra'el from the Red Sea and out to the desert of Shur. They walked for three days into the desert, but found no water. When they came to Marah, they were not able to drink the water there, for they were bitter, which is why it was called Marah (bitter). The nation complained about Mosheh, saying, 'What will we drink?!' Mosheh cried unto יהוה and THEY showed him a branch which he was to cast into the water to sweeten it. There THEY tested him and there THEY made for him a law and an ordinance. THEY said: "If you listen, really listen to the voice of יהוה, your Elohim, and do what is right in THEIR eyes, and pay attention to THEIR commandments, and keep all THEIR statutes, then I will not put upon you any of the Egyptian diseases, for I am יהוה who heals you."

For the kingdom is יהוה's; and THEY rules the nations. And saviours will climb Har Tsiyyon, to govern the mountain of 'Esav; and the kingdom will belong to יהוה. And יהוה will be sovereign over the entire Earth; on that day יהוה will be One, and THEIR name One.



Vattikkah Mir-yam hanNeviah

aḥot Aharon et-hattof bəyadah;
vattétsena khol-hannashim aḥareha,
bətuppim uyimḥolot. Vatta'an lahem
Mir-yam; "Shi-ru lAḏonai ki-ga-oh
ga-ah, sus vərokhəyo ramah yayyam."

Vayyassa' Mosheh et-Yisra'el
miyYam-Suf, vayyétə-u el-miḏbar-
Shur; vayyélakhu shəloshet-yamim
bamiḏbar vəlo-matsə-u mayim.
Vayyavo-u Maraṭah, vəlo yakhəlu
lištoṭ mayim mimmarah, ki marim
héim; 'al-kén kara-shəmahh Marah.
Vayyillonu ha'am 'al-Mosheh ləmor
"Mah-nishteḥ?"; Vayyits'ak el-Aḏonai
vayyorəhu Aḏonai 'éts, vayyashlékh el-
hammayim, vayyimtaku hammayim;
sham sam lo ḥok umishpat vəsham
nissahu. Vayyomer "Im-shamo-a'
tishma' ləkol Aḏonai Elohekhah
vəhayyashar bə'énav ta'aseh, vəha-
azanta ləmitsvoṭav, vəshamarta kol-
ḥukkav; kal-hamməhalah asher-samti
yəMitsrayim lo-asim 'aləkhah, ki ani
Aḏonai rofə-ekha".

Ki lAdonai hamməlukhah; umoshel
baggoyim. Və'alu mosh'i'im bəHar
Tsiyyon, lishpot et-Har 'Esav;
vəhayatah lAdonai hamməlukhah.
Vəhayah Adonai ləmelekh 'al-
kol-ha-arets; bayyom hahu yihyeh
Adonai eḥad ushmo eḥad.

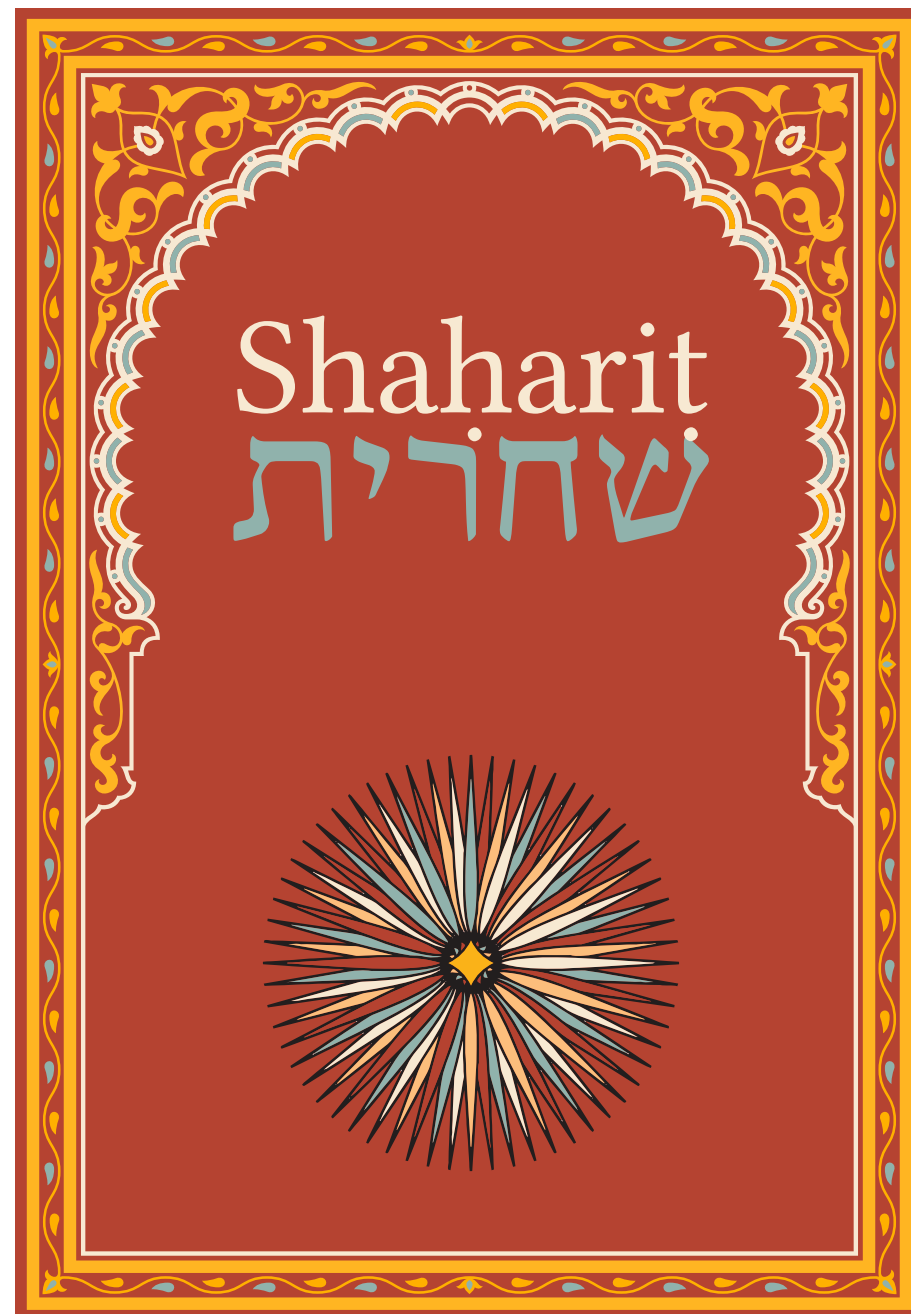
Shaharit

Shaharit, (lit. 'Dawn') is in many ways the main event of daily prayer. Despite the fact that, when fixed by Haza"l, the prayer services were meant to be equally balanced; over the generations (and due to the practicalities of practice), Shaharit took on both the most significance and the most additions to the liturgy.

Shaharit is composed of two core liturgical elements: the Shema' and the 'Amidah. On Mondays and Thursdays, Kariyat hatTorah is added. Təhinoṭ are added after the 'Amidah (often doubled as well on Monday and Thursday), Zəmirot and Birkot hashShahar are added before Shaharit, with Bakashot and other readings (such as Pataḥ Eliyyahu) added before them.

In addition to the liturgical growth of Shaharit, it also includes practical and ritual elements which are not found in the other services of the day. Notably, the tallit and tefillin are worn only during Shaharit, and the accompanying blessings and meditations further lengthen the liturgical content of the service.

The result of these changes is marked – on average, a minyan will take 45-60 minutes to recite Shaharit, 25-30 for 'Aryit, and 10-15 for Minhah. Thus the approximate 90-100 minutes of daily prayer which are the remit of an observant Jew are primarily consumed in the morning hours with Shaharit. Due to this inequality in focus, Shaharit has many beautiful additions, practices and elaborations which complement the liturgical texts which form its common core.



Yishtabbah

is an extended blessing, the *ḥatimah* of which (...great sovereign, who is adored through praise) offers the counterpoint to the blessing which began the Zemirot service (Barukh She-Amar). Here in many ways is a summary of all the concepts that have been included in this 'warm-up' for prayer: the role of music, the sovereignty of the Divine over all life, the inherent equality of all living things, the validity of song as a method of praise, and the insistence that it is *THEM* who enlivens every world (or: all of the world).

If we can keep all of these ideas in mind as we approach the *Shaharit* service, then we have a far better chance of being able to pray and praise with the appropriate *kavvanah* (intention).



ישתבח

שִׁמְךָ לְעַד מַלְכֵנוּ,
הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ
בְּשָׁמַיִם וּבָאָרֶץ.
כִּי־לָךְ נָאֵחַ, יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד:
שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה,
עֹז וּמִקְשָׁלָה נִצָּח,
גְּדֻלָּה וּגְבוּרָה,
תְּהִלָּה וְתִפְאָרֶת,
קִדְשָׁה וּמְלֻכוֹת,
בְּרָכוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ,
וּמַעֲשֵׂיִם וְעֵד־עוֹלָם אֲתָה אֵל.

בְּרוּךְ אַתָּה יְיָ,
מֶלֶךְ גָּדוֹל וּמְהִל בַּתְּשַׁבְּחוֹת.
אֵל הַהוֹדָאוֹת,
אֲדוֹן הַנִּפְלְאוֹת,
בּוֹרֵא כָל־הַנְּשָׁמוֹת,
רַבּוֹן כָּל־הַמַּעֲשִׂים,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,

מֶלֶךְ

חַי הָעוֹלָמִים.

אָמֵן

Praised

is Your name forever our sovereign,
The Divine ruler, great and holy,
in Heaven and on Earth.
For we attribute to you, יהוה Elohim
of us and our ancestors forever:
song and praise, glory and music,
strength and eternal control,
greatness and might,
adoration and beauty,
sanctity and sovereignty,
blessing and gratitude,
to Your great and holy name.
From forever till forever You are ÉL

Blessed are You, יהוה,
great sovereign, who is
adored through praise,

Él of gratitude,
Liege of the miraculous,
Creator of every soul,
Agent of every action,
the Selector of melodious song:

Sovereign

who enlivens every world.

Amén.



Yishtabbah

shimkha la'ad malkénu,
ha-Él hammelekh haggadol
vəhakkadosh bashshamayim
uva-arets. Ki-lakha na-eh,
Aḏonai Elohénu v'Élohé avoténu
la'olam va'ed:
Shir ushvaḥah, hallél vəzimrah
'oz umemshalah netsah,
gaḏullah ugṽurah, təhillah
vəṭif-eret, kaḏushshah umalkhut,
bərahot vəhoḏa-ot
lashimkha haggadol
vehakkadosh,
umé'olam və'ad-olam Attah ÉL.

Barukh Attah Aḏonai
melekh gadol umhullal
battishbaḥot,

El hahoda-ot
Aḏon hannifla-ot
Boré khol-hannashamoṭ
Ribbon kol-hamma'asim
haBoḥér bashiré zimrah,

melekh

hai ha'olamim.

Amén.

“Encampments” | *This plate prepares us for the Barākhu, the invitation to join with the leader in communal prayer. Its inspiration is a cosmological diagram in an Iraqi-Indian Shiviti amulet (currently held at the Magnes Collection of Jewish Art and Life), which shows the world encircled by a host of angels interlaced with Psalm 133, surrounded by the four rivers of Eden, and the four cardinal directions.*

In this image, the layout is the same but the macrocosm of the universe has been linked to the microcosm by placing the tribes in their encampments relative to their directions around the centre, and Biblical verses about the Ohel Mo‘éd (Tabernacle) and the Israelites around the edge. At the centre, where the World and the Word meet, the word Hinani (“Here I am”) invites the worshipper to see themselves in this cosmic map. Thus, this image offers a linked set of correspondences: the Mishkan as miniature world, with angels surrounding us as we surround the Word, and a sense of sacred mapping that orients us around a centre rather than towards any one direction, like the Israelites who “camped encircling the Ohel Mo‘éd” (Numbers 2:2).

The combination of angelic names with the words of Psalm 133 — “Hiné Mah Toy,” ‘Behold how good it is, and how pleasant, for us to dwell together’ — offers a vision of interpersonal and cosmic unity as we enter together into prayerful space as a community.



Kaddish La'ella

This version of the Kaddish is the shortest, also known as the Half Kaddish. Whereas the Kaddish daRabbanan recited above had an original purpose of concluding a study session in a Bét hamMidrash, Kaddish La'ella serves exclusively as a doxology.

A doxology is a functional descriptor – referencing the use of the Kaddish as a method of dividing up the siddur into its component elements. Here it serves to formally divide Zəmirot from Shaḥarit.

Using the Kaddish as a doxology helps to punctuate the service and to create a liturgical barrier between the introductory materials we have seen up until now and the main focal point of our prayers, beginning with Barəkhū.



☞ Said only with a minyan

יִתְגַּדֵּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא (קדל: אָמֵן)
בְּעֻלְמָא דִּי-בְרָא כְרַעֲוִיתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ,
וְיַצְמַח פְּרָקְנָהּ,
וְיִקְרַב מְשִׁיחָהּ. (ק: אָמֵן)
בְּחֵיכּוֹן וּבְיִמְיִכּוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלְמָא לְעֵלְמִי עֲלַמְיָא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלְמָא לְעֵלְמִי עֲלַמְיָא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן)
לְעֵלְמָא מִן כָּל-בְּרַכְתָּא
שִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְאָמִירָן בְּעֻלְמָא.
וְאָמְרוּ: אָמֵן. (ק: אָמֵן)

☞ Said only with a minyan

Exalted and hallowed

is THEIR great name
(Community: Amén) in the world
which is made according to THEIR
will and may THEY establish
THEIR kingdom, and may THEIR
salvation blossom and THEIR
anointed come soon. (C: Amén)
In our lives and our days and the
life of all the House of Yisra'el,
speedily and very soon,
and we say: amén.

(C: Amén, may THEIR great name
be blessed for ever and ever, and to
all eternity blessed)

May THEIR great name be blessed for
ever and ever, and to all eternity blessed,
praised, glorified, and exalted;
Extolled and honoured, adored
and lauded be the name of the
Blessed Holy One. (C: Amén)
Above and beyond all the
blessings, songs, praises
and consolations which
are uttered in the world,
and we say: amén. (C: Amén)



Yitgaddal veyitkaddash
shaméhh rabba. (Kahal: Amén)
Bə'alma di-yəra khir'utéh, h,
veyamlakh malkhutéh, h,
veyatsmah purkanéh, h
vikarév mashi'héh, h. (K: Amén)
Bahayyékhn uvyomékhn
uyhayyé dakhol-bét Yisra'el
ba'agala uyizman kariy,
və-imru: amén.

(K: Amén, yəhé shaméhh
rabba məvarakh lə'alam
lə'almé 'almayya yiṭbarakh)

Yəhé shaméhh rabba məvarakh
lə'alam lə'almé 'almayya yiṭbarakh,
vəyishtabbah, vəyiṭpa-ar,
vəyiṭromam, vəyiṭnassé,
vəyiṭ-haddar, vəyiṭ'alleh,
vəyiṭ-hallal shaméhh
daKudasha Barikh Hu.
(K: Amén) La'ella min
kal-birkhata shirata
tishbakhata vanehemata
da-amiran bə'alma,
və-imru: amén. (K: Amén)

Barəkhū

Barəkhū is the call to worship, intended to rouse those preparing for prayer to attention and inaugurate the call-and-response exchange between the community (represented by a Shali-ah Tsibbur) and the individual.

the first and the last. This appellation is an especially interesting one. This particular language appears to be a direct quote from Maimonides' 13 Principles of Faith, specifically, No. 4: "That the Creator, blessed is *THEIR* name, is the first and the last." Most likely, the inclusion of this phrase in Rambam's schema of belief was a polemic against Christianity, whose thinkers often utilise the same language, drawing from Revelations 1:8 in which Jesus says: "I am the alpha (α) and the omega (ω)" – Alpha and Omega being the first and last letters of the Greek alphabet.



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✽ Said only with a minyan

ברכו
את-י' המברך

Silent meditation:

וישתבח ויתפאר שמו של מלך
מלכי המלכים הקדוש ברוך
הוא. שהוא ראשון והוא אחרון
ומבלעדיו אין אלהים. יהי שם יי
מברך מעתה ועד עולם ומרומם
על כל-ברכה ותהלה.

ק: ברוך יי
המברך
לעולם ועד

ברוך יי המברך
לעולם ועד

✽ Said only with a minyan

Let us bless
- יהוה -
the One who
blesses!

Silent meditation:

And may the name of the Sovereign
over-all, the Holy Blessed One, be
praised and glorified. For *THEY* are *first*
and last and without *THEM* there is no
divinity. May יהוה's name be blessed
from now until forever and exalted
above all blessing and praise.

c: Blessed is יהוה
who blesses, for
ever and ever.

Blessed is יהוה who
blesses, for ever and ever.



Barəkhū
et-Adonai haməvorakh

Vəyishtabbāh vəyiṭpa-ar shəmo
shel *melekh malkhé hamməlakchim*
hakKadosh Barukh Hu. Shehu rishon
vəhu aḥaron umibbal'aḍav én Elohim.
Yəhi shēm Adonai məvorakh mé'attah
və'aḍ 'olam umromam 'al kol-
bərachah uṭ-hillah.

K: Barukh Adonai
haməvorakh
lə'olam va'ed.

Barukh Adonai haməvorakh
lə'olam va'ed.

Yotsér Or

Yotsér Or is the first blessing before the Sh'ma', and discusses the creation of the natural world as an introduction to the statement of faith which follows.

Notably, the Safaradi tradition often contains an alternative (and much shorter) form of this blessing which is for an individual to recite. That abbreviated form appears to the right in the beige box and comes from the siddur of Rav Sa'adia Ga-on.

If you are reciting the text meant for an individual, then you continue after the box with *Ahaya' Olam*.

Sa'adia likely included this alternative in his siddur because the 'community' version of the blessing includes texts which purposefully resemble the *Kadushah*, a prayer which can only be recited in the presence of a minyan.



בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,
עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת-הַכֹּל.
הַמְאִיר לְאָרֶץ וְלִדְרוֹת עֲלֵיהָ
בְּרַחֲמִים. וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל-
יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית.
בְּרוּךְ אַתָּה יי,
יוֹצֵר הַמְאִירוֹת.

בְּרוּךְ אַתָּה יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ,
עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת-הַכֹּל.
הַמְאִיר לְאָרֶץ וְלִדְרוֹת עֲלֵיהָ
בְּרַחֲמִים. וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל-
יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית.

מָה רַבּוֹ
מַעֲשֵׂיךָ יי,
כֹּלם בְּחִכְמָה עֲשִׂיתָ,
מְלָאָה הָאָרֶץ קִינָנְךָ.

An individual recites:

Blessed are You, יהוה,
our Elohim, Sovereign of the Universe
who makes **light** and creates darkness,
who makes peace and creates everything.
The **One who enlightens** the Earth and
shines upon it mercifully. And in
whose goodness all of creation is
renewed every day.

Blessed are You,
who forms the **lights**.

A community recites:

Blessed are You, יהוה,
our Elohim, Sovereign of the Universe
who makes **light** and creates darkness,
who makes peace and creates everything.
The **One who enlightens** the Earth and
shines upon it mercifully. And in
whose goodness all of creation is
renewed every day.

How amazing

are your works, יהוה!

All of it You made wisely - the
fullness of Earth is your possession!

Barukh Attah Adonai

*Elohenu melekh ha'olam,
yotsér or uʿoré hoshekh,
'oseh shalom uʿoré et-hakkol.
Hammé-ir la-arets vèladdarim
'aleha bərahānim. Uytuyo
məhaddesh bəkhōl-yom
tamiḏ ma'aséh yəreshit.*

*Barukh Attah Adonai
yotsér hamma-orot.*

Barukh Attah Adonai

*Elohenu melekh ha'olam,
yotsér or uʿoré hoshekh,
'oseh shalom uʿoré et-hakkol.
Hammé-ir la-arets vèladdarim
'aleha bərahānim. Uytuyo
məhaddesh bəkhōl-yom
tamiḏ ma'aséh yəreshit.*

Mah rabbu

*ma'asekha Adonai,
kullam bəhokhmah 'asita,
mal-ah ha-arets kinyanekha.*

Yotsér Or

Continuing the themes of creation and of the natural world, Yotsér Or includes several discrete textual units which each contribute to the mood of praise in the light of creation.

Of particular note is the poem beginning with *Our praiseworthy É!*, which in the Hebrew is an alphabetic acrostic with a long history of inclusion in the Shaḥarit service.

The practice of alphabetic acrostics is not simply aesthetic, for beneath this art is the genuine sense that the Hebrew letters are themselves the building-blocks of creation. Drawing from Séfer Yatsirah and the traditions it inspired, much of Haza"l's worldview assumes a metaphysical sub-structure which is, in essence, linguistic. Thus, there is no more appropriate form to describe creation than through the manipulation of the 22 letters of the alphabet.



הַמֶּלֶךְ הַמְרוֹמָם לְבִדּוֹ מֵאֵז,
הַמְשֻׁבָּח וְהַמְפָּאָר וְהַמְתַּנְשֵׂא
מִיְמֹת עוֹלָם. אֱלֹהֵי עוֹלָם,
בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ,
אֲדֹנָי עֲזֵנוּ,
צוּר מִשְׁגָּבֵנוּ,
מָגֵן יִשְׁעֵנוּ
מִשְׁגָּב בְּעֶדְנֵנוּ.

אֵל בָּרוּךְ גָּדוֹל יְדָעָה,
הֶכִין וּפָעַל זֹהָרֵי חֶמְדָּה,
טוֹב יֵצֵר כְּבוֹד לְשִׁמּוֹ,
מְאֻרוֹת נָתַן סְבִיבוֹת עֲזוֹ,
פְּנוֹת צְבָאוֹת קְדוֹשִׁים,
רוֹמְמֵי שְׂדֵי תַמִּיד,
מִסְפָּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ.

תִּתְבָּרַךְ יְיָ אֱלֹהֵינוּ
בְּשִׁמִּים מִמַּעַל
וְעַל הָאָרֶץ מִתַּחַת,
עַל-כֹּל-שֶׁבַח מַעֲשֵׂה יְדִידָה,
וְעַל מְאֻרֵי-אֹר שִׁיְצִרְתָּ:

The exalted Sovereign has always
been alone—praised and beautified
across all time! Eternal *Elohim*, in
your great mercy you have
been merciful to us,

Liege of our strength
Foundation of our protection
Shield of our salvation
Fortress of our eternity

Our praiseworthy *É!*,
Vast in understanding,
Who formed the rays of the sun.
The good light *THEY* created
Reflects *THEIR* splendor;
Radiance surrounds *יהוה*'s throne.
Heavenly servants in holiness
exalt the Almighty,
Constantly recounting
É!'s sacred glory.

Praise shall be Yours,
יהוה our *Elohim*:
In the Heavens above
and on the Earth below—
Everything is praise of your
deeds. The *shining lights*,
that You formed:



*Hammelekh haməromam
ləyaddo mé-az, haməshubbaḥ
vəhaməfo-ar vəhammitnassé
mimoṭ 'olam. Elohé 'olam
bəraḥamekha harabbim
raḥém 'alénu,
Aḏon 'uzzénu,
Tsur misgabbenú,
Magén yish'énu,
Misgav ba'adénu.*

*Él barukh gaḏol dé'ah,
Hékhin ufá'al zahoré hommah
Toy yatsar kavod lishmo,
Mə-oroṭ naṭan səyivoṭ 'uzzo,
Pinnoṭ tsiv-oṭ kəḏoshim,
Romamé shaddai tamiḏ,
Məsappərim kavod
Él ukḏushshaṭo.*

*Tiṭbarakh Aḏonai Elohénu
bashshamayim mimma 'al
və'al ha-arets mitaḥat, 'al-
kol-shevaḥ ma'aséh yadekha,
və'al mə-oré-or shéyatsarta:*

Yotsér Or

Yotsér Or continues with a turn toward the dramatic re-enactment of the Kədushah. Here called the Kədushah dəYotsér, these texts help to frame the praise of the natural world in super-human terms.

*Your angels all stand at the eternal heights and listen in awe. This image is a critical one to the Kədushah, which in every occurrence is envisioned as a re-enactment of the heavenly host, poised standing opposite one another and praising the Divine. Notably, the angels are also conceived of as **needing** to listen because they are often understood to not be privy to the workings of creation themselves.*

R' Yəhūdāh Ashlag, a notable commentator on the Zohar, wrote the following in his commentary, HasSulam (the Ladder):



הִמָּה יִפְאָרוּךְ
סֵלָה.

תִּתְבָּרַךְ לְנֶצַח, צוּרֵנוּ
מִלְכֵנוּ וְגֹאֲלֵנוּ,
בּוֹרֵא קְדוּשִׁים.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְכֵנוּ,
יוֹצֵר מִשְׁרָתִים, וְאֲשֶׁר מִשְׁרָתִיו
כָּלם עוֹמְדִים בְּרוּם עוֹלָם,
וּמִשְׁמִיעִים בִּירְאָה יַחַד
בְּקוֹל דְּבָרֵי אֱלֹהִים
חַיִּים וּמְלֹךְ עוֹלָם.

כָּלם אֱהוּבִים,
כָּלם בְּרוּרִים,
כָּלם גְּבוּרִים,
כָּלם קְדוּשִׁים,

כָּלם עֹשִׂים בְּאֵימָה
וּבִירְאָה רָצוֹן קוֹנִם.
וְכָלם פּוֹתְחִים אֶת־פִּיהֶם
בְּקִדְשָׁה וּבִטְהִירָה,
בְּשִׁירָה וּבְזִמְרָה.
מְבָרְכִים מְשַׁבְּחִים

They beautify You.
Selah.

Your form is praise, eternally
our Sovereign and our salvation,
creator of holiness.

Your name is praised forever, our
Sovereign, maker of the angels.
And Your angels all stand at
the eternal heights and listen
in awe together to the words
of our Elohim who lives and is
Sovereign of all worlds:

All of them are loved,
All of them are clarified,
All of them are mighty,
All of them are holy,

They all fulfill the will
of their Creator and
with awe and wonder.
And they all open their mouths
in holiness and purity,
in song and melody.
They bless and praise,



Hémmah yəfa-arukha selah.

*Tiṭbarakh lanetsah, tsurénu
malkénu vəgo-alénu,
boré kədoshim.*

*Yishtabbah shimkha la‘ad
malkénu, yotsér məsharətim
va-asher məsharətav kullam
‘omədim bərum ‘olam,
umashmi‘im bəyir-ah yəhad
bəkol diyre Elohim hayyim
umelekh ‘olam.*

*Kullam ahuyim,
Kullam bərurim,
Kullam gibborim,
Kullam kədoshim,*

*Kullam ‘osim bə-émah
uyyir-ah rətsón konam.
Vəkhullam potəhim
eṭ–pihem bikdəushshah
uytahorah, bəshirah
uyzimrah. Məyarəkhim
məshabbəhim,*

Yotsér Or

(cont.)

"The angels cannot understand how the world will be repaired in the future, just as our Sages say when explaining the verse, '...it is said of Ya'akov and Yisra'el, what has יהודה done?' (BaMidbar 23:23) – for when the repair is complete, the understanding of Yisra'el will be greater than that of the angels, and the angels will ask us, 'What has יהודה done?' This is because יהודה emanated the four worlds (Atsilut, Bəriyah, Yatsirah, Assiyah) with everything needed for Yisra'el to complete the repair. In fact, **THEY** did not complete the world at all, and nor did the angels- for they have no understanding of it and need to ask us, 'What has יהודה done?'"

Ashlag, Pérush hasSulam on Tikkuné
hazZohar 27a/258(PhS)



מְפַאֲרִים וּמְקַדִּישִׁים
וּמַעֲרִיצִים וּמַמְלִיכִים
אֵת שֵׁם הָאֵל הַמְּלֹךְ
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
קָדוֹשׁ הוּא.

וְכֻלָּם מְקַבְּלִים עָלֵיהֶם
עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה,
וְנוֹתְנִים רְשׁוּת זֶה לָזֶה
לְהַקְדִּישׁ לְיוֹצֵרָם בְּנֶחֱת רוּחַ,
בְּשִׁפְהַ בְּרוּרָה וּבִנְעִימָה קְדוּשָׁה.
כָּלֶם כָּאֶחָד עֹנִים בְּאִימָה
וְאוֹמְרִים בִּירְאָה:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ
יְיָ צְבָאוֹת,
מִלֵּא כָּל־הָאָרֶץ כְּבוֹדוֹ.

וְהָאוֹפָנִים וְחַיּוֹת
הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים
(לְעֶמֶת הַשָּׂרָפִים)
לְעֶמְתָּם מִשִּׁבְחִים וְאוֹמְרִים:
בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

beautify and sanctify,
elevate and coronate,

The Divine Name of the great,
wonderful and mighty Sovereign
who is Holy.

All of them accept the yoke
of Heaven's realm, one to
another, they give permission,
one to another, to sanctify
their maker with pleasure, in
clear and pleasant holy speech.
All of them answer as one in
fear and speak in awe:

Holy, Holy, Holy
יְהוָה OF LEGIONS
whose glory fills all the Earth.

The Ofanim and the Holy
Creatures elevate one another
with thundering noise to the
Serafim in response, saying:

Blessed is יהודה's Glory
from THEIR place!



māfa-arim umakdishim
uma'aritsim umamlikhim
eṭ Shēm Ha-Ēl hamMelekh
haggadol haggibbor
vəhannora Kaḏosh hu.

Vəkhullam makabbəlim
'alēhem 'ol malkhuṭ
shamayim zeh mizzeh,
vənoṭanim rəshuṭ zeh lazeh,
ləhakdish ləyotsəram bənaḥaṭ
ru-ah, basafah yərurah
uyin 'imah kaḏoshshah.
Kullam kə-ehaḏ 'onim
bə-əmah və-omərim bəyir-ah:

Kaḏosh, Kaḏosh, Kaḏosh
Adonai Tsəva-oṭ
məlo khol-ha-arets kəyoḏo.

Vəha-Ofanim vəHayyoṭ
hakKodesh bəra'ash gadol
miṭnassə-im (lə'ummat
hasSerafim) lə'ummatam
məshabəhim və-omərim:

Barukh kəyoḏ Adonai
mimmakomo.

Yotsér Or

Yotsér Or continues following the Kədushah dəYotsér with a long list of divine attributes. Truthfully, most traditional sources would acknowledge that there is no list conceivably long enough to accurately capture what the Divine is capable of.

Yet, despite the impossibility of the task, many Jewish liturgical texts include litanies like this one with descriptors of Divine action in the Universe.

Gardener of salvation. A literal translation of the oft-used 'matsmiah yəshu'ot,' this rendering of the phrase captures the agricultural metaphor at the root of a Jewish concept of salvation. Phrased in the causative, the language implies that THEY is the one who causes salvation to grow (lit. sprout), ie. a Gardener.



לְאֵל בָּרוּךְ נְעִימוֹת יִתְּנוּ,
לְמֶלֶךְ אֵל חַי וְקַיִם זְמֵרוֹת יֹאמְרוּ

וְתִשְׁבְּחוֹת יִשְׁמְעוּ.

כִּי הוּא לְבָדוּ

מְרוֹם וְקְדוֹשׁ,

פוֹעֵל גְּבוּרוֹת,

עֹשֶׂה חֲדָשׁוֹת,

בַּעַל מִלְחָמוֹת,

זוֹרֵעַ צִדְקוֹת,

מַצְמִיחַ יְשׁוּעוֹת,

בוֹרֵא רְפוּאוֹת,

נוֹרָא תְהִלּוֹת,

אֲדוֹן הַנִּפְלְאוֹת.

הַמְחֲדִישׁ בְּטוֹבוֹ בְּכָל-יוֹם

תָּמִיד מַעֲשֵׂה בְּרָאשִׁית.

כְּאָמֹר: "לַעֲשֵׂה אוֹרִים

גְּדִלִים, כִּי לְעוֹלָם חֲסִדוֹ.

(וְהִתְקִין מְאוּרוֹת מִשְׁמַח

עוֹלָמוֹ אֲשֶׁר בָּרָא.)

בָּרוּךְ אַתָּה יי,

יוֹצֵר הַמְּאוּרוֹת.

To the blessed *Él* we give peace,
To the Sovereign, the *Él* who
lives and sustains we sing, and
recite Your praises to be heard:

That THEY is alone

Elevated and holy,

Enforcer of discipline,

Agent of innovation,

Owner of war,

Sower of righteousness,

Gardener of salvation,

Creator of healing,

Wonder of song,

The Liege of wonder.

Who renews THEIR goodness
each and every day in the
work of Creation, as it's said:

"To make great **lights**, for
THEIR eternal mercy."

יהוה fixed the **lights** to gladden
the world which THEY made.

Blessed are You, *יהוה*,
who forms the **lights**.



*Lə-Él barukh nə'imot
yittenu, lamMelekh Él Hai
vakayyam zəmirot yomeru
vətishbahot yashmi'u.*

*Ki hu layaddo
Marom vakadosh,
Po'el gayurot,
'Oseh hadashot,
Ba'al milhamot,
Zoré-a' tsadakoṭ,
Matsmiah yəshu'ot,
Boré rəfu-ot,
Nora təhillot,
Adon hannifla-ot.*

*Haməhaddəsh batuyvo
bəkhōl-yom tamid
ma'asəh yərəshit. Ka'amur:
"Lə'osəh orim gadolim, ki
lə'olam hasdo." (Vəhitkin
mə-oroṭ məsamme-aḥ
'olamo asher bara.)*

*Barukh Attah Adonai,
yotsér hammə-oroṭ.*

Ahavat 'Olam

The second blessing prior to the 'Amidah, Ahavat 'Olam calls upon the Divine by evoking the themes of love, mercy, and salvation.

Merciful One, please show mercy to us! The repetition of the word for mercy in this passage is a reminder of what it is we are asking for: mercy (רחם) comes from the noun for 'womb,' and recalls the process of birth and the comfort of being held in utero. The womb-image is often a metaphor for development as well. Famously, psychologist C.G. Jung compared consciousness to, '...a child that is born daily out of the primordial womb of the unconscious.' (CW, II. par. 935) So too perhaps, as we ask to have understanding and comprehension, we are asking to be reborn from the state of mercy into a state of consciousness, one in which we can relate to the Divine as a parent, separate and adult.



אהבת עולם

אהבתנו,
 יי אלהינו,
 חמלה גדולה
 ויתרה חמלת עלינו.
 אבינו מלכנו,
 בעבור שמך הגדול,
 ובעבור אבותינו שבטחו בך.
 ותלמדנו חקי חיים,
 לעשות רצונך
 בלבב שלם.
 כן תחננו אבינו,
 האב הרחמן,
 המרחם רחם-נא עלינו.
 ותן בלבנו בינה
 להבין
 להשפיל
 לשמוע
 ללמוד
 וללמד
 לשמר
 ולעשות
 ולקיים את כל דברי תלמוד
 תורתך באהבה.

With Eternal Love

You have loved us,
 יהוה our Elohim.
 With great and abounding
 compassion you have been
 compassionate to us.
 Our parent and Sovereign,
 for the sake of Your great
 name, and for the sake of our
 ancestors who trusted in you.
 And teach us the laws of life,
 to do Your will
 with a complete heart.
 Thus be gracious to us,
 our merciful parent – *Merciful*
One, please show mercy to us!
 Give our hearts understanding:
 To comprehend
 To understand
 To listen
 To learn
 and to teach
 To keep,
 and to do,
 And to fulfill all the words we
 learn in Your Torah *lovingly*.



Ahavat 'Olam

ahavtanu, Adonai Eloheinu,
 hemlah gadolah viterah
 hamalta 'alenu.
 Ayinu Malkenu, ba'ayur
 shimkha hagadol, uva'ayur
 avotenu shebathu yakh.
 Vattammademo hukke
 hayyim, la'asot ratsonakha
 balayav shalem.
 Ken tathonneni ayinu,
 ha-ay harahaman,
 hamarahem
 rahem-na 'alenu.
 Vaten balibbeni yinah:
 Lohayin
 Lohaskil
 Lishmo-a'
 Lilmod
 ulamméd
 Lishmor
 vela'asot
 ulkayyem et-kol-diyre
 talmud toratakha
 ba-ahayah.

Ahayaṭ 'Olam

...we shall never fail, never be ashamed, and never be embarrassed.

The inclusion of this particular petition among the litany of requests in Ahayaṭ Olam is telling. It is not enough to have the consciousness imbued with Torah that we seek, we also must be able to find pride and joy in it.

