



BETH EL

The Heights Synagogue

CLEVELAND HEIGHTS, OHIO

סידור הלל וזימרה

תפילת שחרית לשבת

SIDDUR HALLEL V'ZIMRAH

PRAISE AND SONG

SHABBAT MORNING SERVICE

Translation & Commentary by Rabbi Moshe Adler



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Introduction

The prayer of a people

“Every individual Jew, even if he is all by himself with his Maker, prays with all other Jews” (ELIEZER BERKOVITS, “PRAYER,” IN *STUDIES IN TORAH JUDAISM*). The traditional liturgy is the voice of *K’nesset Yisrael* — the timeless community of the people Israel — at prayer. It is vital that every Jew be able to join his or her own unique spiritual voice to that of the community, thereby enriching him/herself while enriching *K’nesset Yisrael*.

Why a new edition of the Siddur for Beth El–The Heights Synagogue?

From time to time, a Jewish faith-community may seek a new “frequency” for tuning in to the traditional liturgy, one on which the liturgy speaks that community’s own conceptual language. The community can thus more readily access the ideas and ideals that the liturgy embodies. Speaking in a contemporary voice, our edition of the Siddur attempts to introduce (or reintroduce) worshippers to the traditional liturgy, its nature and function.

Kavanah — focus of mind and heart

Just as the score of a symphony becomes music only when an orchestra performs it, the liturgy becomes prayer only when Jews pray it. *Kavanah* — the worshipper’s intention, his or her focus of mind and heart — is what turns recitation into prayer. The basic *kavanah* is, of course, the worshipper’s intention to offer the prayer to God. Certain prayers, such as the three sections of the Sh’ma, call for special *kavanot* in addition to the basic one. We have indicated such *kavanot* in the Siddur’s “stage directions.”

The worshipper is encouraged to add personal *kavanot* of his or her own, bringing something new to his or her prayer every day (*Y'RUSHALMI B'RACHOT 8B*). The idea is to offer up the liturgy to God as one's personal gift. *Kavanah* lifts the individual's prayer directly to its Destination along with the collective prayer of the Jewish people.

If you are new to the liturgy, or have wished you understood it better, be patient. The more you pray it, the more familiar it becomes. The translation and commentary will illuminate the meaning, the transliteration will aid in pronouncing the Hebrew words, and your fellow worshippers will gladly help you. Heart-felt prayer, like life itself, is always a work in progress. Perhaps this is why the Hebrew word for worship is *avodah*, which means "service" but also means "work."

Form and function:

What we say, when we say it, and why

The Shabbat morning service comprises a series of stages, each of which leads to the next stage. The Siddur itself provides "stage directions" and commentary. The stages of the service are as follows:

- **Birchot ha-shachar**, the morning blessings, thanking the Creator for renewing and sustaining life each day
- **P'sukey d'zimra**, verses of song in pure praise of God, drawn largely from the biblical book of Psalms
- **Shacharit**, the core of the service, comprising:
 - ✓ *Bar'chu*, the call to bless God in unison (said only when a minyan is present)
 - ✓ The first pre-Sh'ma blessing, praising God as the Creator of light
 - ✓ The second pre-Sh'ma blessing, praising God as the Teacher of Torah
 - ✓ The full Sh'ma, comprising three sections drawn from the Torah:
 - Sh'ma, in which we accept God's sovereignty

- *V'hayah im shamo'a*, in which we pledge to fulfill God's mitzvot
- *Va-yomer*, in which we recognize God as our Liberator
- ✓ A single post-Sh'ma blessing, praising God as our Redeemer past and future
- ✓ The Amidah, recited as a personal prayer by the individual, and repeated aloud by the prayer leader on behalf of the community
- The reading of the weekly Torah portion or the special Torah portion for a holiday
- **Musaf**, an Amidah commemorating the Temple service and praying for its restoration

As we progress through these stages, we become increasingly more aware of God's presence in our lives. We move from thanking God for a new day, to praising God simply because He is God, to making ourselves willing subjects of God's kingdom, to hearing God's word being read from a Torah scroll, to praying for the return of God's presence to Jerusalem amid universal peace. In the process, we become the Jews we wish to be: firmly rooted in our past, living open-eyed in the present, and looking in faith toward our future — living in time, yet viewing time, as it were, from God's perspective.

Style

At Beth El–The Heights Synagogue, we have been using Philip Birnbaum's edition of the Siddur, which for a long time was standard in traditional congregations. Birnbaum brought the liturgy within reach of many who had been put off by the stilted attempts of earlier translators to write "Bible English." He retranslated the liturgy into modern English, retaining only the archaic pronouns "thee" and "thou" when addressing God because people felt that they conveyed greater reverence, though not capitalizing them because he felt that capitalizing pronouns tended to confuse people. To avoid turning his translation into a rewrite, Birnbaum was as literal as English idiom would tolerate, relegating explanatory remarks to footnotes.

While continuing Birnbaum's wise approach to making the

traditional liturgy accessible to more people, we have found that even minimal traces of “Bible English” tend to distance worshippers from the liturgy. We have therefore eliminated those traces and used “You” or “He” when speaking to or about God. Seeing that modern pronouns do not instantly convey the feeling of reverence that the archaic pronouns once conveyed, we have capitalized all pronouns that address or refer to God, in order to set them off from the ordinary.

We have hewn closely to the original Hebrew. However, to avoid literalism and the need for constant referral to footnotes for clarification, we have translated certain terms not literally but conceptually. Hence, for example, in the talmudic selection “*Elu d’varim*” (“These are the things . . .”), it is of little help to render terms like “ha-peah” literally as “the corner of the field,” or “*beit ha-midrash*” as “the schoolhouse.” We have therefore rendered those terms as “the corner of the field left for the poor to harvest” and “the house of Torah study,” which is what they actually denote in the sources.

Translations of biblical passages are taken directly from *The JPS Hebrew-English Tanakh* (JEWISH PUBLICATION SOCIETY, 1999), with adaptations as necessitated by context or by the liturgist’s special use of certain passages.

Gendered God-language

“If we do not mean that God is male when we use masculine pronouns and imagery, then why should there be any objections to using female imagery and pronouns as well?” (RITA M. GROSS, “FEMALE GOD LANGUAGE IN A JEWISH CONTEXT,” IN WOMAN SPIRIT RISING, EDS. CAROL P. CHRIST AND JUDITH PLASKOW). We heartily agree. Since all language about God is necessarily figurative, male and female imagery are equally valid representations. Labeling either kind blasphemous is not piety but sexism.

Here, however, we are dealing with God-language that is specific to the traditional liturgy. As an egalitarian traditional congregation, we are committed to maintaining both gender equality and “the coin minted by the Sages” (TALMUD, B’RACHOT 40b, INTER ALIA) — that is, the language in which our Sages cast the liturgy — without sacrificing

one for the other.

There were three alternatives before us: de-gender God-language so that the name “God” is used any time a pronoun would ordinarily be used; parse the liturgy into two parallel versions, one using male God-language and the other using female God-language; or retain the traditional imagery, keeping in mind that it is, in fact, imagery and does not purport to represent God’s true nature.

De-gendering the liturgy’s God-language is hardly possible. First, Hebrew makes all nouns and all conjugated verbs either masculine or feminine. De-gendering the language in translation merely evades the essential problem. Second, endlessly repeating the name “God” instead of using pronouns can sound something like “John got up, put on John’s clothes, ate John’s breakfast, kissed John’s mother good-bye, and went off to catch John’s bus” — correct but robotic. Besides being graceless, robotic God-language turns the caring God of the Bible into the impersonal Force of popular science fiction. The anthropomorphic imagery of the Bible and the Siddur, on the other hand, brings God within our human co-ordinates, so that we think of God not as Something but as Someone, a Being with will and purpose. Such imagery entails the use of pronouns.

What about parsing the traditional liturgy into two parallel versions, one with male God-language and the other with female God-language? Would this solution enable more worshippers, male and female, to appropriate it as their own? Quite possibly, but it could just as well end up reinforcing instead of eliminating the God-language divide, with people tending to regard the two versions as a set of “his and hers” liturgies.

We remained with the third alternative: retain the liturgy in its original form while keeping in mind that God is neither male nor female. (Had we been a matriarchal instead of a patriarchal society when we were given the Torah, God would likely have been represented in female imagery and we would still need to remind ourselves that God is neither female nor male.) In the translation, therefore, we have left the traditional God-imagery intact, while

avoiding pronouns that refer to God wherever it is stylistically graceful to do so. In addition, we have generally substituted the words “Sovereign” or “Ruler” for the word “King” when referring to God.

Needed changes and adherence to Halachah (Jewish law)

The traditional liturgy not only articulates Jewish prayer, it also teaches us how to pray as part of *K’nesset Yisrael*. Only an ethical imperative warrants change, and any change must retain “the coin minted by our Sages.” Not political correctness but ethical correctness is the deciding factor.

Some of the changes we have made respond to notions that, in former times, were considered normal but that we now know to have been based on inaccurate assumptions. Other changes enable worshippers of various Jewish religious backgrounds to relate to the traditional liturgy.

For example, the Talmudic sage Rabbi Y’hudah said that each day a man should thank God for making him an Israelite and not a gentile, a freeman and not a slave, a man and not a woman (*M’NACHOT* 43B). Over the centuries, variations in the wording of these blessings have appeared, especially in regard to the blessing about not having been made a woman. The first to make its way into the Siddur was a blessing to be said by women: “. . . who made me in accordance with Your will.” At least two authoritative commentaries on the liturgy explain this blessing as a woman’s justifying of God’s judgment, as though coming to terms with an unfortunate reality. In Renaissance Italy, this blessing was superseded by one in which women say, “. . . who made me a woman and not a man,” counterbalancing the man’s blessing, “. . . who made me a man and not a woman.” We have adopted the latter two blessings, but without the part about not having been made the other gender. Men and women simply thank God for having made them who they are. Because some men have chosen to say the blessing “. . . who made me in accordance with Your will” just as women do, we have included it as an option for both men and women.

Likewise, in adopting a version of the initial blessing of the Amidah in which the Matriarchs are explicitly named, we relied on the Talmud's ruling that adjustments to the language of a liturgical blessing are permissible if the blessing's main topic and its signature [*chatimah*] — that is, its concluding “*Baruch attah*” — are retained. We neither added anything to the blessing's topic nor omitted anything from it; we simply brought the Matriarchs out from behind their husbands, making explicit what was always implicit. In the blessing's signature as well, pairing the phrase “*u-foked Sarah*” (“and faithful one — literally, ‘rememberer’ — of Sarah”) with the phrase “*magen Avraham*” (“shield of Abraham”) parallels Sarah's special relationship to God with that of Abraham. Because many worshippers, both male and female, prefer to use the “Matriarchs implicit” version of this blessing, we have placed it alongside the “Matriarchs explicit” version, enabling worshippers to choose.

The Temple and its service

For nearly two millennia, we have been without the Temple and have therefore been unable to present the sacrificial offerings commanded by the Torah. During that time, the synagogue has functioned as our *mikdash m'at*, our diminished sanctuary (EZEKIEL 11:16; TALMUD, M'GILLAH 29A), and liturgical prayer has functioned as a verbal surrogate for the required sacrificial offerings: “Instead of bulls we will pay the offering of our lips” (HOSEA 14:3).

Substituting for the Temple and the sacrificial offerings, however, was not meant to be the primary role of the synagogue and liturgy. There were synagogues and liturgy when the Temple stood, and there will be synagogues and liturgy when it is rebuilt.

The Temple was not a synagogue. It was a living metaphor: the earthly embassy of Heaven, where the Sovereign met His people on their own ground and summoned them to dine with Him in reverent intimacy. The altar symbolized the royal table, and the offerings symbolized the Sovereign's food, brought to Him in tribute and prepared by His liveried household staff. When the pilgrim brought the offering, the priest offered it up on the altar, turning the innards into

smoke as God's "portion," and, in some types of offering, sharing the meat with the pilgrim. The food they were eating was sacred, the priest having acquired it from "the table of the Most High" (*M'NACHOT* 6A; *ARACHIN* 24B). The sacrificial meal was meant to be a feast of love between God and His people.

The liturgy has been so effective as a verbal offering that many Jews, including among the halachically committed, have come to feel that prayer has not only substituted for sacrifice but has actually superseded it. They either feel that they cannot pray for the return of sacrifice, or are ambivalent about it, praying for its return because it is commanded by the Torah, yet hoping that it won't return during their lifetime.

The Amidah of Musaf, which unequivocally prays for the restoration of the Temple offerings, is integral to the Musaf service. To omit it is to eviscerate Musaf and, in the process, discard a large part of the Torah's law. To transpose it from future ("... where we will offer up the sacrificial offerings we owe You") to past ("... where our ancestors offered up the sacrificial offerings they owed You") is to transform Musaf from a prayer into a relic. How, then, are we to keep Musaf a prayer that renews hope rather than one that causes distress for many sincere worshippers?

Our solution was to retain the Amidah of Musaf intact, together with the attendant biblical passages that detail the manner of the offerings, and to append an optional prayer to be said either in addition to those detailed passages or as a substitute for them: "Our God and God of our ancestors, open our eyes so that we may behold the wonders of Your Torah (*BASED ON PSALMS 119:18*) — help us learn from Your Torah how to present to You our commanded offerings in a manner that does not require animal sacrifice." We have thus retained "the coin minted by the Sages" while leaving room both for worshippers opposed to animal sacrifice to bypass its details, and for ambivalent worshippers to voice their ambivalence before God in prayer.

Similarly, in the Amidah blessing "R'tzei," which is a prayer for the rebuilding of the Temple, we have parenthesized the phrase

“v’ishei yisrael” (“and the fire-offerings of Israel”) so that worshippers who do not feel that they can honestly pray for the restoration of sacrificial offerings can still pray for the rebuilding of the Temple.

Acknowledgments

We thank God for enabling us to do this sacred work. May this Siddur help worshippers appropriate the classic liturgy as their own and add their voices to the timeless prayer of K’nesset Yisrael.

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— Rabbi Moshe Adler

June 10, 2012

20 Sivan 5772

Story: The Curse of Blessings

By Mitchell Chefitz

There was an officer of the law, a recent graduate, proud as you can imagine, his uniform of blue with brass buttons and gold epaulets. He wore a hat with a plume and a sword with a gold-and-ivory handle. He was as pompous as could be. He was arrogant and bold and callous. Every letter of the alphabet served only to demonstrate his authority and exalt his being.

One day he was walking his beat and heard a commotion in an alley. He ventured into the darkness, and there in the distance saw a man in rags. "Come forward," he commanded. "Come forward now!" But the man in rags did not come forward. "I am an officer of the law, and I command you, come forward!"

The man in rags did not move. He shifted his weight from one foot to the other and spoke, "I don't know what I'm going to do with you."

"Do with me?" the officer of the law mocked. "Do with me? You don't do with me! I do with you! I am an officer of the law, and I command you to come forward."

"Now I know what to do with you," the man in rags said, and as he spoke, he drew his sword. "Now I know what to do." Without further word he moved to attack.

The officer of the law drew his own sword in defense. "Stop that!" he ordered. "Put your sword down right now!" But the man in rags did not stop. The officer of the law had to parry thrusts left and right. "Stop!" he said again, but to no avail.

The officer of the law was forced to retreat.

When it seemed the man in rags would prevail, he lowered his guard, and what the officer of the law had intended as a parry became a thrust. His sword ran through the man in rags. "I didn't mean that," the officer of the law said. "I didn't mean to hurt you. Why didn't you stop when I ordered you to? Why did you attack me?"

The man in rags waved the words away. "I am leaving you," he said, "and as I do, I put upon you the Curse of Blessings."

"What do you mean?" asked the officer of the law, now quite confused.

"The Curse of Blessings. Every day you must say a new blessing, one you have never said before. On the day you do not say a new blessing, on that day you will die."

The man in rags closed his eyes. The officer of the law looked about for help. There was none to be found. When he turned back, the man in rags had disappeared. He was gone.

"It was a dream," the officer of the law thought. "Only a dream. I imagined it."

The time was late in the afternoon. The sun was setting. As much as the officer of the law tried to ignore his experience, he could not. The Jewish day ends with the sunset. The officer of the law felt his body growing cold and knew from the chill that his life was leaving him. In a panic, he uttered these words of blessing. "You are blessed, Lord our God, ruler of the universe, who has created such a beautiful sunset." At once warmth and life flowed back into him. He realized, with both shock and relief, the curse had been for real.

The next morning he did not delay. He woke with words of blessing. "You are blessed that You allowed me to wake up this morning." His life felt secure the entire day. The next morning he blessed his ability to rise from his bed, the following day that he could tie his shoes.

Day after day he found abilities he could bless. That he could go to the bathroom, that he had teeth to brush, that each finger of his

hands still worked, that he had toes on his feet and hair on his head. He blessed his clothes, every garment. He blessed his house, the roof and floor, his furniture, every table and chair.

At last he ran out of things to bless, so he began to bless relationships. He blessed his family and friends, fellow workers and those who worked for him. He blessed the mailman and the clerks.

He was surprised to find they appreciated the blessings. His words had power. They drew family and friends closer to him. Word went out that the officer of the law was a source of blessing.

Years passed, decades. The officer of the law had to go farther afield to find new sources of blessing. He blessed city councils and university buildings, scientists and their discoveries. As he traveled through the world he became in awe of its balance and beauty and blessed that. The more he learned, the more he had to bless. His life was long, and he had the opportunity to learn in every field.

He passed the age of one hundred. Most of his friends were long gone. His time was relegated to searching for the purpose in his life and the one source from which all blessing flows. He had long since realized he was not the source but only the conduit, even that realization welcomed with a blessing that sustained him for yet another day.

As he approached the age of 120, he considered that his life was long enough. Even Moses had not lived longer. On his birthday he made a conscious decision to utter no new blessing and allow his life to come to an end. Still he could recite old blessings, and throughout the day he reviewed them, all the blessings for his body and his possessions, for his relationships that spread throughout the world, for the awesome beauty and balance of creation, and for the deep resonance, the pulse of purpose that pervaded his very being. But no new blessing passed his lips.

As the sun was setting, a chill progressed inward from his extremities. He did not resist it. In the twilight a figure appeared, the man in rags. "You!" the officer of the law exclaimed. "I have thought about you every day for a hundred years! I never meant to harm

you. Please, forgive me.”

“You don’t understand,” said the man in rags. “You don’t know who I am, do you? I am the angel who was sent a hundred years ago to harvest your soul, but when I looked at you, so pompous and proud, there was nothing there to harvest. An empty uniform was all I saw. So I put upon you the Curse of Blessings, and now look what you’ve become!”

The officer of the law grasped in an instant all that had happened and why. Overwhelmed, he said, “You are blessed, my God, ruler of the universe, that You have kept me alive and sustained me so I could attain this moment.”

“Now look what you’ve done!” the man in rags said in frustration. “A new blessing!”

Life flowed back into the officer of the law, and he and the man in rags looked to each other, neither of them knowing quite what to do.

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מַה טָּבוֹ אֹהֲלֶיךָ, יַעֲקֹב,

Mah to·vu o·ha·le·cha, Ya·akov,
How fair are your tents, O Jacob,

mish-k'no·te·cha, Yis·ra·el!

Va·ani

b'rov chas-d'cha

a·vo vei·te·cha;

esh·ta·chaveh

el hei·chal kod·sh'cha

b'yir·a·te·cha.

Adonai

a·hav·ti m'on bei·te·cha,

u-m'kom mish·kan k'vo·de·cha.

Va·ani esh·ta·chaveh

v'ech·ra·ah,

ev·r'chah

lif·nei Adonai o·si.

Va·ani

t'fi·la·ti l'cha Adonai,

eit ra·tzon,

Elo·him, b'rov chas·de·cha

anei·ni be·emet yish·e·cha!

מִשְׁכְּנֶיךָ, יִשְׂרָאֵל!

וָאֲנִי

בְּרֹב חַסְדְּךָ

אָבוֹא בֵּיתְךָ,

אֶשְׁתַּחֲוֶה

אֶל הַיֵּיכָל קֹדֶשְׁךָ

בִּירְאָתְךָ.

יְי

אֶהְבֵּתִי מְעוֹן בֵּיתְךָ,

וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.

וָאֲנִי אֶשְׁתַּחֲוֶה

וְאֶכְרַעָה,

אֶבְרָכָה

לִפְנֵי יְיָ עֹשֵׂי.

וָאֲנִי,

תְּפִלַּתִּי לָךְ יְיָ,

עַת רְצוֹן,

אֱלֹהִים, בְּרֹב חַסְדְּךָ,

עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ!

your dwellings, O Israel!

And I,

through Your abundant love,

enter Your house;

I bow down

toward Your Holy Sanctuary

in awe of You.