Causing embarrassment is a 'cardinal sin' in Judaism. The Talmud famously teaches that it would be better for someone to allow themselves to be thrown into a furnace rather than willingly embarrass another person. (Bava Metsi-ah 59a) Although perhaps purposefully-hyperbolic, the sentiment remains the same: We ask not only to have our eyes enlightened and our hearts bound in love, but to feel pride and glory in that status of closeness to the Divine.



☞ Collect the tsitsit from all four corners of your tallit

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וְיִחַד לִבֵּנוּ לְאַהֲבָה
וְלִירֵאָה אֶת-שְׁמֶךָ,
(לְמַעַן) לֹא נִבּוֹשׁ
וְלֹא נִכָּלֵם וְלֹא נִכְשָׁל
לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל
הַגָּבוֹר וְהַנּוֹרָא בְּטַחָנוּ,
נִגִּילָה וְנִשְׂמַחָה בִּישׁוּעָתְךָ.

וְרַחֲמֶיךָ יְיָ אֱלֹהֵינוּ,
וְחַסְדֶּיךָ הַרְבִּים אֵל
יַעֲזֹבֵנוּ נֶצַח סֵלָה וָעֶד.
מִהֵר וְהִבָּא עָלֵינוּ
בְּרָכָה וְשָׁלוֹם מִהֵרָה
מֵאַרְבַּע כַּנְפוֹת
כָּל - הָאָרֶץ,
וְשִׁבּוֹר עַל הַגּוֹיִם מֵעַל
צִוְאָרֵנוּ, וְהוֹלִיכֵנוּ מִהֵרָה
קוֹמָמִיּוֹת לְאַרְצֵנוּ.

כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֲתָהּ,
וְנִבְנוּ בְּחֵרֶת מְכַל-עַם וְלָשׁוֹן.

Illuminate Our Eyes
with Your Torah and adhere
our hearts to your *mitsvoṭ*,
and unify our hearts in *love*
and awe to Your name,
so that we shall never fail,
and never be ashamed, and
never be embarrassed. For in
Your holy, great, and mighty
name we trust. We rejoice and
are happy in Your salvation.

Your mercy, יהוה, our *Elohim*,
and your great kindness – never
take them away from us ever!
Hurry and bring upon us
blessing and peace immediately
from all four corners of the Earth,
and remove the yoke of Others
from around our necks, and
guide us, quickly, to the
establishment of our land!

For You are *Él*, who effects
salvation and who has picked
us from among all the nations
and languages.



Vāha-ér 'énenu bəṭoratekha
vəḏabbék libbenu
bəmitsvotekha, vāyahéd
lavayenu la-ahavah ulyir-ah
et-shamekha, (lama'an) lo
néyosh valo nikkalém valo
nikkashél la'olam va'ed.
Ki vashém kodshakha
haggadol haggibbor
vəhannora batahnu, nagilah
vənisməhah bishu'atekha.

Vərahamekha Adonai
Elohenú, vahasadekha
harabbim al ya'azvunu
netsah selah va'ed.
Mahér vahayé 'alenu
bərachhah vəshalom
mehérah mé-arba' kanfot
kol-ha-arets, ushyor
'ol haggoyim mé'al
tsavvarenu, vəholikhenu
məhérah koməmiyyuṭ
la-artsenu.

Ki Él po'él yəshu'ot Attah,
uvanu yaharta mikkol- 'am
vəlashon.

Ahayat 'Olam

...who chooses Yisra'El... Like many *ḥatimot* (critical last lines of blessings), this one too is framed in the gerund-form. יהוה is choosing Yisra'El every day, and doing so with love. The presence and persistence of this constant renewal of the covenant is captured beautifully by the language, but in a way which many translations fail to relate.

Shema'

The *Shema'* is the unquestioned Ur-text of Jewish liturgy. Above and beyond everything else said and done in the course of prayer, the recitation of this one biblical verse (*Dəvarim* 6:4) takes precedence in significance as well as sentiment. The difficulty of translating this terse formula is profound, but what is eminently important is the fact that the sole verb and first word (*Shema'*!) is in the command-form.



וְקִרְבָּתֵנוּ מִלְכֵּנוּ
לְשִׁמְךָ הַגָּדוֹל בְּאַהֲבָה,
לְהוֹדוֹת לְךָ וּלְיִחְדָּדְךָ (לִירְאָה)
וּלְאַהֲבָה אֶת־שִׁמְךָ.

בְּרוּךְ אַתָּה יי, הַבּוֹחֵר
בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.



שְׁמַע
יִשְׂרָאֵל
יְהוָה
אֱלֹהֵינוּ
יְהוָה
אֶחָד

בְּרוּךְ שֵׁם כְּבוֹד
מְלֻכּוֹתָ לְעוֹלָם וָעֶד

You, our Sovereign,
have brought us to Your great
name in **love**, to thank You
and to unify You **to fear**
and to **love** Your name.

Blessed are You, יהוה,
who chooses Yisra'El as
Your people with **love**.



Listen, Yisra'El!

יְהוָה
is our *Elohim*
יְהוָה
is **one**.

(whispered)

Blessed is the glorious name
of THEIR rule forever and ever.



*Vakéraytanu malkénu
lāshimkha haggadol
bā-ahayah, lāhodoṭ lakh
ulyahedkha (lāyir-ah)
ul-ahayah eṭ-shimkha.*

*Barukh Attah Aḏonai
habboḥér bā'ammo Yisra'El
bā-ahayah.*



*Shema'
Yisra'El
Aḏonai
Elohénu
Aḏonai
eḥad.*

*Barukh shém kāyoḏ
malkhuṭo lā'olam va'ed.*

Shəma'

The recitation of the one-line creed is followed by several other biblical passages, the first two also from Dəyarim and the last from BaMidbar. The first paragraph (all three are often known by the first words), the Və-ahavta, lays out the basic premises of Jewish faith: we are required to love יהוה, and beyond that, every command is not about what we believe, but rather what we do.

...all you have. This third injunction is the hardest to understand. If it was rendered literally, it would translate to 'Love...with all of your very-ness.' The word in question being an adjective and not a noun, making it possessive is a strange but beautiful gesture. Commentators have typically understood it to mean that you should love יהוה with all that you have, both materially, and metaphysically as well.



וְאֵלֶּיךָ יְהוָה
אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר אֲנֹכִי
מְצַוְּךָ הַיּוֹם עַל-לִבְּךָ:
וּשְׁנַנְתָּם לְבְנֶיךָ וּדְבַרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ
וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת
עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת
בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-
מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:



וְהָיָה אִם-שָׁמַעַתָּ
תִּשְׁמָעוּ אֵל מִצְוֹתַי
אֲשֶׁר אֲנֹכִי מְצַוֶּה אֹתְכֶם
הַיּוֹם לֵאמֹר הִנֵּה אֶת-
יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ
בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם:
וְנָתַתִּי מִטֶּרֶם-אֲרָצְכֶם בְּעֵתוֹ
יֹרֶה וּמִלְקוֹשׁ וְאִסְפָּתָה
דָּגָנְךָ וְתִירְשֶׁךָ וַיִּצְהָרְךָ:

Love

יהוה your Elohim
with all your heart,
and with all your soul,
and with all you have.

These words which I instruct you this day shall be upon your heart. Teach them to your children and speak of them when you rest in your home and when you walk on the way; when you lie down and when you rise up. Bind them as a sign upon your arm and as badges between your eyes. Write them upon the doorposts of your houses and your gates.

If you listen, truly listen to the precepts of which I have instructed you today - to love יהוה your Elohim and to serve THEM with all of your heart and soul, then I will give rain for your land in every season it's needed so that you can gather up your grain, wine, and oil.



Və-ahavta,

et-Adonai elohekha;
bəkhōl-ləvayəkhā
uykhol-nafshəkhā
uykhol-mə-odekha.
Vəhayu haddəyarim ha-ēlleh
asher anokhi matsavvəkhā
hayyom 'al-ləvayəkhā.
Vəshinnantam ləvanekha,
vədibbarta bam; bəshiytəkhā
bəvətekha uylekhtəkhā
vaderekh, uyəshokhbəkhā
uykumekha. Ukshartam
lə-ot 'al-yadekha; vəhayu
lətotafot bən 'enekha.
Ukhataytam 'al-məzuzot
bətekha uyish arekha.

Vəhayah im-shamo-a'
tishmə'u el mitsvotai, asher
anokhi matsavveh etkhem
hayYom; lə-ahayah et-
Adonai Elohekhem ul'oydo,
bəkhōl-ləvayəkhem
uykhol-nafshəkhem.
Vənatatti matar-artsəkhem
bə'itto yoreh umalkosh;
və-asaftha daganekha,
vətiroshekha vəyits-harekha.

Shəma'

This second paragraph (Vəhayah im shamo-a') restates many of the themes of Və-ahavta above, and indeed many of the discrete commandments as well, while also introducing a new theme: reward and punishment. As is expected for an ancient society of pastoral nomads, both the rewards and the punishments are exclusively agricultural: rain (or the absence of it), a good harvest (or a bad one), etc.

...remove you immediately from the good land... The relationship between access and control over Erets Yisra'El and societal morality is omnipresent throughout the Torah. Here it is made explicit that the promise of the Land of Yisra'El is conditioned entirely on the behaviour of its inhabitants. This relationship has come to characterise many of the disasters of Jewish history as well as the response to them from tradition.



וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ
לְבִהְמֶתֶךָ וְאָכְלָתָּ וְשָׂבַעְתָּ:
הִשְׁמָרוּ לָכֶם פְּרִיפְתָּה
לְבַבְכֶם וְסִרְתֶּם וְעַבַּדְתֶּם
אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְהָיָה
אִף־יְהוָה בְּכֶם וְעָצָר אֶת־הַשָּׁמַיִם
וְלֹא־יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא
תֵתֵן אֶת־יְבוּלָהּ וְאֶבְרַתֶּם
מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה
אֲשֶׁר יְהוָה נָתַן לָכֶם:
וְשִׁמְתֶם אֶת־דְּבָרֵי אֱלֹהִים
עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם
וְקִשְׁרְתֶם אֹתָם לְאוֹת
עַל־יָדְכֶם וְהָיוּ לְטֹטְפֹת
בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם
אֶת־בְּנֵיכֶם לְדָבָר בֵּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וְכִתַּבְתֶּם עַל־מְזוּזֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם
וְיִמֵּי בְנֵיכֶם עַל־הָאָדָמָה אֲשֶׁר
נִשְׁבַּע יְהוָה לֵאמֹר לְאֲבֹתֵיכֶם
לֵתֵת לָהֶם כִּימֵי
הַשָּׁמַיִם עַל־הָאָרֶץ:

I will give grasses in your field for your livestock, and they shall eat and be satisfied. Guard yourself lest your heart deceive you and turn aside and serve other Elohims and bow down to them. Then יהוה would be angry with you and stop up the Heavens and there would no longer be rain for your fields nor your produce. THEY would remove you immediately from the good land which יהוה has given to you. Place these words upon your heart and upon your soul and bind them as a sign upon your arm, and they shall be badges between your eyes. Teach them to your children to speak of them when you rest in your home and when you walk on the way; when you lie down and when you rise up. Write them upon the doorposts of your house and your gates. This is so your days and the days of your children upon the land which יהוה has sworn to give to them will be lengthened for as long as the Heavens are above the Earth.



Vənaṭatti 'ésev bəsaḏəkha
liyhemtekha; və-akhalta
vəsaya'ta. Hishshaməru
lakhem, pen–yifteh laṽayvəkhem;
vəsartem va 'ayaḏtem Elohim
ahērim, vəhishtahaviṭem
lahem. Vəḥarah af–Aḏonai
bakhem və 'atsar eṭ–
hashshamayim vəlo–yihəyeh
matar; vəḥa–adamah, lo tittēn eṭ–
yəvulakh; və-ayaḏtem məhərah
mé'al ha–grets hattoyah
asher Aḏonai noṭēn lakhem.
Vəsamtem eṭ–deṽarai élleh,
'al–laṽayvəkhem və 'al–
nafshəkhem; ukshartem
oṭam lə-oṭ 'al–yedəkhem,
vəhayu lətotafot bēn
'énékhem. Velimmaḏtem
oṭam eṭ–bənékhem ləḏabbēr
bam; bəshiyṭəkha bəyētekhā
uylekhtəkha vadderekh,
uṽshokhbəkha uṽkumekha.
Ukḥataytam 'al–məzuzot
bətekhā uṽsharekhā.
Ləma'an yirbu yəmékhem
vimé yənékhem, 'al
ḥa–adamah, asher nishba'
Aḏonai la 'avotékhem latēṭ
lahem; kimé hashshamayim
'al–ha'grets.

Shama'

The third paragraph which follows the Shama', Vayomer Adonai, is specific where the other two are broad. In particular, it deals with the mitsvah of Tsitsit. Why, out of all of the many passages that concern the many mitsvoṭ of the Torah, do we read about Tsitsit twice daily in the Shama? One answer is simply the centrality of this mitsvah to daily life.

...a thread of sky-blue... The colour in question, Takhélet, is one whose story parallels many of the broader narratives of Jewish history. After the Expulsion (70 CE), the particular method of creating the pigment was lost, the only memory remaining of its many remarkable properties. In the 20th century, scientific research helped establish that the dye most likely came from a Mediterranean snail (Hexaplex Trunculus) and beginning in the 1980s, dye started to be sold in contemporary Israel.



וַיֹּאמֶר יְהוָה

אֶל-מֹשֶׁה לֵאמֹר:
דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם
צִיצִית עַל-כַּנְפֵי בְּגָדֵיהֶם
לְדֹרֹתָם וְנָתַנּוּ עַל-צִיצִית
הַכָּנָף פֶּתִיל תְּכֵלֶת:
וְהָיָה לָכֶם לְצִיצִית
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם
אֶת-כָּל-מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא-תִתּוּרֻ
אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם
אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת-כָּל-מִצְוֹתַי וְהִייתֶם
קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי
יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לְהִזְיֹת לָכֶם לֵאלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם:



יְיָ אֱלֹהֵיכֶם אֱמֶת...

spoke יהוה

to Mosheh and said:
"Speak to the Children of Yisra'el
and say to them to make for
themselves a fringe on the
corners of their clothing forever.
Place on the fringe
a thread of sky-blue;
They shall to you be a fringe.
When you see it you will
remember all the precepts of יהוה
and do them, rather than follow
after your hearts and eyes, which
you have strayed after before.
This is so you will remember
and do all of My precepts and
you shall be holy to their Elohim.
I am יהוה, your Elohim who
brought you out of the land of
Egypt to be with you as Elohim.

I am יהוה your Elohim."



יהוה your Elohim is truth...



Vayomer Adonai

el-Mosheh lémor: "Dabbér
el-Bané Yisra'el və-amarta
aléhem, və'asu lahem
tsitsit 'al-kanfê yigdéhem
ladorotam; vənatonu 'al-
tsitsit hakkanaf pətil təkhelet.
Vahayah lakhem lətsitsit
ur-item oto uzkhartem
et-kol-mitsvoṭ Adonai,
va'asitem otam; vəlo-ṭaturu
aḥaré ləyayakhem və-aḥaré
'énékhem, asher-attem
zonim aḥaréhem. Ləma'an
tizkaru, va'asitem et-kol-
mitsvoṭai; vihyitem kədoshim
l'Élohékhem. Ani Adonai
Elohékhem asher hotséti
etkhem mé-erets Mitsrayim,
lihyot lakhem lélohim;
Ani Adonai Elohékhem."

Adonai
Elohékhem
emet...

Emet vəYatssiv

Emet vəYatssiv is the long blessing which follows the recitation of the Shema'. Like the two prior to the Shema', it surrounds a particular theme, in this case, the word 'truth' is repeated over and over. According to many grammarians, the word Emet originates as a contraction of the longer and more archaic word, אֱמֶת, meaning 'trusted.' Thus, we are affirming, above all else, an idea that veracity lies in reliability. Something is 'true' if it can be relied on and trusted in. Similarly, what we say when we talk about belief (אֱמוּנָה) is that something is trustworthy and reliable. In the Hebrew imagination, 'truth' and 'trust' go hand-in-hand, and in both cases, the concept is extraordinarily important to our spiritual lives.



וְיָצִיב

וְנִכּוֹן וְקָיָם
וְיֵשֶׁר וְנֶאֱמָן
וְאֶהוּב וְחָבִיב
וְנֶחֱמָד וְנָעִים
וְנוֹרָא וְאֲדִיר
וּמְתָקָן וּמְקַבֵּל
וְטוֹב וְיָפֶה
הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד:
אֱמֶת אֱלֹהֵי עוֹלָם מְלֻכָּנוּ,
צוּר יַעֲקֹב, מֶגֶן יִשְׂרָאֵל.
לְדֹר וָדֹר הוּא קָיָם וְשִׁמּוֹ קָיָם,
וְכִסְאוֹ נִכּוֹן, וּמַלְכוּתוֹ וְאֱמוּנָתוֹ
לְעַד קַיָּמָת.
וְדִבְרֵי חַיִּים וְקַיָּמִים, וְנֶאֱמָנִים
וְנֶחֱמָדִים לְעַד וּלְעוֹלָמֵי עוֹלָמִים.
עַל אֲבוֹתֵינוּ, עָלֵינוּ,
וְעַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ,
וְעַל כָּל-דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ,
עַל הָרִאשׁוֹנִים וְעַל הָאַחֲרוֹנִים,
דָּבָר טוֹב וְקָיָם בְּאֱמֶת וּבְאֱמוּנָה,
חֹק וְלֹא יִעֲבוֹר:

...and Lasting

and correct and stable
and direct and faithful
and beloved and adored
and treasured and pleased
and awesome and powerful
and rectified and received
and good and beautiful
is this thing upon us for all time.
True is the eternal Elohim, our
Sovereign, rock of Ya'akov, shield
of our salvation. From generation to
generation THEY exists and THEIR name
exists, THEIR throne exists,
and THEIR domain and faith shall
exist forever.
THEIR words live and exist, and are
believed and adored for ever and
ever eternally.
On our ancestors, on us,
And on our children and all
our descendants, And all the
descendants of Yisra'El Your servant,
On those of olden days and those
of recent days, A good thing
shall exist in truth and faith,
A statute not to be transgressed.



...vəyatssiv

venakhon vakayyam
vəyashar vane-eman
və-ahuy vəhayiv
vənehmad vana'im
vanora və-addir
umtukkan umkubbal
vətoy vəyafeh
haddayar hazzeh 'alenu
la'olam va'ed.
Emet Elohe 'olam Malkenu
tsur Ya'akov, Magen Yish'enu.
Lador vadur hu kayyam ushmo
kayyam, vakhis-o nakhon
umalkhufo və-emunato
la'ad kayyemet.
Udvarav hayyim vakayyamim,
vane-emanim vənehmadim
la'ad ul'olame olamim.
'Al avoteinu, 'alenu,
və'al banenu və'al doroteinu,
və'al kol-dorot zera' Yisra'el
'avadekha, 'al harishonim
və'al ha-aharonim, dayar
toy vakayyam be-emet
uve'emunah, hok valo ya'avor.

Emet vəYatssiv

...we have no other Elohim except you. This phrase, although appearing to be just one of many platitudes throughout the passage, is actually very critical to understanding the notion of truth/trust discussed above. We can establish, unequivocally, that יהוה is 'true' and 'faithful' due to the fact that there simply is no other. The basic premise of monotheism, as developed by the post-biblical tradition, is not the monolatry of the Torah or the henotheism of other ancient peoples, but far closer to something approximating monism: there is only one. Beneath every appearance and every action there is a single, ultimate, indivisible force which is responsible for all life and all being. It is natural conclusion that, if we accept this radical statement of unity, truth must be a result. If there is only one, then that one must be 'true' in the sense of 'trustworthy,' 'reliable' and 'faithful.'



אֱמֶת שְׁאַתָּה הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
מִלְכֵנוּ מֶלֶךְ אֲבוֹתֵינוּ,
גֹּאֲלֵנוּ גֹּאֵל אֲבוֹתֵינוּ,
צוּרֵנוּ צוּר יְשׁוּעָתֵנוּ,
פוֹדֵנוּ וּמַצִּילֵנוּ,
מַעֲוֹלֵם הוּא שְׁמֶךָ,
וְאֵין לָנוּ עוֹד אֱלֹהִים
וְלֹא תָדָּ, סֵלָה.

עֲזֶרַת אֲבוֹתֵינוּ

אֲתָה הוּא מַעֲוֹלֵם,
מִגֵּן וּמוֹשִׁיעַ לָהֶם
וְלִבְנֵיהֶם אַחֲרֵיהֶם
בְּכָל־דּוֹר וְדוֹר.
בְּרוּם עוֹלָם מוֹשָׁבֶךָ,
וּמִשְׁפָּטֶיךָ וְצִדְקָתֶךָ
עַד אֶפְסֵי־אָרֶץ.

אֱמֶת

אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרָתֶךָ וּדְבָרֶךָ יֵשִׁים עַל־לִבִּי.

אֱמֶת

אֲתָה הוּא אֲדוֹן לְעַמְּךָ, וּמֶלֶךְ גִּבּוֹר
לְרִיב רִיבָם לְאֲבוֹת וּבְנִים.

Truth that You are THEM, יהוה

ours and our ancestors' Elohim,
ours and our ancestors' Sovereign,
ours and our ancestors' redeemer,
ours and our salvation's rock,
our saviour and rescuer,
it has always been Your name,
and we have no other Elohim
except you, **selah**.

Our Ancestors' Help

You have always been,
shield and saviour to them
and to their descendants after them
through every generation.

Your dwelling is the farthest cosmos
and Your law and Your righteousness
extend to the furthest land.

True: happy is the person who
listens to Your precepts and Your
instruction, and places Your word
on their heart.

True: You are Liege to Your
people, and a mighty Sovereign to
them— parents and children.



Emet sha-Attah hu Adonai
Elohénu v'Elohé avoténu,
malkénu melekh avoténu,
go-alénu go-él avoténu,
tsu-rénu tsur yashu 'atenu,
podénu umatssilénu,
mé'olam hu shamekha
və-én lanu 'od Elohim
zulaṭākha, selah.

'Ezrat avoténu

Attah hu mé'olam,
magén umoshia' lahem
vəliynehem aḥarēhem
bəkhōl-dor vaḏor.
Bərum 'olam moshavekha
umishpatekha vatsidkatekha
'ad afsé-arets.

Emet:

ashré ish shéyyishma'
lāmitsvotekha, vatoratekha
uḏyarākha yasim 'al-libbo.

Emet:

Attah hu Adon la'ammeḥkha
umelekh gibbor lariy riyam
la'avot uyanim.

Emet vəYatssiv

You killed all of their first-born, but Your first-born, Yisra'El, you redeemed. This potent reminder of the violence of the Exodus recalls the language used in that book to refer to Yisra'El as the 'first-born' of יהוה. We are referred to as the first-born not to convey priority or superiority, but to signify responsibility. As the first people to accept monotheism, Yisra'El is tasked with the extra responsibility of communicating that profound truth to the world. Just as the first-born child of a family would have held special responsibility for the education of the younger children, the notion of Yisra'El being a 'chosen people' marks them as having the extra task of educating other peoples, all of whom can be poetically compared to be children of יהוה. We are grateful for the salvation of the Exodus even while recognising the painful symmetry with the death of the first-born in Egypt.



אמת

אתה הוא ראשון
ואתה הוא אחרון,
ומבלי עדיך אין לנו
מלך גואל ומושיע.

אמת

ממצרים גאלתנו,
יְיָ אֱלֹהֵינוּ,
ומבית עבדים פדיתנו.
כל-בְּכוֹרֵיהֶם הָרַגְתָּ,
ובְּכוֹרְךָ יִשְׂרָאֵל גָּאַלְתָּ,
וְיָם סוּף לָהֶם בָּקַעְתָּ,
וְיָדִים טָבַעְתָּ,
וְיָדִידִים עָבְרוּ יָם,
וְיָכְסוּ מִיָּם צָרֵיהֶם,
אֶחָד מֵהֶם לֹא נִוְתַּר.

על-זאת, שִׁבְּחוּ אֱהוּבִים
וְרוֹמְמוּ לְאֵל, וְנִתְּנוּ יָדִידִים
זְמֵרוֹת שִׁירֹת וְתִשְׁבָּחוֹת,
בְּרָכוֹת וְהוֹדָאוֹת,
לְמֶלֶךְ אֵל חַי וְקַיִם,
רַם וְנִשְׂאָ, גָּדוֹל (גִּבּוֹר) וְנוֹרָא,
מִשְׁפִּיל גָּאִים עַדִּי אָרֶץ,
וּמַגְבִּיָּה שְׁפָלִים עַד מְרוֹם,
מוֹצִיא אֲסִירִים, פּוֹדֶה עֲנָוִים,
עוֹזֵר דָּלִים, הָעוֹנֶה לְעַמּוֹ
יִשְׂרָאֵל בְּעַת שׁוֹעֵם אֵלָיו.

True:

You are the first
and You are the last,
without You we have no
Sovereign, redeemer, or saviour.

True:

From Mitsrayim you redeemed us,
יהוה, our Elohim. And from the
house of bondage you saved us.
You killed all of their first-born, but
Your firstborn, Yisra'El, you redeemed.
For them you split the Sea of Reeds.
While you drowned the wicked,
Your beloved crossed the Sea,
"and water covered their enemies,
not a single one remained."

For this, Your beloved ones praise
and elevate ÉL, your dear ones give
song and melody and praise,
blessing and thanks, to the Sovereign
living and existing ÉL, raised and
glorious, great powerful and awesome,
who lowers the proud to the Earth and
elevates the humble to Heaven, who
frees the bound, redeems the humble,
assists the poor, the answerer of THEIR
people Yisra'El when they call on THEM..

Emet:

Attah hu rishon
və-Attah hu aḥaron,
umibbal'adékhā én lanu
melekh go-él umoshia'.

Emet:

mimMitsrayim gə-altanu,
Aḏonai Elohénu,
umibet' ayadim paditanu.
Kol-bəkhorehem haragta,
uykhorakha Yisra'El ga-alta,
vəYam Suf lahem baka'ta
vazedim tibba'ta,
vididim 'ayaru yam,
vaykhassu mayim tsarēhem,
ehad méhem lo notar.

'Al-zot, shibbahu ahuyim
vəromamu la-ÉL, vənataṇu
yaḏidim zəmirot shirot
vətishbaḥot, bərahkot vəhoda-ot
lammelekh ÉL hai vakayyam,
ram vənissa, gadol (gibbor)
vənora, mashpil gé-im 'adé arets,
umagbiahh shəfalim 'ad marom,
motsi asirim, podedh 'anavim,
'ozér dallim, ha'oneh la'ammo
Yisra'El bə'et shavvə'am élav.

Emet vəYatssiv

Who is like You יהוה among the élim? Who is like You, exalted in holiness, who does wonders in awesome glory?! As if to prove the ultimate singularity of the Divine, this rhetorical question pushes us to consider the reality of the situation: there is no other being, human or Divine, who can claim to have performed the wonders which we ascribe to יהוה. As a result we re-enact the recognition of this fact by our ancestors and repeat their phrase of affirmation: יהוה shall rule forever and ever! This formula makes it clear that although we are recalling past events, we are not suggesting that the wondrous acts of Divinity occur only in time long-gone, but also for the future as well.

It is on this note which we conclude this blessing and move to the centrepiece of the Siddur, the 'Amidah.



תְּהִלּוֹת לְאֵל עֲלִיּוֹן
גּוֹאֲלָם, בָּרוּךְ הוּא וּמְבָרֵךְ,
מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ
שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ כָלָם:

מִי כְמִכָּה בְּאֵלִים יְיָ,
מִי כְמִכָּה נֶאֱדָר בִּקְדֻשָּׁה,
נוֹרָא תְּהִלָּת עֲשֵׂה פֶלֶא.

שִׁירָה חֲדָשָׁה שֶׁבָּחוּ גְאוּלִּים
לְשִׁמְךָ הַגָּדוֹל עַל שְׂפַת הַיָּם,
יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֵאמָר: גָּאֲלֵנוּ
יְיָ עֲבָאוֹת שָׁמוּ,
קִדּוֹשׁ יִשְׂרָאֵל,

בָּרוּךְ אַתָּה יְיָ,
גּוֹאֲלֵ יִשְׂרָאֵל.

Take

three

Glory to the Highest ÉL,
their redeemer, blessed is THEY.
Mosheh and the children of
Yisra'El answered You in
song and great happiness
and they all said:

"Who is like You
among the élim, יהוה?"

"Who is like You
exalted in holiness, who does
wonders in awesome glory?!"

The redeemed praised
Your great name with a new
song at the edge of the Sea.
Together they all thanked and
coronated and said:

"יהוה shall rule
forever and ever!"

And it's said: our redeemer's
name is יהוה OF LEGIONS,
Holy One of Yisra'El,

Blessed are You, יהוה,
who redeems Yisra'El.

steps

backwards...

Təhillot lə-Él 'Elyon
go-alam, barukh hu
umyvorakh, Mosheh
uyné Yisra'El ləkha 'anu
shirah bəsimḥah rabbah,
və-aməru khullam:

"Mi khamokha
ba-élim Aḏonai?"

"Mi kamokha
nedar bakkodesh,
nora təhillot 'oséh fele?"

Shirah ḥadashah shibəhu
gə-ulim ləshimkha haggadol 'al
safat hayyam, yaḥad kullam
hoḏu vəhimlikhu və-aməru:

Aḏonai yimlokh
lə'olam va'ed.

Vəne-emar: go-alénu
Aḏonai Tsəva-oṭ shəmo
Kəḏosh Yisra'El,

Barukh Attah Aḏonai,
ga-al Yisra'El.

...and

three

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ

בָּרוּךְ אַתָּה יְהוָה

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה

אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה

וְאֱלֹהֵי יַעֲקֹב וְאֱלֹהֵי רַחֵל וְאֱלֹהֵי לָאָה

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים,
קוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

☞ Said during the Ten Days of Repentance
זְכֵרְנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְזָכַרְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן, אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן

בָּרוּךְ אַתָּה יְהוָה

מַגֵּן אַבְרָהָם וּפוֹקֵד שָׂרָה.

'Amidah

The 'Amidah is the 'main event' of the Siddur, and the culmination of the prayers we recite before and after. In fact, when our Sages refer to prayer with a definite article, *HatTefillah*, they mean the 'Amidah itself.

The 'Amidah is a modular and composite entity, made up of several blessings. The weekday version, found here, originally contained eighteen blessings, with a nineteenth added later. For this reason it is also known as the *Sh'moneh Eserh* (the 18.)

At a minimum, the only obligations of Jewish prayer on an individual are to recite the 'Amidah three times daily and to recite the *Sh'ma* twice.

steps

Open my lips, and my mouth will tell of Your praises

Blessed are You, יְהוָה,
our Elohim and Elohim of our ancestors,
Elohim of

Aḡraham, Sarah

Yits-hak, Riḡkah,

Ya'akoy, Raḡel and Lé-ah

Él, Great, Mighty, and Awesome,
Highest Él who repays kindness,
who acquires all things and
remembers our pious ancestors,
and who will bring a redeemer
to their descendants, lovingly,
for the sake of THEIR name.

☞ Said during the Ten Days of Repentance
Remember us for life,
Sovereign who desires life.
Write us in the Book of Life,
for Your sake, living Elohim.

Sovereign who helps
and recalls and saves and protects,

Blessed are You, יְהוָה,
who protects Aḡraham
and recalls Sarah.

Sarah, Riḡkah, Raḡel and Lé-ah – The four Immahot (Matriarchs).
Contemporary practice faces a considerable debate about whether to alter the 'Amidah to include our ancient foremothers. On one hand, there is an obvious absence of the many prominent women who populate Bārēshīt – on the other, this passage is a direct quotation from the Torah (when יְהוָה identifies THEMSELF to Mosheh at the burning bush), which many do not want to alter as a result. The debate over these additions remains, and they are therefore left here optionally in grey.

forwards



Aḡonai sáfatai tiftaḡ, ufi yaggid tahlilātēkha

Barukh Attah Aḡonai

Elohenu vÉlohé ayoténu

Elohé Aḡraham Elohé Sarah

Elohé Yits-hak Elohé Riḡkah

vÉlohé Ya'akoy Elohé Raḡel
vÉlohé Lé-ah

ha-Él hagGaḡol hagGibbor

vəhanNora, Él 'Elyon gomél

ḡasadim toyim, konéh hakkol,

vazokhér ḡasdé ayot,

uméyi go-él liyné vənéhém,

ləma'an shəmo bə-ahayah.

(Zokhrénu ləḡayyim,

melekh ḡaféts baḡayyim,

vəḡhotvénu baséfer haḡayyim

ləma'anakh Elohim ḡayyim.)

Melekh 'ozér

ufokéd umoshia' umagén,

Barukh Attah Aḡonai

magén Aḡraham

ufokéd Sarah.

'Amidah

In every iteration of the 'Amidah, the first three blessings are the same, known as: *Ayot* (ancestors), *Gibbor* (might), and *Kadushah* (sanctity). These three serve as an introduction, with the middle thirteen blessings of the weekday 'Amidah substituted for other blessings on different occasions (Shabbat, Yom Toy, etc.)

Like any blessings, the central element is the last line, the *Hatimah* (seal), and in the event that someone is rushed or unable to find the time to say the full 'Amidah, one can simply recite the nineteen *hatimot* and fulfill their obligation.

Although the 'Amidah is framed around statements which praise and describe יהוה, the prayer has a dual role. Do we recite it for the Divine, or ourselves? We should also remember that prayer is meant to be a self-reflexive exercise, reminding us of spiritual concepts and correct conduct.



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אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מַחְיֶה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ

☞ In winter
(ie, after Shémini Atseret)

מְשִׁיב הַרוּחַ
וּמוֹרִיד הַגֶּשֶׁם.

☞ In summer
(ie, after Pesah)

מוֹרִיד
הַטֶּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחְיֶה מֵתִים
בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים,
וּמְקִים אַמּוֹנָתוֹ
לִישְׁנֵי עֶפֶר.

מִי כְמוֹךָ בַּעַל גְּבוּרוֹת,
וּמִי דוֹמֶה לָךְ,
מְלֹךְ מַמְיֵת וּמַחְיֶה
וּמַצְמִיחַ יְשׁוּעָה.

☞ Said during the Ten Days of Repentance

מִי כְמוֹךָ אֵב הַרְחֵמֵן זֹכֵר יְצוּרֵי
בְּרַחֲמִים לְחַיִּים

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יי
מַחְיֶה הַמֵּתִים.

You are eternally **powerful**, Liege,
You who revives the dead,
abundant in saving,

☞ In summer
(ie, after Pesah)

who causes
the dew
to fall.

☞ In winter
(ie, after Shémini Atseret)

who causes
the wind to blow
and the rain to fall.

You mercifully appoint life,
revive the dead
with great compassion.

You support the falling
and heal the sick
and free the bound
and sustain Your faith

for those who sleep in the dust.

Who is like you, Owner of **might**,
and who is similar to you,
Sovereign who revives the dead
and tends to salvation?

☞ Said during the Ten Days of Repentance
Who is like you, Merciful Parent, who
remembers Your creatures with
compassion for life?

You are trusted to revive the dead.
Blessed are You, יהוה,
who revives
the dead.



*Attah gibbor la'olam Adonai
mahayyeh metim Attah
ray lahoshia'*

*morid mashshiy haru-ah
hattal. umorid haggeshem.*

Makhalkel hayyim bahesed,

*mahayyeh metim
baramim rabbim.*

*Somekh nofelim
varofe holim,*

*umattir asurim,
umkayyem emunato
lishene' afar.*

Mi khamokha ba'al gayurot

*umi domeh lakh,
melekh memit umhayyeh
umatsmiah yashu'ah.*

(Mi khamokha,
ay harahaman zokher yatsurav
baramim lahayyim.)

*Vane-eman Attah
lahayot metim.*

*Barukh Attah Adonai
mahayyeh
hammetim.*

'Amidah

The Kədushah is given far more emphasis than other parts of 'Amidah. It is particularly contrasted when the 'Amidah is repeated aloud and we go from the heightened drama of the Kədushah to everyone talking over the Reader as they repeat the balance of the blessings.

The reason for this seemingly undue importance being assigned to the Kedushah seems to be entirely historical. In the Late Antique period (what we know as the period of the Ge-onim) a school of mysticism developed which involved shamanic-like trance states in which rabbis would have visions of ascending to Heaven. These traditions (known as Merkayah) obsessed over the architectural layout of Heaven and the accurate measurement of the Divine forefinger (Shi'ur Komah). Yet in their visions, they often witnessed the angels reciting praise – which is what the Kedushah is meant to imitate.