Adonai,

I love the House where You dwell,

the place where Your glory resides.

I bow down

and kneel;

I bend the knee

before Adonai my Maker.

As for me,

may my prayer come to You, Adonai,

at a favorable time;

God, in Your abundant faithfulness,

answer me with Your sure deliverance!

Putting on the Tallit

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,

וְצִוָּנוּ עַל לְהִתְעַטֵּף בְּצִיצִית.

Blessed are You, Adonai our God, Sovereign of the universe,

who have made us holy through Your mitzvot

and commanded to wrap ourselves in a tallit.

The following prayers have traditionally been said at home. But because most people don't say them at home, many synagogues including ours have moved them to the beginning of the service.

Handwashing

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

Blessed are You, Adonai our God, Sovereign of the universe,
who have made us holy through Your mitzvot
and commanded us about the washing of hands.

In thanks for the functioning of our bodies

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה,
וּבְרָא בּוֹ נְקָבִים וְנְקָבִים,
חֲלוּלִים חֲלוּלִים.
גְּלוּי וְיָדוּעַ לִפְנֵי כֹסֵא כְבוֹדְךָ
שָׂאֵם יִפְתָּח אֶחָד מֵהֶם,
אוֹ יִסְתֵּם אֶחָד מֵהֶם, אִי אֶפְשָׁר
לְהִתְקַיֵּם וּלְעִמּוּד לִפְנֶיךָ.
בְּרוּךְ אַתָּה יי,
רוֹפֵא כָּל בָּשָׂר, וּמַפְלִיא לַעֲשׂוֹת.

Blessed are You, Adonai our God, Sovereign of the universe,
who fashioned the human being in wisdom,
creating within him many intricate ducts
and tubes.
It is well known in the presence of Your glorious throne
that if there were a rupture in one of them,
or a blockage in one of them, it would be impossible
to exist and to stand in Your presence.

Blessed are You, Adonai,
healer of all living beings and doer of wondrous deeds.

Blessed are You, Adonai,
healer of all living beings and doer of wondrous deeds.

In thanks for waking up each day, aware of our divinely given soul:

Elohai N'shamah

Elo-hai n'sha-mah אֱלֹהֵי, נְשָׁמָה
sh-na-ta-ta bi שֶׁנָּתַתָּ בִּי
t'ho-rah hi. טְהוֹרָה הִיא.
אַתָּה בְּרָאתָהּ, אַתָּה יָצַרְתָּהּ,
אַתָּה נִפְחַתָּהּ בִּי, וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי,
וְאַתָּה עֲתִיד לְטַלָּהּ מִמֶּנִּי,
וּלְהַחְזִירָהּ בִּי לְעִתִּיד לְבוֹא.
כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי,
מוֹדָה (m) | מוֹדָה (f) אֲנִי לִפְנֶיךָ,
יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי,
רְבוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנְּשָׁמוֹת.
בְּרוּךְ אַתָּה יי,
הַמְּחַזֵּר נְשָׁמוֹת לְפָגְרִים מֵתִים.

My God, the soul
which You have placed within me
is pure.
You created it, You fashioned it,
You breathed it into me, You preserve it within me,
and You will some day take it from me,
only to restore it to me in a time to come.
All the while that the soul is within me,
I give thanks to You,
Adonai my God and God of my ancestors,
Sovereign of all creation, Master of all souls.
Blessed are You, Adonai,
who restore souls to dead bodies.

In thanks for the mitzvah of Torah Study: I

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְעִסּוֹק בְּדִבְרֵי תוֹרָה.
וְהָעֶרְב־נָא יְיָ אֱלֹהֵינוּ
אֶת־דִּבְרֵי תוֹרָתְךָ בְּפִינוּ,
וּבְכָפִי עַמְּךָ בֵּית יִשְׂרָאֵל,
וְנִהְיָה אֲנַחְנוּ וְצֹאצְאֵינוּ,
וְצֹאצְאֵי עַמְּךָ בֵּית יִשְׂרָאֵל,
כְּלָנוּ יוֹדְעֵי שְׁמֶךָ,
וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְךָ.
בָּרוּךְ אַתָּה יְיָ,
הַמְּלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

Blessed are You, Adonai our God, Sovereign of the universe,
who have made us holy through Your mitzvot
and commanded us to busy ourselves with words of Torah.
Adonai our God, please make pleasant
the words of Your Torah in our mouths,
and in the mouths of all Your people the House of Israel,
so that we, our descendants,
and the descendants of Your people the House of Israel
may — all of us — be among those who know You intimately
and who study Your Torah for its own sake.
Blessed are You, Adonai,
who teach Torah to Your people Israel.

Mitzvah of Torah study: II

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

Blessed are You, Adonai our God, Sovereign of the universe,
who have chosen us from among all the nations
and given us Your Torah.
Blessed are You, Adonai, Giver of the Torah.

Having said the blessings for Torah study, we now proceed to study three brief passages —
one from the Torah, one from the Mishnah, and one from the Talmud.

From the Written Torah

יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ.
יְאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחַנֶּנָּךְ.
יֵשֵׂא יְיָ פָּנָיו אֵלֶיךָ וְיִשֶּׂם לְךָ שְׁלוֹם.

May Adonai bless you and keep you.
May Adonai smile upon you and be gracious to you.
May Adonai turn His face toward you and grant you peace.

NUMBERS 6:24-26

From the Oral Torah

אלו דברים שאין
להם שעור:

הפאה
והבכורים
והראיון

וגמילות חסדים
ותלמוד תורה.

These are the things for which no
fixed quantity is prescribed by the Torah:

The corner of the field left for the poor to harvest;
the first-fruits brought to the Temple on Shavuot;
the number of times one may appear in the Temple
during the three pilgrimage festivals;
doing deeds of kindness;
and the study of Torah.

MISHNAH PEAH 1.1

אלו דברים שאדם
אוכל פרותיהם בעולם הזה
והקורן קיימת לו
לעולם הבא, ואלו הן:

כבוד אב ואם,
וגמילות חסדים,
והשכמת בית המדרש
שחרית וערבית,
והכנסת אורחים,
ובקור חולים,
והכנסת כלה,
ולוית המת,
ועיון תפלה,
והבאת שלום
בין אדם לחברו,
ותלמוד תורה
כנגד כלם.

These are the things for which a person
enjoys dividends in this world,
while the principal remains for him
in the World to Come, namely:

Honoring one's father and mother;
doing deeds of kindness;
attending the house of Torah study
morning and evening;
showing hospitality to wayfarers;
visiting the sick;
providing a dowry for a poor bride;
escorting the dead to the grave;
concentration in prayer;
and making peace
between one human being and another.
And the study of Torah
is equal to them all.

TALMUD, SHABBAT 127A

MORNING BLESSINGS

In thanks for the daily restoration of our human powers

Congregation rises.

Ba-ruch a-tah Adonai
Elo-hei-nu me-lech ha-o-lam,
asher na-tan la-sech-vi vi-nah
l'hav-chin bein yom
u-vein lay-lah.

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

Blessed are You, Adonai
our God, Sovereign of the universe,
who gave the rooster discernment
to distinguish between day
and night.

Ba-ruch a-tah Adonai
Elo-hei-nu me-lech ha-o-lam,
she-a-sa-ni Yis-ra-el.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂנִי יִשְׂרָאֵל.

Blessed are You, Adonai
our God, Sovereign of the universe,
who made me an Israelite.

Ba-ruch a-tah Adonai
Elo-hei-nu me-lech ha-o-lam,
she-a-sa-ni ben- | bat-cho-rin.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂנִי בֶן- | בַּת-חֹרִין.

Blessed are You, Adonai
our God, Sovereign of the universe,
who made me a free person.

Ba-ruch a-tah Adonai
Elo-hei-nu me-lech ha-o-lam,

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂנִי כְּרָצוֹנִי.

Blessed are You, Adonai
our God, Sovereign of the universe,
שֶׁעָשָׂנִי אִישׁ. שֶׁעָשָׂנִי אִשָּׁה.
who made me who made me who made me
a woman. a man.
she-a-sa-ni kir-tzo-no. she-a-sa-ni i-sha. she-a-sa-ni ish.

Choose one: {

Ba-ruch a-tah Adonai
Elo-hei-nu me-lech ha-o-lam,
po-kei-ach iv-rim.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
פּוֹקֵחַ עֵוְרִים.

Blessed are You, Adonai
our God, Sovereign of the universe,
who open the eyes of the blind.

Ba-ruch a-tah Adonai
Elo-hei-nu me-lech ha-o-lam,
mal-bish aru-mim.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
מַלְבִּישׁ עֲרֻמִּים.

Blessed are You, Adonai
our God, Sovereign of the universe,
who clothe the naked.

Ba-ruch a-tah Adonai
Elo-hei-nu me-lech ha-o-lam,
ma-tir asu-rim.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
מַתִּיר אֲסוּרִים.

Blessed are You, Adonai
our God, Sovereign of the universe,
who free the bound.

Ba-ruch a-tah Adonai
Elo-hei-nu me-lech ha-o-lam,
zo-keif k'fu-fim.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
זוֹקֵף כְּפוּפִים.

Blessed are You, Adonai
our God, Sovereign of the universe,
who enable the bowed to stand erect.

Taking Nothing for Granted

The morning blessings remind us that the acts of waking up and starting the day are God's gifts, bestowed on us anew each day. Taking nothing for granted, we acknowledge our dependence on God.

Although God is one, not plural, the translated blessings in this Siddur use the form "Blessed are You . . . , who free the bound" rather than the more familiar "Blessed are You . . . who frees the bound," because standard English does not tolerate "You frees the bound." We have tried to render beautiful Hebrew in an English that is at least graceful.

For a discussion of variations in the "man/woman" blessing, see the introduction, p. ix.

*Ba-ruch a-tah Adonai
Elo-hei-nu me-lech ha-o-lam,
ro-ka ha-a-retz al ha-ma-yim.*

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

Blessed are You, Adonai
our God, Sovereign of the universe,
who spread the land over the waters.

*Ba-ruch a-tah Adonai
Elo-hei-nu me-lech ha-o-lam,
she-a-sa li kol tzor-ki.*

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֹׁעֵשֶׂה לִּי כָל צָרָכִי.

Blessed are You, Adonai
our God, Sovereign of the universe,
who prepared for me all my needs.

*Ba-ruch a-tah Adonai
Elo-hei-nu me-lech ha-o-lam,
ha-mei-chin mitz-adei ga-ver.*

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמַּכִּין מִצְעָדֵי גִבּוֹר.

Blessed are You, Adonai
our God, Sovereign of the universe,
who make firm the steps of human beings.

*Ba-ruch a-tah Adonai
Elo-hei-nu me-lech ha-o-lam,
o-zeir Yis-ra-el bi-g'vu-rah.*

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.

Blessed are You, Adonai
our God, Sovereign of the universe,
who gird Israel with strength.

*Ba-ruch a-tah Adonai
Elo-hei-nu me-lech ha-o-lam,
o-teir Yis-ra-el b'tifa-rah.*

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
עוֹטֵר יִשְׂרָאֵל בְּתִפְאַרָה.

Blessed are You, Adonai
our God, Sovereign of the universe,
who crown Israel with beauty.

*Ba-ruch a-tah Adonai
Elo-hei-nu me-lech ha-o-lam,
ha-no-tein la-ya-eif ko-ach.*

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַנוֹתֵן לַיָּעִף כֹּחַ.

Blessed are You, Adonai
our God, Sovereign of the universe,
who give strength to the weary.

Congregation is seated.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 הַמַּעֲבִיר שְׁנָה מֵעֵינִי
 וְתַנּוּמָה מֵעַפְעָפִי.
 וְיִהְיֶה רְצוֹן מִלְּפָנֶיךָ,
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 שֶׁתְּרַגְּלֵנוּ בְּתוֹרָתְךָ
 וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ,
 וְאַל תְּבִיאֵנוּ לֹא לַיְדֵי חַטָּא,
 וְלֹא לַיְדֵי עֲבִירָה וְעוֹן,
 וְלֹא לַיְדֵי נִסְיוֹן,
 וְלֹא לַיְדֵי בְזִיוֹן,
 וְאַל תִּשְׁלַט בָּנוּ יֵצֶר הָרָע.
 וְהִרְחִיקֵנוּ מֵאָדָם רָע וּמִחֶבֶר רָע.
 וְדַבְּקֵנוּ בִּיֵצֶר הַטוֹב
 וּבְמַעֲשֵׂים טוֹבִים,
 וְכוּף אֶת יִצְרָנוּ לְהִשְׁתַּעֲבֹד לָךְ.
 וְתִנֵּנּוּ הַיּוֹם, וּבְכָל יוֹם,
 לְחֵן וּלְחַסֵּד וּלְרַחֲמִים בְּעֵינֶיךָ,
 וּבְעֵינֵי כָל רֹאֲיֵינוּ,
 וְתַגְמִלֵנוּ חֲסָדִים טוֹבִים.
 בָּרוּךְ אַתָּה יְיָ,
 גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

Blessed are You, Adonai our God, Sovereign of the universe,
 who remove sleep from my eyes,
 slumber from my eyelids.
 May it be Your will,
 Adonai our God and God of our ancestors,
 to make us familiar with Your Torah
 and help us cling to Your mitzvot.
 Do not bring us into temptation or shame,
 or into the power
 of transgression
 and sin.
 Do not let the inclination to evil overpower us.
 Keep us far from bad persons, bad companions.
 Help us cling to the inclination to good,
 and to the doing of good deeds.
 Press our inclinations into Your service.
 Grant us — today and every day —
 grace, favor, and mercy in Your sight
 and in the sight of all who see us,
 and benefit us with Your freely bestowed kindnesses.
 Blessed are You, Adonai,
 who benefit Your people Israel with kindnesses.

A Prayer for Protection Before Facing the World

יְהִי רְצוֹן מִלְּפָנֶיךָ,
 יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתֵי,
 שֶׁתְּצִילֵנִי הַיּוֹם וּבְכָל יוֹם
 מֵעֲזֵי פָנִים וּמַעֲזוֹת פָּנִים,
 מֵאָדָם רָע, וּמִחֶבֶר רָע,
 וּמִשָּׁכֵן רָע, וּמִפְּגַע רָע,
 וּמִשָּׁטָן הַמְּשַׁחֵת,
 מִדִּין קָשָׁה וּמִבְּעַל דִּין קָשָׁה,
 בֵּין שֶׁהוּא בֵּן בְּרִית,
 וּבֵין שֶׁאִינוּ בֵּן בְּרִית.

May it be Your will,
 Adonai my God and God of my ancestors,
 to deliver me today and every day
 from impudent people and from impudence,
 from an evil person and an evil companion,
 from an evil neighbor and from evil fortune,
 from the destructive Accuser on high,
 and from a hard lawsuit and a hard opponent on earth,
 whether he be party to the covenant
 or not party to the covenant.

BRACHOT 16B

. . . sleep from my eyes, slumber from my eyelids

We ask of God: Just as You've opened my eyes to a new day, open our hearts to Your Torah. Keep us from harm, grant us kindness, and help us serve You sincerely.

לְעוֹלָם יִהְיֶה אָדָם יִרָא שָׁמַיִם
בְּסֶתֶר וּבְגָלוּי, וּמוֹדָה עַל הָאֱמֶת,
וְדוֹבֵר אֶמֶת בְּלִבּוֹ,
וַיִּשְׁכֶּם וַיֹּאמֶר:

Let a person always revere God
in private and in public, acknowledging the truth,
speaking truth within his own heart,
and arising each day to say:

Not Because of Righteous Deeds

רְבוֹן כָּל הָעוֹלָמִים,
לֹא עַל צְדָקוֹתֵינוּ,
אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ,
כִּי עַל רַחֲמֶיךָ הָרַבִּים.
מָה אֲנַחְנוּ, מָה חַיֵּינוּ,
מָה חֲסִדֵּנוּ, מָה צְדָקוֹתֵינוּ,
מָה יְשׁוּעָתֵנוּ, מָה כֹּחֵנוּ,
מָה גְבוּרָתֵנוּ.
מָה נֹאמַר לְפָנֶיךָ,
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
הֲלֹא כָל הַגְּבוּרִים כְּאִין לְפָנֶיךָ,
וְאֲנָשֵׁי הַשֵּׁם כְּלֹא הָיוּ,
וְחַכְמַיִם כְּבָלִי מַדָּע,
וְנְבוֹנִים כְּבָלִי הַשֶּׁכֶל.
כִּי רוֹב מַעֲשֵׂיהֶם תְּהוֹ,
וַיִּמֵּי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ,
וּמוֹתֵר הָאָדָם
מִן הַבְּהֵמָה אֵין, כִּי הֶכֶל הֶבֶל.

Sovereign of all worlds,
not because of any righteous deeds of ours
do we lay our petitions before You,
but rather because of Your great mercy.
For what are we, what is our life,
what is our kindness, what is our virtue,
what is our help, what is our strength,
what is our power?
What can we say before You,
Adonai our God and God of our ancestors?
In Your presence all the mighty are as nothing,
the men of renown as though they never existed,
the wise lacking knowledge,
the intelligent lacking sense,
their many works mere chaos,
the sum of their lives vacuous.
Indeed, the pre-eminence of the human being
over the beast vanishes — all is vanity!

Yet we are Your People

אֲבָל אֲנַחְנוּ עִמָּךְ, בְּנֵי בְרִיתְךָ,
בְּנֵי אֲבֹרָהִם אֱהֲרָה,
שֶׁנִּשְׁבַּעְתָּ לוֹ בְּהַר הַמּוֹרְיָה,
זֶרַע יִצְחָק יְחִידוֹ,
שֶׁנֶּעֱקַד עַל גְּבֵי הַמִּזְבֵּחַ,
עַד־תֵּי קֵיבַל בְּנֶךְ בְּכוֹרֶךְ,
שֶׁמֵּאֱהַבְתָּךְ שֶׁאֱהַבְתָּ אוֹתוֹ,
וּמִשִּׂמְחָתְךָ שֶׁשִּׂמְחָת בּוֹ,
קָרָאתָ אֶת שְׁמוֹ יִשְׂרָאֵל
וַיִּשְׁרוּן.

Yet we are Your people, Your covenant-partners,
the children of Abraham who loved You
and to whom You swore an oath on Mount Moriah;
the children of Isaac, his beloved son,
who was bound on the altar;
the community of Jacob, whom You took as Your first-born son,
whom You greatly loved,
and in whom You greatly rejoiced,
naming him *Yisra-El* (prince of God)
and *Y'shurun* (the upright).

לְפִיכָךְ אֲנַחְנוּ חַיִּיבִים לְהוֹדוֹת לָךְ,
וּלְשַׁבַּחְךָ וּלְפָאֲרְךָ וּלְבָרֵךְ וּלְקַדֵּשׁ
וּלְתַת שְׂבַח וְהוֹדָיָה לְשִׁמְךָ.
אֲשֶׁרִינוּ, מַה טוֹב חֶלְקֵנוּ,
וּמַה נְעִים גּוּרְלֵנוּ,
וּמַה יְפֵה יִרְשָׁתֵנוּ.
אֲשֶׁרִינוּ, שֶׁאֲנַחְנוּ מְשֻׁכְּמִים
וּמַעֲרִיבִים, עֶרֶב וּבֹקֶר,
וְאוֹמְרִים פַּעַמִּים בְּכָל יוֹם:

That is why we must give thanks to You,
praise You, glorify You, bless and sanctify
and give praise and thanks to Your very name.
How fortunate we are, how good is our portion,
how pleasant is our lot,
how beautiful is our heritage!
How fortunate we are to be eagerly proclaiming,
morning and evening,
twice each day:

שְׁמַע יִשְׂרָאֵל!

Hear, O Israel!

יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Adonai is our God, Adonai is one.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.

Blessed is His name whose glorious kingdom
is forever and ever.

אֲתָה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם,
אֲתָה הוּא מִשְׁנִבְרָא הָעוֹלָם,
אֲתָה הוּא בְּעוֹלָם הַזֶּה,
וְאֲתָה הוּא לְעוֹלָם הַבָּא.
קִדַּשׁ אֶת שְׁמֶךָ עַל מְקַדְּשֵׁי שְׁמֶךָ,
וְקִדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָמְךָ,
וּבִישׁוּעָתְךָ תָּרִים וְתַגְבִּיָּה קִרְנֵנוּ.
בָּרוּךְ אַתָּה יְיָ,
מְקַדֵּשׁ אֶת שְׁמֶךָ בְּרַבִּים.

You were before the world was created,
You have been since the world was created,
You are in this world,
and You will be in the next world.
Through those who sanctify Your name,
make the holiness of Your name known to Your world.
Let our dignity be enhanced through Your deliverance.
Blessed are You, Adonai,
who sanctify Your name among the multitudes.