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☞ Said only in the Reader's repetition

נִקְדֵּי יֵשֶׁךְ וְנִעְרִיצֶךְ,

בְּנֶעֱם שֵׁיחַ סוֹד שְׂרָפֵי קֹדֶשׁ,

הַמְשַׁלְשִׁים לָךְ קֹדְשָׁהּ,

וְכֵן כְּתוּב עַל יַד נְבִיאֶךָ:

“וְקָרָא זֶה-אֵל זֶה-אֵל וְאָמַר”

(קהל:)

”קָדוֹשׁ

קָדוֹשׁ

קָדוֹשׁ

” צְבָאוֹת,

מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ”

לְעִמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

(קהל:)

”בָּרוּךְ כְּבוֹד

” מִמְּקוֹמוֹ”

וּבְדַבְּרֵי קֹדֶשׁ כְּתוּב לֵאמֹר:

(קהל:)

”יְמִלֵּךְ יי לְעוֹלָם,

אֱלֹהֵינוּ צִיּוֹן, לְדֹר וָדֹר,

הַלְלוּיָהּ”

☞ Said only in the Reader's repetition

We shall sanctify
and extol,

just like the tranquil secret
dialogue of the holy angels,
who triplicate Your sanctity, as it
written by Your prophet:

“And they called, ^{BOW} one to another, ^{BOW} and said:”
_{LEFT RIGHT}

(Community:)

“Holy

Holy

Holy

יְהוָה OF LEGIONS, the
entire world is full
of THEIR glory!”

Opposite them, others praise and say:

(Community:)

“Blessed is the glory of
יְהוָה in THEIR place!”

In Your holy words it is
written that they say:

(Community:)

“יהוָה shall rule forever,
the Elohim of Tsiyyon,
For every generation,
Praise Yahn!”



*Nakdishakh vana 'aritsakh,
kəno'am siah soḏ sarfē kodesh,
haməshalləshim ləkha kədushah,
vəkhén katur 'al yaḏ nəviakha:
“Vəkara zeh-el zeh və-amar.”*

(Kahal:)

“Kadosh

Kadosh

Kadosh

Adonai Tsəva-ot,
məlo khol-ha-arets
kəyəḏo”

*Lə'ummatam
məshabbəḥim və-omərim:*

(Kahal:)

“Barukh kəyəḏ
Adonai mimməkomo”

*Uyḏivré kəḏshəkha
katuy ləmor:*

(Kahal:)

“Yimlokh Adonai lə'olam,
Elohayikh Tsiyyon,
ləḏor vəḏor,
haləluYahn”

'Amidah

Following the Kadoshah, the 'middle blessings' of the 'Amidah begin here. The first two remind us that it is יהוה who grants knowledge as well as forgives—allowing and desiring our return to the right path.

The connection made between knowledge and forgiveness is important. The process of return which we describe as being desirable in the 5th blessing is one that is only made possible by an acknowledgement of our own failings and mistakes.

Fittingly, in Hebrew, to confess to something is to 'cause it to be known'. Without the exteriority of knowledge, true return would be impossible. Hence, our blessings are structured so we first pray for knowledge, and only then for the ability to return.



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אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקָדוֹשִׁים בְּכָל-יוֹם
יְהַלְלוּךָ. סְלַח.
בָּרוּךְ אַתָּה יי
הָאֵל הַקָּדוֹשׁ.

☞ Said instead during the Ten Days of Repentance
...הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה חוֹנֵן לְאָדָם דַּעַת,
וּמְלַמֵּד לְאִנוֹשׁ בִּינָה.
וְחֲנֵנוּ מֵאַתָּה
דַּעַת וּבִינָה וְהַשְׁכָּל.
☞ Some communities substitute:
חִכְמָה בִּינָה וְדַעַת.
בָּרוּךְ אַתָּה יי,
חוֹנֵן הַדַּעַת.

הַשִּׁיבֵנוּ
אֲבִינוּ
לְתוֹרָתְךָ,
וְקַרְבָּנוּ
מִלִּכְנֹס
לְעִבּוּדֶךָ,
וְהַחְזִירֵנוּ בְּתַשׁוּבָה
שְׁלֵמָה לְפָנֶיךָ.
בָּרוּךְ אַתָּה יי,
הַרוֹצֶה בְּתַשׁוּבָה.

You are **holy** and Your name is **holy**,
and **holy ones**, every day
they praise you, *selah*!
Blessed are You, יהוה,
the **holy** ÉL.

☞ Said instead during the Ten Days of Repentance
...the **holy** Sovereign

You grace humanity with knowledge,
and teach mortals **understanding**.
You have graced us with knowledge
and **understanding** and intellect.
☞ Some communities substitute:
wisdom, **understanding** and knowledge.

Blessed are You, יהוה,
who graces with knowledge.

Return us,
our Parent,
to Your Torah,
Draw us close,
our Sovereign,
to Your service,
and bring us to **return**
completely before you.

Blessed are You, יהוה,
who desires our **return**.



*Attah kadosh vashimkha kadosh,
ukdoshim bakhhol-yom
yahalalukha, selah.*

*Barukh Attah Adonai
ha-Él hakkadosh.*

(...hamelekh hakkadosh)

*Attah honén la-adam da'at,
umlamméd le-enosh binah.*

*Vəhonnenu mé-ittakha
dé'ah uvinah vāhaskél.*

(hokhmah, bina vada'at.)

*Barukh Attah Adonai
honén hadda'at.*

Hashiyenu

Avinu

laToratekha,

vəkaravenu

Malkenu

la'avodatekha,

vəhahazirenu bitshuyah

shalémah lafanekha.

*Barukh Attah Adonai
harotseh bitshuyah.*

'Amidah

...forgive...

The petition for forgiveness here is often misunderstood, as 'Judaism generally is on the question of 'sin.' The two words used here, חַיִּט and פִּשְׁע both convey something other than the Christian and Western notion of 'sin.' The first describes the particular action of having shot an arrow and missed the target, and the second a burden we need to be relieved from. Mistake and transgression are not a state of being (as 'sin' is often understood to be) but rather discrete actions which have gone outside the bounds of our target. To have missed the mark requires we seek forgiveness, but not that we characterise ourselves as defined by our misgivings and failures. Thrice-daily, there is the opportunity to remind us of the forgiveness for our misdeeds which is always available, introspection which is essential to healthy personal development.



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סֶלַח-לָנוּ
אָבִינוּ
כִּי חָטְאנוּ,
מְחִיל לָנוּ
מִלִּכְנוּ
כִּי פָשַׁעְנוּ.
כִּי אֵל טוֹב
וְסֶלַח אַתָּה.
בָּרוּךְ אַתָּה יי,
חֲנוּן הַמְרַבֵּה
לְסֶלַח.

רֹאה נָא בְּעֵינֵינוּ
וְרִיבָה רִיבָנוּ.
וּמַהֲרָ לְגַאֲלָנוּ
גְּאֻלָּה שְׁלֵמָה
לְמַעַן שְׁמֶךָ,
כִּי אֵל גּוֹאֵל חֹזֵק אַתָּה.
בָּרוּךְ אַתָּה יי,
גּוֹאֵל יִשְׂרָאֵל.

רָפְאוּנוּ יי וְנִרְפָּא,
הוֹשִׁיעֵנו וְנִשְׁעָה,
כִּי תְהַלֵּלְנוּ אַתָּה.
וְהַעֲלֵה אֲרוּכָה
וּמִרְפָּא

Forgive us,
our Parent,
for we have made mistakes,
Absolve us,
our Sovereign,
for we have transgressed.
For You are a good
and forgiving ÉL.
Blessed are You, יהוה,
who is patient and abounds
in forgiveness.

Please look at our suffering
and struggle our struggles.
And quickly redeem us
with a complete redemption
for the sake of Your name.
For You, ÉL, are a strong redeemer.
Blessed are You, יהוה,
who redeems YisraÉL.

Heal us, יהוה, and we'll be healed,
Save us, and we'll be saved,
For our praises are to You.
And extend our health
and remove from us



Salah-lanu
Avinu
ki hatanu,
mahol lanu
Malkénu,
ki fasha'nu.
Ki ÉL toy vassallah Attah.
Barukh Attah Adonai
hannun hammarbeh lislo-ah.

Rə-éh na bə'onýenu
vəriyah rivenu.
Umahér laga-olenu
ga-ullah shalémah
lama'an shamekha.
Ki ÉL go-él hazak Attah.
Barukh Attah Adonai
go-él YisraÉL.

Rafa-enu Adonai vanérafé,
hoshi'enu vanivvashé'ah,
ki tashillatenu Attah.
Vəha'aléh arukhah
umarpé

'Amidah

...healing...

Though it often seems strange to modern observers, the question of whether religious people were permitted to engage in medicine was a very live on in the ancient world (and in fact, is still so today among some).

Many, believing that healing was the exclusive privilege of the Divine, refrained from seeking cures, pursuing medical knowledge, or engaging in experimentation. However, Jewish communities never fell into this way of thinking. In fact, many of our Sages have been physicians because healing the body through medicine has been seen as a religious obligation. Not only are we pro-medicine, but we see medicine as a way of expressing Divine healing in the world.



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לְכָל-תַּחֲלוּאֵינוּ
וּלְכָל-מַכָּאוֹבֵינוּ
וּלְכָל-מַכּוֹתֵינוּ.
כִּי אֵל רֹפֵא,
רַחֲמָן וְנֶאֱמָן אַתָּה.
בָּרוּךְ אַתָּה יי,
רֹפֵא חוֹלִים

☞ In winter
(ie, after 4th December)

בָּרַךְ עָלֵינוּ
יי אֱלֹהֵינוּ
אֶת-הַשָּׁנָה הַזֹּאת
וְאֶת כָּל-מִינֵי
תְּבוּאָתֶיהָ לְטוֹבָה.
וְתֵן טַל וּמָטָר
לְבִרְכָה עַל כָּל-
פְּנֵי הָאֲדָמָה
וְרוּחַ פָּנֵי
תֵּבֵל וְשֶׁבַע
אֶת-הָעוֹלָם כֻּלּוֹ
מְטוֹבָה. וּמָלֵא

יְדֵינוּ מִבְּרֻכּוֹתֶיךָ
וּמִמְעֹשֵׁי מַתָּנוֹת יְדֶיךָ.
שְׁמְרָה וְהַצֵּלָה שָׁנָה זוֹ מִכָּל-
דָּבָר רָע וּמִכָּל-מִינֵי מַשְׁחִית
וּמִכָּל-מִינֵי פוֹרְעָנוֹת.

☞ In summer
(ie, after Pesah)

בָּרַכְנוּ
אֲבִינוּ
בְּכָל-
מַעֲשֵׂה
יְדֵינוּ
וּבְרַךְ
שְׁנֵתֵנוּ
בְּטָלְלִי
רְצוֹן
בְּרָכָה
וּנְדָבָה.

all disease,
and all pain,
and all suffering.

For You are a **healing** Éġ,
You are compassionate and faithful.
Blessed are You, יהוה,
who **heals** the sick.

☞ In summer
(ie, after Pesah)

Bless us,
our Parent,
along with
the work of
our hands,
and bless
our years
with the
desired dew,
blessing
and growth.

— Your goodness. And fill
our hands with Your produce, and with
the wealth of the gifts of Your hands.
Guard and protect this year from all
kinds of evil, and from all plague
and from all misfortune.

☞ In winter
(ie, after 4th December)

Bless us,
יהוה, our Elohim,
for this year
and may all of its
harvest be good.
And give dew and rain
as a blessing upon all
the face of the soil and
water the face of the
Earth. And sustain
all of Your world with
— Your goodness. And fill



lakhol-tahalu-enu
ulkhol-makh-oyenu
ulkhol-makkotenu. Ki Éġ rofē,
raḥaman vane-eman Attah.
Barukh Attah Adonai
rofē ḥolim.

Barəkhenu	Barəkh 'alenu
Avinu	Adonai Elohenu et-
bakhol-	hashshanah hazzot
ma'asēh	və-et kol-miné
yadenu	təvu-atahh lətoyah.
uvarəkh	Vəten tal umatar
shənatenu	livrakhah 'al kol-
bətalalē	pənē ha-adamah.
ratson	vəravvəh pənē
bərachah	tévé. Vəsabba'
undavah.	et-ha'olam kullo
—	mituvekha. Umalle
	yadenu mibbirkhotekha
	umé'osher mattənoṭ yadekha.
	Shamərah vəhatssilah
	shanah zo mikol-dayar ra'
	umikol-miné mash-ḥit
	umikol-miné pur'anuṭ.

'Amidah

...each year...

One of the most potent ways to understand more about the 'Amidah is to consider the juxtaposition of different blessings and their themes. As the 'Amidah is unique amongst the liturgy for being both a rabbinic innovation and central to religious practice – the texts and concepts of it can tell us a great deal about the Sages.

Here, we see that the blessing on agriculture and harvests is followed immediately by the spirit of redemption and liberation. Indeed, this is a very natural link to make considering everything in the Torah which utilises agricultural policy and procedure as a way of ensuring human freedom and flourishing. Laws like those of the sabbatical and 'jubilee' system helped to ensure a strong connection between the land and the liberatory potential of agrarian religious observance.



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וַעֲשֵׂה לָהּ תִּקְוָה טוֹבָה
וְאַחֲרֵית שְׁלוֹם.
חַיִּים וְרַחֵם עָלֶיהָ
וְעַל כָּל-תְּבוּאָתָהּ וּפְרוֹתֶיהָ.
וּבְרָכָה בְּגִשְׁמֵי רֶצוֹן,
בְּרָכָה וּנְדָבָה.

וְתַהֲי אַחֲרִיתָהּ,
חַיִּים וְשָׁבַע וְשְׁלוֹם
כַּשָּׁנִים הַטּוֹבוֹת לְבְרָכָה.
כִּי אֵל טוֹב וּמַטִּיב אֶתָּה
וּמְבָרֵךְ הַשָּׁנִים.
בָּרוּךְ אַתָּה יי,
מְבָרֵךְ הַשָּׁנִים.

תִּקְוָה

בְּשׁוּפָר גָּדוֹל לְחִירוֹתֵנוּ,
וְשָׂא נֶס לְקִבְצָן גְּלוּתֵינוּ.
וְקִבְצֵנוּ יַחַד מְהֵרָה מֵאַרְבַּע
כַּנְפוֹת הָאָרֶץ לְאֶרֶצֵנוּ.
בָּרוּךְ אַתָּה יי,
מְקַבֵּץ נִדְחֵי
עַמּוֹ יִשְׂרָאֵל.

May it be of good hope
and end in peace.

Take pity and be merciful upon it,
and upon all its harvest and produce.
And bless with desired rain,
blessing and growth.

And in the end, may there be
life and sustenance and peace
for many good **years** as a blessing.
For You are a good *Él*, and do good,
and You bless **each year**.

Blessed are You, יהוה,
who blesses **each year**.

Sound

the great shofar of our liberation,
and perform the miracle of
gathering our exiles.

And **gather us** quickly from the four
corners of the Earth to our land.
Blessed are You, יהוה,
who **gathers** THEIR dispersed
people, *Yisra'El*.



*Va'aséh lahh tikvah toyah
və'aharīt shalom. Hūs vərəhém
'aleha və'al kol-təyu-atahh
uféroteha. Uyarakhahh vāgishmé
ratson, bərahahh undayah.*

*Ut-hi aharitahh,
hayyim vəsava' vəshalom
kashshanim hattoyot liyrakhah.
Ki Él toy umétiy Attah
umyarékh hashshanim.
Barukh Attah Adonai
məyarékh hashshanim.*

Təka'

*bəshofar gadol ləhéruṭénu,
vasa nés lakabbéts galuyyoténu.
Vakabbətsénu yaḥad (məhérah)
mé-arba' kanfoṭ ha-arets lə-artsenu.*

*Barukh Attah Adonai
məkabbéts nidhé
'ammo Yisra'El.*

'Amidah

...heretics...

This surprisingly-violent blessing is the nineteenth which was added by our Sages after the canonisation of the 'Amidah's text during the Tannaitic period. Called, Birkat hamMinim (Blessing of the Heretics), this text was added as a public curse against those who attempted to divide the Jewish community during the tumultuous years of the first centuries. Christian disputations have often claimed that this blessing is meant as a curse against Christians, and while it may have originally been inserted to threaten the sectarian groups who later became the Christian movement, the sentiment is far more political than religious. In particular, the blessing is meant to remind the reader(s)/ listener(s) of the dangers of betraying the community and informing on them to corrupt authorities.



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הַשִּׁיבָה שְׁפָטֵינוּ כְּבָרֵאשׁוּנָה
וְיִזְעֲצֵנוּ כְּבַתְחִלָּה,
וְהִסֵּר מִמֶּנּוּ (צָרָה) יָגוֹן וְאַנְחָה.
וּמְלוֹךְ עָלֵינוּ מְהֵרָה,
אַתָּה יְיָ לְבָדָד (בְּחֶסֶד)
בְּרַחֲמִים בְּצֶדֶק וּבְמִשְׁפָּט.
בָּרוּךְ אַתָּה יְיָ,
מֶלֶךְ אוֹהֵב
צֶדֶקָה וּמִשְׁפָּט.

☞ Said instead during the Ten Days of Repentance
...הַמֶּלֶךְ הַמִּשְׁפָּט.

לְמַלְשִׁינִים אֶל תְּהִי תִקְוָה,
וְכָל-הַמִּינִים
וְכָל-הַזִּידִים
כִּרְגַע יֵאבְדוּ.
וְכָל-אוֹיְבֶיךָ
וְכָל-שׂוֹנְאֶיךָ
מְהֵרָה יִכְרְתוּ.
(וּמַלְכוּת) / (וְכָל-עֲשִׂי) רָשָׁעָה
מְהֵרָה תַעֲקֹר וּתְשַׁבֵּר
וּתְכַלֵּם וּתְכַנִּיעַם
בְּמְהֵרָה בְּיָמֵינוּ.
בָּרוּךְ אַתָּה יְיָ,
שׁוֹבֵר אוֹיְבִים
וּמַכְנִיעַ זֵדִים.

Return our judges as they first were
and our advisors as they used to be,
and take away our distress, grief and
sorrow. And reign over us quickly,
You, יהוה, who alone rules with
kindness, mercy, justice, and order!

Blessed are You, יהוה,
Sovereign who loves
justice and order.

☞ Said instead during the Ten Days of Repentance
...the just Sovereign.

Give the backstabbers no hope,
and all the heretics
and all the sectarians:
destroy their plans.
And all of Your enemies,
and all those who hate You:
swiftly suppress them.
And governments of / And all who
do evil deeds: swiftly uproot and
smash and eliminate and overpower
them, soon in our days.
Blessed are You, יהוה,
who defeats foes and
overpowers the wicked.



Hashivah shofatenu kayarishonah
vayo'atsenu kayattahillah,
vahasér mimmennu (tsarah) yagon
va-anahah. Umlakh 'alenu mahérah,
Attah Adonai layaddakha (b'hesed)
b'rah'amim batsedek uymishpat.

Barukh Attah Adonai
melekh ohéy
tsadakah umishpat.

(...hammelekh hammishpat.)

Lammalshinim al tahi tikvah,
vakhol-hamminim
vakhol-hazzédim
karega' yovedu.
Vakhol-o-yavekha
vakhol-sona-ékha
mahérah yikkaretu.
(Umalkhut)/(vakhol-'osé) rish'ah
mahérah t'a'akkér utshabbér
utkhallem vatakhni'em
bimhérah vayamenu.

Barukh Attah Adonai
shoyer o-yayim
umakhnia' zédim.

'Amidah

...righteous...

In contrast to the preceeding Birkat hamMinim, this blessing affirms the power and potency of the community of the righteous. As in Ahavat 'Olam, it asks for mercy while at the same time insisting on the need to be proud and joyful in one's faith and never embarrassed by it. Unusual among religions of Judaism's age, righteousness is not a category reserved for the 'in-group'. The Sages recognised that there were many righteous people who were not-Jewish and they show a frequent acceptance of the fact that moral behaviour and religious insight can come from many quarters. As a result, they established the notion that anyone who observes the seven mitsvot given to No-ah is considered righteous, and not just Jews. Compared to the exclusivistic salvation-theologies of Christianity and Islam, this is refreshing.



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עַל הַצְדִּיקִים וְעַל הַחֲסִידִים
וְעַל שְׂאֵרֵי עַמֶּךָ
בֵּית יִשְׂרָאֵל (וְעַל זִקְנֵיהֶם),
וְעַל פְּלִיטַת בֵּית סְפָרִיָּהֶם,
וְעַל גְּרֵי הַצֶּדֶק בְּעַלְיָנוּ.
יְהִמוּ נָא רַחֲמֶיךָ,
יְיָ אֱלֹהֵינוּ,
וְתֵן שָׂכָר טוֹב
לְכָל-הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת,
וְשִׁים חֶלְקֵנוּ עִמָּהֶם.
וְלַעֲוֹלָם לֹא יִבּוֹשׁ
כִּי־בָךְ בִּטְחָנוּ,
וְעַל חֲסִדְךָ הַגָּדוֹל
בְּאַמֶּת נִשְׁעָנֵנוּ.
בָּרוּךְ אַתָּה יְיָ,
מִשְׁעָן וּמִבְטָח
לְצַדִּיקִים.

תִּשְׁכּוֹן בְּתוֹךְ יְרוּשָׁלַיִם
עִירְךָ כְּאֲשֶׁר דִּבַּרְתָּ.
וְכִסֵּא דָוִד עֲבֹדְךָ
מְהֵרָה לְתוֹכָהּ תָּבִין.
וּבְנֵה אוֹתָהּ בְּנֵן עוֹלָם
בְּמִהְרָה בְּיָמֵינוּ.
בָּרוּךְ אַתָּה יְיָ,
בּוֹנֵה יְרוּשָׁלַיִם.

On the **righteous** and on the pious
and on the remnant of Your people
the House of Yisra'El and their
elders, and on the remainder of their
institutions, and on the **righteous**
converts among us. They yearn for
Your mercy, יְהוָה, our *Elohim*,
and give a good reward
to all who faithfully trust Your name,
and allot our portion with theirs.
And we shall never be embarrassed
for we trust in You,
and on Your great mercy
we truly depend!
Blessed are You, יְהוָה,
depended on and trusted
by the **righteous**.

Dwell within **Yerushalayim**,
Your city, as you said you would.
And the throne of David Your servant,
may it soon be reestablished there.
And may You build a new edifice,
soon in our days.
Blessed are You, יְהוָה,
who builds **Yerushalayim**.



'Al hatssaddikim vā'al haḥasaḏim
vā'al shā-érit 'ammākha
Bēt Yisra'El (vā'al ziknéhem),
vā'al pālétat bēt sofərəhem,
vā'al géré hatssedek bā'alēnu.
Yehemu na raḥamekha,
Aḏonai Eloḥēnu, vā'tēn sakhar
toy lakhol-habbotāhim
bāshimkha be-emet,
vāsim ḥelkēnu 'immahem.
Ul'olam lo néyosh ki-yākha
bataḥnu, vā'al ḥasdekha
haggadol be-emet nish'anānu.
Barukh Attah Aḏonai
mish'an umiytaḥ
latssaddikim.

Tishkon ba'tokh Yerushalayim
'irakha ka-asher dibbarta.
Vakhissé David 'aydakha
māhərah la'tokhahh takhin.
Uynéh o'tahh binyan 'olam
bimhərah bayamēnu.
Barukh Attah Aḏonai
bonéh Yerushalayim.

'Amidah

...David...

The symbolic imagery in this call for messianic redemption is evocative of the Prophets and their vision of the future. David's descendants (from which the Messiah is expected to emerge) are imagined as a shoot, which must be cultivated, and a horn which grows on an animal. In both cases, the symbolism is that redemption is slow-coming but inevitable. We wait and hope while recognising that the time may yet be far off.

Famously, Jews are quite skeptical about Messianic claimants, though there have been many. Jesus of Nazareth was only one of hundreds in the ancient world, and there have been dozens since, some of which have left long and deep effects on the Jewish psyche. Yet still, we wait, all while accepting that we don't expect to see the thing for which we wait.



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אֶת-צֶמַח
 דָּוִד עֲבֹדְךָ
 מְהֵרָה תִצְמִיחַ,
 וְקִרְנוֹ תָרוּם
 בִּישׁוּעָתְךָ,
 כִּי לִישׁוּעָתְךָ
 קִוִּינוּ כָּל-הַיּוֹם.
 בָּרוּךְ אַתָּה יי,
 מַצְמִיחַ
 קֶרֶן יִשׁוּעָה.
 שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ,
 אָב רַחֲמָן,
 חוֹס וְרַחֵם עָלֵינוּ.
 וְקַבֵּל בְּרַחֲמִים
 וּבְרָצוֹן אֶת-תַּפִּלָּתֵנוּ.
 כִּי אֵל שׁוֹמֵעַ
 תַּפִּלוֹת וְתַחֲנוּנִים אַתָּה.
 וּמִלִּפְנֵיךְ מִלְכֵנוּ
 רִיקִם אֵל תִּשְׁיבֵנוּ.
 חֲנֻנוּ וְעֲנֵנוּ,
 וּשְׁמַע תַּפִּלָּתֵנוּ.
 כִּי אַתָּה שׁוֹמֵעַ תַּפִּלוֹת כָּל-פֶּה.
 בָּרוּךְ אַתָּה יי,
 שׁוֹמֵעַ תַּפִּלָּה.

Cultivate the shoot of
 Your servant David,
 so it flourishes soon,
 and may his horn sound
 with Your salvation,
 for it is Your salvation
 we hope for each and every day!
 Blessed are You, יהוה,
 who cultivates
 the horn of salvation.

Hear our voices, יהוה, our Elohim,
 merciful Parent,
 be gracious and compassionate to us.

Receive our prayers
 mercifully and willfully!

For you are an ÉL who hears
 prayers and supplications.

And before You, our Sovereign,
 our prayers won't return empty.
 Be gracious to us and answer us,
 and hear our prayers. For You hear
 the prayer of every mouth.

Blessed are You, יהוה,
 who hears prayer.



*Eṭ-tsemaḥ David 'aydəkha
 məhérah ṭatsmiah,
 vəkarno tarum
 bishu 'atekha,
 ki lishu 'aṭakha
 kivvinu kol-hayyom.
 Barukh Attah Adonai
 matsmiah keren yashu 'ah.*

*Shama' kolénu Adonai Elohénu,
 Ay raḥaman,
 ḥus vərahém 'alénu.
 Vəkabbél bərahāmim
 uyratson eṭ-təfillaténu.
 Ki ÉL shomé-a'
 təfillot vataḥanunim Attah.
 Umillafanekha malkénu
 rékam al tashiyénu.
 Honnénu va'anénu,
 ushma' təfillaténu. Ki Attah
 shomé-a' təfillat kol-peh.
 Barukh Attah Adonai
 shomé-a' təfillah.*

'Amidah

From a distance
everything looks like a miracle –
but up close,
even a miracle doesn't appear so.
Even someone who crossed the Red Sea
when it split only saw the sweaty back
of the one in front of him
and the motion of his big legs,
and at most,
a hurried glance to the side,
fish of many colors in a wall of water,
like in a marine observatory behind
walls of glass.

The real miracles happen at the next
table in a restaurant in Albuquerque:
Two women were sitting there, one with
a zipper on a diagonal, so pretty,
the other said, "I held my own
and I didn't cry"
And afterwards
in the reddish corridors
of a strange hotel I saw
boys and girls holding in their arms
even smaller children, their own,
who also held cute little dolls.

-Yahudah Amichai



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רצה יי אלהינו בעמך
ישראל ולתפלתם שעה.
והשב העבודה לדביר ביתך,
ואשי ישראל,
ותפלתם מהרה באהבה
תקבל ברכון.
ותהי לרצון תמיד
עבודת ישראל עמך.

☞ Said during Rosh Hodesh and festivals

אלהינו ואלהי אבותינו,
יעלה ויבא,
יגיע, יראה וירצה,
ישמע, יפקד, ויזכר
זכרוננו
וזכרון אבותינו,
זכרון ירושלים עירך
וזכרון משיח מבית דוד עבדך,
וזכרון כל עמך בית ישראל
לפניך לפליטה, לטובה,
לחן לחסד ולרחמים

ביום:

☞ On Rosh Hodesh

ראש
החודש
הזה

☞ On Pesah

חג
המצות
הזה

☞ On Sukkot

חג
הסוכות
הזה

לרחם בו עלינו ולהושיענו.
זכרנו יי אלהינו בו לטובה,
ויפקדנו בו לברכה,
והושיענו בו לחיים טובים.

Desire, יהוה our Elohim, Your
people Yisra'El and their prayers
with favour. And restore the service
of Your sanctuary, and the people
of Yisra'El, and with loving favour
accept our offerings and prayers.
And may the service of Your people
Yisra'El ever find favour with You.

☞ Said during Rosh Hodesh and festivals
Our Elohim, and Elohim of our ancestors,

lift and bring,
carry, make seen and desired,
make heard, make recalled,
and make remembered
our memory
and the memory of our ancestors;
the memory of Yerushalayim, Your city;
and the memory of the Mashiah,
descendant of David, Your servant;
and the memory of all of Your people,
the House of Yisra'El; for deliverance and
happiness, goodness, grace, love, and mercy,

on today:

☞ On Sukkot

this
Festival of
Sukkot

☞ On Pesah

this
Festival of
Matsot

☞ On Rosh Hodesh

this
New
Month

to be merciful to us today and to save us.
Remember us, יהוה our Elohim, today for good,
and recall us today for blessing,
and save us today for a good life.



Ratséh Adonai Elohénu
ba'ammakha Yisra'El
valitafillatam shə'eh.
Vahashév ha'ayodah lidayir
bétékha, və-ishshé Yisra'El,
utfillatam mahérah ba-ahayah
takabbél bəratson.
Ut-hi ləratson tamiḏ
'ayodaṭ Yisra'El 'ammekha.
(Elohénu v'Élohé ayoténu,
ya'aleh vayavo,
yaggia', yéra-eh vəyératséh,
yishshama', yippakéd, vəyizzakhér
zikhronénu
vəzikhron ayoténu
zikhron Yerushalayim 'irakh
vəzikhron Mashiah mibBét-David 'aydakh,
vəzikhron kol-'ammakha Bét-Yisra'El
lafanekha liflétah, lətoyah,
ləhén ləhesed ulrahamim
bəyom:

☞ On Sukkot

Hag
Hasukkot
hazzeh

☞ On Pesah

Hag
Hamatsot
hazzeh

☞ On Rosh Hodesh

Rosh
HaHodesh
hazzeh

larahém bo 'alénu ulhoshi'enu.
Zokhrénu Adonai Elohénu bo lətoyah,
ufokdénu yo liyrakhah,
vahoshi'enu yo lahəyyim toyim.

'Amidah

...grant us grace and delight in us, This introduces the first *Hatimah* of the 'Amidah's conclusion. The three blessings that follow (*Shakhinah*, *Modim*, *Shalom*) are the same in every 'Amidah, and thus the dual request that introduces them is important. We want the Divine not simply to listen to us, but to establish a relationships with us- to grant us grace and delight in us. The nature of the human-Divine relationship needs to be bidirectional if it is to be effective, and this simple phrase conveys the need for that well. Grant us grace **and** delight in us- the give and take of this thinking defines the *berit* (covenant) which is Judaism.

The notion of covenant that the Torah would have been familiar with is that of a vassal state: dependent on a greater power; but also necessary for that power to continue to be powerful. So too, our covenant includes both sides.



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בְּדָבָר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן,
וְחַמֵּל וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ.
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים,
תַּחֲפֹץ בָּנוּ וְתִרְצֵנוּ,
וְתַחֲיוּנָה עֵינֵינוּ בְּשׂוֹבֶךָ
לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יי,
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

Said during the
Reader's repetition
by the Kahal

מוֹדִים אֲנַחְנוּ לָךְ,
שְׂאֵתָהּ הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, אֱלֹהֵי
כָל-בָּשָׂר, יִצְרָנוּ יוֹצֵר
בְּרָאשִׁית בְּרִכּוֹת
וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְדוֹשׁ, עַל
שְׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ.
כֵּן תַּחֲיֵנוּ וְתַחֲנֵנוּ,
וְתִאֶסֶף גְּלוּיֵינוּ
לְחַצְרוֹת קִדְשֶׁךָ,
לְשִׁמּוֹר חֲקִידָךְ
וְלַעֲשׂוֹת רְצוֹנְךָ,
וְלַעֲבֹד בְּלִבְךָ שְׁלָם.
עַל שְׂאֵנוּ מוֹדִים
לָךְ. בָּרוּךְ אַתָּה
הַהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ,
שְׂאֵתָהּ הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד.
צוּרֵנוּ צוּר חַיֵּינוּ, וּמָגֵן
יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדָה לָךְ
וְנִסְפָּר הַהִלָּלְתֶּךָ,
עַל חַיֵּינוּ הַמְסוּרִים
בִּידֶךָ, וְעַל נַשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל
נִסֶּיךָ שְׂבָב־לֵוִים עִמָּנוּ.
וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׂבָב־לֵעַת
עָרֵב וּבָקָר וְצִהָרִים.

הַשּׁוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, הַמְּרַחֵם כִּי
לֹא תָמוּ חֲסִידֶיךָ, כִּי מְעוֹלָם קָוִינוּ לָךְ.

With salvation and mercy, be generously gracious
upon us, and forgive and absolve us, and save us,
for it is toward you our eyes look.
For You are a Sovereign *El*, gracious and merciful.

And You, in your great mercy, again
grant us grace and delight in us,
and may our eyes witness the
merciful return to Tsiyyon.
Blessed are You, יהוה,
who returns THEIR *Shakhinah*
to Tsiyyon.

B O W
We thank You,
for You are our Elohim
and Elohim of our
ancestors, for ever and
ever. Our Creator and
that of all life, You are the
shield of our salvation.
Each generation will
thank You, and tell of
Your praises, in gratitude
for our lives placed in
Your hands, for our
souls which we have
entrusted to You, and for
the miracles which You
perform for us daily. For
Your wonders and Your
goodness at all times:
morning, noon and night.

You are good, for your mercy never fails.
You are merciful, for Your love never ceased.
From forever we have set our hope on You.

Said during the
Reader's repetition
by the Kahal

We thank You,
for You are יהוה our
Elohim and Elohim
of our ancestors, the
Elohim of all flesh, our
Creator and that of all
creation. Blessings and
thanks to Your great
and holy name for you
have enlivened us and
sustained us. Continue
to enliven us and grace
us, gathering our exiles
to your sacred precinct,
so they may keep Your
ordinances and do
Your will, serving You
with a whole heart,
for this we thank
You. Blessed is the
El of gratitude.



*Yidvar yashu'ah v'arahamim, hus
v'honnenu vahamol v'arahem 'alenu
v'hoshi'enu, ki elekha 'enenu.
Ki El melekh hannun v'arahum Attah.)*

*V'Attah b'rahamekha harabbim,
tahpots banu v'atirtsenu,
v'tehzezenah 'enenu bashuyakha
laTsiyyon b'arahamim.
Barukh Attah Adonai
hammahazir shakhinafo
laTsiyyon.*

*Modim anahnu lakh, sha-Attah hu Adonai
Eloheinu v'Elohe
Ayotenu, Elohe
kol-basar, yots'renu
yots'er B'reshit.
Barakhot v'hoda-ot
lashimkha haggadol
v'hakkadosh, 'al
shehe-yeitanu
v'kiyyamitanu.
Ken tahayyenu
ut-honnenu, v'at-esof
galuyyotenu
lahatsrot kodshekha,
lishmor hukkekha
v'la'asot ratsonekha,
ul'ovdakha
bal'avav shalem,
'al she-anu modim
lakh. Barukh El
vayoker v'atsahorayim.
hahoda-ot.*

*Hattoy ki lo khalu rahamekha,
ham'arahem ki lo tammu hasadekha,
ki me'olam kivvinu lakh.*

'Amidah

You that worry with travel plans,
read again the place in the Qur'an
where Mosheh is taking the Jewish
nation out of slavery.

You so frantic to have more money,
recall what they abandoned to wander
in the wilderness. You who feel hurt,
remember the pavilions and houses left
behind. You that lead the community
through difficulties, read about the
abundant fountains they walked away
from to have freedom.

You who dress in clothes that appear
to have elegant meaning, you with so
much charm, remember how your face
will decay to dirt.

You with lots of property, "They left
their gardens and the quietly running
streams."

You who smile at funerals going by,
you that love language and measure
wind in stanzas recall the Exodus,
the wandering forty-year sacrifice.

- Rumi



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On Hanukkah and Purim,
insert על הנסים on page 443

ועל כלם יתברך ויתרומם
ויתנשא תמיד שמך
מלכנו לעולם ועד,
וכל החיים
יודוך סלה.

Said during the Ten Days of Repentance
וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

ויהללו
ויברכו
את שמך הגדול
באמת לעולם כי טוב.
האל, ישועתנו ועזרתנו,
סלה, האל הטוב.
ברוך אתה יי,
הטוב שמך
ולך נאה להודות.

Said only in the Reader's repetition. In the absence of
any Kohanim, or in some communities regardless,
skip to "אלהינו ואלהי אבותינו" overleaf.

כֹּהֲנִים

(כהנים)
ברוך אתה יי
אלהנו מלך העולם
אשר קדשנו בקדשך של אהרן,
וצונו לברך את עמו ישראל
באהבה.

On Hanukkah and Purim, insert
"For the miracles" on page 442

Upon all this Your name shall be
blessed, elevated, and exalted,
our Sovereign, for ever and always,
and every part of life
gives thanks to You, selah.

Said during the Ten Days of Repentance
Inscribe us for good life,
along with all the children of Your covenant.

And bless
And praise
Your great name
in truth forever for You are good.
The ÉL, our salvation and help,
selah, the ÉL who is good.
Blessed are You, יהוה,
Your name is goodness and to
You we should be thankful.

Said only in the Reader's repetition. In the absence of any
Kohanim, or in some communities regardless, skip to
"Our Elohim and Elohim of our ancestors," overleaf.

Kohanim:

(Kohanim:)
Blessed are You, יהוה, our
Elohim, Sovereign of the Universe,
who sanctifies us with the sanctity
of Aharon, and has commanded us
to bless THEIR people YisraÉl
with love.



Və'al kullam yiṭbarakh
vəyiṭromam vəyiṭnassé tamid
shimkha malkénu lə'olam va'ed,
vəkhoh haḥayyim yodukha selah.
(Ukhtoy laḥayyim toyim kol-bané varitekha.)

Vihalalu
viyarakh
et-shimkha haggadol
be-emet lə'olam ki toy.
Ha-ÉL, yashu'atenu və'ezratenu,
selah, ha-ÉL hattoy.
Barukh Attah Adonai
hattoy shimkha
ulkha na-eh lahodot.

Kohanim

(Kohanim:)
Barukh Attah Adonai
Eloḥenu melekh ha'olam
asher kiddashanu bikdashshato
shel Aharon, vatsivvanu
la'yarékḥ et 'ammo YisraÉl
bə-ahayah.

'Amidah

Birkat Kohanim (the Priestly Blessing) is one of the few texts from the Torah which can be called liturgy. The text is taken directly from BaMidbar, where the Divine writes these blessings to be for "Aharon and his sons".

They is always recited, but communities vary regarding whether the blessing is publically performed by the Kohanim themselves or just read by the Reader – some communities each day, some each Shabbat, and some only on Festivals.

The text is also used at Friday night meals, as a blessing from parents upon their children. Reflecting this, when it is recited in synagogue (particularly when by the Kohanim) families will gather; parents covering their children with their tallitot, to bless their children yet also to be blessed together with their children.



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יְבָרְכֶךָ

יְהוָה

וַיִּשְׁמְרֶךָ:

יְאֵר

יְהוָה

פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ:

יִשָּׂא

יְהוָה

פָּנָיו אֵלֶיךָ וַיִּשֶׂם לָךְ

שָׁלוֹם:

“וַיִּשְׁמוּ אֶת-שְׁמִי עַל-בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם:”

✽ In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond “כן יהי רצון” to each one.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבְרָכָה
הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה, הַכְּתוּבָה עַל-יְדֵי
מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֶהְרֹן וּבְנָיו
כֹּהֲנִים עִם קְדוּשָׁה, כְּאֲמֹר:

May יהוה
bless you and guard you.

May יהוה
shine THEIR face upon
you and grace you.

May יהוה
lift up THEIR face to you
and grant you
peace.

“And so they will link my name with the Children of YisraÉl, and I will bless them”

✽ In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond “Yes, may it be THEIR will” to each one.

Our Elohim and that of our ancestors, bless us with the threefold blessing in the Torah, as written by Mosheh Your servant, and spoken by Aharon and his sons, the Kohanim, the sacred ones of the nation, as it says:



Yəvarekhakha
Adonai
vəyishmərekha.

Ya-ér
Adonai
panav élekha
vihunnēka.

Yissa
Adonai
panav élekha
vəyasém lakha
shalom.

Vasamu et-shəmi ‘al-Bəné YisraÉl,
va-ani ayarakhem.

✽ In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond “Kén yəhi ratson” to each one.

(Elohénu vÉlohé avoténu, barakhénu
yabərahah haməshulleshet
batTorah, hakkəṭuyah ‘al-yədé
Mosheh ‘aydekha, ha-amurah mipi
Aharon uyanav Kohanim ‘am
kədoshekha, ka-amur:)

'Amidah

...together in the light of Your face...

This request conveys the intimacy with which we hope to receive blessing. Following the poetry of Təhillim 36:9: "In Your light do we see light," we evoke here the image of Divine illumination to recall all that has come from the Light: Torah, life, love, justice, mercy, blessing, and peace. As we conclude the 'Amidah, we cannot forget from where the blessing that we affirm comes, and that the ultimate result is nothing other than peace.

This language also provides a link between Birkat Kohanim and the last blessing of the 'Amidah here. Birkat Kohanim relies on the phraseology of 'lift up your face', 'have your face shine' etc. Thus here too we use the combination of light and a concept of the Divine face to evoke blessing, wholeness, and peace.



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שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,

חַיִּים, חֵן וְחֶסֶד

(צְדָקָה) וְרַחֲמִים עָלֵינוּ

וְעַל כָּל-יִשְׂרָאֵל עֲמָךְ.

וּבְרַכְנוּ אָבִינוּ כְּלָנוּ

יָחַד בְּאוֹר פָּנֶיךָ,

כִּי בְּאוֹר פָּנֶיךָ נִתְתֵּי-לָנוּ,

יְיָ אֱלֹהֵינוּ,

תּוֹרָה וְחַיִּים,

אַהֲבָה וְחֶסֶד,

צְדָקָה וְרַחֲמִים,

בְּרָכָה וְשְׁלוֹם.

טוֹב בְּעֵינֶיךָ (לְבְרַכְנוּ)

לְבָרֶךְ אֶת-כָּל-עַמְּךָ יִשְׂרָאֵל

בְּרוֹב-עֹז וְשְׁלוֹם.

☞ Said during the Ten Days of Repentance

וּבִסְפָּר חַיִּים, בְּרָכָה וְשְׁלוֹם, וּפְרִיטָה

טוֹבָה וְיִשׁוּעָה וְנַחֲמָה, וְגִזְרוֹת טוֹבוֹת,

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמְּךָ

יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם.

בָּרוּךְ אַתָּה יְיָ,

הַמְּבָרֵךְ

אֶת-עַמּוֹ יִשְׂרָאֵל

בְּשָׁלוֹם.

Grant **peace**, goodness and blessing,

life, grace and kindness,

justice and mercy upon us

and upon all of Your people Yisra'El.

Bless us, Our Parent, all of us

together in the light of Your face,

for the light of Your face brings,

our Elohim:

Torah and life,

love and kindness,

justice and mercy,

blessing and **peace**.

And may it be good in Your eyes to

bless **us and all** Your people Yisra'El

with great strength and **peace**.

☞ Said during the Ten Days of Repentance

May we be remembered and inscribed

before You in the book of life, blessing,

peace, sustenance, salvation, comfort, and

good decrees— us and all of Your people

Yisra'El, for a good and peaceful life.

Blessed are You, יהוה,

who brings blessing

to Your people Yisra'El

with **peace**.



Sim shalom toyah uyrakhah,

ḥayyim, ḥén vahesed

(tsəḏakah) vərəhamim 'alēnu

və'al kol-Yisra'El 'ammekha.

Uyarəkhēnu Ayinu kullanu

yahad bə-or panekha,

ki və-or panekha naṭatta-lanu,

Adonai Elohēnu:

Torah vəḥayyim,

ahayah vahesed,

tsəḏakah vərəhamim,

bərakhah vəshalom.

Vətoy bə'énékha (ləyarəkhēnu)

ləyarəkh et-(kol-)'amməkha

Yisra'El, bəroy-oz vəshalom.

(Uysēfer ḥayyim, bərakhah vəshalom,

ufarnasah toyah vishu'ah vəneḥamah,

ugzərot toyot, nizzakhér vənikkatēy

ləfanekha, anahnu vəkhol-'amməkha

Yisra'El, ləḥayyim toyim ulshalom.)

Barukh Attah Adonai

haməyorékh

et-'ammo Yisra'El

bashshalom.

'Amidah

Having spent the 'Amidah using the power of language to praise and extol, bless and request – traditionally one concludes the private and personal 'Amidah with a private and personal prayer. Any words in which one finds meaning can be inserted here. Since many may struggle to put their thoughts into words, or be overly self-critical of their personal petitions, we do include an example however, of the sort of personal prayer which should be appended to the 'Amidah. This particular version is attributed by the Talmud to Mar, son of Ravina (one of the last compilers of the Amoraic material in the Talmud.) Following the recitation of Mar's personal prayer (or your own that is inserted in place of it), we conclude the 'Amidah by stepping backwards (just as we began by stepping forward) and asking one last time, for peace.



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יְהִי לְרָצוֹן אִמְרֵי-פִי
וְהִגִּיוֹן לִבִּי לִפְנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

אֱלֹהֵי,
נִצּוֹר לְשׁוֹנִי מִרַע,
וּשְׁפֹתַי מִדִּבֶּר מִרְמָה,
וְלִמְקַלְלֵי נַפְשִׁי תִדָּם,
וְנַפְשִׁי כְּעָפָר לְכָל-תְּהִיָּה.
פָּתַח לִבִּי בְּתוֹרָתְךָ,
וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
וְכָל-הַקָּדָמִים עָלַי לְרַעָה,
מִהֲרָה הִפֵּר עֲצָתָם
וְקִלְקַל מַחֲשַׁבְתָּם.
עֲשֵׂה לִמְעַן שְׁמֶךָ,
עֲשֵׂה לִמְעַן יְמִינְךָ,
עֲשֵׂה לִמְעַן תּוֹרָתְךָ,
עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ.
הוֹשִׁיעָה
יְמִינְךָ וְעֲנֵנִי.
יְהִי לְרָצוֹן אִמְרֵי-פִי
וְהִגִּיוֹן לִבִּי לִפְנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

Take three

עֲשֵׂה שָׁלוֹם בְּמִרְוָמִי,
הוּא בְּרַחֲמָיו יַעֲשֵׂה שָׁלוֹם
עָלֵינוּ, וְעַל כָּל-יִשְׂרָאֵל, אָמֵן.

May the words I speak and the
thoughts I think be acceptable before
You, my Rock and my Redeemer

My Elohim,

keep my tongue from speaking ill
and my lips from words of falsehood.
And those who curse me, may my soul
be silent and my spirit like dust to all.
Open my mind to Your Torah, and
help my soul to pursue Your *mitsvoṭ*.
And all who rise against me for evil,
may they immediately see their design
as naught and their purpose defeated.
Do this for the sake of Your name,
Do this for the sake of Your right hand,
Do this for the sake of Your Torah
Do this for the sake of Your sanctity.
Answer me,
save me through Your strength.
May the words I speak and the
thoughts I think be acceptable before
You, *YHWH*, my Rock and my Redeemer.

steps backwards...

May the One who makes peace in
the Heavens, in THEIR mercy make
peace for us and all *Yisra'El*, *amen*.



*Yihyu ləratson imrē-fi
vəhegyon libbi lafanekha,
Adonai tsurī vəgo-ali.*

Elohai,

*nətsor ləshoni mēra'
vəsiftoṭai middabbēr mirmah,
vəlimkalalai nafshi ṭiddom,
vənafshi ke'afar lakkol-tihyeh.
Paṭaḥ libbi bətoratekha,
və-aḥarē mitsvoṭekha tirdof
nafshi. Vəkhōl-hakkamim 'alai
ləra'ah, məhərah hafēr 'atsaṭam
vəkalḳēl maḥashaytam.
'Asēh ləma'an shəmakh,
'Asēh ləma'an yəminakh,
'Asēh ləma'an toraṭakh,
Asēh ləma'an kəḏushshaṭakh.
Hoshi'ah, yəminakha va'anēni.
Yihyu ləratson imrē-fi,
vəhegyon libbi lafanekha,
Adonai tsurī vəgo-ali.*

*'Oseh shalom bimromav
hu yəraḥamav
ya'aseh shalom 'alēnu
və'al kol-Yisra'El, amēn.*

Təhinoṭ

Like the personal prayer of Mar, son of Ravina, which is often used to conclude the 'Amidah, Təhinoṭ are another example of a text which was meant to be personal and variable, but which became standardised over time. The custom of reciting personal supplications following the 'Amidah is not obligatory, but instead developed as a common practice following the descriptions of prayer found in DaniĒl 9:3 and Məlakhim Alef 8:54. Due to the fact that the 'Amidah is a more-or-less fixed text which has been prescribed by our Sages, we should be able to make room as well for personal, unscripted, private prayer and supplication.

As such, feel free to stop here for a moment of private prayer. If you are in a minyan, to conclude say Kaddish La'ella on page 215. Those wishing to say formalised Təhinoṭ should turn to the Appendix on page 386.

Təhinoṭ, in any form, are not recited on the following days: Shabbat, all major holidays and festivals, Rosh Ḥodesh, Hanukkah, Purim, 9 Tishré, 11-14 Tishré, 23-29 Tishré, 15 Shəvat, 14-15 Aḏar, the month of Nisan, 14 Iyyar, 18 Iyyar, 1-5 Sivan, 7-12 Sivan, 9 Ay, 15 Ay, and 29 Ēlul, nor in the house of a mourner, or in presence of a groom or bərit milah.



Kəriyaṭ haṭTorah

Said only on Mondays and Thursdays, with a minyan.

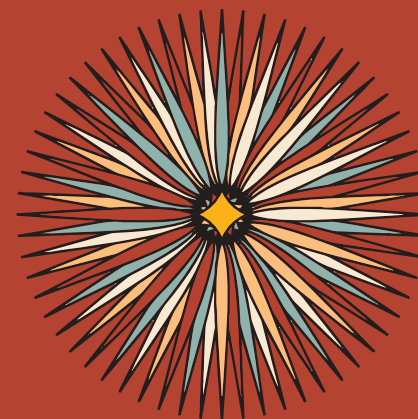
Otherwise, turn to Seder hayYom on page 295.

Although a core part of Jewish faith is the daily and continual study and reading of the Torah, there are also moments in which the public reading of the Torah has been enshrined into liturgy. Aside from Shabbat, there are two days during the week (the second and the fifth) during which this has been a long-standing tradition. Monday and Thursday (Sunday is the first day of the week) thus feature, as part of Shaḥarit, the communal reading of a small part of the coming Shabbat's parashah. Typically, what will be the first aliyah on Shabbat is subdivided into three aliyot to be read on Mondays and Thursdays (as well as at Minḥah on the Shabbat preceeding).

This was instituted by 'Ezra after the return of the Judean exiles from Bayel in the sixth century BCE. Prior to 'Ezra's innovative reform, the Torah would have only been read publicly by the king, once every seven years during the Hakhel ceremony (and even then, they likely only read Dəvarim). It is unclear what motivated the changes that 'Ezra instituted (which are narrated in the Book of Nehemyah), although 'Ezra was certainly living at at time during which there was widespread disregard and ignorance of the Torah. Some believe that he chose Monday and Thursday because these were the market days, and so people would already be gathered together. Regardless, it has been the tradition in every Jewish community since to preserve 'Ezra's reforms and read the Torah thrice-weekly (including Shabbat). This obligation falls not on the individual (who has a general obligation to study Torah) but on a community only.



Kəriyaṭ haṭTorah קריאת התורה



Kəriyat hatTorah

These two versions of the introductory passage to Kəriyat hatTorah differ depending on whether or not it is a day on which one recited Təhinoṭ. The first uses more explicitly plaintive language and evokes the Divine names mentioned in the the Thirteen Attributes. The second conveys a similar theme but in less dramatic language. Both are recited by the Shali-aḥ Tsibbur before the doors of the Aron are opened to remove the Torah.

HamMakom. This is one of the more unusual and interesting Divine names. Literally meaning, 'The Place,' HamMakom was often used by the Sages and seems to imply an attribute of Divinity which finds it omnipresent, that is, equally available and locatable in any place and at any time.



D

☞ Said on days upon which Təhinoṭ are recited

אֵל אֶרֶךְ אַפִּים וְרַב־חֶסֶד וְאֵמֶת,
אֵל־בְּאִפָּךְ תּוֹכִיחֵנוּ.
חֹסֶה יְיָ עַל־יִשְׂרָאֵל עַמֶּךָ,
וְהוֹשִׁיעֵנוּ מִכָּל־רָע.
חֲטֵאֵנוּ לָךְ, אֲדוֹן סֶלַח נָא
כְּרֹב רַחֲמֶיךָ אֵל.

N

אֵל אֶרֶךְ אַפִּים וּמָלֵא רַחֲמִים,
אֵל תִּסְתֵּר אֶת־פְּנֶיךָ מִמֶּנּוּ.
חֹסֶה יְיָ עַל־שְׂאֵרֵת יִשְׂרָאֵל עַמֶּךָ,
וְהַצִּילֵנוּ מִכָּל־רָע.
חֲטֵאֵנוּ לָךְ, אֲדוֹן סֶלַח נָא
כְּרֹב רַחֲמֶיךָ אֵל.

A

☞ Said on days upon which Təhinoṭ are **not** recited

יְהִי יְיָ אֱלֹהֵינוּ עִמָּנוּ בְּאִשֶּׁר הָיָה
עִם־אֲבוֹתֵינוּ, אֵל־יַעֲזֹבֵנוּ וְאֵל־
יִשְׁשָׁנוּ. הוֹשִׁיעָה אֶת־עַמֶּךָ וּבָרֵךְ
אֶת־נַחֲלָתְךָ, וְרַעַם וְנִשְׂאִים עַד־
הָעוֹלָם. הוֹשִׁעַ יְיָ אֶת־עַמֶּךָ, אֵת
שְׂאֵרֵית יִשְׂרָאֵל. בְּעִבּוֹר דָּוִד
עֲבָדְךָ, אֵל־תִּשָּׁב פְּנֵי מִשִּׁיחֶךָ.

☞ The doors of the Aron are opened.

בְּרוּךְ הַמָּקוֹם שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא.
אֲשֶׁרִי הָעַם שֶׁכָּכָה לוֹ,
אֲשֶׁרִי הָעַם שֶׁיִּי אֱלֹהָיו.

S

☞ Said on days upon which Təhinoṭ are recited

Él, long suffering and abundant in mercy
and truth, don't rebuke us in Your anger.
Have pity, יהוה, on Your people
Yisra'El, and save us from all evil.
Even though we have transgressed
against You, please forgive us in Your
abundant mercy.

Él, long suffering and overflowing with
tenderness, don't hide Your face from us.
Have pity, יהוה, on the remnant of Your
people Yisra'El, and save us from all evil.
Even though we have transgressed
against You, please forgive us in Your
abundant mercy.

☞ Said on days upon which Təhinoṭ are **not** recited

Be with us, יהוה our Elohim, as You
were with our ancestors. Do not
abandon us, nor forsake us. Save Your
people and bless their inheritance— tend
to us and carry us always. יהוה, save
Your people, the remnant of Yisra'El.
For the sake of David, Your servant,
do not turn away from the face of Your
anointed.

Blessed is **HamMakom** who has given
the Torah to THEIR people, Yisra'El.
Blessed is THEY.

Happy are the people whose trust is
in THEM, happy is the nation whose
Elohim is יהוה.



Él erekh appayim vāray-hesed
ve-emet, al-bā-apakha tokhihēnu.
Husah Aḏonai 'al-Yisra'El
'ammekha, vāhoshi'ēnu mikkol-ra'.
Ḥatanu ləkha, adon səlah na
kərov raḥamekha Él.

Él erekh appayim umalé raḥamim
al tastér eṭ-panekha mimmennu.
Husah Aḏonai 'al shə-erit Yisra'El
'ammekha, vāhatssilēnu mikol-ra'.
Ḥatanu ləkha, adon səlah na
kərov raḥamekha Él.

Yəhi Aḏonai Elohénu 'immanu
ka-asher hayah 'im-avotēnu,
'al-ya'azyēnu vā-al-yittashēnu.
Hoshi 'ah eṭ- 'ammekha uyarékha
eṭ-nəḥalatekha, urá'ém vānassə-ém
'ad-ha'olam. **Hosha** ' Aḏonai
eṭ- 'ammekha, eṭ shə-erit Yisra'El.
Ba 'ayur David 'aydekha, al-tashéy
pané mashihekha.

Barukh HamMakom
shənnaṭan Torah, lə'ammo
Yisra'El, **Barukh hu.**
Ashré ha'am shekakhah lo,
ashré ha'am she-Aḏonai elohav.

Kəriyaṭ haṭTorah

...worship at **THEIR** footstool. This unusual expression is a reference to Yishaiyahu 66:1, "Heaven is my throne, and the Earth is my footstool. Where is the house you will build for Me? Where will My resting place be?" Yishaiyahu's questions are surely meant to be rhetorical, if not sarcastic, as the establishment of the idea that the Earth itself is the Divine 'footstool' shows that the Divine is omnipresent across the Earth. The notion persists that the Divine is in fact not in any particular place and cannot be located in any particular building or resting place (as other ancient deities were understood to have.) The result of quoting this verse while carrying the Torah around the synagogue is to remind us that the Divine is not located in any given building or location, but in the words of the Torah itself.



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☞ The scroll is taken out

גִּדְלוּ לִי אֶתִי,
וְנִרְמָמָה שְׁמוֹ יַחְדָּו.

"רֹמְמוּ יי אֱלֹהֵינוּ,
וְהִשְׁתַּחֲווּ לְהֵדֶם רַגְלֵי קְדוֹשׁ הוּא.
רֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַר
קָדְשׁוֹ, כִּי־קְדוֹשׁ יי אֱלֹהֵינוּ.
אֵין־קְדוֹשׁ כִּי־אֵין בְּלִתֵּךְ,
וְאֵין צוּר כְּאֱלֹהֵינוּ.
כִּי מִי אֱלֹהִים מִבְּלַעֲדֵי יי,
וּמִי־צוּר זֹלָתִי אֱלֹהֵינוּ.
תּוֹרָה צִוְּה־לָּנוּ מֹשֶׁה,
מִוֶּרֶשׁה קְהִלַּת יַעֲקֹב.
עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ,
וְתַמְכִּיהָ מֵאֲשֶׁר.
דְּרָכֶיהָ דְּרָכֵי־נֶעֱם,
וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם.
שָׁלוֹם רַב לְאֹהֲבֵי תוֹרָתְךָ,
וְאֵין לָמוֹ מִכְשׁוֹל.
יי עֹז לַעֲמֹו יִתֵּן,
יי יִבְרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם.
כִּי שֵׁם יי אֶקְרָא,
הִבּוּ גִדְל לְאֱלֹהֵינוּ.
הַפֵּל תָּנוּ עֹז לְאֱלֹהִים,
וְתָנוּ כְּבוֹד לַתּוֹרָה."

Exalt יהוה with me,
and let us elevate THEIR name together:

"Exalt יהוה our Elohīm, and worship at
THEIR footstool, for THEY is holy.

Exalt יהוה our Elohīm,
and worship at THEIR holy mountain,
for יהוה our Elohīm, is holy.

There is no other as holy as יהוה
for there is no other aside from THEM,
and there is no Rock like our Elohīm.

For who is an *elo-ahh* other than יהוה,
who is a rock other than our Elohīm?

Torah was commanded by Mosheh,
and our heritage is the that of Ya'akov.

She is a tree of life to those who grasp
her, and a support to the upright!

All of her ways are pleasant,
and all her paths are ones of peace.

Lovers of Your Torah have great peace,
and they do not stumble.

יהוה will give strength to THEIR people,
יהוה will bless THEIR people with peace.

When I proclaim the name, יהוה
ascribe greatness to our Elohīm.

Ascribe all power to our Elohīm,
and give honour to the Torah!"



Gaddəlu l'Adonai itti
unromamah shəmo yaḥdav:

"Roməmu Adonai Elohénu
vəhishtəhəvu lahədom
raglav-kədos̱h hu.

Roməmu Adonai Elohénu
vəhishtəhəvu lahar kodsho,
ki-kədos̱h Adonai Elohénu.

Ēn-kədos̱h kAdonai ki-én
biltekha və-én tsur kĒlohénu.

Ki mi elo-ahh mibbal'adé Adonai
umi-tsur zulaṭi Elohénu.

Torah tsivvah-lanu Mosheh,
morashah kəhillat Ya'akov.

Ēts-həyyim hi lamməhəzikim
bahh, vətoməkheha mə-ushar.

Dərakheha dərkhé-no'am
vəkhəl-nəṭivoteha shalom.

Shalom ray le-ohavé toratekha
və-én lamo mikhshol.

Adonai 'oz lə'ammo yittén,
Adonai yəvarékh

et-'ammo yashshalom.

Ki shém Adonai ekra
hayu godel lĒlohénu.

Hakkol tənu 'oz ləlohim,
uṭənu khayəṓd laTorah."

Kəriyaṭ haṭTorah

Reading Torah is, unusually so, a mitsvah mainly performed by a surrogate. We divide the reading into sections and call up one person for each "aliyah," where they say a blessing over reading Torah, and the Reader responds "amen" and reads on their behalf. People are called up with the following formulary. Words in grey are only said in some communities.

(1st aliyah only: בָּהֶן קָרַב וְכֵהֵן)

נָא לְעִמּוּד הַשֵּׁם הַטּוֹב

[father]-ו [mother]-ד [name]

לְקִרְוָא בַּתּוֹרָה

(ו) יִשְׁמְרֵהוּ צוּרוֹ.

(ג) יִשְׁמְרֵה צוּרְךָ.

(א) יִשְׁמְרֵה צוּרָה.

(Kohén, approach and act as Kohén)

Please rise, the good name

[name] of [mother] and [father]

to read from the Torah,

may their Rock protect them!

(Kohén kərav vəkhaḥén)

Na la'amod hashshem hattoy,

[name] də[mother] və[u/father]

likro battorah

(m) yishmərə́ehu tsuro.

(f) yishmərə́ha tsurakh.

(nb) yishmərə́he tsureh.

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זֹאת הַתּוֹרָה

אֲשֶׁר שָׁם מֹשֶׁה

לִפְנֵי בְנֵי יִשְׂרָאֵל.

תּוֹרָה צִוְּהָ לָנוּ מֹשֶׁה,

מוֹרֶשֶׁה קְהֵלֶת יִעֲקֹב.

הָאֵל תָּמִים דָּרְבוֹ, אִמְרַת יִי צְרוּפָה,

מִגֵּן הוּא לְכָל הַחוֹסִים בּוֹ.

(עוֹלִים):

יִי עִמָּכֶם

(קְהֵל):

יְבָרְכֶךָ/יְבָרְכֶךָ יִי

(עוֹלִים):

בָּרְכוּ אֶת יִי הַמְּבָרָךְ

(קְהֵל):

בָּרוּךְ יִי הַמְּבָרָךְ לְעוֹלָם וָעֶד

(עוֹלִים):

בָּרוּךְ יִי הַמְּבָרָךְ לְעוֹלָם וָעֶד

בָּרוּךְ אַתָּה יִי

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בָּנוּ מִכָּל-הָעַמִּים,

וְנָתַן לָנוּ אֶת-תּוֹרָתוֹ.

בָּרוּךְ אַתָּה יִי, נוֹתֵן הַתּוֹרָה.

This is the Torah

which Mosheh set

before the Children of Yisra'El.

Torah was commanded by Mosheh,

as a heritage for the

community of Ya'akov.

The way of Él is perfect,

the word of יהוה is true-tested,

THEY is a shield to all who trust in THEM.

(One called up:)

be with you יהוה

(Community:)

May יהוה bless you

(One called up:)

Bless יהוה, the Blessed One

(Community:)

Blessed is יהוה who
blesses for ever and ever!

(One called up:)

Blessed is יהוה who
blesses for ever and ever!

Blessed is יהוה our Elohim,
Sovereign of the Universe,
who has chosen us from all
nations and given us THEIR
Torah. Blessed are You, יהוה,
who gives the Torah.



Vəzoṭ haṭTorah

asher sam Mosheh lifné Bəné
Yisra'El. Torah tsivvah-lanu Mosheh
morashah kəhillat Ya'akov

Ha-Él tamim darko,
imrat Aḏonai tsərufah,
magén hu ləkhól haḥosim bo.

(Olim:)

Aḏonai 'immakhem

(Kahal:)

Yəvarekhəkhā/Yəvarekhékh/
Yəvarekhəkhē Aḏonai

(Olim:)

Barəkhū eṭ Aḏonai
haməvorakh

(Kahal:)

Barukh Aḏonai
haməvorakh la'olam va'ed

(Olim:)

Barukh Aḏonai
haməvorakh la'olam va'ed

Barukh Attah Aḏonai
Elohénu melekh ha'olam
asher baḥar banu mikol-
ha'amim, vənatan lanu
eṭ-toraṭo. Barukh Attah
Aḏonai, notén haṭTorah.

Kəriyat hatTorah

Following the blessing recited after the conclusion of the aliyah, the person who has received that honour has the opportunity to recite a public prayer for anyone in need of healing. This prayer, known as Mishebérakh, asks that the one who is ill find strength and healing quickly and soon.

The particular text of the Mishebérakh here is taken from the siddur of the Israeli Masorti movement, Va-ani Təfillati and can be used for any person of any gender. Traditionally, when praying for healing, we use the Hebrew name of the individual with the matronymic due to the apparent and natural connection between the power of healing and femininity. However, this, like other prayers, is not magic, and we can entrust that any version of one's name will be heard and understood.



☞ Said after the reading:

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן-לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵינוּ.
בְּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה.

(If one of the olim wishes to pray for someone ill:)

מִי שֶׁיִּבְרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק
וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
הוּא יִבְרַךְ וְיִרְפָּא אֶת הַחוֹלִים:

הַקָּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים
עֲלֵיהֶם לְהַחְלִימָם וּלְרַפְּאֵתָם
וּלְהַחְזִיקָם וּלְהַחְיֹתָם לְאַמֵּץ אֶת
לִבָּבָם וּלְחַזֵּק אֶת רוּחָם, וְיִשְׁלַח לָהֶם
בְּמַהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם
בְּתוֹךְ שְׁאֵר הַחוֹלִים, רְפוּאָת הַנֶּפֶשׁ
וּרְפוּאָת הַגּוּף בְּמַהֲרָה וּבְזִמְנָא קָרוֹב.
וְכֵן יְהִי רָצוֹן, וְנֹאמַר: אָמֵן.

☞ Said after the reading:

Blessed is יהוה, our *elo-ah*,
Sovereign of the Universe,
who has given us a Torah
of truth and implanted
eternal life within us.
Blessed are You, יהוה,
who gives the Torah.

(If one of the olim wishes to pray for someone ill:)

May the One who blessed our
ancestors: Avraham, Yitshak and
Ya'akov, Sarah, Riṽkah, Raḥél and
Léah, bless and heal the ill:

May the Holy Blessed One fill
them with mercy to restore them
and heal them, to strengthen
them and to enliven them,
encouraging their heart and
emboldening their spirit. May
THEY send complete healing
quickly from Heaven among all
those who are sick; healing of
body and of soul, quickly and
very soon. May this be Your will,
and let us say: *amén*.



*Barukh Attah Aḏonai
Eloḥénu melekh ha'olam,
asher naṭan-lanu torat
emet vəḥayyē 'olam nata'
bətokhénu. Barukh Attah
Aḏonai, notén hatTorah.*

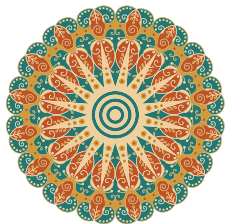
*Mi shebérakh ayoténu
Avraham Yitshak vəYa'akov,
Sarah, Riṽka Raḥél vəLé-ah, hu
yaṽarekh virapé et haḥolim:*

*hakQaḏosh Barukh Hu
yimmalé raḥamim 'aléhem
ləḥaḥalimam ulrappotam
ulḥaḥazikam ulḥaḥayotam
lə'amméts et ləṽayam ulḥazzék
et ruḥam, vəyishlah lahem
bimhérah rəfu-ah shalémah
min hashshamayim bətokh
shə-ar haḥolim; rəfu-at
hannefesh urfu'at hagguf
bimhérah uyizman karoy.
Vəkhén yaḥi ratson vənomar:
amén.*

Kaddish Lə'ella

This version of the Kaddish is the shortest, also known as the half-Kaddish. It serves exclusively as a doxology. A doxology is a functional descriptor – referencing the use of the Kaddish as a method of dividing up the siddur into its component elements. Here it serves to formally divide the introduction to close the Torah service and with it, the central parts of the service.

(Kahal: Amén) Amén likely originated as a contraction of 'emenet' the same word which came to be contracted to 'Truth.' Thus when we respond with amén to someone else's prayer, we are agreeing and asserting the truthfulness and trustworthiness of the statement made. The Kaddish is punctuated by the repeated 'amén' of the congregation responding.



יְתַגַּדֵּל וְיִתְקַדֵּשׁ

שְׁמֵהּ רַבָּא (קהל: אָמֵן)
בְּעֵלְמָא דִּי-בְרָא כְרַעֲוִיתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ,
וְיַצְמַח פְּרֻקְנָהּ,
וְיִקְרַב מְשִׁיחָהּ. (ק: אָמֵן)
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעִגְלָא וּבְזִמָּן קָרִיב,
וְאָמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלְמָא לְעֵלְמֵי עֲלָמֵיָא יְתַבְרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלְמָא לְעֵלְמֵי עֲלָמֵיָא יְתַבְרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן)
לְעֵלְמָא מִן כָּל-בְּרַכְתָּא
שִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְאָמִירָן בְּעֵלְמָא.
וְאָמְרוּ: אָמֵן. (ק: אָמֵן)

Exalted and hallowed

is THEIR great name
(Community: Amén) in the world
which is made according to THEIR
will, and may THEY establish
THEIR kingdom, and may THEIR
salvation blossom and THEIR
anointed come soon. (C: Amén)
In our lives and our days and the
life of all the House of Yisra'el,
speedily and very soon,
and we say: amén.

(C: Amén, may THEIR great name
be blessed for ever and ever, and to
all eternity blessed)

May THEIR great name be blessed for
ever and ever, and to all eternity blessed,
praised, glorified, and exalted;
Extolled and honoured, adored
and lauded be the name of the
blessed Holy One. (C: Amén)
Above and beyond all the
blessings, songs, praises
and consolations which
are uttered in the world,
and we say: amén. (C: Amén)



Yitgaddal veyitkaddash
shaméhh rabba. (Kahal: Amén)
Bə'alma di-yəra khir'utéh,
vəyamlikh malkhutéh,
vəyatsmah purkanéh
vikarév mashihéh. (K: Amén)
Bahayyékhn uyymékhn
uyhayyē dākhōl-bēt Yisra'el
ba'agala uyizman kariy,
və-imru: amén.