How Our Sages Constitutionally Interpreted the Torah

Because the Written Torah is meant to be a guide for living in all times and places, it is continually interpreted in accordance with a body of authoritative legal and ethical teaching known as the Oral Torah. Our Sages received it along with the Written Torah and applied and developed it over some six centuries, committing it to writing (about 500 C.E.) in the work known as the Talmud. Together, the Written and Oral Torah form the basis of all Jewish law and teaching. Reading Rabbi Ishmael's thirteen rules of Torah interpretation gives us a taste of what the Oral Torah is meant to be: a vibrant, ongoing interplay between an eternal Torah and an ever-changing reality. For examples of how these rules apply, see bottoms of these pages.

Rabbi Ishmael's Thirteen Principles

רבי ישמעאל אומר,
בשלוש עשרה מדות
התורה נדרשת בהן.

Rabbi Ishmael says:
By thirteen principles
the Torah is halachically expounded:

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| (א) מקל וחמר. | 1. An inference from a lenient law to a strict one, or vice versa; |
| (ב) ומגזרה שווה. | 2. An inference drawn from identical language in two passages; |
| (ג) מבנין אב מכתוב אחד,
ומבנין אב משני כתובים. | 3. A general principle derived from one text
or from two related texts; |

← continued on next page

Applications of Rabbi Ishmael's 13 Principles

Following are examples of how our Sages applied each rule in constitutionally interpreting the Torah:

1. If a certain act is forbidden on an ordinary festival, it is all the more forbidden on Yom Kippur; conversely, if a certain act is permissible on Yom Kippur, it is all the more permissible on an ordinary festival.
2. The phrase "*eved ivri*" in Exodus 21:2, is ambiguous because it may mean a gentile slave owned by a Hebrew, or it may mean a slave who is a Hebrew. That the latter is the correct meaning is proved by a reference to the phrase "*achicha ha-ivri*, your fellow Hebrew" in Deuteronomy 15:12, where the same law is mentioned ("If your fellow Hebrew [*achicha ha-ivri*], man or woman, is sold to you...").
3. From Deuteronomy 24:6, "A hand mill or an upper millstone shall not be taken in pawn, for that would be taking someone's life in pawn," the Sages deduced that everything used in preparing food is forbidden to be taken in pawn.

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| <p>(ד) מְכַלֵּל וּפָרֵט.</p> <p>(ה) וּמְפָרֵט וְכָלֵל.</p> <p>(ו) כָּלֵל וּפָרֵט וְכָלֵל,
אִי אֶתְהָ דָן
אֶלָּא כְעֵין הַפָּרֵט.</p> <p>(ז) מְכַלֵּל שֶׁהוּא צָרִיךְ לִפְרֹט,
וּמְפָרֵט שֶׁהוּא צָרִיךְ לְכָלֵל.</p> | <p>4. A general law followed by specific examples, in which instance the law is limited to those examples;</p> <p>5. A specific example followed by a general law, in which instance the law applies to everything implied in the general statement;</p> <p>6. A general law followed by specific examples and concluding with a general law, in which instance you may infer only cases similar to the examples;</p> <p>7. When a general statement requires clarification by a specific example, or a specific example requires clarification by a general statement, in which instance rules 4 and 5 do not apply.</p> |
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4. In Leviticus 18:6 the Torah says, “None of you shall come near anyone of his own flesh to uncover nakedness,” and then goes on to enumerate other forbidden sexual relationships. The prohibition is therefore limited to those specific relationships.
5. In Exodus 22:9 the Torah says, “When a man gives to another an ass, an ox, a sheep or any other animal to guard” The generalization “or any other animal” that follows the specified animals includes all kinds of animals in the scope of this law.
6. In Exodus 22:8 the Torah says, “In all charges of misappropriation [a generalization] — pertaining to an ox, an ass, a sheep, a garment [a specification], or any other loss [a generalization], whereof one party alleges, ‘This is it’ — the case of both parties shall come before the court: he whom the court declares guilty shall pay double to the other.” Since the specification includes only moveable property and objects of intrinsic value, the fine of double payment does not apply to real estate (which is not moveable) or to notes and bills (which have symbolic but not intrinsic value).
7. Leviticus 17:13 states, “If any Israelite or any stranger who resides among them hunts down an animal or a bird that may be eaten, he shall pour out its blood and cover it with earth.” The verb “to cover” is a general term, since there are various ways of covering something; the phrase “with earth” is specific. If we were to apply rule 4 to this passage, the law would be that the blood of the slaughtered animal or bird must be covered with nothing but earth. Since, however, the general term “to cover” may also mean “to hide,” our present passage requires the specific term “with earth”; otherwise, the law might be interpreted to mean that the blood must be concealed in a closed vessel (i.e., literally hidden). On the other hand, the specification “with earth” without the general phrase “cover it” would have been meaningless. Thus, the phrase “cover it with earth” means with “cover it with earth or anything else.”

(ח) כָּל דְּבַר שֶׁהָיָה בְּכֻלָּל וַיֵּצֵא מִן
הַכֻּלָּל לְלַמֵּד, לֹא לְלַמֵּד עַל
עֲצָמוֹ יֵצֵא, אֲלָא לְלַמֵּד עַל
הַכֻּלָּל כֻּלּוֹ יֵצֵא.

(ט) כָּל דְּבַר שֶׁהָיָה בְּכֻלָּל,
וַיֵּצֵא לְטַעוֹן
טוֹעֵן אֶחָד שֶׁהוּא כְּעֵינֵינוּ,
יֵצֵא לְהַקֵּל וְלֹא לְהַחֲמִיר.

(י) כָּל דְּבַר שֶׁהָיָה בְּכֻלָּל
וַיֵּצֵא לְטַעוֹן
טוֹעֵן אַחֵר שֶׁלֹּא כְּעֵינֵינוּ,
יֵצֵא לְהַקֵּל וּלְהַחֲמִיר.

8. When a particular case, already included in the general statement, is explicitly mentioned to teach something new, that special provision applies as well to all other cases included in the general statement;
9. When a particular case, though included in the general statement, is explicitly mentioned with a provision similar to the general law, such a case is singled out to lessen the stringency of the law, not to increase it;
10. When a particular case, though included in the general statement, is explicitly mentioned with a provision differing from the general law, it is singled out to lessen, in some respects, and in others to increase, the stringency of the law.

8. Deuteronomy 22:1 requires the finder of lost property to return it to its owner. In verse 3, the Torah adds, "You shall do the same with his ass; you shall do the same with his garment; and so too shall you do with anything that your fellow loses and you find." "Garment," though included in the phrase "anything that your fellow loses," is specifically mentioned in order to indicate that the duty to announce the finding of lost articles applies only to an object that is likely to have an owner, and which has, as in the case of a garment, some signs by which it can be identified.
9. In imposing the death penalty on someone who has killed another person (Leviticus 24:21), the Torah makes no distinction between an intentional and an unintentional killer. Later, however, the Torah (Deuteronomy 19:4-5) commands that an unintentional killer be exiled to a City of Refuge (Deuteronomy 19:4-5). Although the unintentional killer is implicitly included in the general statement in Leviticus 24:21, he is singled out by Deuteronomy 19:4-5 to indicate that his exile comes instead of, and not in addition to, the death penalty.
10. According to Exodus 21:29-30, the owner of an out-of-control ox that has killed a man or a woman must pay such compensation as the court may impose on him. In verse 32, the Torah adds, "But if the ox gores a slave, male or female, he shall pay thirty shekels of silver." The case of a slave, though already included in the preceding general law of the slain man or woman, contains a different provision, namely, the fixed amount of compensation. Accordingly, whether the slave was valued at more or less than thirty shekels, his owner of the ox must invariably pay thirty shekels.

(יא) כָּל דָּבָר שֶׁהָיָה בְּכָלֵל
וַיֵּצֵא לַדּוֹן בְּדָבָר הַחֲדָשׁ,
אִי אֲתָה יָכוֹל לְהַחֲזִירוֹ לְכָלֵל,
עַד שֶׁיַּחֲזִירוּנוּ הַכָּתוּב
לְכָלֵל בְּפִירוּשׁ.

(יב) דָּבָר הֵלָמֵד מֵעֲנִינוֹ.
וְדָבָר הֵלָמֵד מִסּוּפּוֹ.

(יג) וְכֵן שְׁנֵי כְּתוּבִים הַמִּכְחִישִׁים
זֶה אֶת זֶה, עַד שֶׁיָּבֹא הַכָּתוּב
הַשְּׁלִישִׁי וַיַּכְרִיעַ בֵּינֵיהֶם.

11. When a particular case, though included in the general statement, is explicitly mentioned with a new provision, the terms of the general statement no longer apply to it, unless Scripture indicates explicitly that they do apply;

12. A matter that is elucidated from its context or from the passage that follows it.

13. Also, when two passages seem to contradict each other, they are to be elucidated by a third passage that reconciles them. (TRANSLATION BY RABBI JONATHAN SACKS)

11. The guilt offering that a cured *m'tzora* (person with a leprosy-like skin affection) had to bring was unlike all other guilt offerings, in that some of its blood was sprinkled on the person who offered it (Leviticus 14:13-14). The result of this exception would have been that none of the rules connected with other guilt offerings would apply to the one brought by a cured *m'tzora*. The Torah, however, added the clause, "The guilt offering is like the sin offering" (Leviticus 7:7), thus re-including the guilt offering in the general law and limiting its exceptional nature to the fact that the blood is sprinkled on the cured *m'tzora*.

12. In Exodus 20:13, the Torah commands, "You shall not steal." In the same verse, the Torah commands, "you shall not murder" and "you shall not commit adultery," both of which are capital offenses. The context thus makes it clear that "you shall not steal" likewise refers to a form of stealing that incurs the death penalty. The only type of theft for which the perpetrator is liable to the death penalty is kidnapping someone and selling him into slavery (Exodus 21:16).

13. In Exodus 13:6 we read, "Seven days you shall eat unleavened bread," while in Deuteronomy 16:8 we read, "Six days you shall eat unleavened bread." The Sages reconciled these two contradictory passages by referring to a third passage (Leviticus 23:14), where the use of the new produce is forbidden until the second day of Passover, after the offering of the *omer* (a measure of the new grain, offered to God in the Temple on that day). Therefore, unleavened bread made of the new grain could lawfully be eaten only on six of the seven days of Passover. Exodus 13:6 ("seven days") thus refers to unleavened bread made of the previous year's grain, while Deuteronomy 16:8 ("six days") refers to unleavened bread made of the new grain.