(K: Amén, yəhé shaméhh
rabba məvarakh lə'alam
lə'alme 'almayya yiṭbarakh)

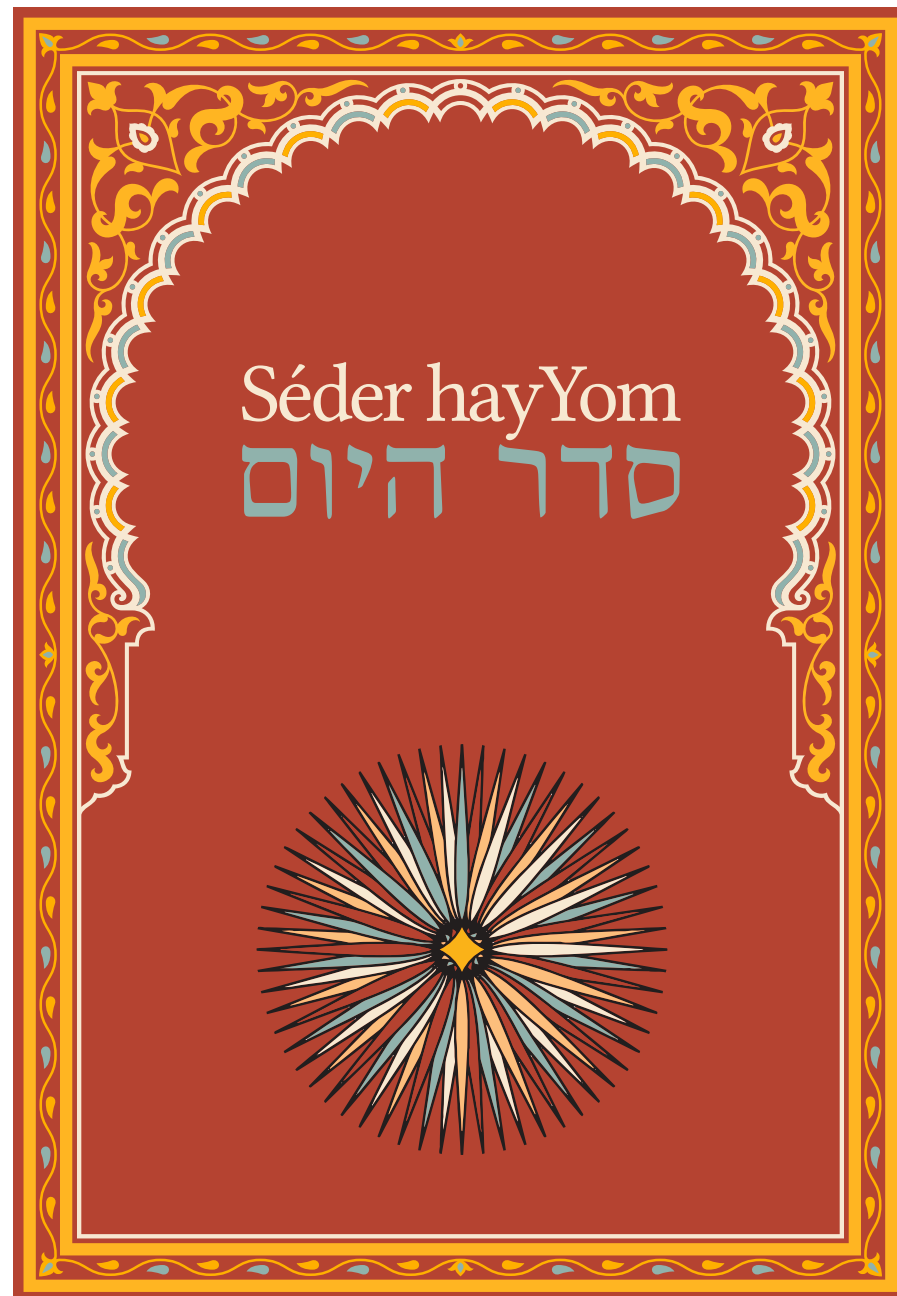
Yəhé shaméhh rabba məvarakh
lə'alam lə'alme 'almayya yiṭbarakh,
vəyishtabbah, vəyiṭpa-ar,
vəyiṭromam, vəyiṭnassé,
vəyiṭhaddar, vəyiṭ'alleh,
vəyiṭhالل shaméhh dakuḏasha
bərikh hu. (K: Amén) Lə'ella
min kal-birkhata shirata
tishbəhata vənəhemata
da-amiran bə'alama,
və-imru: amén. (K: Amén)

Séder hayYom

If one begins a serious programme of exercise, one of the most important and primary bits of advice given is this: make sure you always warm up before a strenuous workout, and always cool down afterwards. The same advice applies to prayer, which in its own way, can be compared to a spiritual sort of exercise. Thus the sections that begin our siddur, Bakashot, Birkot hashShahar, Zəmirot, etc. all serve as a 'warm-up,' preparing our minds to be able to engage with the critical core components of prayer: the Shəma, 'Amidah, and Kəriyat hatTorah. Similarly, the Séder hayYom (lit. 'Order of the Day') contains a series of texts and Təhillim which are meant to help us 'cool-down' following the main thrust of the prayer service.

In the mystical interpretation of the prayer service offered by R' Yitshak Luria (HaAri), these different components are often analogised to different worlds, or dimensions of existence. We begin in the lowest, Assiyah (Action), ascending through Yətsirah (Formation), Bəriyah (Creation,) and reaching a peak in Atsilut (Emanation). That peak moment, in the system of the Ari, comes at the Təhinot, when one uses all the spiritual potential gained to speak to the Divine privately and personally. Following that we then descend back through Bəriyah, Yətsirah, and eventually reach Assiyah, where we started, here with Séder hayYom.

Although it may not feel quite as dramatic each time we pray, the conception of a journey – an ascent and descent – can help us to frame the work of engaging with these beautiful, difficult, endearing, and troubling texts.



Ashré

Ashré is one of the most famous components of the Jewish liturgy—partially because of its frequency (it appears several times daily), partially because of its aesthetic, and partially because of its function.

Ashré is almost entirely identical with Psalm 145, with the exception of the first two lines, which have been added as an introduction and which give it its name. Each is drawn from other texts in Təhillim (84:5 and 144:15 respectively) and are used to set the tone for the following.

The rest of Ashré (that is, Psalm 145) is an alphabetic acrostic. This served the dual purpose of being aesthetically beautiful while also aiding in the ability of worshippers to memorise texts prior to an era in which each person had their own siddur.



אֲשֶׁרִי

יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלֶךָ. סְלַח.
 אֲשֶׁרִי הָעַם שֶׁכְּכָה לּוֹ,
 אֲשֶׁרִי הָעַם שֶׁיִּי אֱלֹהָיו.
 תְּהִלָּה לְדוֹד,
 אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ,
 וְאֶבְרַכְּהָ שִׁמְךָ לְעוֹלָם וָעֶד.
 כָּל-יוֹם אֶבְרַכְּךָ,
 וְאֶהְלֵלָה שִׁמְךָ לְעוֹלָם וָעֶד.
 גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד,
 וְלִגְדֻלָּתוֹ אֵין חֶקֶר.
 דֹּר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ,
 וְגִבוּרֶיךָ יִגְדֹּדוּ.
 הַדָּר כְּבוֹד הוֹדֶךָ,
 וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
 יַעֲזוּזוּ נִרְאוֹתֶיךָ יֵאמְרוּ,
 וְיִגְדֻלָּתְךָ אֲסַפְּרֶנָּה.
 יָכֹר רֵב-טוֹבְךָ יִבְיָעוּ,
 וְיִצְדָּקְתְּךָ יִרְנֶנּוּ.
 חֲנוּן וְרַחוּם יְיָ,
 אֶרְךָ אֲפִים וְגִדְל־חֶסֶד.
 טוֹב-יְיָ לְכָל,
 וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו.
 יְוֹדוּךָ יְיָ כָּל-מַעֲשֶׂיךָ,
 וְחִסְדֶּיךָ יִבְרַכְּכָה.

Happy!

are those who dwell in Your house,
 on and on, praising You, *selah*.
 Happy is a nation like this, Happy
 is the nation whose *Elohim* is יהוה.

David's praise:

- 1 I will elevate my *Elohim*, the Sovereign, let us bless Your name forever.
- 2 Every day I will bless You, and praise Your name for all time.
- 3 Great is יהוה and ever extolled, THEIR greatness is unfathomable.
- 4 Every generation glorifies Your deeds, telling of Your might.
- 5 Your majesty is beautiful honour, so let us speak of Your wondrous words.
- 6 Your intense awe shall be said, let us will relate your significance.
- 7 Let us express the memory of all your goodness, and sing of your righteousness.
- 8 Gracious and merciful, יהוה, Patient, loving greatly.
- 9 To all, יהוה is good, THEIR mercy is upon all THEY has made.
 Give thanks to יהוה, for all of Your deeds, and bless all of Your love.
- 10

Ashré

yoshvé yétekha, 'od yəhalalukha, selah. Ashré ha'am shekkakha lo, ashre ha'am she-Adonai elohav.

Təhillah laDavid:

Aromimkha Elohai hammelekh, va-avarakhah shimkha la'olam va'ed.

Bəkol yom avarakheka, va-ahalalah shimkha la'olam va'ed.

Gadol Adonai umhullal mə-od, veligdullato én hēker.

Dor lədor yəshabbəh mə'asekha, ugvyrotekha yaggiđu.

Haḏar kəvoḏ hodekha, veḏivré niflə-otekha asihah.

Ve'ezuz nor-otekha yomēru, ugḏullaṭəkha asapərennah.

Zekher ray-tuvəkha yabbi'u vatsidkaṭəkha yarannenu.

Hannun vərəḥum Adonai, erekh appayim ugḏol-hased.

Toy-Adonai lakkol, vərəḥamav 'al-kol-ma'asav.

Yodukha Adonai kol-ma'asekha, vahasidekha yeyarəkhukhah.

Ashré

The alphabetic acrostic has a single flaw, however: the letter nun is missing. The Talmud (Bərakhoṭ 4b) discusses this obvious absence and the opinion of R' Yohanan is recorded that David would have been afraid to reference the word 'fallen' (נָפַל) with the nun (as in Amos 5:2).

However, the Septuagint (ancient Greek translation of the Tana"kh) has a verse in Psalm 145 corresponding to nun, and we can find a record of the same in the Dead Sea Scrolls version of Psalms (11Q5). In that text, there is an extra verse, one beginning with nun: "THEIR faithfulness (נְאֻמָּנָה) is in all THEIR words, and THEIR love in all THEIR deeds"

We don't know which version is older, but our liturgy, for better or worse, has preserved the text with the missing nun as found here.



כבוד מלכותך יאמרו,
וגבורתך ידברו.
לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ,
וְכָבוֹד הַדֶּר מְלָכוּתְךָ.
מְלָכוּתְךָ מְלָכוּת כָּל-עוֹלָמִים,
וּמִמְשָׁלְתְּךָ בְּכָל-דֶּר וְדֶר.
סוֹמֵךְ יִי לְכָל-הַנָּפִלִים,
וְזוֹקֵף לְכָל-הַכְּפוּפִים.
עֵינֵי-כָל אֱלֹהִים יִשְׁכְּרוּ,
וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
פֶּתַח-אֶת יָדְךָ,
וּמִשְׁבִּיעַ לְכָל-חַי רִצּוֹן.
צַדִּיק יִי בְּכָל-דְּרָכָיו,
וְחָסִיד בְּכָל-מַעֲשָׂיו.
קָרוֹב יִי לְכָל-קִרְאָיו,
לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת.
רָצוֹן יִירָאוּ יַעֲשֶׂה,
וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׂוֹמֵר יִי אֶת-כָּל-אֲהָבָיו,
וְאֶת כָּל-הַרְשָׁעִים יִשְׁמִיד.
תְּהִלַּת יִי יְדַבֵּר-פִּי,
וַיְבָרֶךְ כָּל-בָּשָׂר שֵׁם קֹדֶשׁוֹ לְעוֹלָם וָעֶד.
"וְאֶנְחֵנוּ נְבָרֶךְ יְיָ,
מִעַתָּה וְעַד עוֹלָם:
הַלְלוּ יְיָ."

- 11 Let us speak of the glory of Your rule, and debate your mighty power.
- 12 To demonstrate to humanity THEIR might, and the beautiful glory of THEIR authority.
- 13 Your governance rules over every world, and you are authority over every generation.
- 15 Supporting all those who fall, יהוה straightens all those who have been bent.
- 16 Every set of eyes waits on You, and You give them food in due time.
- 17 Open up Your hands, and willingly sustain every living thing.
- 18 In all THEIR ways, יהוה is righteous, showing kindness upon all that is made.
- 19 To those who call upon THEM, יהוה is nearby, to everyone who call THEM, in truth.
- 20 THEY does the will of the awestruck, THEY hears their cries and saves them.
- 21 All those who love THEM, יהוה protects, but the wicked are obliterated.
- 22 My mouth will speak praise of יהוה, let all life praise THEIR holy name, from now and forevermore,
"And we will bless Yāhh, from now until forever,
Praise Yāhh."



Kəyod malkhutəkhā yomēru,
ugvuratəkhā yədabbēru.
Ləhodia' livné ha-ādam gəyuroṭav,
ukhyod haḏar malkhuṭo.
Malkhutəkhā malkhut
kol- 'olamim, umemshaltəkhā
bəkhōl-dor vaḏor.
Somekh Adonai ləkhōl-
hannofəlim, vəzokéf
ləkhōl-hakəfufim.
'Éné-khol élekha yəsabēru,
və-Attah noṭén lahem
eṭ okhlam bə 'itto.
Poté-ah-eṭ yaḏekha,
umashbia' ləkhōl-ḥai ratson.
Tsaddik Adonai bəkhōl-dərahav,
vəhasid bəkhōl-ma 'asav.
Karoy Adonai ləkhōl-kor-av
ləkhōl asher yikra-uhu ye-emeṭ.
Ratson-yaré-av ya 'aseh, və-eṭ-
shav 'aṭam yishma' vəyoshi 'ém.
Shomer Adonai eṭ-kol-ohavav,
və-eṭ kol-harəsha'im yashmid.
Təhillat Adonai yədabbér-pi,
viyarəkh kol-basar shém kodsho
lə 'olam va 'ed.
"Va-anahnu nəyarəkh Yāhh
mé'attah və 'ad 'olam:
haləluYāhh!"

Séder hayYom

Appropriate to the conception of prayer as a journey, much of Séder hayYom mimics the form and structure of Zəmirot, being composed of anthologies of biblical verses (as in UḲa ləTsiyyon) and Təhillim (as with Lamnatssé-ah Mizmor ləDavid). However, like other places in the Siddur, several of these texts are conditional upon what day it is – and whether that day was one in which Təhinoṭ were recited.

The importance of distinguishing between a 'regular' day (upon which we recite Təhinoṭ) and a 'special' day, usually one celebrating some joyful occasion, is important.

The Sages envisioned, and correctly so, that a worshipper could locate themselves within the oft-arcaic Jewish calendar based on what that day's prayer service looked like.



☞ Said only on days upon which Təhinoṭ are recited

לְמִנְצֵחַ מִזְמוֹר לְדָוִד.

יֵעָנֶה יי בְּיוֹם צָרָה, יִשְׁבֹּךְ שֵׁם אֱלֹהֵי יַעֲקֹב.
יִשְׁלַח עֹרֶךְ מִקֹּדֶשׁ, וּמִצִּיּוֹן יִסְעֶדֶךָ.
יִזְכֹּר כָּל-מִנְחֹתֶיךָ, וְעוֹלֹתֶיךָ יִדְשְׁנָה סֶלָה.
יִתֵּן לְךָ כִּלְבָבָהּ, וְכָל-עֲצָתְךָ יִמְלֵא.
נִרְנְנָה בִּישׁוּעָתְךָ, וּבְשֵׁם אֱלֹהֵינוּ נִדְגַל,
יִמְלֵא יי כָּל-מִשְׁאָלוֹתֶיךָ.
עֲתָה יִדְעֵתִי, כִּי הוֹשִׁיעַ יי מִשִּׁיחוֹ,
יַעֲנֶהוּ מִשְׁמֵי קֹדֶשׁוֹ, בְּגִבּוֹרוֹת יִשַׁע יְמִינוֹ.
אֱלֹהֵי בָרֶכֶב, וְאֱלֹהֵי בַסּוּסִים,
וְאֵנְחָנוּ בְּשֵׁם יי אֱלֹהֵינוּ נִזְכִּיר.
הַמָּה כָּרְעוּ וְנִפְּלוּ, וְאֵנְחָנוּ קִמְנוּ וְנִתְעוֹדַד.
יי הוֹשִׁיעָה, הַמִּלֵּךְ יַעֲנֵנוּ בְּיוֹם קְרָאֵנוּ.

☞ Said only on days upon which Təhinoṭ are recited

וּבָא לְצִיּוֹן גּוֹאֵל,

וְלִשְׁבֵי פֶשַׁע בִּיעֲקֹב נָאִם יי.
וְאֵנִי זֹאת בְּרִיתִי אִתְּךָ, אָמַר יי,
רוּחִי אֲשֶׁר עָלֶיךָ, וּדְבָרִי אֲשֶׁר-שָׁמַעְתִּי בְּפִיךָ,
לֹא-יִמָּחוּ מִפִּיךָ, וּמִפִּי וּרְעֶךָ,
וּמִפִּי וּרְעֶךָ, אָמַר יי, מִעַתָּה וְעַד-עוֹלָם.
וְאֵתָהּ קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.

וְקָרָא זֶה אֶל-זֶה וְאָמַר:

“קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי עֲבָאוֹת,
מִלֵּא כָּל-הָאָרֶץ כְּבוֹדוֹ.”

וּמִקַּבְּלֵי דִין מִן דִּין, וְאִמְרִין:
“קְדִישׁ (בְּשֵׁמִי מְרֻמָּא עֲלָא בֵּית שְׁכִינְתָּהּ),
קְדִישׁ (עַל אֲרַעָא עוֹבֵד גְּבוּרְתָּהּ),
קְדִישׁ (לְעַלְמֵי וְלְעַלְמֵי עֲלָמָא)
יי עֲבָאוֹת, מִלֵּא כָּל-אֲרַעָא זִיו יִקְרָה.”

For the Leader, a Song of David:

May יהוה answer you on the day of trouble, the *Elohim* of Ya'akov shall set you on high. May THEY send forth your help from the sanctuary, and uphold you from Tsiyyon, remembering all of your offerings, and accepting your sacrifices, *selah*. May THEY grant you your heart's desire, and completely fulfill your purpose. May יהוה completely fill all your desires, so that we may rejoice in your victory, and raise our banners in the name of our *Elohim*. Now I know that יהוה will save THEIR annointed, and answer them from THEIR heavenly sanctuary, with the saving strength of THEIR right hand. Some trust in chariots, others in horses, but we call upon the name of יהוה our *Elohim*. Those are bent low and must fall, but we stand erect and upright. יהוה save us – the Sovereign who answers us on the day we call.

A Redeemer shall come to Tsiyyon, and to those in Ya'akov who turn from transgression, says יהוה. As for Me says יהוה, this is My covenant with them: My spirit which is upon you, and My words which I have put in your mouth shall not depart from your mouth, nor the mouth of your children, nor out of the mouth of your childrens' children from now and always, says יהוה. For enthroned amidst the praises of Yisra'El You are holy.

The angels call to one another and say:
“Holy (in high Heavens, home of the Shəkhinah),
Holy (on Earth, work of THEIR might),
Holy (forever and ever for eternity)
is יהוה OF LEGIONS,
the entire world is full of THEIR glory!”



Lamnatssé-ah Mizmor ləDavid:

Ya'an^{ka} Aḏonai bəyom tsarah,
yəsaggeykha shém Elohé Ya'akov.
Yishlah 'ezrakha mik^{ko}des^h
umitsiyyon yis'ade^{ka}. Yizkor kol-
min^{ho}tekha, və'olat^{ak}ha yadassane^h
selah. Yitten lakha khilyavekha,
vəkh^{ol}-atsat^{ak}ha yəmallé. Nəran^{na}nah
bishu'atekha uyshém Elohénu nidgol,
yəmallé Aḏonai kol-mish-alotekha.
'Attah yada'ti, ki hoshia' Aḏonai
məshiho, ya'an^{ehu} missamé kodsho,
bigyuroṭ yésha' yəmino. Élleh vārekhey,
və-élleh yassusim, va-anahnu bəshém
Aḏonai Elohénu nazkir: Həmmah
karə'u vənafalu, va-anahnu kamnu
vanniṭ'odaḏ. Aḏonai hoshi'ah
hammelek^h ya'anénu vəyom kor-énu.

UḲa ləTsiyyon go-él,

ulshayé feshə' bəYa'akov nə-um
Aḏonai. Va-ani zoṭ bəriṭi oṭam amar
Aḏonai, ruḥi asher 'alekha uḏyarai
asher-samti bəfikha, lo-yamushu
mippikha, umippi zar'akha, umippi
zera' zar'akha, amar Aḏonai,
mé'attah və'aḏ-olam. Və-Attah
kaḏosh yoshéy təhillot Yisra'El.

Vakara zeh el-zeh və-amar:
"Kaḏosh, Kaḏosh, Kaḏosh Aḏonai
Tsəya-oṭ, məlo khol-ha-arets kəyoḏo"

Umkabbālin dēn min dēn, və-amərin:
"Kaddish (bishmé məroma 'illa-ah bēt shəkhinātéh),
Kaddish ('al ar'a 'oyad gəyurtéh),
Kaddish (lə'alam ul'almé 'aləmayya),
Aḏonai Tsəya-oṭ, mal^{ya} khol-ar'a ziv yəkaréh^h."

Séder hayYom

Here, in UYā ləTsiyyon, as elsewhere, traditional siddurim provide Aramaic translations (and commentaries) of several of the critical passages. This was meant to aid comprehension. Long before siddurim were published with full translations into the vernacular (much less transliterations into other alphabets), the Sages paid a great deal of attention to the fact that the worshipper needed to understand what it was that they were saying. The Aramaic remnants, here in teal, are a record of that process of trying to make the words of prayer understandable and intelligible to people for whom Hebrew may not have been a fluent, or a first, language. In the same vein we now include English translations, Romanisations, as well as notes – all to make sure that one understands what it is they are saying.



ותשאני רוח,
ואשמע אחרי קול רעש גדול:
”ברוך כבוד־י׳ ממקומו.”

ונטלתני רוחא,
ושמעית בתרי קל זיע שגיא (דמשבחין ואמרין):
”ברוך יקרא ד׳ מאתר בית שכינתה.”

”י׳ ימלך לעלם ועד.”
”י׳ מלכותה (קאם) לעלם ולעלמי עלמיא.”

י׳ אלהי אברהם, יצחק וישראל,
שרה, רבקה, רחל וזאח, אבותינו,
שמרה-זאת לעולם,
ליצור מחשבות לבב עמוך, והכן לבכם אליך.
והוא רחום, נכפר עון ולא ישחית,
והרבה להשיב אפו, ולא יעיר כל-חמתו.
כי-אתה י׳ טוב וסלח, ורב-חסד לכל-קראיך.
צדקתך צדק לעולם, ותורתך אמת.
תתן אמת ליעקב, חסד לאברהם,
אשר-נשבעת לאבותנו מימי קדם.
ברוך אדני, יום ויום יעמס-לנו,
האל ישועתנו
סלה.

י׳ צבאות עמנו, משגב-לנו, אלהי יעקב סלה.
י׳ צבאות אשרי אדם בטח בך.
י׳ הושיעה, המלך יענגנו ביום קראנו.

ברוך אלהינו,
שבראנו לכבודו, והבדילנו מן-התועים,
ונתן לנו תורת אמת, וחי עולם נטע בתוכנו.
הוא יפתח לבנו בתורתו וישם בלבנו אהבתו

Then a spirit lifted me,
and behind me I heard a mighty voice
(of praising ones, saying):

“Blessed be the glory of יהודה
from THEIR place!”

“יהודה shall rule (upright)
forever and ever!”

יהודה, Elohīm of our ancestors Avraham,
Yitshak and YisraĒl, Sarah, Riḡkah, Raḡel
and Leah, forever preserve this as the
inward thought in the heart of Your people
and direct their hearts toward You.
For you, being merciful, forgives mistakes
and does not destroy. Indeed, many times
You have averted Your anger and not
awoken Your wrath at all.
For You, יהודה are good and forgiving, and
abounding in mercy to all who call upon
You. Your righteousness is everlasting,
and Your teaching is truth. You have given
truth to Ya’akoy and love to Avraham, as
you swore to our ancestors in ancient days.
Blessed Liege, who day after day bears our
burden, the Ēl who is our salvation,
selah.

יהודה OF LEGIONS is with us, the Elohīm of
Ya’akoy shall be our refuge forever.
יהודה OF LEGIONS, happy is the person who
trusts in You. יהודה save us, the sovereign
who answers on the day we call.

Blessed is our Elohīm who has created us for
THEIR glory, separating us from the erring, giving
us the Torah of truth, and implanting within us
eternal life. May THEY open our hearts through
THEIR Torah and set in them such love and



Vattissa-ēni ru-ah,
va-eshma’ aḥarai kol ra’ash gadol:
“Barukh kəvoḏ-Adonai
mimmakomo”

Untalaṭni ruḡa, ushma’ iṭ baṭrai kal zia’ saggi
(dimshabəḥin və-amərin):
“Bərikh yəkara dā-Adonai
mə-aṭar bēṭ Shəkhinattēh.”

“Adonai yimlokh lə’olam va’ed”

“Adonai malkhutēhh (ka-ém)
lə’alam ul’aləmé ‘aləmayya.”

Adonai Elohé Avraham, Yitshak vəYisraĒl,
Sarah, Riḡkah, Raḡel vəLé-ah, avoténu
shomrah-zot lə’olam, layétser mahshəvoṭ
ləyay ‘ammekha, vəhakhén layayam élekha.
Vəhu raḡum, yəkhappér ‘avon vəlo
yashhiṭ, vəhirbah ləhashiy appo, vəlo ya’ir
kol-ḥamaṭo. Ki-Attah Adonai toy vəsallah,
vəray-ḥesed ləkhəl-korə-ekha. Tsīdkaṭəkha
tsedek lə’olam, vətorəṭəkha emet. Tittén emet
ləYa’akoy, ḥesed ləAvraham, asher-nishba’ta
lə-avoténu mimé kədem. Barukh Adonai,
yom yom ya’amas-lanu ha-Ēl yəshu ‘atenu,
selah.

Adonai Tsəya-oṭ ‘immanu,
misgay-lanu, Elohé Ya’akoy selah.
Adonai Tsəya-oṭ ashré aḏam boté-aḥ bakh.
Adonai hoshi’ah, hammelekh
ya’anenu vəyom kor-enu.

Barukh Elohénu,
shebərə-anu likhyoḏo, vahiydīlanu min-
hato’im vənaṭan lanu torəṭ emet, vəḥayyé
‘olam nata’ bəṭokhenu. Hu yiftaḥ libbenu
bətorəṭo vəyasém bəlibbenu aḥayaṭo

Kaddish Titkabbal

This version of the Kaddish is the 'full Kaddish' which typically comes after the recitation of the 'Amidah to separate it from the concluding material that follows.

This Kaddish, and all of the others as well, are primarily in Aramaic, a dialect of which was the primary spoken language for Jewish communities during the Tannaitic and Amoraic periods (1st-6th centuries). Because Aramaic would have been better understood than Hebrew by a majority of listeners, and because understanding the text was critical to praying with kavvanah (intention), it has been preserved in that vernacular. The one part that is an exception is the last line, 'Oseh Shalom. This is in Hebrew and may signify that it was added later, or that it was important to utilise *lashon hakodesh* (the language of holiness) as well.



וְיִרְאָתוֹ לַעֲשׂוֹת רְצוֹנוֹ וּלְעֲבֹדוֹ בְּלִבָּב שְׁלֵם.
לְמַעַן לֹא נִיגַע לְרִיקָה, וְלֹא נִלְד לְבִדּוּלָה.
יְהִי רְצוֹן מִלְפָּנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שְׁנִשְׁמֵר חֻקֶּיךָ וּמִצְוֹתֶיךָ בְּעוֹלָם הָעוֹלָם. וְנִזְכֶּה
וְנִחְיֶה וְנִירְשׁ טוֹבָה וּבִרְכָּה לְחַיֵּי הָעוֹלָם הַבָּא.
לְמַעַן זִמְרֶךָ כְּבוֹד וְלֹא יָדָם, יְיָ אֱלֹהֵי לְעוֹלָם
אֻמְדָּךְ. יְיָ חַפֵּץ לְמַעַן צְדָקוֹ, יִגְדִּיל תּוֹרָה וְיִאֲדִיר.
וְיִבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא-עֲזָבָתָ דְרָשֶׁיךָ יְיָ.
יְיָ אֲדַנֵּינוּ מִחַד-אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ.
חֲזִקוּ וְיִאֲמָצוּ לְבַבְכֶּם, כָּל-הַמִּיחָלִים לַיְיָ.

❧ Said only with a minyan

יִתְגַּדֵּל וְיִתְקַדַּשׁ

שְׁמִיָּה רַבָּא. (קַהַל: אָמֵן)
בְּעֻלְמָא דִּי-בְרָא כְרַעוּתָהּ, וְיִמְלִיד מַלְכוּתָהּ,
וְיִצְמַח פְּרֻקְנָהּ, וְיִקְרַב מְשִׁיחָהּ. (קַהַל: אָמֵן)
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֻלְמָא וּבְזִמְנֵי קָרִיב, וְאָמְרוּ: אָמֵן.

(קַהַל: אָמֵן, יְהֵא שְׁמִיָּה רַבָּא מְבָרַךְ
לְעָלְמָא לְעָלְמֵי עָלְמֵיָא וְיִתְבָּרַךְ)

יְהֵא שְׁמִיָּה רַבָּא מְבָרַךְ לְעָלְמָא לְעָלְמֵי עָלְמֵיָא וְיִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמִיָּה דְקוּדְשָׁא
בְּרִיד הוּא. (קַהַל: אָמֵן) לְעָלְמָא מִן כָּל-בִּרְכָתָא
שִׁירְתָא תִּשְׁבַּחְתָּא וְנִחְמַתָּא דְאִמִּירָן בְּעֻלְמָא,
וְאָמְרוּ: אָמֵן. (קַהַל: אָמֵן)

תִּתְקַבֵּל

(קַהַל: קִבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת-תְּפִלָּתֵנוּ)

reverence for THEM that we shall perform THEIR will and serve THEM with a perfect heart, and labour not in vain nor bring forth disaster. May it be Your will, יהוה, our Elohim and Elohim of our ancestors, that we keep your ordinances and your mitsvoṯ in this world, and be worthy of inheriting goodness and blessing in the life of the world-that-is-coming. Grant me to sing Your praise and not be silent, יהוה, my Elohim I would praise You forever. יהוה desired for THEIR goodness to enlarge THEIR teaching in utmost beauty. Those who know You put their trust in You, for You, יהוה, has not forsaken those who seek You. יהוה, our Liege, how glorious is Your name in all the Earth! Be strong and let your heart be courageous, all those who hope in יהוה.

❧ Said only with a minyan

Exalted and hallowed

is THEIR great name (Community: Amén) in the world which is made according to THEIR will, and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. (C: Amén)
In our lives and days and the life of all the House of Yisra'el, speedily and very soon, and we say: amén.

(C: Amén, may THEIR great name be blessed for ever and ever, and to all eternity blessed)

May THEIR great name be blessed for ever and ever, and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the Blessed Holy One (C: Amén) above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. (C: Amén)

May you accept

(C: Mercifully and willfully receive our prayers)



vəyir-əto la'asot ratsono ul'oydo baləyay
shalém. Ləma'an lo niga' larik, vəlo nələd
ləbehalah. Yəhi ratson miləfanekha, Aḏonai
Elohenu v'Elōhé ayotenu, shennishmor
hukkekha umitsvotekha ba'olam hazzeh.
Vənistekh vənihyeh vənirash toyah
uyrakhah ləhayyē ha'olam habba. Ləma'an
yəzammerkha khayod vəlo yiddom, Aḏonai
Elohāi lə'olam odeka. Aḏonai hafēts ləma'an
tsiqko, yagdil torah vəyaddir. Vəyiytəhu
yəkha yoda'ē shəmekha, ki lo- 'azavta
dorəshekha Aḏonai. Aḏonai aḏonenu
mah-addir shimkha yəkol-ha-arets. Hizku
vəya-améts ləyaykhem
kol-haməyahalim l'Aḏonai.

Yitgaddal vəyitkaddash

shəméhh rabba. (Kahal: Amén)
Ba'alma di-yəra khir-utēhh, vəyamlikh
malkhutēhh, vəyatsmah purkanēhh
vikarēy mashiēhh. (K: Amén) Bəhayyēkhon
uyyomēkhon uyhayyē dəkhol-Bēt Yisra'el
ba'agala uyizman kariy, və-imru: amén.

(K: Amén, yəhé shəméhh rabba məyarakh
lə'alam lə'alāmē 'alamayya yitbarakh)

Yəhé shəméhh rabba məyarakh
lə'alam lə'alāmē 'alamayya yitbarakh,
vəyistabbah, vəyitpa-ar, vəyitromam,
vəyitnassé, vəyithaddar, vəyit'alleh,
vəyithallal shəméhh dəKuḏasha Bərikh Hu.
(K: Amén) Lə'ella min kal-birkhata shirata
tishbəhata vənəhəmata da-amiran bə'alma,
və-imru: amén. (K: Amén)

Titkabbal

(K: Kabbēl bərahāmim
uyratson et-təfillatenu)

Séder hayYom

Following the 'cool-down' of several of the passages here in Séder hayYom, we return the Séfer Torah to the ark, marking the transition back towards where we began. As we do so, we sing several biblical verses which help to illuminate the significance of the Torah and its role in creating and developing our relationship with the Divine.

The last words recited as part of this procession are **renew our days as of old!** The enigmatic phrase, 'kakedem,' is difficult to understand. 'Kedem' literally is the East, but in the biblical imagination it is also 'from where we have come.' Due to Avraham's journey from Ur, the East is associated with the distant past. Ancient time is not only a temporal direction, but also a spatial one. This is also seen from the double meaning of the word 'olam – sometimes all the universe, sometimes all of time.



צְלוֹתֵהוֹן וּבְעוֹתֵהוֹן דְּכָל-בֵּית יִשְׂרָאֵל
קֹדֶם אָבוּהוֹן דְּבִשְׁמַיָא,
וְאָמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא, (ק: חַיִּים)
חַיִּים וְשָׁבַע וְיִשׁוּעַ וְנַחֲמָה וְשִׁינּוּבָא
וּרְפוּאָה וְגִאֲלָה וְסִלְחָה וְכַפָּרָה וְרוּחַ
וְהַצְלָה לָנוּ וּלְכָל-עַמּוֹ יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן. (ק: אָמֵן)

עֲשֵׂה שְׁלוֹם בְּמִרְמִיּוֹ,
הוּא בְּרַחֲמֵי יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן. (ק: אָמֵן)

♣ Said only on days with Kariyat haTorah

יְהִלְלוּ אֶת-שֵׁם יי,
כִּי-נִשְׁגַּב שְׁמוֹ לְבָדוֹ,
הוֹדוּ עַל-אֶרֶץ וּשְׁמַיִם.
וַיִּרָם קֶרֶן לַעֲמוֹ,
הַתְהַלֵּה לְכָל-חַסִּידָיו,
לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ,
הַלְלֵיהּ.
יי הוּא הָאֱלֹהִים, יי הוּא הָאֱלֹהִים,
בְּשָׁמַיִם מִמַּעַל,
וְעַל-הָאָרֶץ מִתַּחַת,
אֵין עוֹד.
אֵין-כְּמוֹד בְּאֱלֹהִים אֲדָנִי,
וְאֵין כְּמַעֲשֵׂיךָ.
כִּי לָקַח טוֹב נְתַתִּי לָכֶם,
תּוֹרַתִּי אֶל-תַּעֲזוּבוּ.
הַשִּׁיבֵנוּ יי אֱלֹהֵינוּ וְנִשְׁוֹבָה,
חֲדָשׁ יָמֵינוּ כְּקֹדֶם.

♣ Sung as
the scroll is
carried back
to the Aron

♣ Sung as
the Aron is
closed

the prayer and supplication
of the whole House of Yisra'el
before their parent in Heaven,
and we say: amén. (C: Amén)

May there be tremendous peace from Heaven, (C: Life)
life and salvation and comfort and help and refuge
and healing and redemption and forgiveness
and atonement and relief and salvation -
for us and for all THEIR people Yisra'el,
and we say: amén. (C: Amén)

May the One who makes peace above,
graciously make peace upon us as well,
and upon all the people Yisra'el,
and we say: amén. (C: Amén)

♣ Said only on days with Kariyat haTorah

Let them praise the name of יְהוָה
for exalted is THEIR name alone
upon Earth and Heaven.
THEY has lifted the horn for THEIR people,
praise to all THEIR pious,
to the children of Yisra'el, THEIR close nation,
praised be Yahh!
יהוה is Elohim, יהוה is Elohim,
in the Heavens above
and upon the Earth below
there is none else.
There is none among Elohim, my Liege,
and there is nothing like Your works.
For I have given you a good teaching,
do not forsake My Torah.
יהוה return us to You, and we shall return,
renew our days as of old.



Tsalotahon uya'utahon dakhol-Bét Yisra'el
koqdam ayuhon dayishmayya
ve-imru: amén. (K: Amén)

Yahé shalama rabba min shamayya,
(K: Hayyim) hayyim vāsaya' vishu'a
vanehamah vashézaya urfu-ah ug-ullah
usliḥah vakhapparah vārevah vāhatssalah
lanu ulkhol- 'ammo Yisra'el, vā-imru: amén.
(K: Amén)

'Oseh shalom bimromav,
hu yarahamav ya'aseh shalom 'alenu,
vā'al kol-Yisra'el, vā-imru: amén. (K: Amén)

Yəhaləlu eṭ-shém Aḏonai,
ki-nisḡay shəmo ləyaddo,
hoḏo 'al-erets vəshamayim.
Vayyareḡ keren la'ammo,
təhillah ləkhōl-ḥasīḏav,
liyné Yisra'el 'am kərovo
haləluYahh.
Aḏonai hu ḥa-Elohim,
Aḏonai hu ḥa-Elohim
bashshamayim mimma'al,
vā'al-ha-arets mittəḥat, én 'oḏ.
Ēn-kamokha ya-Elohim Aḏonai,
vā-én kəma'asekha. Ki lekəḥ toy
natatti lakhem, toraṭi al-ta'azoyu.
Hashiyenu Aḏonai élekha
vənashuyah, ḥaddésh
yamenu kakedem.

Séder hayYom

...answer me, for I am afflicted and yearning. The beauty of Təhillim 86 (preserved here in full) is nearly impossible to translate. Using many techniques of Hebrew poetry, this prayer attributed to David resonates with several themes appropriate to Séder hayYom. Firstly, the phonetic alliteration in certain passages deserves to be pointed out. In this first line the Hebrew is: 'anéni ki- 'ani və-eyyon ani. Literally this means: 'Answer me for poor and wretched am I.' However, it is impossible to capture, as the phonetic duplication of anéni/ani/ani (one ani spelled with a 'ayin, one with an alef) is incapturable in English. Throughout this poem, David plays on numerous such devices, including the clever use of Adon (Liege) as a Divine Name, separate from יהוה, which of course would be pronounced as 'Aḏonai' (my Liege).



תפלה לדוד

השׁה יי אֲנִי, עֲנֵנִי כִּי־עָנִי וְאֵי־יוֹן אָנִי.
שְׁמֹרָה נַפְשִׁי כִּי־חֹסֵד אָנִי,
הוֹשֵׁעַ עַבְדְּךָ אֶתְּהָ אֱלֹהֵי הַבּוֹשָׁט אֱלֹהֵי.
חֲנֻנִי אֲדֹנִי, כִּי־אֱלֹהֵי אֶקְרָא כָּל־הַיּוֹם.
שִׂמְחַנֵּן נַפְשִׁי עַבְדְּךָ, כִּי־אֱלֹהֵי יי נַפְשִׁי אֲשָׂא.
כִּי־אֶתְּהָ אֲדֹנִי טוֹב וְסֶלַח,
וְרַב־חֹסֵד לְכָל־קִרְיָאִיךָ.
הֶאֱזִינָה יי תַּפְלָתִי, וְהַקְשִׁיבָה בְּקוֹל תַּחֲנוּנוֹתַי.
כִּי־יוֹם צָרָתִי אֶקְרָא, כִּי תַעֲנֵנִי.
אֵין־כְּמוֹךָ בָּאֱלֹהִים וְאֵין כְּמַעֲשֶׂיךָ.
כָּל־גּוֹיִם וְאֶשֶׁר עָשִׂיתָ,
יָבוֹאוּ וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ אֲדֹנִי, וְיִכְבְּדוּ לְשִׁמְךָ.
כִּי־גָדוֹל אֶתְּהָ וְעֹשֶׂה נִפְלְאוֹת,
אֶתְּהָ אֱלֹהִים לְבִדְּךָ.
הוֹרֵנִי יי דְּרָכְךָ אֶהְלֵךְ בְּאַמְתֶּךָ,
יַחַד לִבִּי לִירְאָה שְׁמֶךָ.
אֲדֹנִי אֱלֹהֵי כָּל־לִבִּי,
וְאֶכְבֶּדְּךָ שְׁמֶךָ לְעוֹלָם.
כִּי־חֹסֵדְךָ גָּדוֹל עָלַי,
וְהִצַּלְתָּ נַפְשִׁי מִשְׂאוֹל תַּחֲתִיָּה.
אֱלֹהִים י
וְדִים קָמוּ עָלַי וְעַד־תַּעֲרִיצִים בִּקְשׁוּ נַפְשִׁי,
וְלֹא שְׁמוֹךְ לִנְגָדִם.
וְאֶתְּהָ אֲדֹנִי אֶל־רַחוּם וְחַנּוּן,
אֶרְךָ אֲפִים וְרַב־חֹסֵד וְאַמֶּת.
פָּנָה אֵלַי וְחֲנֵנִי,
תִּנְהֵ־עֶזְךָ לְעַבְדְּךָ וְהוֹשִׁיעָה לְבִן־אִמְתֶּךָ.
עֲשֵׂה־עִמִּי אוֹת לְטוֹבָה וְיִרְאוּ שְׂנְאֵי וְיִבְשׁוּ,
כִּי־אֶתְּהָ יי עֲזָרְתָנִי וְנִחַמְתָּנִי.

A Prayer of David:

יהוה, incline Your ear,
answer me, for I am afflicted and yearning.
Guard my soul that I may be pious,
My Elohīm save your servant who trusts in You!
Be gracious to me, my Liege,
for it is to You I call every day.
Rejoice in the soul of Your servant,
for to You, יהוה, I lift my soul.
For You are my Liege, good and forgiving,
and very loving to those who call on You.
Listen, יהוה, to my prayer,
and pay attention to my plaintive voice.
On the day of my trouble, I will call to You,
for You shall answer me.
There is none among Elohīm, my Liege,
there is nothing like Your deeds.
All of the nations which You made,
shall come and bow before You, my Liege,
and they shall honour Your name.
For You are great and perform wonders,
You are the only Elohīm.
Show me, יהוה, your path,
and I shall walk in Your truth—
unify my heart to revere Your name.
I will praise You, my Liege, my Elohīm,
with all of my heart,
and I shall honour Your name always.
For Your great love is upon me,
You have saved me from the underworld below.
Elohīm, cruel people have risen against me,
a company of them are after my life—
they have not set You before them.
But, You, my Liege are *Ēl* merciful and gracious,
patient and abounding in love and truth.
Turn toward me and grace me,
give Your strength to Your servant,
save the child of Your handmaid.
Give me a good sign, so that they who hate me
shall see and be ashamed,
for You יהוה have helped me and comforted me.

Təfillah laDavid:

Hattēh Aḏonai oznākha,
'anéni ki- 'ani və-eyyon ani.
Shamərah nafshi ki-ḥasid ani, hoshā'
'aydəkha Attah Elohai habotē-ah ēlekha.
Honnēni Aḏonai, ki-ēlekha ekra kol-
hayyom. Sammē-ah nefesh 'aydekha,
ki-ēlekha Aḏonai nafshi essa.
Ki-Attah Aḏonai toy vəsallah,
vəray-ḥesed ləkhōl-korə-ekha.
Ha-azinah Aḏonai təfillatī,
vəhakshiyah bəkol taḥanunotai.
Bəyom tsarati ekra-ekka, ki ta'anēni.
Ēn-kamokha va-Elohīm Aḏonai,
və-én kama'asekha.
Kol-goyim asher 'asita,
yayo-u vəyishtahavu lafanekha Aḏonai,
vikhabbədu lishmekha.
Ki-gadol Attah və'osēh nifla-ot,
Attah Elohīm layaddekha. Horēni
Aḏonai darkekha ahallēkh ba-amittekha,
yahēd layayī layir-ah shəmekha.
Oḏakha Aḏonai Elohai bəkhōl-ləyayī,
va-akhabbədah shimkha lə'olam.
Ki ḥasdekha gadol 'alai, vəhitssalta
nafshi mishshə-ol taḥtiyyah. Elohīm
zēdim kamu 'alai va'adaṭ 'aritsim
bikshu nafshi, vəlo samukha lanegdam.
Və-Attah Aḏonai Ēl-rahūm vəḥannun,
erekh appayim vəray-ḥesed ve-emet.
Pənēh ēlai vəhonnēni,
tanah- 'uzzakha lə'aydekha vəhoshī'ah
ləyen-amatekha. 'Asēh- 'immi ot
lətoyah vəyir-u sonə-ai vəyēyoshu,
ki-Attah Aḏonai 'azartani vənihamtani.

Séder hayYom

Séder hayYom continues here with
Bét Ya'akoy and Shir hamMa'alot
(Tahillim 124).

...who did not give us to be prey in
their teeth. This powerful symbol is
part and parcel of this Psalm which
evokes all the ways in which we
have been saved by the Divine. Yet,
the particular symbolism, created
by the prey/predator dichotomy, is
also critical to a Jewish conception
of biological life. Much of the Torah
as well as rabbinic thought relies
on this pair of opposites – all of the
classic enemies of the Torah (Par'oh,
Amalek, etc.) are compared to
predators, while all of the animals
praised for their qualities are
prey-animals. For example, the
only raptor-class bird praised in
the Torah is the Neshar (Gryphon
Vulture), who, despite its size, is not
a predator.



בֵּית יַעֲקֹב,
לְכוּ וְנִלְכֶּה בְּאוֹר יי.
כִּי כָל־הָעַמִּים יִלְכוּ אִישׁ בְּשֵׁם אֱלֹהָיו,
וְאֶנְחֵנוּ נִלְךְ בְּשֵׁם־יי אֱלֹהֵינוּ לְעוֹלָם וָעֶד:
יְהִי יי אֱלֹהֵינוּ עִמָּנוּ
בְּאִשֶּׁר הָיָה עִם־אֲבוֹתֵינוּ,
אֶל־יַעֲזֹבֵנוּ וְאֶל־יִטְשֵׁנוּ.
לְהִטּוֹת לְכַבְּנוּ אֵלָיו,
לְלַכֵּת בְּכָל־דֶּרֶךְוֹ וּלְשָׁמֵר מִצְוֹתָיו
וּחֻקָּיו וּמִשְׁפָּטָיו אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ.
וַיִּהְיוּ דְּבָרֵי אֱלֹהִים אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יי,
קָרִבִּים אֶל־יי אֱלֹהֵינוּ יוֹמָם וָלַיְלָה,
לַעֲשׂוֹת מִשְׁפָּט עִבְדּוֹ
וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם בְּיוֹמוֹ.
לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ
כִּי יי הוּא הָאֱלֹהִים, אֵין עוֹד.

שִׁיר הַמַּעֲלוֹת לְדָוִד.
לִוְלִי יי שְׁהִיָּה לָנוּ, יֹאמַר־נָא יִשְׂרָאֵל.
לִוְלִי יי שְׁהִיָּה לָנוּ, בְּקוֹם עָלֵינוּ אָדָם.
אֲזִי חַיִּים בָּלַעְנוּ, בְּחִרוֹת אָפָם בָּנוּ.
אֲזִי הַמַּיִם שָׁטְפוּנוּ, נִחַלָּה עֵבֶר עַל־נַפְשָׁנוּ.
אֲזִי עֵבֶר עַל־נַפְשָׁנוּ, הַמַּיִם הַיּוֹדוּנִים.
בְּרוּךְ יי שְׁלֹא נִתְּנָנוּ טָרֶף לְשֹׁנֵיהֶם.
נִפְשָׁנוּ כְּצִפּוֹר נִמְלָטָה מִפֶּחַ יוֹקְשִׁים,
הַפֶּחַ נִשְׁבַּר וְאֶנְחֵנוּ נִמְלָטָנוּ.
עֲזָרְנוּ בְּשֵׁם יי, עֲשֵׂה שָׁמַיִם וָאָרֶץ.

House of Ya'akoy,
Come, let us walk in the light of יהוה.
For all of the nations walk in the name
of their Elohim, but we walk in the name
of יהוה our Elohim, for ever and always.

May יהוה our Elohim be with us,
as THEY was with our ancestors.
Don't abandon us, and don't forsake us.
Turn our hearts towards towards THEM,
to walk on THEIR path and keep THEIR
mitsvoṭ, ordinances, and laws which
THEY has commanded our ancestors.
May these words with which I
have pleaded before יהוה, approach
יהוה our Elohim day and night.
May THEY do justice by THEIR servant
and be fair to THEIR people Yisra'El,
each and every day. For the sake of the
knowledge of all the Earth's nations,
that יהוה is Elohim, there is no other.

A Pilgrim Song of David:
"Were יהוה not with us," let Yisra'El say,
"Were יהוה not with us,
then when people rose against us,
they would have swallowed us alive,
when their wrath was kindled against us.
Then, the waters would have swept us
away, the flood overwhelming our lives.
Then, the surging oceans would have
meant our death.
Blessed be יהוה, who did not give us to
be prey in their teeth. Our souls have
been freed like a bird from the snare of a
hunter – the trap broke and we escaped.
Our help is in the name of יהוה,
who makes Heaven and Earth."



Bét Ya'akoy,
lakhu vənélakhah bə-or Adonai.
Ki kol-ha'ammim yélakhu ish
bāshém elohav, va-anāhnu nélékh
bāshém-Adonai Elohénu la'olam va'ed.
Yahi Adonai Elohénu immanu ka-asher
ha-yah im ayoténu, al-ya'azyénu
və-al-yittāshénu. Lahattoṭ layayénu élav,
lalekhet bəkol-dərahav vəlishmor
mitsvoṭav vəhukkav umishpatav
asher tsivvah et-ayoténu. Vəyihyu
davarai élleh asher hiṭhannanti lifné
Adonai karoyim el-Adonai Elohénu
yomam valaylah, la'asot mishpat 'aydo
umishpat 'ammo Yisra'El davar-yom
bəyomo. Ləma'an dā'aṭ kol-ammé
ha-arets ki Adonai hu ha-Elohim, én 'od.

Shir hamma'alot laDavid:
"Lulé Adonai sheha-yah lanu,"
yomar-na Yisra'El.
"Lulé Adonai sheha-yah lanu,
bakum 'alénu adam.
Azai hayyim bəla'unu,
baharot appam banu.
Azai hammayim shətafūnu,
nahlah 'ayar 'al-nafshénu.
Azai 'ayar 'al-nafshénu,
hammayim hazzédonim.
Barukh Adonai shello natananu teref
lashinnéhem. Nafshénu kətsipor
nimlatah mippah yokashim,
Happah nishbar va-anāhnu nimlatanu.
'ezrénu bāshém Adonai,
'oséh shamayim va-arets.



SUNDAY

A Psalm of David: The Earth is יְהוָה's and the fullness thereof, the world and those that dwell therein. For it is THEY who founded it on the seas, and established it on the floods. Who shall ascend the mountain of יְהוָה, and who shall stand in THEIR holy place? The clean of hands and pure of heart, who has not taken THEIR name in vain, nor sworn deceitfully. They shall receive blessing from יְהוָה, and justification from the Elohim of their redemption. Such, O' Ya'akoy, is the generation of those who seek THEM, who seek THEIR face. *Selah.*

Lift up your heads, O' you gates, and be you lifted up, you everlasting doors, that the Sovereign of glory may come in. Who is the Sovereign of glory? יְהוָה strong and mighty, יְהוָה mighty in battle. Lift up your heads, O' you gates, lift them up, you everlasting doors, that the Sovereign of glory may come in. Who, then, is the Sovereign of glory? יְהוָה OF LEGIONS, THEY is Sovereign of glory. *Selah. (continue with Hoshi'enu)*

MONDAY

A Song. A Psalm of the Sons of Korah. Great is יְהוָה and highly to be praised in the city of our Elohim, in THEIR holy mountain rising in beauty, the joy of the whole earth, Mount Tsiyyon, on its uplifted cliffs, the citadel of the mighty Sovereign. Elohim in her citadels has made THEMSELF known as a high defence. For look, the kings assembled, onward they came together. They saw, straightway they were astounded. Terrified, they retreated in haste. Trembling seized them there. Pangs as of one in travail, as when an east wind shatters ships of Tarshish. As we have heard so have we seen in the city of יְהוָה OF LEGIONS, in the city of our Elohim, Elohim establish it forever: *selah.* We have pondered on Your loving goodness, O Elohim, in the midst of Your Temple. As is Your name, O Elohim, so is Your glory

LaDavid Mizmor: LAḏonai ha-arets umlo-ahh tévél vāyoshiyé bahh. Ki hu 'al yammim yāsādahh, vā'al nāharot yākhonāneha. Mi ya'aleh yāhar Aḏonai, umi yakum bimkom koḏsho. Nāki khappayim uyar léyay, asher lo nasa lashshav nafshi, vālo nishba' lāmirmah. Yissa yārakhah mé-ét Aḏonai, utsḏakah mé-Elohé yish'ō. Zeh dor dorāshav, mayakshé fanekha Ya'akoy selah. Sə-u shə'arim rashékhem, vahinnasə-u piṭhé 'olam, vāyayo melekḥ hakkayod. Mi zeh melekḥ hakkayod, Aḏonai 'izzuz vāgibbor, Aḏonai gibbor milḥamah. Sə-u shə'arim rashékhem, us-u piṭhé 'olam, vāyayo melekḥ hakayod. Mi hu zeh melekḥ hakkayod, Aḏonai Tsəva-ot hu melekḥ hakkayod selah.

Shir Mizmor liVné Korah: Gaḏol Aḏonai umhullal mə-oḏ, bə'ir Elohénu har koḏsho. Yāfēh nof masos kol-ha-arets, Har Tsiyyon yarkkāté tsafon, kir-yaṭ melekḥ ray. Elohim bə-armānotēha noḏa' lāmīsgay. Ki-hinnéh hammalakḥim no'aḏu, 'ayəru yaḥḏav. Hémmah ra-u kén tamahu, niyhalu nehpaḏu. Rə'adah aḥazaṭam sham, ḥil kayyolédah. Bəru-aḥ kaḏīm, tashabbér oniyyot tarshish. Ka-asher shama'nu kén ra-inu bə'ir Aḏonai Tsəva-ot, bə'ir Elohénu, Elohim yākhonāneha 'ad 'olam selah. Dimminu Elohim ḥasdekha, bəkerey hékhalekha. Kāshimkha Elohim kén tāhillatākha

יום ראשון

לְדוֹד מְזֻמּוֹר:

לִי הָאָרֶץ וּמְלוֹאֶתָהּ, הַתֵּבָל וְיֹשְׁבֵיהָ. כִּי הוּא עַל יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יְכַוְנֶנָּה. מִי יַעֲלֶה בְּהָר יְיָ, וּמִי יָקוּם בְּמִקְוֵם קֹדְשׁוֹ. נָקִי כַפָּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לְשׁוֹן נָפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשֵׂא בְרָכָה מֵאֵת יְיָ, וּצְדָקָה מֵאֱלֹהֵי יִשְׁרָאֵל. זֶה דּוֹר דּוֹרְשָׁיו, מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֵלָה. שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם, וְיָבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה מֶלֶךְ הַכְּבוֹד, יְיָ עֶזְרוּ וּגְבוּר, יְיָ גְבוּר מְלַחְמָה. שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וְיָבֹא מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד, יְיָ צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סֵלָה.

יום שני

שִׁיר מְזֻמּוֹר לְבְנֵי קֹרַח. גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, בְּעִיר אֱלֹהֵינוּ הַר קֹדְשׁוֹ. יִפָּה נוֹף מְשׁוֹשׁ כָּל-הָאָרֶץ, הַר צִיּוֹן יִרְפָּתִי צָפוֹן, קְרִית מֶלֶךְ רַב. אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁגָּב. כִּי-הִנֵּה הַמְּלָכִים נִוָּעְדוּ, עֲבָרוּ יַחְדָּו. הִמָּה רָאוּ בֵּן תַּמְהוֹ, נִבְהָלוּ נַחְפְּזוּ. רָעְדָה אֲחֻזַּתָם שָׁם, חֵיל בִּיזְלֻדָה. בְּרוּחַ קָדִים, תִּשְׁבֵּר אֲנִיּוֹת תִּרְשִׁישׁ. בְּאֲשֶׁר שָׁמַעְנוּ בֵּן רָאִינוּ בְּעִיר יְיָ צְבָאוֹת, בְּעִיר אֱלֹהֵינוּ, אֱלֹהִים יְכַוְנֶנָּה עַד עוֹלָם סֵלָה. דְּמִינוּ אֱלֹהִים חֲסִידֶיךָ, בְּקֶרֶב הַיִּכְלָה. כְּשִׁמְךָ אֱלֹהִים בֵּן תִּהְלָתֶךָ

Séder hayYom

The next several pages contain the various Təhillim which have long been historically associated with particular days of the week – first cited in the Talmud as the psalms read each day in the Temple. Over the week, a certain narrative emerges as well.

On Sunday, while emerging from the spiritual uplift of Shabbat, we recite Psalm 24 which imagines a pure and unadulterated future in which the doors of the Temple open to allow the Divine to enter. This Psalm is traditionally understood to emerge from the moment in which the Temple was dedicated, with the Ark of the Covenant being brought by David to rest finally in Jerusalem. This, the tone is one of completion and satisfaction.

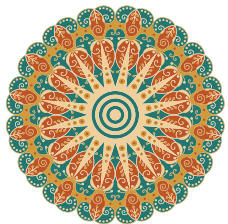


Séder hayYom

The Psalm designated for Monday (Psalm 48) praises Har Tsiyyon and the site of the Temple in Yərushalayim and casts an image of foreign kings running away in fear. The architectural and urban theme of the Psalm builds upon that of Sunday, with the standing Temple signifying the correct spiritual orientation of the physical world.

Meanwhile, things start to take a turn for the worse on Tuesday, with Psalm 82, where the Divine speaks a rebuke of those dwelling in that Heavenly city, questioning their morality and pointing out the failures of the humans who have claimed the Divine mantle.

Then, on Wednesday, we turn to Psalm 94, evoking the Divine in order to enact retribution against those wicked mentioned above.



על־קצוֹי־אַרְצָן, צֶדֶק מְלָאָה יְמִינָךְ. יִשְׂמַח הָר צִיּוֹן, תִּגְלֶנָּה בְּנוֹת יְהוּדָה, לִמְעַן מִשְׁפָּטֶיךָ. סִבּוּ צִיּוֹן וְהִקְיֹפוּהָ, סִפְרוּ מִגְדְּלֶיהָ. שְׂיִתְנוּ לְבָבְכֶם לְחִילָהּ, פִּסְגּוֹ אֲרָמֹנוֹתֶיהָ, לִמְעַן תִּסְפְּרוּ לְדוֹר אַחֲרָיוֹן. כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעַד, הוּא יִנְהַגֵּנוּ עַל מוֹת.

יום שלישי

מְזֻמּוֹר לְאַסָּף, אֱלֹהִים נָצַב בְּעֵדֶת־אֵל, בִּקְרֹב אֱלֹהִים יִשְׁפֹּט. עַד־מָתִי תִשְׁפֹּטוּ־עוֹל, וּפְנֵי רָשָׁעִים תִּשְׁאוּ־סֵלָה. שִׁפְטוּ־דָל וְתוֹם, עֲנֵי וְרֵשׁ הַצְּדִיקוֹ. פִּלְטוּ־דָל וְאֶבְיוֹן, מִיַּד רָשָׁעִים הַצִּילוּ. לֹא יֵדְעוּ וְלֹא יֵבִינוּ, בַּחֲשָׁכָה יִתְהַלְכוּ. יְמוּטוּ כָּל־מוֹסְדֵי אֲרָץ. אֲנִי אֲמַרְתִּי אֱלֹהִים אַתֶּם, וּבְנֵי עֲלִיוֹן כְּלִכֶּם. אֲכֹן כְּאָדָם תִּמּוֹתוּן, וּבְאֶחָד הַשָּׂרִים תִּפְּלוּ. קוֹמָה אֱלֹהִים שִׁפְטָה הָאָרֶץ, כִּי־אַתָּה תִּנְחַל בְּכָל־הַגּוֹיִם.

יום רביעי

אֵל־נִקְמוֹת יְיָ, אֵל־נִקְמוֹת הוֹפִיעַ. הַנִּשְׂא שִׁפֹּט הָאָרֶץ, הַשֵּׁב גְּמוּל עַל־גָּאִים. עַד־מָתִי רָשָׁעִים יְיָ, עַד־מָתִי רָשָׁעִים יַעֲלֹזוּ. יֵבִיעוּ יִדְבְּרוּ עֵתְךָ, יִתְאַמְרוּ כָּל־פְּעֻלֵי אֱוֹן. עֲמָךְ יְיָ יִדְבָּאוּ, וְנִחַלְתָּךְ יַעֲנוּ. אֶלְמֶנָה וְגֵר יִהְיֶה, וְיִתְּמוּם יִרְצָחוּ. וַיֹּאמְרוּ: לֹא יִרְאֶה־יְיָ, וְלֹא־יִבִּין אֱלֹהֵי יַעֲקֹב. בִּינוּ בְּעֵרִים בָּעַם, וּבְסִילִים מָתִי תִשְׁכִּילוּ.

to the ends of the earth; Your right hand is filled with justice. Let Mount Tsiyyon be glad, the cities of Yəhudaḥ rejoice, because of Your judgments. Walk about Tsiyyon, encompass her, examine her towers, mark well her rampart, consider her citadels, that you may tell to ages to come, that such is Elohim, our Elohim for ever and ever; It is THEY who will guide us eternally.
(continue with Hoshi'enu)

TUESDAY

A Psalm of Asaf.
Elohim takes THEIR stand in the court of judgment, among the judges THEY will render judgment. "How long will you decide unjustly, and show favour to the wicked? Selah. Render justice to the poor and the orphaned, do justice to the afflicted and destitute. Deliver the poor and the needy. Save them from the hand of the wicked." Yet they perceive not, they will not understand; They frequent ways of darkness, so that the foundations of the land are shaken. Did I say you are gods, and all of you children of deities? No, you shall die like other men – like one of the princes themselves you shall fall. Arise, O Elohim, judge the earth, make all peoples Your domain.
(continue with Hoshi'enu)

WEDNESDAY

יְהוָה *Él* of retribution, *Él* of vengeance, shine forth. Be uplifted, You who are Judge of the Earth, Render a requital to the tyrannical, יְהוָה. How long shall the wicked – how long shall the wicked triumph? They loudly vaunt their insolence, the workers of iniquity bear themselves altogether arrogantly. They oppress Your people, יְהוָה, and afflict Your heritage. They slay widow and stranger: they murder the orphaned. And say, "Yahh will not see, the Elohim of Ya'akov will not perceive it." You brutish people, think about it! You senseless ones, when will you understand?

'al-katsvé-erets, tsedek malə-ah yəminekha. Yismaḥ Har Tsiyyon, tagélnah bənoṭ Yəhudaḥ, ləma'an mishpatekha. Sobbu Tsiyyon vəhakkifuha, sifru migdaleha. Shiṭu libbəkhem ləhéləh, passəgu armənoṭəha, ləma'an təsappəru lədor aḥaron. Ki zeh Elohim Elohénu 'olam va'ed, hu yənahagénu 'al muṭ.

Mizmor la-asaf, Elohim nitssay ba'adaṭ-Él, bəkerey Elohim yishpot. 'Ad-matai tishpatu-avel, ufné rasha'im tis-u-selah. Shiftu-dal vəyaṭom, 'ani varash hatsdiku. Pallətu-dal və-eyyon, miyyad rasha'im hatssilu. Lo yaḏə'u vəlo yayinu, baḥashékhaḥ yiṭhallakhu, yimmotu kol-mosdé arets. Ani amarti Elohim attem, uyné 'elyon kulləkhem. Akhén kə-aḏam təmuṭun, ukh-aḥaḏ hassarim tippolu. Kumah Elohim shoftah ha-arets, ki-Attah ṭinḥal bəkhəl-haggoyim.

Él-nəkamoṭ Aḏonai, Él-nəkamoṭ hofia'. Hinnasé shofét ha-arets, hashéy gəmul 'al-gé-im. 'Ad-matai rasha'im Aḏonai 'ad-matai rasha'im ya'alozu. Yabbi'u yəḏabbəru 'ataḵ, yiṭ-amməru kol-po'alé aven. Ammakha Aḏonai yəḏakkə-u, vənaḥalaṭəkha yə'annu. Almanah vəgər yahaṛogu, viṭomim yəratssəhu. Vayyoməru: "Lo yir-eh-Yahh, vəlo-yayin Elohé Ya'akov." Binu bo'arim ba'am, ukhsilim matai taskilu.

Séder hayYom

Here the wicked have become empowered, slaying widow and orphan. Whereas on Sunday and Monday, Divine power was affirmed within the City and the Temple, as the week progresses, Divine power is increasingly invoked in order to rebuke, respond to, and recompense that City and Temple, which evidently has gone astray. The contrast is now between humans (bad) and the Divine (good).

On Thursday, the Psalm (Psalm 81) seems to take a slightly more positive note, discussing the music and celebration with which the Divine is to be celebrated and honoured. However, this too quickly takes a turn toward the negative. The Psalm is quite elegantly divided into two sections – with this first recalling all of the things which the Divine has done to keep humans from misdeeds.



הַנִּטֵּעַ אֶזֶן הֲלֹא יִשְׁמָע, אִם יַצֵּר עֵין הֲלֹא יִבִּיט.
הַיֹּסֵר גּוֹיִם הֲלֹא יִזְכִּית, הַמְלַמֵּד אָדָם דַּעַת.
יִי יִדְעַ מַחְשְׁבוֹת אָדָם, כִּי הִמָּה הֶבֶל.
אֲשֶׁרִי הִגֵּבֶר אֲשֶׁר־תִּסְרְנוּ יְהוָה,
וּמִתּוֹרַתְךָ תִּלְמָדְנוּ. לְהַשְׁקִיט לוֹ מִיָּמִי רָע,
עַד יִכְרֶה לְרָשָׁע שַׁחַת. כִּי לֹא יִטֹּשׁ יִי עַמּוֹ,
וְנִחַלְתּוּ לֹא יַעֲזֹב. כִּי־עַד־צֶדֶק יֵשׁוּב מִשְׁפָּט,
וְאַחֲרָיו כָּל־יִשְׂרָאֵל־לֵב. מִי־יִקּוּם לִי עַם־מְרֻעִים,
מִי יִתְנַצֵּב לִי עַם־פְּעָלִי אֲנִי.
לִוְלִי יִי עֲזֹרְתָה לִי, כַּמַּעֵט שֶׁכָּנְהָ דוֹמָה נִפְשִׁי.
אִם־אֶמְרָתִי מָטָה רָגְלִי, חֲסֹדְךָ יִי יִסְעֲדֵנִי.
כָּרֵב שְׂרַעֲפִי בְקִרְבִּי, תִּנְחֹמְוִיךָ יִשְׁעִשְׁעוּ נִפְשִׁי.
הִיחִבְּרְךָ כֶּסֶף הַוּוֹת, יוֹצֵר עֲמָל עַל־חֶזֶק.
יָגֻדּוּ עַל־נִפְשׁ צְדִיקִי, וְדָם נָקִי יִרְשִׁיעוּ.
וַיְהִי יִי לִי לְמִשְׁגֵּב, וְאַלְהִי לְצוּר מַחְסִי.
וַיֵּשֶׁב עֲלֵיהֶם אֶת־אוֹנֶם, וּבִרְעוּתָם יַצְמִיתֵם,
יַצְמִיתֵם יִי אֱלֹהֵינוּ.

יום חמישי

לְמַנְצָחַ עַל הַגִּתִּית לְאַסָּף.
הִרְגִּינוּ לְאֱלֹהִים עוֹנֵנוּ, הִרְעִינוּ לְאֱלֹהֵי יַעֲקֹב.
שָׂאוּ זִמְרָה וּתְנוּגָתֶךָ, כְּנֹד נָעִים עִם נֶבֶל.
תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בְּכֶסֶה לְיוֹם חֲגֻנוּ.
כִּי חֶזֶק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב.
עֲדוּת בִּיהוֹסֵף שְׁמוֹ בְּצִאתוֹ עַל־אֶרֶץ מִצְרַיִם,
שִׁפְתִּי לֹא־יִדְעָתִי אֲשַׁמְעֵה הַסִּירוֹתִי
מִסְכָּל שְׁכֻמוֹ, כְּפִיו מִדּוֹד תַּעֲבֹרְנָה.
בְּצִרָה קָרָאת וְאַחֲלָצָה, אֶעֱנֶךָ בְּסִתֵּר
רָעַם, אֲבַחֲנֶךָ עַל־מִי מְרִיבָה סֵלָה.

THEY who sets the ear, shall THEY not hear? THEY who forms the eye, shall THEY not observe? Shall THEY who chastises the nations not reprove – THEY who teaches man knowledge? יְהוָה knows the purposes of humanity, for they are a single breath. Happy is the person whom You discipline, *Yahh*, and the one whom You teach from Your law, keeping them serene while evil prospers, until the pit shall be dug for the wicked. For יְהוָה will not cast off THEIR people, nor forsake THEIR inheritance. For judgment shall again return to justice, and all the upright in heart shall follow it. Who will champion me against evil doers, who will stand by me against the workers of iniquity? Had not יְהוָה been my help, my life would have soon dwelt in the silent grave. When I think my foot may slip, Your love, *Yahh*, upholds me. When my anxious cares are many within me, consolations from You delight my soul. Shall one in the seat of depravity, framing ruin by law, have fellowship with You? They band together against the life of the innocent and condemn innocent blood. But for me יְהוָה is a high defence, my *Elohim* is the rock of my refuge. THEY will turn their violence against them, THEY will cut them down through their own wickedness. יְהוָה our *Elohim* will cut them down. (continue with Hoshi'enu)

THURSDAY

For the Chief Musician upon the Gittit, to Asaf. Sing joyously unto *Elohim* our strength, shout for joy to the *Elohim* of Ya'akov. Strike up the melody, sound the timbrel, the harmonious harp with singing. Sound the shofar on the new moon, at the full moon for our festival day. For it is a statute for Yisra'el, an ordinance of the *Elohim* of Ya'akov. THEY ordained it as testimony in Yosef, when THEY went forth through the land of Mitsrayim. Then I heard words I had not known: "I have freed Your shoulder from the burden, your hands are relieved from the labour. You called in trouble and I saved you, I answered you with thunder and with protection. I tested you at the waters of Meribah." *Selah*.



Hanota' ozen halo yishma', im yotsér 'ayin halo yabbit? Hayosér go-yim halo yokhiaḥ haməlammed adam da'at? Adonai yodé-a' mahshayot adam, ki hémmaḥ hāvel. Ashré haggeyer asher-təyassərennu Yahh, umittoraṭakha təlammədennu. Ləhashkit lo mimé ra', 'ad yikkareh larasha' shahaṭ. Ki lo yittosh Adonai 'ammo, vənahalaṭo lo ya'azoy. Ki-'ad-tsedek yashuy mishpat, və-aḥarav kol-yishré-léy. Mi-yakum li'im-mərə'im, mi yiṭyatssey li'im-po'alé aven. Lulé Adonai 'ezraṭah li, kim'at shakhənah ḍumah nafshi. Im-amarti matah ragli, ḥasdəkha Adonai yis'adéni. Bəroy sar'appai bəkirbi, tanḥumekha yasha'ash'u nafshi. Ha-yəḥoyrakha kissé havvoṭ, yotsér 'amal 'alé-ḥok. Yagoddu 'al-nefesh tsaddik, vədam naki yarshi'u. Vayhi Adonai li lamisgay, véləhai latsur mahsi. Vayyashey 'aléhem eṭ-onam, uyra'aṭam yatsmitēm, yatsmitēm Adonai Eloḥenu.

Lamnatssé-ah 'al hagGittit la-Asaf. Harninu lélohim 'uzzénu, hari'u lÉlohé Ya'akoy. Sə-u zimrah uṭnu-tof, kinnor na'im 'im navel. Tik'u yahodəsh shofar, bakkeseḥ ləyom haggénu. Ki ḥok laYisra'el hu, mishpat lÉlohé Ya'akoy. 'Éduṭ bihoséf samo batséto 'al-erets Mitsrayim, safat lo-yada'ti eshma'. Hasiroti missével shikhmo, kappav middud ta'ayoranah. Batssarah karaṭa va-aḥallətseka e'enkha bəsēter ra'am, eyhanəkha 'al-mé məriyah selah.

Séder hayYom

...yet here in the second half, the tone turns to a sad reflection on behalf of the Divine of human failure. If only people would have listened, if only they would not have surrendered to the stubbornness of their hearts, then the Divine could have saved them, subduing enemies and striking blows to their adversaries. Subtly, the removal of Divine favour is suggested, with the concomitant result being that Yisra'El is subject to the whims and impulses of corrupt human kings.