Kaddish d'Rabanan

Yit-ga-dal v'yit-ka-dash
sh'mei ra-ba (CONG. A-mein).
B'al'ma
di v'ra chi-r'u-tei,
v'yam-lich mal-chu-tei
b'cha-yei-chon u-v'yo-mei-chon
u-v'cha-yei
d'chol beit Yis-ra-el,
Ba-a-ga-la u-vi-z'man ka-riv,
v'im-ru (CONG. A-mein).

Y'hei sh'mei ra-ba m'va-rach
l'a-lam u-l'a-l'mei a-l'ma-ya.

Yit-ba-rach v'yish-ta-bach
v'yit-pa-ar v'yit-ro-mam
v'yit-na-sei, v'yit-ha-dar
v'yit-a-leh v'yit-ha-lal sh'mei
d'ku-d'sha —
(CONG: B'rich hu).

L'ei-la (l'ei-la) Between Rosh HaShanah and Yom Kippur add
min kol bir-cha-ta v'shi-ra-ta,
tush-b'cha-ta v'ne-chem-a-ta
da-ami-ran b'a-l'ma,
v'im-ru: (CONG. A-mein).

Al Yis-ra-el v'al ra-ba-nan,
v'al tal-mi-dei-hon
v'al kol
tal-mi-dei tal-mi-dei-hon,
v'al kol
man d'as-kin b'o-rai-ta,
di v'at-ra ha-dein
v'di v'chol atar va-atar.

Scholars' Kaddish

PRAYER LEADER:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ
שְׁמֵהּ רַבָּא. אָמֵן.
בְּעֻלְמָא
דִּי בְּרָא כְרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל.
בְּעֻלְמָא וּבְזְמַן קָרִיב
וְאִמְרוּ אָמֵן.

Let God's great name
be magnified and sanctified
in the world
He was pleased to create.
May He establish His kingdom
in your lifetime, in your days
and in the life
of the whole House of Israel,
swiftly and soon.
And let us say: Amen.

CONGREGATION:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלָם וּלְעֵלְמֵי עֲלָמֵיָא.

Let God's great name be blessed
forever and ever.

PRAYER LEADER:

יְתַבְּרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ
דְּקֻדְשָׁא —
בְּרִין הוּא
לְעֵלָא (לְעֵלָא)
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא,
דְּאִמְרִין בְּעֻלְמָא,
וְאִמְרוּ אָמֵן.

Blessed, praised,
exalted, lifted,
honored, acclaimed,
and extolled be the name of
the Holy One —
blessed is He! —
far above
all blessing and song,
praise and consolation
that we utter in this world.
And let us say: Amen.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן,
וְעַל תַּלְמִידֵיהוֹן
וְעַל כָּל
תַּלְמִידֵי תַלְמִידֵיהוֹן,
וְעַל כָּל
מָאן דְּעִסְקִין בְּאוֹרֵיתָא,
דִּי בְּאַתְרָא הִדִּין
וְדִי בְּכָל אֶתְר וְאַתְר.

For Israel and for our teachers
and for their disciples
and for all
the disciples of their disciples,
and for all
who study the Torah,
in this place
and every place.

← continued on next page

Y'hei l'hon
u-l'chon
sh'la-ma ra-ba,
chi-na v'chis-da v'ra-chamin,
v'cha-yin ari-chin,
u-m'zo-nei r'vi-chei, u-fur-ka-na,
min ko-dam avu-hon
di vish-ma-ya v'ar-a
v'im-ru A-mein.

Y'hei sh'la-ma ra-ba
min sh'ma-ya v'cha-yim
a-lei-nu v'al kol Yis-ra-el
v'im-ru: (CONG. A-mein).

As you begin this last blessing, take three steps backward. As you say it, bow slightly to the left, to the right, and then forward. As you finish, take three steps forward.

O-seh sha-lom
bim-ro-mav,
Hu b'ra-cha-mav ya-aseh sha-lom
a-lei-nu v'al kol Yis-ra-el
v'im-ru: (CONG. A-mein).

יְהֵא לְהוֹן
וּלְכוֹן
שְׁלָמָא רַבָּא,
חֲנָא וְחֶסֶדָּא וְרַחֲמִין,
וְחַיִּין אַרְיִכִין,
וּמְזוֹנֵי רְוִיחִי, וּפְרָקְנָא,
מִן קֶדֶם אֲבוּהוֹן
דִּי בְשִׁמְיָא וְאַרְעָא
וְאַמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא
מִן שְׁמִיָּא וְחַיִּים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאַמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם
בְּמִרוֹמָיו
הוּא בְּרַחֲמָיו יַעֲשֵׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאַמְרוּ אָמֵן.

May there be for them
and for all of you
abundant peace,
favor, kindness, compassion,
and long life,
ample sustenance and redemption,
from their Father
who is in heaven and on earth
and let us say: Amen.

Let there be great peace
from the heavens, and life,
upon us and upon all Israel.
and let us say: Amen.

May the One who makes peace
in His high regions,
make peace
upon us and all Israel,
and let us say: Amen.

P'sukei d'Zimra: Praise of God

Thinking of God, I am filled with awe and fear: awe of God's universe, and fear of being lost in it. But then I realize that the universe, including my little planet, is animated by God's word, "*y'hi*, let there be," continuously calling it into being. "From my very flesh I behold God" (JOB 19:26) — God's word animates me, His presence flowing in my veins. The awe begins to pass the fear, and I know anew that God longs for my prayer. (TANHUMA, TOL'DOT 80:9)

The moment one realizes Whom one is addressing, praise is one's natural language. To speak of God, and even more, to speak to God, is to praise Him, simply because He is God. There is no ulterior motive, nor can there be: "No flatterer can come into His presence." (JOB 13:16)

And so, with awe comes joy: "Rejoice with trembling!" (PSALMS 2:11) We begin the morning service with *P'sukei d'Zimra*, Verses of Song in praise of God, either because we are already experiencing that joyful awe, or because, by praising God, we seek to awaken it.

Mizmor Shir Chanukat haBayit l'David

An Introductory Psalm for P'sukei d'Zimra

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד.
אֲרוּמָמְךָ יְיָ כִּי דָלִיתָנִי,
וְלֹא שִׁמְחַת אִיבֵי לִי.
יְיָ אֱלֹהֵי,
שׁוּעָתִי אֵלֶיךָ וַתִּרְפָּאֵנִי.
יְיָ הָעֲלִיתָ מִן שְׁאוֹל נַפְשִׁי,
חַיִּיתָנִי מִיָּרֵד בּוֹר.
זָמְרוּ לַיְיָ חֲסִידָיו,
וְהוֹדוּ לְזִכְרֵךְ קָדְשׁוֹ.
כִּי רָגַע בְּאַפּוֹ,
חַיִּים בְּרָצוֹנוֹ,
בְּעָרֵב יַלִּין בְּכִי,
וּלְבָקֵר רִנָּה.
וְאֲנִי אֶמְרָתִי בְשָׁלוֹם,
בְּלֹא אֲמוּט לְעוֹלָם.
יְיָ בְּרָצוֹנְךָ
הָעֲמַדְתָּ לְהִרְרֵי עוֹז,
הִסְתַּרְתָּ פָנֶיךָ, הֵייתִי נִבָּהֶל.
אֵלֶיךָ יְיָ אֶקְרָא,
וְאַל אֲדַנִּי אֶתְחַנֵּן.
מֶה בָּצַע בְּדַמִּי,
בְּרִדְתִּי אֶל שְׁחַת?
הֵיכֵן עֹפֵר? הֵיכֵן אֶמְתַּךְ?
שְׁמַע יְיָ וְחֲנֹנִי,
יְיָ הִיָּה עֲזָר לִי!
הִפַּכְתָּ מִסָּפְדִּי לְמַחּוֹל לִי,
פָּתַחְתָּ שָׁקִי וַתֹּאזְרֵנִי שִׂמְחָה.
לִמְעַן יִזְמְרָךְ כְּבוֹד
וְלֹא יָדָם,
יְיָ אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ.

A psalm — a song for the dedication of the House — by David.
I raise You up, Adonai, for You have pulled me up,
And not let my enemies rejoice over me.
Adonai my God,
I cried out to You, and You healed me.
Adonai, You brought me up from the netherworld,
Gave me new life so that I would not go down into the pit.
You faithful of Adonai, sing to Him
and give thanks to His holy name,
For His anger lasts but a moment,
and at His pleasure there is life.
Weeping may lodge overnight,
but with dawn come shouts of joy.
When I was untroubled, I thought,
“I shall never be shaken,”
But You, Adonai, when You were pleased,
made me firm as a mighty mountain,
And when You hid Your face, I was panicked.
To You, Adonai, I called;
to Adonai I appealed for grace:
“What is to be gained from my death,
from my descent into the pit?
Can dust praise You? Can it declare Your faithfulness?
Hear, Adonai, and be gracious to me;
Adonai, be my help!”
You turned my lament into dancing,
You undid my sackcloth and girded me with joy,
So that my soul might sing hymns to You
and never fall silent;
Adonai my God, I will thank You forever.

— PSALM 30

Kaddish Yatom

Yit-ga-dal v'yit-ka-dash
sh'mei ra-ba (CONG. A-mein).
B'a-l'ma
di v'ra chi-r'u-tei,
v'yam-lich mal-chu-tei
b'cha-yei-chon u-v'yo-mei-chon
u-v'cha-yei
d'chol beit Yis-ra-el,
Ba-a-ga-la u-vi'z'man ka-riv,
v'im-ru (CONG. A-mein).

Y'hei sh'mei ra-ba m'va-rach
l'a-lam u-l'a-l'mei a-l'ma-ya.

Yit-ba-rach v'yish-ta-bach
v'yit-pa-ar v'yit-ro-mam
v'yit-na-sei, v'yit-ha-dar
v'yit-a-leh v-yit-ha-lal sh'mei
d'ku-d'sha, (CONG: B'rich hu!)
L'ei-la (l'ei-la) Between Rosh HaShanah and Yom Kippur add
min kol bir-cha-ta v'shi-ra-ta,
tush-b'cha-ta v'ne-chem-a-ta
da-ami-ran b'a-l'ma,
v'im-ru: (CONG. A-mein).

Y'hei sh'la-ma ra-ba
min sh'ma-ya v'cha-yim
a-lei-nu v'al kol Yis-ra-el
v'im-ru: (CONG. A-mein).

O-seh sha-lom
bim-ro-mav,
Hu ya-aseh sha-lom
a-lei-nu v'al kol Yis-ra-el
v'im-ru: (CONG. A-mein).