Lastly, on Friday, we recite Psalm 93, which takes the narrative out of the human context altogether and into a naturalistic one. As if to say, 'Don't worry, Shabbat is coming around again' the drama that developed across the week is concluded with the powerful imagery of Divine eternity and power over nature...



שְׁמַע עַמִּי וְאַעֲדֶיחָהּ בָּךְ, יִשְׂרָאֵל אִם-תִּשְׁמַע-
לִי. לֹא-יִהְיֶה בָּךְ אֵל זֶה, וְלֹא תִשְׁתַּחֲוֶה לְאֵל
נָכֵר. אֲנֹכִי יְיָ אֱלֹהֶיךָ, הַמַּעֲלֶה מִצְרָיִם מִצִּרְיִים,
הַרְחֵב-פִּיךָ וְאַמְלֵאדּוֹ. וְלֹא שְׁמַע עַמִּי לְקוֹלִי,
וְיִשְׂרָאֵל לֹא-אָבָה לִי. וְאַשְׁלַחְהוּ בַּשָּׂדִירֹת
לָבָס, יֵלְכוּ בְּמוֹעֲצוֹתֵיהֶם. לֹא עַמִּי שָׁמַע לִי,
יִשְׂרָאֵל בְּדַרְכֵי יְהוָה. כִּמְעַט אוֹיְבֵיהֶם אֲכַנֶּנּוּ,
וְעַל-צָרֵיהֶם אֲשִׁיב יָדִי. מִשְׁנֵאִי יְיָ יִכְחָשׁוּ-
לוֹ, וְיִהְיֶה עֵתָם לְעוֹלָם וַיֹּאכִילֵהוּ מִחֶלֶב חֶשֶׂה,
וּמִצֹּר דָּבֵשׁ אֲשַׁבֵּעֵהּ.

יום שישי

יְיָ מֶלֶךְ גָּאוֹת לְבֹשׁ,
לְבֹשׁ יְיָ עֹז הַתְּאֵדָה,
אֶף תִּכּוֹן תֵּבֵל בֶּל תִּמּוֹט.
נִכּוֹן כִּסְאֶךָ מֵאֶז,
מֵעוֹלָם אֶתָּה.
נִשְׂאוּ נְהָרוֹת יְיָ,
נִשְׂאוּ נְהָרוֹת קוֹלָם,
יִשְׂאוּ נְהָרוֹת דְּכָיִם.
מִקְלֹת מַיִם רַבִּים
אֲדִירִים מִשְׁבְּרֵי יָם,
אֲדִיר בְּמָרוֹם יְיָ.
עֲדִיתְךָ נֶאֱמָנוּ מְאֹד,
לְבִיתְךָ נֶאֱוָה-קֹדֶשׁ,
יְיָ לְאַרְךָ יָמִים.

Hear, My people; I would admonish you Yisra'El, if you would but listen to Me! Let there be no strange *Él* among you, nor shalt you worship an alien *Él*. I, יהוה, am Your *Elohim* who brought you out of the land of Mitsrayim. Augment Your desire and I will fulfil it." But My people did not heed My voice, Yisra'El would not heed Me. So I surrendered them to their stubbornness of heart, that they might walk in their own devices. I wish that My people would listen to Me, and Yisra'El walk in My ways! I would quickly subdue their foes, and turn the blow to their adversaries. The enemies of יהוה would fade from before THEM, and their doom would be for ever. Then I would feed you with the richest wheat, with honey from the rock I would satisfy you.

(continue with Hoshi'enu)

FRIDAY

יהוה reigns, robed with majesty.
יהוה is robed and dressed with power.
The world is set firm, immovable.
Your throne is established from old,
You are everlasting.
The floods lift up, O' יהוה,
The floods lift up their voice,
The floods lift up their roaring.
But above the thunder of many waters,
Mighty waters, breakers of the sea,
Mighty are You, יהוה on high.
Your testimonies are exceedingly sure;
Holiness befits Your House,
Oh יהוה, for evermore.



Shama' 'ammi vā-a'īdah bakh,
Yisra'El im-tishma' -li. Lo-yihyeh
yakha ÉL zar, valo tishthaveh la-Él
nékhar. Anokhi Aḏonai elohekha,
hamma' alkha mé-erets Mitsrayim,
harhey-pikha va-amal-éhu. Valo
shama' 'ammi lakoli, vāYisra'El
lo-ayah li. Va-ashallāhéhu bishriruṭ
libbam, yélakhu bāmo'atsotéhem. Lu
'ammi shomé-a' li, Yisra'El biḏrakhai
yəhallékhu. Kim 'at o-yəyéhem akhnia',
vā'al-tsaréhem ashiy yaḏi. Masan-é
Aḏonai yakhaḥashu-lo, vihi 'ittam
lə'olam vayya-akhilēhu méhéley hittah,
umitssur dəyash asbi'eka.

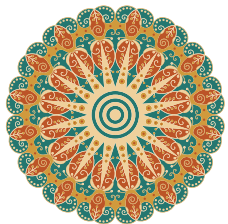
Aḏonai malakh gé-ut layésh,
layésh Aḏonai 'oz hiṭ-azzar,
aftikkon tévél bal timmot.
Nakhon kis-akha mé-az,
mé'olam Attah.
Nasā-u nəharot Aḏonai,
nasā-u nəharot kolam,
yis-u nəharot dokhyam.
Mikkolot mayim rabbim,
addirim mishbaré yam,
addir bammarom Aḏonai.
Édotekha ne-emnu mā-oḏ,
ləyétakha na-avah-kodesh
Aḏonai lā-orekh yamim.

Séder hayYom

Each day after reciting the appropriate Psalm for the day, we sing Hoshi'enu (Save us!). Hoshi'enu draws together the different daily Psalms into one prayer which states the lesson of the arc of the week: only the Divine has the power to claim authority, not humanity.

...who alone does wondrous things.

In the context of the Psalm-story being recited piecemeal throughout the week, the sentiment of Hoshi'enu the refrain: 'There is no Sovereign but You.' Constantly and consistently suspicious of human power and authority, our tradition calls on us to partake in a sort of theocratic anarchism, acknowledging that only the Divine has authority.



הוֹשִׁיעֵנו

יְיָ אֱלֹהֵינוּ

וְקַבְּצֵנוּ מִן־הַגּוֹיִם
לְהַדוֹת לְשֵׁם קְדֹשְׁךָ
לְהַשְׁתַּבֵּחַ בְּתֵהֱלָתְךָ.
בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל
מִן־הָעוֹלָם וְעַד הָעוֹלָם
וְאָמַר כָּל־הָעָם אָמֵן
הִלְלוּיָהּ.

בָּרוּךְ יְיָ מְצִיּוֹן,
שׁוֹכֵן יְרוּשָׁלַיִם,
הִלְלוּיָהּ.

בָּרוּךְ יְיָ אֱלֹהִים
אֱלֹהֵי יִשְׂרָאֵל,
עֹשֶׂה נִפְלְאוֹ לְבָדּוֹ.

וּבָרוּךְ
שֵׁם כְּבוֹדוֹ לְעוֹלָם,
וַיִּמְלֹא כְבוֹדוֹ
אֶת־כָּל־הָאָרֶץ,
אָמֵן וְאָמֵן.

Save us,

יהוה our Elohim,

and gather us from all the nations,
so we can thank Your holy name,
and honour you with praise.

Blessed is יהוה, Elohim of Yisra'El
from evermore, and for everlasting,
and all of the nation shall say *amén*,
Praised is *Yahh*.

Blessed is יהוה from Tsiyyon,
who dwells in Yərushalayim,
Praised is *Yahh*.

Blessed is יהוה Elohim,
the Elohim of Yisra'El,
who alone does wondrous things.

And blessed is
THEIR glorious name forever.
May all of the Earth be
full of THEIR glory—
amén and *amén*.

Hoshi'enu

Aḏonai Elohénu

vəkabbatsénu min-haggoyim

lāhoḏot lāshém koḏshekha

lāhishtabbé-aḥ biṭ-hillatekha.

Barukh Aḏonai Elohé Yisra'El

min-ha'olam vā'aḏ ha'olam

və-amar khol-ha'am amén

haləluYahh.

Barukh Aḏonai mitsSiyyon,

shokhén Yərushalayim,

haləluYahh.

Barukh Aḏonai Elohīm

Elohé Yisra'El,

'oséh nifla-o ləyaddo.

uṽarukh shém kəyodo lā'olam,

vəyimmalé khəyodo

eṭ-kol-ha-arets,

amén vā-amén.

Kaddish Yəhé Shələma

This Kaddish is the one designated for mourners to recite.

When a minyan is not present, it is suggested that the mourner recite the following prayer instead:

"Master of the Universe, Elohim of the spirit of all flesh, it is revealed and known before You that it is my fervent desire to praise Your name, and to remember and honour my beloved _____ by reciting the Kaddish in the company of a minyan. May my presence here today with my community find favour in Your eyes and be accepted and received before You as if I had prayed the Kaddish. May Your name, יהוה, be elevated and sanctified everywhere on Earth and may peace reign everywhere."

(from Siddur Ley Shalem, 2016)



M O O U R N E R S T A N D

♣ Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קדול: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כְרֵעִיתָהּ,
וּמְלִיךְ מְלִכִיתָהּ,
וְיִצְמַח פְּרֻקְנָהּ
וְיִקְרַב מְשִׁיחָהּ. (אָמֵן)
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמְנָא קָרִיב, וְאָמְרוּ: אָמֵן.

(אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמָא לְעָלְמֵי עָלְמֵי יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמָא לְעָלְמֵי עָלְמֵי יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוּדְשָׁא בְּרִיךְ הוּא. (אָמֵן) לְעָלְמָא מִן
כָּל־בְּרַכְתָּא שִׁירְתָּא תִּשְׁבַּחְתָּא
וְנַחֲמָתָא דְאִמְרֵינָא בְּעָלְמָא,
וְאָמְרוּ: אָמֵן. (אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (אָמֵן) חַיִּים
חַיִּים וְשִׁבְעָה וְיִשׁוּעָה וְנַחֲמָהּ וְשִׁיבָא
וּרְפוּאָה וְגִאְלָה וְסִלְחָה וְכִפּוּרָה
וְרוּחַ וְהַצְלָה לָנוּ וְלְכָל־עַמּוֹ יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן. (אָמֵן)

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן. (אָמֵן)

♣ Said only with a minyan

Exalted and hallowed

is THEIR great name (*Community: Amén*) in the world which is made according to THEIR will, and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. (*C: Amén*) In our lives and days and the life of all the House of Yisra'El, speedily and very soon, and we say: amén.

(*C: Amén, may THEIR great name be blessed for ever and ever, and to all eternity blessed*)

May THEIR great name be blessed for ever and ever, and to all eternity blessed and praised and glorified and exalted and extolled and honoured and adored and lauded be the name of the blessed Holy One (*C: Amén*) above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. (*C: Amén*)

May there be tremendous peace from Heaven, (*C: Life*) life, and salvation and comfort and help and refuge and healing and redemption and forgiveness and atonement and relief and salvation - for us and for all THEIR people Yisra'El, and we say: amén. (*C: Amén*)

May the One who makes peace above, graciously make peace upon us as well, and upon all Yisra'El, and we say: amén. (*C: Amén*)



Yiṭgaddal vəyiṭkaddash
shəməhh rabba. (*Kahal: Amén*)
Bə'alma di-yəra khir'utēhh,
vəyamlikh malkhutēhh,
vəyatsmah purkanēhh vīkarév
məshīhēhh. (*K: Amén*) Bəhayyékhn
uyyomékhn uyhayyē dākhōl-bēt
Yisra'El bə'agala uyizman kariy,
və-imru: amén.

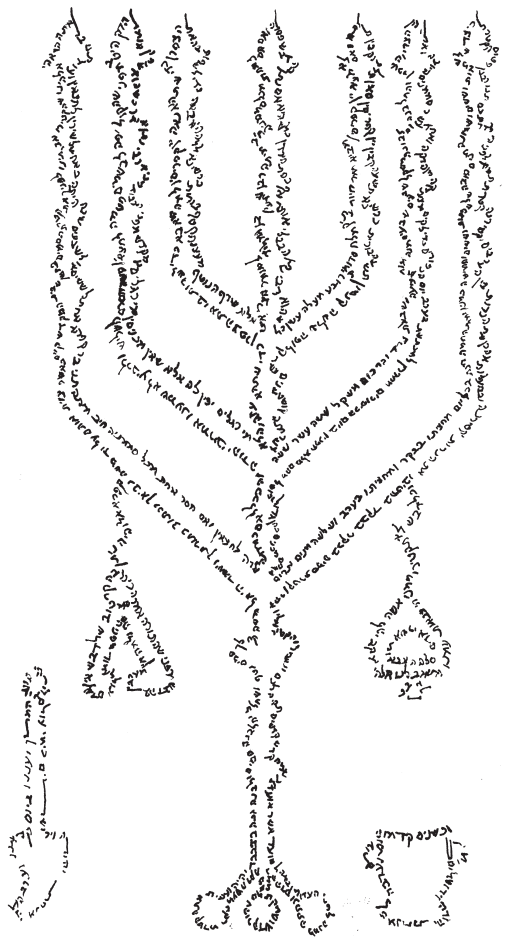
(*K: Amén yəhé shəməhh rabba məvarakh lə'alam lə'alme 'almayya yiṭbarakh*)

Yəhé shəməhh rabba məvarakh
lə'alam lə'alme 'almayya yiṭbarakh,
vəyishtabbah, vəyiṭpa-ar;
vəyiṭromam, vəyiṭnassé,
vəyiṭ-haddar, vəyiṭ'alleh,
vəyiṭ-hallal shəməhh dəKuḏasha
Bərikh Hu. (*K: Amén*) Lə'ella min
kal-birkhata shirata tishbəhata
vənehemata da-amiran bə'alama,
və-imru: amén. (*K: Amén*)

Yəhé shələma rabba min shəmayya,
(*K: Hayyim*) hayyim vəsaya' vishu'a
vənehamah vashézaya urfu-ah
ug-ullah uslihah vakhapparah
vərevaḥ vəhatssalah lanu
ulkhol-'ammo Yisra'El,
və-imru: amén. (*K: Amén*)

'Oseh shalom bimromav,
hu vərahamav ya'aseh shalom
'alenu, və'al kol-Yisra'El,
və-imru: amén. (*K: Amén*)

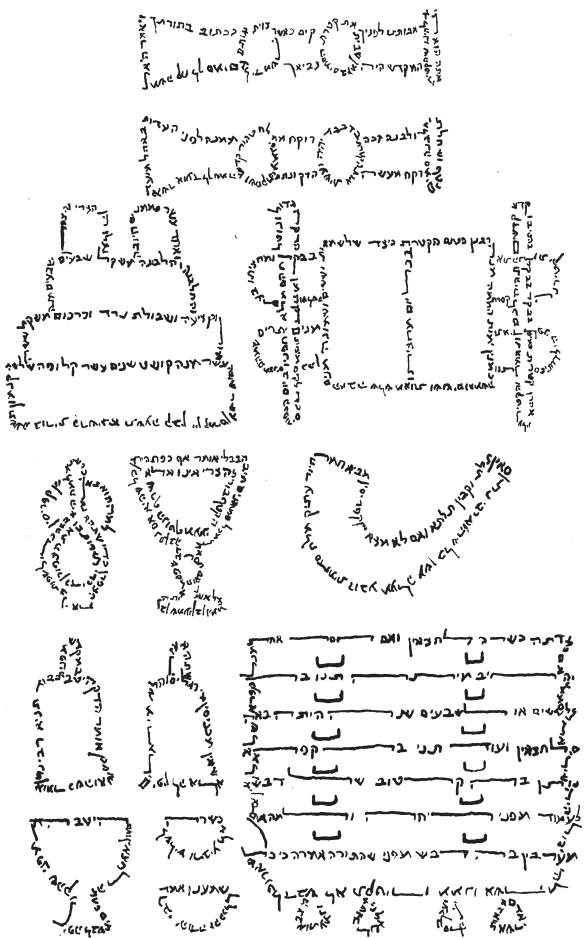
אתה הוא ה' אלהינו שהקטירו בזמן שבית המקדש קים כאשר צוית אותם יד משה נביאך ככתוב בתורתך



הנהגת המעשה
הנהגת המעשה
הנהגת המעשה

אבותינו לפניך את קטרת הסמים

והושלים כל עולם וכשנים קד מזלות



וערבה לה מנחת יהודה

קוֹה אֱלֹהֵי חֹזֶק וְיִצְחָק לְבָבְךָ, וְקוֹה אֱלֹהֵי
אֵין־קְדוֹשׁ כִּי כִי־אֵין בִּלְתָּךְ,
וְאֵין צוּר כְּאֱלֹהֵינוּ.
כִּי מִי אֱלֹהִים מִבְּלַעַדִּי יְיָ,
וּמִי־צוּר זִוְלָתִי אֱלֹהֵינוּ.

אֵין כְּאֱלֹהֵינוּ,
אֵין כְּאֲדוֹנֵינוּ,
אֵין כְּמֶלְכֵנוּ,
אֵין כְּמוֹשִׁיעֵנוּ.

מִי כְּאֱלֹהֵינוּ,
מִי כְּאֲדוֹנֵינוּ,
מִי כְּמֶלְכֵנוּ,
מִי כְּמוֹשִׁיעֵנוּ.

נוֹדָה לְאֱלֹהֵינוּ,
נוֹדָה לְאֲדוֹנֵינוּ,
נוֹדָה לְמֶלְכֵנוּ,
נוֹדָה לְמוֹשִׁיעֵנוּ.

בְּרוּךְ אֱלֹהֵינוּ,
בְּרוּךְ אֲדוֹנֵינוּ,
בְּרוּךְ מֶלְכֵנוּ,
בְּרוּךְ מוֹשִׁיעֵנוּ.

אַתָּה הוּא אֱלֹהֵינוּ,
אַתָּה הוּא אֲדוֹנֵינוּ,
אַתָּה הוּא מֶלְכֵנוּ,
אַתָּה הוּא מוֹשִׁיעֵנוּ.

אַתָּה תִּקְוֶה וְתִרְחַם צִיּוֹן,
כִּי עֵת לְחִנּוּנָהּ כִּי בָּא מוֹעֵד.

Hope in יהוה – let your heart be strong
and courageous, and hope in יהוה.
There is nothing as sacred as יהוה, for
there is no other, and no rock like our
Elohim. For who could be an *elo-ahh*
other than יהוה? What other rock
could there be besides our *Elohim*?

There is none like our *Elohim*
There is none like our Liege
There is none like our Sovereign
There is none like our Salvation.

Who is like our *Elohim*?
Who is like our Liege?
Who is like our Sovereign?
Who is like our Salvation?

We thank our *Elohim*
We thank our Liege
We thank our Sovereign
We thank our Salvation.

Blessed is our *Elohim*
Blessed is our Liege
Blessed is our Sovereign
Blessed is our Salvation.

You are our *Elohim*
You are our Liege
You are our Sovereign
You are our Salvation.

You will rise and show
mercy upon Tsiyyon,
for the time is coming for You
to arrive and be gracious to her.

*Kavvéh el-Aḏonai ḥazak vāya-améts libbekha, vākavvéh el-Aḏonai.
Ēn-kāḏosh kAḏonai ki-én biltekha, vā-én tsur kĒlohénu.
Ki mi elo-ahh mibbal‘adé Aḏonai umi-tsur zulaṭi Elohénu.*

“As In Days of Old” | *The Pittum Katoṛeṭ* is a
collection of Biblical and Talmudic texts relating
to the ingredients and preparation of the incense
(*Katoṛeṭ*) used in the Temple. Meditating on this
prayer is believed by many to have great power,
and some have the custom of reading the *Pittum*
Katoṛeṭ from a text handwritten on parchment by a
Torah scribe. This plate uses the ancient technique of
micrography (miniature calligraphy) to transform the
words of *Pittum Katoṛeṭ* into a representation of the
implements of the Sanctuary, a common design in the
illuminations of medieval *Safaradi* Bible manuscripts.

This practice connects the lost Temple and the
sacrificial system to the rabbinic tradition of prayer
and study; in fact, some *Safaradi* communities used
the term *mikdash-Yahh*, “Yahh’s Sanctuary,” to refer
to the *ḥumash* itself. The border of large text in this
plate presents the opening and closing verses of *Pitum*
HaKatoṛeṭ which emphasizes that while the methods
have changed, the focus of our worship is the same
as that of our ancestors: “You are the same *Elohim* to
whom our ancestors burned this incense, at the time
when the Temple stood, as You commanded Mosheh...”

As it says in Your Torah: “Then shall the offering of
Yəhudaḥ and *Yərushalayim* be pleasing to יהוה, as in
the days of old, and as in ancient years [Malakhi 3:4].”

*Ēn kĒlohénu,
Ēn kaḏonénu
Ēn kaṃalkénu
Ēn kaṃoshi‘énu*

*Mi kĒlohénu
Mi kaḏonénu
Mi kaṃalkénu
Mi kaṃoshi‘énu*

*Noḏeh lĒlohénu
Noḏeh laḏonénu
Noḏeh laṃalkénu
Noḏeh laṃoshi‘énu*

*Barukh Elohénu
Barukh aḏonénu
Barukh malkénu
Barukh moshi‘énu*

*Attah hu Elohénu
Attah hu aḏonénu
Attah hu malkénu
Attah hu moshi‘énu*

*Attah ṭakum
tərahém Tsiyyon,
ki ‘et laḥenənāhh
ki va mo‘éd.*



Pittum Kətoṛeṭ

Although the ingredients for the Kətoṛeṭ are listed in the Torah (Shémoṭ 25:1, 2, 6; 35:4-5, 8, 27-29) the recipe was closely guarded during the Second Temple period, to the extent that the rabbis struggled to identify the exact amounts and ratios needed to create the right scent. According to the Talmud, a particular family (Bét Aytinas) guarded the recipe and was responsible for mixing the Kətoṛeṭ.

A certain disdain for their secretiveness emerges, however. In the Mishnah (Yoma 3:11), the Sages discuss that at one point the Aytinas family was censured for not being willing to share a secret ingredient, which supposedly made the smoke emerge in a perfectly straight column. The House of Aytinas claimed that if they revealed the secret ingredient then others might manufacture the Kətoṛeṭ for idolatry. (Talmud Bayli Yoma 38a). The manufacture was taken so seriously that someone who tried to create a knockoff was liable for the death penalty. In the end, the secrecy led to the process being lost with the Temple's destruction (70 CE).

תָּנָא דְּבֵי אֵלִיָּהוּ:
כָּל-הַשּׁוֹנֶה הַלְכוֹת בְּכָל-יוֹם,
מִבְּטָח לוֹ שֶׁהוּא בֶן הָעוֹלָם הַבָּא.
שֶׁנֶּאֱמַר: "הַלִּיכוֹת עוֹלָם לוֹ."
אֶל תִּקְרִי "הַלִּיכוֹת", אֶלָּא "הַלְכוֹת".

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא:
תַּלְמִידֵי חֲכָמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם,
שֶׁנֶּאֱמַר: "וְכָל-בְּנֵיךָ לְמוֹדֵי יִי,
וְרַב שְׁלוֹם בְּנֵיךָ."
אֶל תִּקְרִי "בְּנֵיךָ", אֶלָּא "בּוֹנֵיךָ".

"יְהִי-שְׁלוֹם בְּחֵילְךָ,
שְׁלוֹה בְּאַרְמְנוֹתֶיךָ.
לְמַעַן אַחֵי וְרַעֲי,
אֲדַבְּרָה-נָא שְׁלוֹם בְּךָ.
לְמַעַן בֵּית-יִי אֱלֹהֵינוּ,
אֲבַקֶּשָׁה טוֹב לָךְ.
וְרֵאֵה-בָנִים לְבָנֶיךָ,
שְׁלוֹם עַל-יִשְׂרָאֵל.
שְׁלוֹם רַב
לְאַהֲבֵי תוֹרָתְךָ,
וְאֵין לָמוּ מִכְשׁוֹל.
יִי עֹז לְעַמּוֹ יִתֵּן,
יִי יְבָרֵךְ אֶת-עַמּוֹ
בְּשְׁלוֹם."

The House of Éliyyahu taught:
Anyone who repeats some *halakhah*
each day is guaranteed a place in the
World-That-is-Coming, as it says:
"eternal *halikhot* (paths) for them."
Don't read it as "*halikhot*,"
but rather as "*halakhot*," (laws).

Ribbi El'azar said Ribbi Hanina said:
The students of the Sages increase
peace in the world, as it says:
"and all *banayikh* (your children) will be
students of יהוה and will have peace."
Don't read it as "*banayikh*"
but rather as "*bonayikh*" (your builders).

"May there be peace in your
domain, tranquility in your palaces.
For my siblings and friends,
I will speak thus: Peace be with you.
For the House of יהוה our *Elohim*,
I will seek out goodness.
May you see your childrens' children,
and may peace be in Yisra'el.
Grant peace to those
who love Your Torah:
for them there is no stumbling.
יהוה will give strength to THEIR
people, יהוה will bless THEIR people
with peace."



Tana dāVē Eliyyahu:
Kol-hashshoneh halakhot bakhol-yom,
muytah lo shehu ben ha'olam habba,
shenne-emar: "halikhot 'olam lo."
Al tikre "halikhot," ella "halakhot."

Amar Ribbi El'azar amar Ribbi Hanina:
Talmide hakhamim marbim
shalom ba'olam, shenne'emar:
"Vakhol-banayikh limmude Adonai,
varay shalom banayikh".
Al tikre "banayikh" ella "bonayikh".

"Yahi shalom bahélekh,
shalva ba-armənotayikh.
Ləma'an aḥai vərə'ai,
adabbərah-na shalom bakh.
Ləma'an bét-Adonai Elohénu,
ayakshah toy lakh.
Ur-éh yanim ləvanekha
shalom 'al-Yisra'el.
Shalom ray
lə-ohayé toratekha,
və-én lamo mikhshol.
Adonai 'oz lə'ammo yittén,
Adonai yəvarékh eṭ-'ammo
yashshalom."

Kaddish dəRabbanan

The Kaddish is the most common prayer in the siddur – recited at least seven times daily, in different forms, in different services. This version, which follows the study texts above, is known as the Rabbis' Kaddish as it was originally recited after the conclusion of a lesson. The origin of the Kaddish is unclear, but it is certain that the oldest part is the central line: *yəhé shəméhh rabba məvarakh lə'alam lə'alomé aləmayya yitbarakh*. The importance of this is clear from the Talmud:

"If someone is occupied with the study of the law, they need not interrupt. However, for *yəhé shəméhh rabba məvarakh* one does interrupt for prayer, even if the scholar is occupied with the *ma'aseh merkavah* (mystical study of Yehezkel's chariot vision)"
(Bərahōt 21a)



M O O R N E R S T A N D

♣ Said only with a minyan

יִתְגַּדֵּל וְיִתְקַדֵּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי-בְרָא כְרֻתָּהּ, וְיִמְלִיךְ מְלְכוּתָהּ,
וְיַצְמִיחַ פְּרֻקְנָהּ, וְיִקְרַב מְשִׁיחָהּ. (קהל: אָמֵן)
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיִּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמְזֻם קָרִיב, וְאָמְרוּ: אָמֵן.

(קהל: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלְם לְעֵלְמֵי עֲלְמַיָּא יִתְבָּרַךְ)
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְם לְעֵלְמֵי עֲלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא
בְּרִיד הוּא. (קהל: אָמֵן) לְעָלָא מִן כָּל-בְּרַכְתָּא
שִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמְרִין בְּעָלְמָא,
וְאָמְרוּ: אָמֵן. (קהל: אָמֵן)

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן, וְעַל
כָּל-תַּלְמִידֵי תַלְמִידֵיהוֹן, דְּעָסְקִין בְּאוֹרֵיתָא
קְדִישָׁתָא, דִּי בְּאַתְרָא הָדִין וְדִי בְּכָל-אַתְרָא
וְאַתְרָא. יְהֵא לָנָא וְלָהּוֹן, חֲנָא וְחֻסְדָּא וְרַחֲמֵי,
מִן קֳדָם מְרָא שְׁמַיָּא וְאַרְעָא,
וְאָמְרוּ: אָמֵן. (קהל: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (קהל: חַיִּים)
חַיִּים וְשָׁבַע וְיִשׁוּעַ וְנִחְמָה וְיִשׁוּבָא
וְדִפּוּאָה וְגִאֻלָּה וְסִלְחָה וְכִפּוּרָה וְרוּחַ וְהַעֲלָה
לָנוּ וּלְכָל-עַמּוּ יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן. (קהל: אָמֵן)
עֲשֵׂה שְׁלוֹם בְּמִרְמָיו,
הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן. (קהל: אָמֵן)

♣ Said only with a minyan

Exalted and hallowed

is THEIR great name (*Community: Amén*) in the world which is made according to THEIR will, and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. (*C: Amén*)

In our lives and days and the life of all the House of Yisra'el, speedily and very soon, and we say: amén.

(*C: Amén, may THEIR great name be blessed for ever and ever, and to all eternity blessed*)

May THEIR great name be blessed for ever and ever, and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the blessed Holy One (*C: Amén*) above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. (*C: Amén*)

To Yisra'el and to the Rabbis and to all their students, and to all the students of their students, who engage with the Holy Torah, whether in this place or in any other place. May there come to them abundant peace, grace, love and compassion from the Ruler of Heaven and Earth, and we say: amén. (*C: Amén*)

May there be tremendous peace from Heaven, (*C: Life*) life and salvation and comfort and help and refuge and healing and redemption and forgiveness and atonement and relief and salvation – for us and for all THEIR people Yisra'el, and we say: amén. (*C: Amén*)

May the One who makes peace above, graciously make peace upon us as well, and upon all the people Yisra'el, and we say: amén. (*C: Amén*)



Yitgaddal vəyitkaddash

shəméhh rabba. (Kahal: Amén)
Bə'alma di-yəra khir'utēhh, vəyamlikh
malkhutēhh, vəyatsmah purkanēhh
vikarēy məshihēhh. (ק: Amén) Bəhayyēkhon
uyyomēkhon uyhayyē dākhōl-bēt Yisra'el
bə'agala uyizman kariy, və-imru: amén.

(ק: Amén, yəhé shəméhh rabba məvarakh
lə'alam lə'alme 'almayya yitbarakh)

Yəhé shəméhh rabba məvarakh
lə'alam lə'alme 'almayya yitbarakh,
vəyishtabbah, vəyitpa-ar, vəyitromam,
vəyitnassé, vəyithaddar, vəyit'alleh,
vəyithallal shəméhh dəkuḏasha bərikh hu.
(ק: Amén) Lə'ella min kal-birkhata shirata
tishbəhata vənehemata da-amiran bə'alma,
və-imru: amén. (ק: Amén)

'Al Yisra'el və'al Rabbanan və'al talmidēhon,
və'al kol-talmidē talmidēhon, də'askin
bə-orayta kaddishta, di və-aṭra haḏén vəḏi
bəkhal-aṭar vé-aṭar. Yəhé lana ulhon,
ḥinna vəḥisda vərahame, min koḏam maré
shəmayya və-ar'a, və-imru: amén. (ק: Amén)

Yəhé shalama rabba min shəmayya,
(ק: Hayyim) hayyim vəsaya' vishu 'a
vənehamah vəshézaṭa urfu-ah ug-ullah
usliḥah vəkhapparrah vəvəvəh vəhatssalah
lanu ulkhol-'ammo Yisra'el,
və-imru: amén. (ק: Amén)

'Oseh shalom bimromav,
hu vərahamav ya'aseh shalom 'alenu,
və'al kol-Yisra'el, və-imru: amén. (ק: Amén)

Barəkhū

The Barəkhū is recited both at the beginning and the end of the service. Lest anyone came late to the minyan and missed the original call to worship, a second one is inserted here.



‘Alénu

This paragraph, known by its first word, ‘Alénu (Upon us) was originally written for the liturgy of Rosh hashShanah where it is found in Musaf, but proved to be so popular that it was included in the daily worship.

Some communities do not just bow in the middle line, but rather do a full prostration on the floor.



עלינו Said only with a minyan, till

ברכו
את יי המברך
לעולם ועד

ברוך יי המברך לעולם ועד.

עלינו לשבח לאדון הכל,
לתת גדלה ליוצר בראשית,
שלא עשנו כגויי הארצות,
ולא שמנו כמשפחות האדמה,
שלא שם חלקנו בהם, וגרלנו בכל המונים,
שהם משתחוים להבל וריק,
ומתפללים אל-אל לא יושע.

ואנחנו משתחוים לפני מלך מלכי
המלכים הקדוש ברוך הוא.

שהוא נוטה שמים ויסד ארץ,
ומושב יקרו בשמים ממעל,
ושכינת עוז בגבהי מרומים.
הוא אלהינו ואין עוד אחר,
אמת מלבנו ואפס זולתו,
בכתוב בתורה:

”וידעת היום והשבת אל לבבך,
כי יי הוא האלהים בשמים ממעל,
ועל-הארץ מתחת,
אין עוד.”

Said only with a minyan, till “It is upon us”

Let us bless

- יהוה -

the One who blesses!

(C: Blessed is יהוה, who blesses,
forever and ever)

Blessed is יהוה who blesses
forever and ever.

It is upon us to praise the Liege of all,
to give greatness to the maker of creation.

For we have not been made like the
other nations of the Earth, and we have
not been allocated like other families on
the planet. For THEY has not given them
a share like ours, nor a lot like ours.

For they bow to vanity and emptiness
and pray to an Él which cannot save,

Thus we bow before the Sovereign,
Ruler of Rulers, the Holy Blessed One.

For THEY has arrayed the Heavens and
founded the Earth. THEIR glorious abode
is in worlds above, and the Shəkhinah
THEIR strength in the highest heights.
THEY is our Elohīm and there is no other,
Our Sovereign is true, and nothing else
exists, as it says in the Torah: “And you
shall know this day, and take it to heart,
that יהוה is Elohīm in Heaven above
and on Earth below,
there is no other.”



Barəkhū

et-Adonai haməyorakh

(K: Barukh Adonai haməyorakh
lə'olam va'ed)

Barukh Adonai haməyorakh
lə'olam va'ed.

‘Alénu ləshabbé-ah la-ādon hakkol,
lətēt gəḏullah ləyotsér bərəshīt,
shello ‘asanu kəgoyé ha-aratsoṭ, vəlo
samanu kəmişpəhoṭ ha-aḏamah,
shelo sam həlkénu kahem,
vəgoralénu kəkhōl-hamonam,
shehém mishtaḥavim lahevel varik,
umitpalləlim el-Él lo yoshia’.

Va-anahnu mishtaḥavim lifné
melekh malkhé hamməlakḥim
hakQadosh Barukh Hu.

Shehu noteh shamayim
vəyosəd arets, umoshay yəkarō
bashshamayim mimma‘al,
ushkhinat ‘uzzo bəgoyhé məromim.
Hu Elohénu və-én ‘od ahér, emet
Malkénu və-efes zulaṭo, kakkaṭuy
baTorah: “Vəyada’ta hayyom
vahashéyotā el ləvayekha, ki Adonai
hu ha-Elohīm bashshamayim
mimma‘al və‘al-ha‘arets mittahat
én ‘od.”

Kaddish Yəhé Shələma

This Kaddish is the one designated for mourners to recite.

Should one fail to find a minyan, the mourner may wish to recite the following prayer instead:

"Master of the Universe, Elohim of the spirit of all flesh, it is revealed and known before You that it is my fervent desire to praise Your name, and to remember and honour my beloved _____ by reciting the Kaddish in the company of a minyan. May my presence here today with my community find favour in Your eyes and be accepted and received before You as if I had prayed the Kaddish. May Your name, יהוה, be elevated and sanctified everywhere on Earth and may peace reign everywhere."

(from Siddur Ley Shalem, 2016)



♣ Said only with a minyan

יתגדל ויתקדש

שְׁמָהּ רַבָּא. (קדול: אָמֵן)
בְּעֵלְמָא דִּי־בְרָא כְרֵעִיתָהּ,
וּמְלִיךְ מַלְכֵייתָהּ,
וַיִּצְמַח פְּרָקְנָהּ
וַיִּקְרַב מְשִׁיחָהּ. (אָמֵן)
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעִגְלָא וּבְזִמְן קָרִיב, וְאַמְרוּ: אָמֵן.