PRAYER LEADER:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ
שְׁמֵהּ רַבָּא. אָמֵן.
בְּעֻלְמָא
דִּי בְּרָא כִרְעוּתֵהּ,
וַיַּמְלִיךְ מַלְכוּתֵהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל.
בְּעֻלְמָא וּבְזְמַן קָרִיב
וְאָמְרוּ אָמֵן.

CONGREGATION:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלָם וּלְעֵלְמֵי עֲלְמֵיָא.

PRAYER LEADER:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח,
וַיִּתְפָּאֵר וַיִּתְרוֹמֵם
וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא!
לְעֻלְמָא (לְעֻלְמָא)
מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא,
דְּאִמְרִין בְּעֻלְמָא,
וְאָמְרוּ אָמֵן.

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

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

Mourner's Kaddish

Let God's great name
be magnified and sanctified
in the world
He was pleased to create.
May He establish His kingdom
in your lifetime, in your days
and in the life
of the whole House of Israel,
swiftly and soon.
And let us say: Amen.

Let God's great name be blessed
forever and ever.

Blessed, praised,
exalted, lifted,
honored, acclaimed,
and extolled be the name of
the Holy One – blessed is He! –
far above
all blessing and song,
praise and consolation
that we utter in this world.
And let us say: Amen.

Let there be great peace
from the heavens, and life,
upon us and upon all Israel.
and let us say: Amen.

May the One who makes peace
in His high regions,
make peace
upon us and all Israel,
and let us say: Amen.

Congregation rises.

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם,

Ba·ruch she·a·mar v'ha·ya ha·o·lam,

Blessed is the One who spoke, and there was a world,

Ba-ruch hu!

Ba-ruch o-seh v'rei-shit,

Ba-ruch o-meir v'o-seh,

Ba-ruch go-zeir u-m'ka·yeim,

Ba-ruch m'ra-cheim

al ha-a-retz,

Ba-ruch m'ra-cheim

al ha-b'ri-yot,

Ba-ruch m'sha-leim

sa-char tov li-ra·av,

Ba-ruch chai la-ad

v'ka·yam la-ne-tzach,

Baruch po-deh u-ma-tzil,

Ba-ruch sh'mo!

Ba-ruch a-tah Adonai

Elo-hei-nu

me-lech ha-o·lam,

ha-Eil ha·av ha-ra-chaman,

ha-m'hu-lal b'fi a-mo

m'shu·bach u-m'fo·ar

bil-shon cha-si-dav

va-a·va-dav.

בְּרוּךְ הוּא!

בְּרוּךְ עֹשֶׂה בְּרֵאשִׁית,

בְּרוּךְ אוֹמֵר וְעוֹשֶׂה,

בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,

בְּרוּךְ מְרַחֵם

עַל הָאָרֶץ,

בְּרוּךְ מְרַחֵם

עַל הַבְּרִיּוֹת,

בְּרוּךְ מְשַׁלֵּם

שָׂכָר טוֹב לִירְאָיו,

בְּרוּךְ חַי לְעַד

וְקַיָּם לְנֶצַח,

בְּרוּךְ פּוֹדֶה וּמַצִּיל,

בְּרוּךְ שְׁמוֹ.

בְּרוּךְ אַתָּה יי

אֱלֹהֵינוּ

מֶלֶךְ הָעוֹלָם,

הָאֵל הָאֵב הַרְחָמֵנוּ,

הַמְהַלֵּל בְּפִי עַמּוֹ,

מְשַׁבַּח וּמְפָאֵר

בְּלִשׁוֹן חֲסִידָיו

וְעַבְדָּיו.

Blessed is He!

Blessed is the Maker of the Very Beginning,

Blessed is the One for whom to speak is to act,

Blessed is the One for whom to decree is to fulfill.

Blessed is the One who has mercy

on the earth,

Blessed is the One who has mercy

on the creatures.

Blessed is the One who gives their just reward

to those who revere Him.

Blessed is the One who lives forever,

who endures eternally.

Blessed is the Redeemer and Rescuer,

Blessed is His name!

Blessed are You, Adonai

our God,

Sovereign of the universe,

God, merciful Father

whose praise is on the lips of His people,

who is praised and glorified

in the speech of His faithful followers,

His servants.

Baruch She-amar

We praise God as Creator of the universe, Origin of all origins: His mere speech is action, His decree is self-fulfilling, yet He is merciful and just; He is eternal, yet He rescues and redeems finite human beings. A long-standing tradition has it that the Great Assembly — an authoritative religious congress during the first two centuries of the second Temple era — found the prayer in a note that fell from heaven. This tradition testifies to the high esteem in which *Baruch She-amar* is held. It is a prime example of a prayer of pure praise, reminding us that God is far beyond us, yet as very close to us.

U·v'shi·rei Da·vid av·de·cha
n'ha·lel·cha Adonai Elo·hei·nu.
Bish·va·chot u·viz·mi·rot,
n'gad·le·cha
u·n'sha·bei·chacha
u·n'fa·er·cha
v'naz'kir shim·cha,
v'nam·li·ch'cha,
mal·kei·nu elo·hei·nu.
Ya·chid
chei ha·o·la·mim,
me·lech m'shu·bach
u·m'fo·ar
a·dei ad sh'mo ha·ga·dol.
Ba·ruch a·tah Adonai,
me·lech m'hu·lal
ba·tish·ba·chot.

וּבְשִׁירֵי דָּוִד עַבְדְּךָ
נְהַלֵּלְךָ יְיָ אֱלֹהֵינוּ.
בְּשִׁבְחוֹת וּבְזִמְרוֹת,
נְגַדְלֶךָ
וְנִשְׁבַּחְךָ
וְנִפְאֶרְךָ
וְנִזְכִּיר שְׁמֶךָ,
וְנַמְלִיכֶךָ,
מַלְכֵנוּ אֱלֹהֵינוּ.
יְחִיד,
חֵי הָעוֹלָמִים,
מֶלֶךְ מְשֻׁבָּח
וּמְפָאָר
עַדִּי עַד שְׁמוֹ הַגָּדוֹל.
בְּרוּךְ אַתָּה יְיָ,
מֶלֶךְ מְהֻלָּל
בְּתִשְׁבָּחוֹת.

With the songs of Your servant David
we will praise You, Adonai our God.
With accolade and song,
we will declare Your greatness,
Your praise,
Your splendor;
we will invoke You by name,
enthroning You,
our King and God.
Unique One,
You who live throughout the ages,
King praised
and glorified,
whose name endures forever and ever.
Blessed are You,
Adonai, King extolled
in hymns of praise.

Congregation is seated.

Hodu la-Adonai Kir'u Vish'mo

הוֹדוּ לַיהוָה קִרְאוּ בִשְׁמוֹ, הוֹדִיעוּ בְּעַמִּים עֲלִילָתָיו. שִׁירוּ לוֹ, זַמְרוּ-לוֹ, שִׁיחוּ בְּכָל-נִפְלְאוֹתָיו. הִתְהַלְלוּ בְּשֵׁם קָדְשׁוֹ, יִשְׂמַח לֵב מִבְּקֵשֵׁי יְיָ. דַּרְשׁוּ יְיָ וְעֹזוֹ, בִּקְשׁוּ פָנָיו תָּמִיד. זְכוּר נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה, מִפְתֵּיו וּמִשְׁפָּטֵי-פִיהוּ. זֶרַע יִשְׂרָאֵל עַבְדּוֹ, בְּנֵי יַעֲקֹב בְּחִירָיו. הוּא יְיָ אֱלֹהֵינוּ, בְּכָל-הָאָרֶץ מִשְׁפָּטָיו. זְכוּר לְעוֹלָם בְּרִיתוֹ, דְּבַר צִוְּהָ לְאֶלֶף דּוֹר. אֲשֶׁר כָּרַת אֶת-אַבְרָהָם, וּשְׁבוּעָתוֹ לְיִצְחָק. וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם. לֵאמֹר, לְךָ אֶתֵּן אֶרֶץ-כְּנָעַן, חֶבֶל נַחֲלָתְכֶם. בְּהִיּוֹתְכֶם מְתֵי מִסְפָּר, כְּמַעַט וְגָרִים בָּהּ. וַיִּתְּהֲלְכוּ מִגּוֹי אֶל-גּוֹי, וּמִמַּמְלָכָה אֶל-עַם אֲחֵר. לֹא הִנִּיחַ לְאִישׁ לְעֹשֶׂקָם, וַיּוֹכַח עֲלֵיהֶם מְלָכִים. אֶל-תִּגְעוּ בַּמְשִׁיחִי, וּבַנְּבִיאֵי אֶל-תִּרְעוּ. שִׁירוּ לַיהוָה כָּל-הָאָרֶץ, בְּשָׂרוֹ מִיּוֹם אֶל-יּוֹם יְשׁוּעָתוֹ. סַפְּרוּ בַּגּוֹיִם אֶת-כְּבוֹדוֹ,	Praise Adonai; call on His name, proclaim His deeds among the peoples. Sing praises to Him, speak of all His wondrous acts. Exult in His holy name, let all who seek Adonai rejoice. Turn to Adonai, to His might; seek His presence constantly. Remember the wonders He has done; His portents and the judgments He has pronounced. O offspring of Israel, His servant, O descendants of Jacob, His chosen ones. He is Adonai our God; His judgments are throughout the earth. Be ever mindful of His covenant, the promise He gave for a thousand generations, that He made with Abraham, swore to Isaac, and confirmed in a decree for Jacob, for Israel, as an eternal covenant, saying, "To you I will give the land of Canaan as your allotted heritage." You were then few in number, a handful, merely sojourning there, wandering from nation to nation, from one kingdom to another. He allowed no one to oppress them; He reproved kings on their account, "Do not touch My anointed ones; do not harm My prophets." Sing to Adonai, all the earth; proclaim His victory day after day. Tell of His glory among the nations,
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בְּכָל-הָעַמִּים נִפְלְאָתִיו.	His wondrous deeds among all peoples.
כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד,	For Adonai is great and much acclaimed,
וְנוֹרָא הוּא עַל-כָּל-אֱלֹהִים.	He is held in awe by all divine beings.
כִּי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים.	All the gods of the peoples are mere idols,
וְיְיָ שָׁמַיִם עָשָׂה.	but Adonai made the heavens.
הוֹד וְהֶדָר לִפְנֵיו,	Glory and majesty are before Him;
עֹז וְחֵדָּה בְּמִקְוֵמוֹ.	strength and joy are in His place.
הָבוּ לַיְיָ מִשְׁפָּחוֹת עַמִּים,	Ascribe to Adonai, O families of the peoples,
הָבוּ לַיְיָ כְּבוֹד וְעֹז.	ascribe to Adonai glory and strength.
הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ,	Ascribe to Adonai the glory of His name,
שָׂאוּ מִנְחָה וּבָאוּ לִפְנֵיו,	bring tribute and enter before Him,
הִשְׁתַּחֲווּ לַיְיָ	bow down to Adonai
בְּהִדְרַת-קֹדֶשׁ.	majestic in holiness.
חִילוּ מִלִּפְנֵיו כָּל-הָאָרֶץ!	Tremble in His presence, all the earth!
אֶף תִּכּוֹן תִּבֵּל	The world stands firm;
בְּלִ-תְּמוּט.	it cannot be shaken.
יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ,	Let the heavens rejoice and the earth exult;
וַיֹּאמְרוּ בְּגוֹיִם	let them declare among the nations,
יְיָ מֶלֶךְ!	"Adonai reigns!"
יִרְעַם הַיָּם וּמִלּוֹאוֹ,	Let the sea and all within it thunder,
יַעֲלֶץ הַשָּׂדֶה וְכָל-אֲשֶׁר-בּוֹ.	the fields and everything in them exult;
אִזּוּ יִרְנְנוּ עֲצֵי הַיָּעַר,	then all the trees of the forest shall shout for joy
מִלִּפְנֵי יְיָ,	at the presence of Adonai,
כִּי-בָא לְשָׁפוֹט אֶת-הָאָרֶץ.	for He is coming to rule the earth.
הוֹדוּ לַיְיָ כִּי טוֹב,	Praise Adonai for He is good;
כִּי לְעוֹלָם חֶסֶדּוֹ.	His steadfast love is eternal.
וַאֲמָרוּ הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו,	Say: Deliver us, O God our deliverer,
וּקַבְּצֵנוּ וְהַצִּילֵנוּ מִן-הַגּוֹיִם,	and gather us and save us from the nations,
לְהַדוֹת לְשֵׁם קֹדֶשְׁךָ,	to acclaim Your holy name,
לְהִשְׁתַּבֵּחַ בְּתִהְלָתֶךָ.	to glory in Your praise.
בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל	Blessed is Adonai, God of Israel,
מִן-הָעוֹלָם וְעַד הָעוֹלָם,	from eternity to eternity.
וַיֹּאמְרוּ כָל-הָעָם, אָמֵן	And all the people said, "Amen"
וְהִלֵּל לַיְיָ.	and "Praise Adonai." (1 CHRONICLES 16:8-36)