(אָמֵן, יְהֵא שְׁמָהּ רַבָּא מְבָרַךְ
לְעֵלְם לְעֵלְמֵי עֲלְמֵי יִתְבָּרַךְ)

יְהֵא שְׁמָהּ רַבָּא מְבָרַךְ
לְעֵלְם לְעֵלְמֵי עֲלְמֵי יִתְבָּרַךְ
וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיְתַרְוֶם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמָהּ
דְּקוּדְשָׁא בְּרִיךְ הוּא. (אָמֵן) לְעֵלְא מִן
כָּל־בְּרַכְתָּא שִׁירְתָּא תִּשְׁבַּחְתָּא
וְנַחֲמָתָא דְאַמְרֵין בְּעֵלְמָא,
וְאַמְרוּ: אָמֵן. (אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (אָמֵן) חַיִּים
חַיִּים וְשָׁבַע וּשְׁוַע וְנַחֲמָה וְשִׁיבָא
וּרְפוּאָה וְגִאֲלָה וְסִלְחָה וְכִפּוּרָה
וְרוּחַ וְהַצְלָה לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל,
וְאַמְרוּ: אָמֵן. (אָמֵן)

עֲשֵׂה שְׁלוֹם בְּמִרְוֵמֵי,
הוּא בְּרַחֲמֵי יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאַמְרוּ: אָמֵן. (אָמֵן)

♣ Said only with a minyan

Exalted and hallowed

is THEIR great name (*Community: Amén*) in the world which is made according to THEIR will, and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. (*C: Amén*) In our lives and days and the life of all the House of Yisra'El, speedily and very soon, and we say: amén.

(*C: Amén, may THEIR great name be blessed for ever and ever, and to all eternity blessed*)

May THEIR great name be blessed for ever and ever, and to all eternity blessed and praised and glorified and exalted and extolled and honoured and adored and lauded be the name of the blessed Holy One (*C: Amén*) above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. (*C: Amén*)

May there be tremendous peace from Heaven, (*C: Life*) life, and salvation and comfort and help and refuge and healing and redemption and forgiveness and atonement and relief and salvation - for us and for all THEIR people Yisra'El, and we say: amén. (*C: Amén*)

May the One who makes peace above, graciously make peace upon us as well, and upon all Yisra'El, and we say: amén. (*C: Amén*)



Yitgaddal vəyitkaddash

shaméhh rabba. (*Kahal: Amén*)
Bə'alma di-yəra khir-utéh, h,
vəyamlikh malkhutéh, h,
vəyatmah purkanéh, h vikaréy
mashihéh, h. (*K: Amén*) Bəhayyékhon
uyyomékhn uyhayyé dakhol-bét
Yisra'El ba'agala uyizman kariy,
və-imru: amén.

(*K: Amén yəhé shaméhh rabba məvarakh lə'alam lə'alme 'almayya yitbarakh*)

Yəhé shaméhh rabba məvarakh
lə'alam lə'alme 'almayya yitbarakh,
vəyishtabbah, vəyitpa-ar;
vəyitromam, vəyitnassé,
vəyithaddar, vəyit'allel,
vəyithallal shaméhh dakuḏasha
barikh hu. (*K: Amén*) Lə'ella min
kal-birkhata shirata tishbəhata
vənehemaṭa da-amiran bə'alma,
və-imru: amén. (*K: Amén*)

Yəhé shələma rabba min shamayya,
(*K: Hayyim*) hayyim vəsaya' vishu'a
vənehamah vashézaya urfu-ah ug-
ullah uslihah vəkapparrah vəvəvəh
vəhatssalah lanu ulkhol-'ammo
Yisra'El, və-imru: amén. (*K: Amén*)

'Oseh shalom bimromav,
hu yərahəməv ya'aseh shalom
'alenu, və'al kol-Yisra'El,
və-imru: amén. (*K: Amén*)

Hallél

Hallél is a series of quotes from Təhillim, framed with blessings. Typically, Hallél is recited following the Shaḥarit 'Amidah and before any Torah reading. It does not require a minyan, and so can be said by the individual worshipper as well. For some, Hallél is also recited during the 'Aryiṭ service on the first (and in the Diaspora, second) night of Pesah, as well as in the Haggadah. The Full-Hallél is recited on Shayu'ot, Sukkot, Hanukkah, and the first two days of Pesah. On Rosh Hodesh (and the remaining days of Pesah), a 'half-Hallél' is recited.

Who pulls the destitute from the dust, who lifts up the needy from the garbage – Here the Psalmist quotes Təfillat Hannah (Hannah's prayer, found in Birkot hashShahar). Təfillat Hannah likely predates much of Təhillim (especially if we accept the attribution to David), and thus it serves in many ways as a template (cont.)



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ברוך אתה יי, אלהינו מלך העולם,

אשר קדשנו במצותיו וצונו

When saying
the Full-Hallél

לגמור

When saying
the half-Hallél

לקרא

את-ההלל.

הללויה.

הללו עבדי יי, הללו את-שם יי.
יהי שם יי מברך, מעתה ועד-עולם.

ממזרח-שמש עד-מבוא,

מהלל שם יי.

רם על-כל-גוים יי,

על השמים כבודו.

מי כיי אלהינו,

המגביהי לשבת.

המשפילי לראות,

בשמים ובארץ.

מקימי מעפר דל,

מאשפת ירים אביון.

להושיבי עם נדיבים,

עם נדיבי עמו.

מושיבי עקרת הבית,

אם הבנים שמחה,

הללויה.

Blessed are You, יהוה our *Elohim*,
Sovereign of the Universe, who has
sanctified us with Your *mitsvoṭ*,
and commanded us
to recite the Hallél.
to complete the Hallél.

Praise Yahh!

Praise, you servants of יהוה,
Praise the name of יהוה.

May the name יהוה be blessed
from now and evermore.

From the rising to the setting sun
the name of יהוה is praised.

Supreme above all nations is יהוה,
THEIR glory is over the Heavens.

Who is like יהוה, our *Elohim*,
Sitting in exaltation? Looking
upon both Heaven and Earth.

Who pulls the destitute
from the dust,

Who lifts up the needy
from the garbage

to set them with powerful people,
the leaders of THEIR people.

THEY makes the barren woman
dwell in her household,
as a joyful mother of children.

Praise Yahh!



*Barukh Attah Adonai
Elohe^{nu} me^{lek}h ha'olam
asher kiddashanu
bəmitsvoṭav vatsivvanu
likro | ligmor
eṭ-haHallél.*

HaləluYahh.

*Haləlu 'aydə Adonai,
haləlu eṭ-shēm Adonai.*

*Yəhi shēm Adonai məyora^kh,
mé'attah və'aḏ-olam.*

*Mimmizraḥ-shemesh 'aḏ-məyō-o,
məhullal shēm Adonai.*

*Ram 'al-kol-goyim Adonai
'al hashshamayim kəyōḏo.*

*Mi kAdonai Elohe^{nu},
hammagbihi lashaṽeṭ.*

*Hammashpili lir-oṭ
bashshamayim uṽa-arets.*

*Məkimī mé'afar dal,
mé-ashpoṭ yarim eyyon.*

*Ləhoshiyi 'im nəḏiyim,
'im nəḏiyē 'ammo.*

*Moshiyi 'akeret habbayit,
ēm habbanim səməhah,*

haləluYahh.

Hallél

...for the spirit and sentiment of Təhillim. Themes such as Divine power and deliverance, relationships between Divine intervention and those who are most vulnerable, the inversion of expected human power relationships, the protection of the righteous are all present.

The mountains skipped like rams, and the hills like lambs! Following on from the inversion of human power relationships is the inversion of natural forces. Here, the Psalmist imagines that at the moment that יהוה intervened to free the children of Yisra'El from Egypt, all of the natural world failed to behave as expected – rivers flowed backwards, mountains danced, and the Earth trembled. Building on the naturalistic miracle of the Splitting of the Sea, the Psalmist imagines all of nature inverted and interrupted by the presence of the Divine among the material world.



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בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם,

בֵּית יַעֲקֹב מַעַס לַעֲזוֹ.

הִיְתָה יְהוּדָה לְקֹדֶשׁוֹ,

יִשְׂרָאֵל מִמְּשָׁלוֹתָיו.

הַיָּם רָאָה וַיָּנָס,

הַיַּרְדֵּן יָסַב לָאָחוֹר.

הַהָרִים רָקְדוּ כְּאֵילִים,

גְּבֻעוֹת כְּבָנֵי צֹאן.

מָה לָּךְ הַיָּם כִּי תִנּוֹס,

הַיַּרְדֵּן תִּסָּב לָאָחוֹר.

הַהָרִים תִּרְקְדוּ כְּאֵילִים,

גְּבֻעוֹת כְּבָנֵי צֹאן.

מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ,

מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.

הַדּוֹפְכִי הַצּוֹר אֶגֶם מַיִם,

חֲלָמִישׁ לְמַעַיְנֵי מַיִם.

☞ Omitted in the half-Hallel

לֹא לָנוּ יְיָ לֹא לָנוּ,

כִּי לְשִׁמְךָ תֵּן כְּבוֹד,

עַל חֶסֶדְךָ עַל אֱמֻנָתְךָ.

לְמָה יֹאמְרוּ הַגּוֹיִם,

אֵיזָה נָא אֱלֹהֵיהֶם.

וְאֱלֹהֵינוּ בְּשָׁמַיִם,

כֹּל אֲשֶׁר חָפֵץ עָשָׂה.

עֲצָבֵיהֶם כֶּסֶף וְזָהָב,

מַעֲשֵׂה יְדֵי אָדָם.

פֶּה לָהֶם וְלֹא יִדְבְּרוּ,

עֵינַיִם לָהֶם וְלֹא יִרְאוּ.

אָזְנִים לָהֶם וְלֹא יִשְׁמְעוּ,

When Yisra'El left Mitsrayim,

Ya'akov's house from a foreign people.

Yəhudaḥ became THEIR sanctuary,

Yisra'El THEIR dominion.

The sea beheld it and fled,

The Yardén turned back.

The mountains skipped like rams,

The hills like lambs.

What troubles you, sea, to flee,

What ails you, Yardén, to turn back?

What is wrong, mountains,

that you are skipping like rams,

You hills like lambs?

The Earth trembles before the Liege,

before the *elo-ahh* of Ya'akov.

THEY who turns rock into a pool of

water, flint into a gushing fountain.

☞ Omitted in the half-Hallel

Not for us, יהוה, not for us,

but for Yourself, give glory,

for Your mercy and Your truth.

Why should the nations say:

"Where, now, is their Elohim?"

When our Elohim is in the Heavens—

thus THEY does whatever THEY please.

Their idols are only silver or gold,

the work of human hands.

They have a mouth but cannot speak;

They have eyes but cannot see;

They have ears but cannot hear;



Bətsét Yisra'El mim Mitsrayim,

bēt Ya'akov mé'am lo'éz.

Hayəṭah Yəhudaḥ ləkoḏsho,

Yisra'El mamshəloṭav.

Hayyam ra-ah vayyanos,

hayYardén yissoṽ lə-aḥor.

Heharim rakaḏu khə-élim,

gəṽa'ot kiṽné tson.

Mah ləkha hayyam ki ṭanus,

hayYardén tissoṽ lə-aḥor.

Heharim tirkaḏu khə-élim,

gəṽa'ot kiṽné tson.

Millifné aḏon ḥuli arets,

millifné elo-ahh Ya'akov.

Hahofkhi hatssur aḡam mayim

ḥallamish ləma'yəno mayim.

Lo lanu Aḏonai lo lanu,

ki ləshimkha tén kayoḏ,

'al ḥasdəkha 'al amittekha.

Lammah yoməru haggoyim:

"Ayyéh nah Elohéhem?"

V'Élohénu yashshamayim,

kol asher ḥaféts 'asah.

'atsabbéhem kesef vəzahay,

ma'aséh yaḏé aḏam.

Peh lahem vəlo yaḏabbéru,

'énayim lahem vəlo yir-u.

Oznayim lahem vəlo ysihma'u,

Hallél

Just like them are those that make them, and everyone who trusts in them. After reciting a litany of all the ways in which idols and statues fail to accurately represent the Divine, the Psalmist turns their dislike on those who make idols, and perhaps more critically, on those who trust in them. Just as idols have eyes but cannot see, ears but cannot hear, etc., those who practice idolatry are deprived of some of the basic aspects of existence. This has a parallel in the rabbinic statement that the 'wicked are like the dead even while they're alive, while the righteous are like the living even while they're dead' (Talmud Bavli Shabbat 13a).

...the small and the great. Spiritual power and potency bears no correlation with one's position in the material world. Righteousness is based on one's awe of יהוה and not any social or material criteria.



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אף להם ולא יריחון.
ידיהם ולא ימישון,
רגליהם ולא יחלכו,
לא ידגו בגרונם.

כְּמוֹהֶם יִהְיוּ עֲשִׂיהֶם,
כָּל-אֲשֶׁר בָּטַח בָּהֶם.
יִשְׂרָאֵל בָּטַח בֵּי,
עֶזְרָם וּמִגְנָם הוּא.
בֵּית אַהֲרֹן בָּטְחוּ בֵּי,
עֶזְרָם וּמִגְנָם הוּא.
יְרֵאִי יְיָ בָטְחוּ בֵּי,
עֶזְרָם וּמִגְנָם הוּא.

יְיָ זָכְרָנוּ יְבָרֵךְ,
יְבָרֵךְ אֶת-בֵּית יִשְׂרָאֵל,
יְבָרֵךְ אֶת-בֵּית אַהֲרֹן.
יְבָרֵךְ יְרֵאִי יְיָ,
הַקְטַנִּים עַם-הַגְּדֹלִים.
יִסַּף יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
בְּרוּכִים אַתֶּם לֵי,
עֹשֶׂה שָׁמַיִם וָאָרֶץ.
הַשָּׁמַיִם שָׁמַיִם לֵי,
וְהָאָרֶץ נָתַן לִבְנֵי אָדָם.
לֹא הַמֵּתִים יִהְלְלוּ יְיָ,
וְלֹא כָל-יְרֵדֵי דוּמָה.
וְאִנְחָנוּ נְבָרֵךְ יְיָ,
מֵעַתָּה וְעַד עוֹלָם,
הַלְלוּהָ.

They have a nose but cannot smell;
They have hands but cannot feel;
They have feet but cannot walk;
They make no sound in their throat.
Just like them are those that make them,
and everyone who trusts in them.
Yisra'El trusts instead in יהוה,
who is their help and shield.
The House of Aharon trusts instead in
יהוה, who is their help and shield!
Those who are in awe of יהוה trust in
יהוה, who is their help and shield.

יהוה has remembered us,
THEY will bless the house of Yisra'El,
THEY will bless the house of Aharon.
THEY will bless all in awe of יהוה,
the small and the great. May יהוה
increase you, you and your children.
Blessed are you to יהוה,
who makes Heaven and Earth.
The Heavens are heavens of יהוה, but
the Earth has been given to humanity.
The dead are unable to praise Yahh,
nor those who descend to silence.
But we can bless Yahh,
from now until forevermore.
Praise Yahh!



af lahem v'elo yarihun.
Yadehem v'elo yamishun,
raglehem v'elo yahallexhu,
lo yehgu bigronam.
Kamohem yihiyu 'osehem,
kol-asher bot'e-ah bahem.
Yisra'El b'atah b'Adonai
'ezram umaginnam hu.
Bet Aharon bithu v'Adonai
'ezram umaginnam hu.
Yir-e Adonai bithu v'Adonai
'ezram umaginnam hu.

Adonai zakharanu yavarék, h,
yavarék et bet Yisra'El,
yavarék et bet Aharon.
Yavarék yir-e Adonai,
hakkatanim 'im-haggadolim.
Yosef Adonai 'alekhem,
'alekhem va'al banekeh.
Barukhim attem l'Adonai,
'oseh shamayim va-arets.
Hashshamayim shamayim
l'Adonai, v'ha-arets natan liy'ne
adam. Lo hammetim yahalalu
Yahh, v'elo kol-yord'e dumah.
Va-anahnu navarék Yahh,
me'attah va'ad olam,
halaluYahh.

Hallél

The ropes of death strangled me, the agony of *Shə-ol* seized me, trouble and sorrow found me. This description of the Psalmist's spiritual and physical pain is powerfully stated. Particularly because the Psalm opens by praising יהוה for THEY had listened, the retroactive recollection of one's past suffering shows us the natural overlap between physical pain, spiritual danger, and psychological torment. It is not a radical step to read this Psalm as describing one's past struggles with mental illness. When the author attempts to reassure themselves: *Return, My Soul, to tranquility* we can sense in that the effort to achieve psychological wellbeing and mental health, especially following an acute crisis. Thus, the Divine is not only with the simple, but also the afflicted, and, most importantly of all, listens.



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☞ Omitted in the half-Hallel

אֶהְבֵּתִי כִּי יִשְׁמַע יי
אֶת־קוֹלִי תַחֲנוּנִי.
כִּי הִטָּה אָזְנוֹ לִי
וּבִימִי אֶקְרָא.
אֶפְפוּנִי חֲבָלֵי מוֹת,
וּמִצָּרֵי שְׂאוֹל מִצָּאוּנִי,
צָרָה וְיָגוֹן אֶמְצָא.
וּבִשֵּׁם יי אֶקְרָא,
אֲנִה יי מַלְטָה נַפְשִׁי.
חַנוּן יי וְצַדִּיק,
וְאֱלֹהֵינוּ מֵרַחֵם.
שׁוֹמֵר פְּתָאִים יי,
דְּלוֹתַי וְלִי יְהוֹשִׁיעַ.
שׁוֹבֵי נַפְשִׁי לְמִנוּחֶיכִי,
כִּי יי גָּמַל עָלַי.
כִּי חֲלָצָת נַפְשִׁי מִמוֹת,
אֶת־עֵינֵי מוֹדֵמָעָה,
אֶת־רַגְלִי מִדָּחִי.
אֶתְהַלֵּךְ לִפְנֵי יי,
בְּאַרְצוֹת הַחַיִּים.
הָאֶמְנָתִי כִּי אֶדְבֹּר,
אֲנִי עֲנִיתִי מָאֹד.
אֲנִי אֶמְרֹתִי בַחֲפוּזִי,
כָּל הָאָדָם כֹּזֵב.

מָה אֶשִׁיב לִי,
כָּל תַּגְמוּלוֹהִי עָלַי.
כּוֹס יְשׁוּעוֹת אֶשָּׂא,
וּבִשֵּׁם יי אֶקְרָא.
נִדְרֵי לִי אֶשְׁלֵם,
נִגְדָה־נָּא לְכָל־עַמּוֹ.

☞ Omitted in the half-Hallel

I love יהוה for THEY listen,
to my supplicating voice.
THEY have inclined THEIR ear to me,
so I will cry out all my days.
The ropes of death strangled me,
the agony of *Shə-ol* seized me,
trouble and sorrow found me.
But I called upon the name יהוה:
"Please, יהוה, save my life!"
Gracious and just is יהוה,
our *Elohim* is merciful.
יהוה protects the simple,
I was brought low and THEY saved me.
Return, My Soul, to tranquility,
for יהוה has dealt kindly with you.
For THEY has saved my life from death,
my eyes from tears,
my foot from stumbling.
I shall yet walk before יהוה,
in the lands of the living.
I had faith even while I said:
"I am greatly afflicted!"
Only in my alarm did I say:
"How frail are human beings!"

How can I repay יהוה,
for all THEIR goodness toward me?
I will lift a cup of salvation,
and proclaim the name יהוה.
I will fulfill my vows to יהוה,
if only I could do so in the
presence of all THEIR people.



*Ahavti ki yishma' Aḏonai
eṭ-koli taḥanunai.
Ki hittah ozno li
uyyamai ekra.
Afafuni heyvle mavet,
umtsaré sha-ol mṯsa-uni,
tsarah vayagon emtsa.
Uy-shém Aḏonai ekra,
annah Aḏonai mallatah nafshi.
Hannun Aḏonai vṯsaddik,
v'Élohénu maraḥém.
Shomer pata-im Aḏonai,
dalloṭi v'eli yəhoshia'.
Shuyi nafshi limnuḥa-yakhi,
ki Aḏonai gamal 'ala-yakhi.
Ki ḥillats-ta nafshi mimmavet,
eṭ 'éni min dim'ah,
eṭ-ragli middeḥi.
Eṭ-hallékh lifné Aḏonai,
bə-ar-tsoṭ haḥayyim.
He-emanti ki aḏabbér,
"ani 'aniti mə-od."
Ani amarti yəḥofzi,
"kol ha-aḏam kozéy."*

*Mah ashiv laḏonai,
kol tagmulohi 'alai.
Kos yəshu oṭ essa,
uyshém Aḏonai ekra.
Nəḏarai laḏonai ashallém,
negdah-na ləkhoh-'ammo.*

Hallél

I will fulfill my vows to יהוה.
Considering that this Psalm seems to be a reflection on a past psychological trauma, we can surely relate to the impulse to make vows and bargains. Although perhaps 'bad theology,' most people's natural inclination when praying is to offer something of themselves, to promise to do something good (or to abstain from something bad). This impulse towards sacrifice is common, and to hear the Psalmist promise (twice, even) that they will fulfill the vows made during that moment of crisis shows a sense of covenant in the human-Divine relationship. Interestingly, in the second instance that this phrase is used, the author insists that they wish to be able to fulfill their vows publicly. To demonstrate to others a mitsvah is itself a mitsvah, and to lead others towards spiritual perfection is the best perfection we can hope for.



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יָקָר בְּעֵינֵי יי,
הַמּוֹתָה לַחֲסִידָיו.
אָנָּה יי כִּי אֲנִי עַבְדְּךָ,
אֲנִי עַבְדְּךָ בֶּן אֲמָתֶךָ,
פָּתַחְתָּ לְמוֹסְרִי.
לֵךְ אֶזְבַּח זֶבַח תּוֹדָה
וּבִשְׁם יי אֶקְרָא.
נִדְרֵי לִי אֲשַׁלֵּם,
נִגְדָה-נָּא לְכָל-עַמּוֹ.
בַּחֲצֵרוֹת בֵּית יי,
בְּתוֹכִי יְרוּשָׁלַיִם,
הִלְלוּיהָ.

הִלְלוּ
אֶת-יי כָּל-גּוֹיִם,
שִׁבְחֻהוּ כָּל-הָאֲמִים.
כִּי גָבַר עָלֵינוּ חֶסֶדוֹ,
וְאִמַּת יי לְעוֹלָם,
הִלְלוּיהָ.

הוֹדוּ לִי כִּי טוֹב,
כִּי לְעוֹלָם חֶסֶדוֹ. הוֹדוּ...
יֹאמְרוּ-נָא יִשְׂרָאֵל,
כִּי לְעוֹלָם חֶסֶדוֹ. הוֹדוּ...
יֹאמְרוּ-נָא בֵּית-אֶהֱרֹן,
כִּי לְעוֹלָם חֶסֶדוֹ. הוֹדוּ...
יֹאמְרוּ-נָא יְרֵאֵי יי,
כִּי לְעוֹלָם חֶסֶדוֹ. הוֹדוּ...

In the eyes of יהוה,
the death of the pious is costly.
I pray, יהוה, for I am Your servant,
I am the son of Your handmaid,
You have loosed my bonds.
To You I will offer a sacrifice
of thanksgiving,
and I will call upon the name יהוה.
I will fulfill my vows to יהוה,
if only I could do so in the
presence of all THEIR people.
in the courts of יהוה's house,
in the midst of Yərushalayim!
Praise Yahn!

Praise

יהוה, all the nations,
Laud THEM, all peoples.
For great is THEIR love of us,
and the truth of יהוה is forever,
Praise Yahn!

Give thanks to יהוה for THEY is good,
for THEIR mercy is everlasting. Give thanks...

Let Yisra'El say:
for THEIR mercy is everlasting. Give thanks...

Let the house of Aharon say:
for THEIR mercy is everlasting. Give thanks...

Let those who are in awe of יהוה
say:
for THEIR mercy is everlasting. Give thanks...



*Yakar bə'éne Aḏonai,
hammavəṭah laḥasidav.
Annah Aḏonai ki ani aydekha,
ani 'aydəkha ben amatekha,
pittahta lamosérai.
Ləkha ezbaḥ zevah toḏah,
uyshém Aḏonai ekra.
Nəḏarai lAḏonai ashallém
negdah-na ləkhol-'ammo.
Bəḥatsrot bét Aḏonai,
bətokhékhi Yərushalayim,
haləluYahn.*

Halalu

*eṭ-Aḏonai kol-goyim,
shabəhuḥu kol-ha-ummim.
Ki gəyar 'alenu ḥasdo,
ve-emeṭ Aḏonai lə'olam,
haləluYahn.*

*Hoḏu lAḏonai ki toy,
ki lə'olam ḥasdo. Hoḏu...*

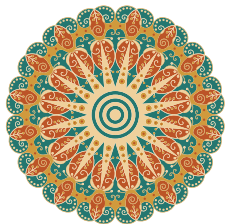
*Yomar-na Yisra'El,
ki lə'olam ḥasdo. Hoḏu...*

*Yomar-na yəṭ-Aharon
ki lə'olam ḥasdo. Hoḏu...*

*Yomar-na yir-é Aḏonai
ki lə'olam ḥasdo. Hoḏu...*

Hallél

From the strait. This passage, which has often been set to music, provides a beautiful image to frame the difference between being close to Divinity versus feeling far away. The position of trouble and sorrow is envisioned as being 'in a straight' – that is a tight and narrow space in which one cannot move. Similarly, the opposite, which is translated here as 'liberation' actually means 'wideness' – that is, a wide open space that affords freedom. The image of contrasting narrowness and width as representative of spiritual states is an incredibly powerful one. An additional intertextuality exists in that the name for Egypt, Mitsrayim, is this word 'métsar' (strait) in the dual form. This was probably based on geography (Egypt was historically based along two narrow strips of land on either side of the Nile), but it also suits the spiritual symbolism of release and redemption.



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מִן־הַמֶּצָר קָרָאתִי יְהוָה,

עָנְנִי בַמֶּרְחָב יְהוָה.

יְיָ לִי לֹא אֵירָא, מִהַ יַּעֲשֶׂה לִי אָדָם.

יְיָ לִי בַעֲזָרִי, וְאֲנִי אֲרָאָה בְּשׂוֹנְאִי.

טוֹב לְחַסּוֹת בַּיְיָ, מִבִּטָּח בָּאָדָם.

טוֹב לְחַסּוֹת בַּיְיָ, מִבִּטָּח בַּנְּדִיבִים.

כָּל־גּוֹיִם סָבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילֵם.

סְבוּנִי גַם סָבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילֵם.

סְבוּנִי כְּדַבְרֵם, וְעָכּוּ כְּאֵשׁ קוֹצִים,

בְּשֵׁם יְיָ כִּי אֲמִילֵם.

דָּחָה דְּחִיתָנִי לְנֶפֶל, וַיִּי עֲזָרָנִי.

עָזִי וְזִמְרַת יְהוָה, וַיְהִי־לִי לִישׁוּעָה.

קוֹל־רִנָּה וִישׁוּעָה בְּאֶהְלִי צְדִיקִים,

יָמִין יְיָ עֲשֵׂה חֵיל.

יָמִין יְיָ רֹמְמָה, יָמִין יְיָ עֲשֵׂה חֵיל.

לֹא אָמוֹת כִּי אֶחְיֶה, וְאֶסְפֹּר מַעֲשֵׂי

יְהוָה.

יִסָּר יִסְרָנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנָנִי.

פִּתְחוּ־לִי שַׁעְרֵי צֶדֶק,

אָבֹא בָם אֲוִדָה יְהוָה.

וְהַשְׁעֵר לִי,

צְדִיקִים

יָבֹאוּ

בּוֹ.

From the strait I called to Yahh,
Yahh answered me with liberation.

יהוה is with me, so I won't fear,
what can a human do to me?

יהוה is with me as a helper,
so I will show my haters.

It's better to trust יהוה than humans.

It's better to trust יהוה than the powerful.

All the nations surround me,
but with the name of יהוה
I shall cut them down.

They surround me, totally surround me,
but with the name of יהוה
I shall cut them down.

They surround me like bees,
but they shall be quenched like a fire
of thorns, for with the name of יהוה
I shall cut them down.

They viciously sting me, that I might fall,
but יהוה will help me.

My strength and Yahh's song,
shall be my deliverance.

A joyous sound of victory
shall be in the righteous' tents,

The right hand of יהוה is valiant.

The right hand of יהוה is exalted,
the right hand of יהוה is valiant!

I shall not die, but live,
and so declare Yahh's deeds.

Yahh has surely chastened me,
but not given me over to death.

Open for me the gates of justice,
and I shall enter them to praise Yahh.

This is the gate of יהוה,
the righteous shall enter through it.



Min-hammétsar karaṭi Yahh,
'anani yammerhay Yahh.

Aḏonai li lo ira,
mah ya'aseh li aḏam.

Aḏonai li bə'ozarai,
va-ani er-eh yəsonə-ai.

Toy lahasot bAḏonai,
mibəto-aḥ ba-aḏam.

Toy lahasot bAḏonai,
mibəto-aḥ bindiyim.

Kol-goyim səvayuni,
bəshém Aḏonai ki amilam.

Sabbuni gam səvayuni,
bəshém Aḏonai ki amilam.

Sabbuni khiḏyorim,
do'akhu kə-ésh kotsim,

bəshém Aḏonai ki amilam.
Daḥoh dəḥitani linpol,

vAḏonai 'azarani.
'Ozzi vəzimraṭ Yahh,

vayəhi-li lishu'ah.
Kol-rinnah vishu'ah

bə-aholé tsaddikim,
yəmin Aḏonai 'osah hayil.

Yəmin Aḏonai romémah,
yəmin Aḏonai 'osah hayil.

Lo amuṭ ki ehyeh,
va-asappér ma'asé Yahh.

Yassor yissəranni Yahh,
vəlamaveṭ lo nəṭanani.

Piṭḥu-li sha'aré tseḏek
ayo yam odeh Yahh.

Zeh hashsha'ar laḏonai
tsaddikim yayo-u yo.

Hallél

At its heart, Hallél is about a plea for deliverance, for the institution of the promises of inversion and protection which are made through the Torah. To that end, the climax of our recitation of Hallél is this series of verses which are repeated, first by the Shali-ah Tsibbur and then by the community. As if to reassure ourselves, we proclaim several attributes of יהוה, but also include a repeated plea (anna). Simplest is often best, and here the two lines (each repeated twice) are as simple as it gets: Save us! Rescue us! At the very root of most religions and a great deal of personal spirituality is human vulnerability. We have spent so much time praising יהוה for THEIR ability to turn things on their head, to make things right that appear wrong, we thus invoke THEM to do the same for us – to reach out and save us from our despondence and despair.



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אוֹדֶךָ כִּי עֲנִיתָנִי,
וַתִּהְיֶה-לִּי לִישׁוּעָה. (x2)

אֲבֵן מֵאֲסוּ הַבּוֹנִים,
הִיְתָה לְרֹאשׁ פִּנָּה. (x2)

מָאת יְיָ הִיְתָה זֹאת,
הִיא נִפְלְאֹת בְּעֵינֵינוּ. (x2)

זֶה-הַיּוֹם עָשָׂה יְיָ,
נִגִּילָה וְנִשְׂמַחָה בּוֹ. (x2)

אָנָּה יְיָ הוֹשִׁיעָה נָּא.
אָנָּה יְיָ הוֹשִׁיעָה נָּא.

אָנָּה יְיָ הוֹשִׁיעָה נָּא.
אָנָּה יְיָ הוֹשִׁיעָה נָּא.

אָנָּה יְיָ הַצְלִיחָה נָּא.
אָנָּה יְיָ הַצְלִיחָה נָּא.

אָנָּה יְיָ הַצְלִיחָה נָּא.
אָנָּה יְיָ הַצְלִיחָה נָּא.

I thank You for aswering me,
and becoming my salvation. (x2)

The stone the builders rejected,
will become the cornerstone. (x2)

This has come to pass from יהוה,
it is wondrous to our eyes. (x2)

This is the day יהוה has made,
let us rejoice and be glad on it. (x2)

Please, יהוה, save us!
Please, יהוה, save us!

Please, יהוה, save us!
Please, יהוה, save us!

Please, יהוה, rescue us!
Please, יהוה, rescue us!

Please, יהוה, rescue us!
Please, יהוה, rescue us!



*Odakha ki 'aniṭani,
vattāhi-li lishu'ah. (x2)*

*Eyen ma-asu habbonim,
hayəṭah lərosh pinnah. (x2)*

*Mé-ét Aḏonai hayəṭah zoṭ,
hi niflaṭ bə'énenu. (x2)*

*Zeh-hayyom 'asah Aḏonai,
naḡilah vənisməḥah yo. (x2)*

*Anna Aḏonai hoshī'ah na.
Anna Aḏonai hoshī'ah na*

*Anna Aḏonai hoshī'ah na
Anna Aḏonai hoshī'ah na*

*Anna Aḏonai hatsliḥah na
Anna Aḏonai hatsliḥah na*

*Anna Aḏonai hatsliḥah na
Anna Aḏonai hatsliḥah na*

Hallél

In the end, we see our responsibility as one of praise. As we read earlier, it is not the dead who are able to praise the Divine, but only those who are living. It is not the powerful upon which we should rely, but only the Divine. It is not idols of silver and gold upon which we should call, but only the Divine. Most of all, through our praise, we are able to see past the veneer of material reality, the screen that makes it seem as though the wicked prosper and the disadvantaged are disregarded. Through our praise, and our please, and our petitions, and our protests, we aim to demonstrate that the truth is often not quite as it seems. As we conclude Hallél, we do so with a request that that project of praise persist—*May they praise You* - those whom You have created, those who do Your will, the pious and the righteous- and most of all, us.



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בָּרוּךְ הָבָא בְּשֵׁם יי,
בִּרְכוּנוֹכֶם מִבֵּית יי. (x2)

אֵל יי וַיָּאֵר לָנוּ,
אֶסְרוּ חַג בְּעֵבְתִּים
עַד קַרְנוֹת הַמִּזְבֵּחַ. (x2)

אֵלֵי אַתָּה וְאוֹדְךָ,
אֱלֹהֵי אֲרוֹמְמֶךָ. (x2)

הוֹדוּ לַיי בִּי טוֹב,
כִּי לְעוֹלָם חֶסֶדּוֹ. (x2)

יִהְיֶה לָלוֹךְ, יי אֱלֹהֵינוּ,
כָּל-מַעֲשֶׂיךָ, וְחִסְדֶּיךָ,
וְצַדִּיקִים עוֹשֵׂי רְצוֹנְךָ,
וְעַמְּךָ בֵּית יִשְׂרָאֵל
כָּל־בְּרָנָה

יִדּוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיְפָאֲרוּ
אֶת-שֵׁם כְּבוֹדְךָ,
כִּי לָךְ טוֹב לְהוֹדוֹת,
וּלְשַׁמֵּךְ נֶאֱדָה לְזִמֹּר,
וּמְעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.

בָּרוּךְ אַתָּה יי,
מֶלֶךְ מְהֻלָּל
בֵּית שִׁבְחוֹת.

Blessed are those who come,
in the name of יהוה, We bless you
from יהוה's house. (x2)

יהוה is *Él* and has illuminated
the very horns of the altar, wreathed
with boughs of myrtle. (x2)

You are my *Él* and I will thank You,
my *Elohim*, I will extol You. (x2)

Give thanks to יהוה for THEY is good,
for THEIR mercy is everlasting. (x2)

May they praise You,
יהוה our *Elohim*,
all Your works, and Your pious ones,
and righteous ones who do Your
will, and all of Your people
the House of *YisraÉl*,
shall together with joy:
thank and bless and praise and extol
Your glorious name,
for it is good to thank You,
and pleasant to sing your name,
and from now to forever You are *Él*.

Blessed are You, יהוה,
Sovereign,
adored with
praises.



*Barukh habba bəshém Adonai,
bérakhnu khem mibbét Adonai. (x2)*

*Él Adonai vayya-er lanu,
isru hag ba'ayotim
'ad karnot hamizbē-ah. (x2)*

*Éli Attah və-odekka
Elohai aromamekka. (x2)*

*Hođu laAdonai ki toy
ki la'olam hasdo. (x2)*

Yəhaləlukha,

*Adonai Elohénu,
kol ma'asekha, vaḥasidekha,
vatsaddikim 'osé ratsonekha,
və'ammakha Bét YisraÉl
kullam bərinnaḥ:
yođu viyarəkhū
vishabəhu vifa-arū
eṭ-shem kəvodekha,
ki lakha toy lahoḏot,
ulshimkha na-eh ləzammér,
ki mé'olam və'ad 'olam Attah ÉL.*

*Barukh Attah Adonai
melekh məhullal
battishbaḥot.*