Rom' mu

רוֹמְמוּ יְיָ אֱלֹהֵינוּ,
וְהִשְׁתַּחֲווּ לְהָדוּם רַגְלָיו
קָדוֹשׁ הוּא!
רוֹמְמוּ יְיָ אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהַר קֹדֶשׁוֹ,
כִּי-קָדוֹשׁ יְיָ אֱלֹהֵינוּ:
וְהוּא רַחוּם,
יְכַפֵּר עֲוֹן, וְלֹא יִשְׁחִית,
וְהִרְבָּה לְהַשִּׁיב אָפּוֹ,
וְלֹא-יַעִיר כָּל-חַמָּתוֹ.
אֲתָה יְיָ, לֹא-תִכְלָא רַחֲמֶיךָ מִמֶּנִּי,
חֲסִדְךָ וְאַמְתָּךְ תִּמְיֵד יְצִרֹנִי.
זְכֹר-רַחֲמֶיךָ יְיָ וְחֲסִדֶּיךָ,
כִּי מֵעוֹלָם הֵמָּה.
תִּנּוּ עֹז לְאֱלֹהִים,
עַל-יִשְׂרָאֵל גְּאוֹתוֹ,
וְעֹז בְּשָׁחֳקִים.
נִוְרָא אֱלֹהִים מִמְּקֹדְשֶׁיךָ,
אֵל יִשְׂרָאֵל,
הוּא נוֹתֵן עֹז וְתַעֲצֻמוֹת לָעָם,
בְּרוּךְ אֱלֹהִים.
אֵל-נִקְמוֹת יְיָ,
אֵל נִקְמוֹת הוֹפִיעַ!
הִנָּשֵׂא שִׁפְט הָאָרֶץ,
הָשֵׁב גָּמוּל עַל-גָּאִים!
לִי הַיְשׁוּעָה,
עַל-עַמְּךָ בְּרַכְתִּיךָ סֶלָה!
יְיָ צְבָאוֹת עִמָּנוּ,
מִשְׁגֵּב-לָנוּ, אֱלֹהֵי יַעֲקֹב סֶלָה.
יְיָ צְבָאוֹת,
אֲשֶׁר־אָדָם בֹּטָח בְּךָ.
יְיָ הוֹשִׁיעָה!
הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם-קִרְאָנוּ.

Exalt Adonai our God
and bow down to [the earth,] His footstool;
He is holy! (Psalms 99:5)
Exalt Adonai our God,
and bow toward His holy mount,
for Adonai our God is holy. (Psalms 99:9)
He, being merciful,
forgave iniquity and would not destroy;
He restrained His wrath time and again
and did not give full vent to His fury. (Psalms 78:38)
Adonai, You will not withhold from me Your compassion;
Your steadfast love will protect me always. (Psalms 40:12)
Adonai, be mindful of Your compassion and Your faithfulness;
they are old as time. (Psalms 25:6)
Ascribe might to God,
whose majesty is over Israel,
whose might is in the skies.
You are awesome, O God, in Your holy places;
it is the God of Israel
who gives might and power to the people.
Blessed is God. (Psalms 68:35-36)
God of retribution, Adonai,
God of retribution, appear!
Rise up, O judge of the earth,
give the arrogant their deserts! (Psalms 94:1-2)
Deliverance is Adonai's;
may Your blessing be upon Your people! (Psalms 3:9)
Adonai of hosts is with us;
the God of Jacob is our refuge. (Psalms 46:8)
Adonai of hosts,
happy is the person who trusts in You. (Psalms 84:13)
Adonai, grant deliverance!
May the King answer us when we call. (Psalms 20:10)

A threefold mosaic of biblical verses in praise of God

Hodu la-Shem kir'u vi-sh'mo When King David brought the Ark of the Covenant into Jerusalem and set it on the site of the future Temple, the Levites sang this song of thanksgiving.

Rom'mu God is forgiving and compassionate. He strengthens His people and gives the arrogant their just deserts. God is faithful and can be relied upon.

Hoshia et amecha We call on the God who liberated us from Egypt, and who has since nourished us physically and spiritually, and ask Him to guide us forever.

Hoshia et Amecha

Ho-shi-a et a-me-cha,

u·va·reich et na·chala·te·cha,

ur·eim v'na·s'eim ad ha·o·lam.

הוֹשִׁיעָה אֶת עַמְּךָ,

וּבֵרַךְ אֶת נַחֲלָתְךָ,

וְרַעַם וְנִשְׂאָם עַד הָעוֹלָם.

Deliver Your people

and bless Your inheritance,

tend them and uplift them forever.

נַפְשֵׁנוּ חָכְתָּה לִּי,

עֲזָרְנוּ וּמִגְנָנוּ הוּא.

כִּי בּוֹ יִשְׂמַח לִבֵּנוּ,

כִּי בְשֵׁם קָדְשׁוֹ בָּטַחְנוּ.

יְהִי חֶסֶדְךָ יְיָ עָלֵינוּ,

כְּאֲשֶׁר יִחְלְנוּ לָךְ.

הֲרֹאֵנוּ יְיָ חֶסֶדְךָ,

וַיִּשְׁעֶךָ תִּתֵּן לָנוּ.

קוּמָה עֲזָרְתָה לָנוּ,

וּפָדְנוּ לְמַעַן חֶסֶדְךָ.

אֲנֹכִי יְיָ אֱלֹהֶיךָ,

הַמַּעֲלֶךָ מֵאֶרֶץ מִצְרַיִם,

הַרְחֹב פִּיךָ וְאִמְלֵאֲהוּ.

אַשְׁרֵי הָעָם שְׂכָכָה לוֹ,

אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהֵיוּ.

וְאֲנִי בַחֶסֶדְךָ בָּטַחְתִּי,

יִגַּל לִבִּי בִישׁוּעֶתְךָ,

אֲשִׁירָה לִּי,

כִּי גִבַּל עָלַי.

Our soul yearned for Adonai,

our help and our shield is He.

For in Him our hearts will rejoice,

for in His holy Name we have trusted.

May Your kindness, Adonai, be upon us,

as we have waited for You.

Show us Your kindness, Adonai,

and grant us Your deliverance.

Arise — come to our aid,

and redeem us for the sake of Your kindness.

I am Adonai, Your God,

Who brought you up from the land of Egypt;

open your mouth wide, and I will fill it.

Fortunate is the people whose lot is thus,

fortunate is the people for whom Adonai is their God.

In Your loving kindness I trust,

My heart will exult in Your deliverance;

I will sing to Adonai,

for He has dealt kindly with me.

Psalm 19

For the leader. a psalm of David.

The heavens retell the glory of God,
the sky declares His handiwork.

Day to day pours forth its speech,
night to night speaks its mind;

There is no speech, there are no words,
their voice goes unheard,

Yet their sound goes forth throughout the earth,
their words to the end of the world.

The heavens – God made them a tent for the sun
Who is like a groom

come forth from the bridal chamber,
eager as a hero to run the course.

From one end of heaven he comes forth,
makes his round to the other end,
and nothing is hidden from his heat.

לְמַנְצֵחַ מִזְמוֹר לְדָוִד.
הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד-אֵל
וּמַעֲשֵׂה יָדָיו מִגִּיד הַרְקִיעַ.
יוֹם לְיוֹם יִבְיַע אָמֹר
וְלַיְלָה לְלַיְלָה יִחוּה-דָּעַת.
אֵין-אָמֹר וְאֵין דְּבָרִים
בְּלִי נִשְׁמָע קוֹלָם.
בְּכָל-הָאָרֶץ יֵצֵא קוֹם
וּבְקֶצֶה תֵּבֵל מְלִיָּהֶם,
לְשֹׁמֵשׁ שָׁם-אֹהֶל בָּהֶם,
וְהוּא כְּחָתָן
יֵצֵא מִחַפְתּוֹ
יִשְׁיֵשׁ כְּגִבּוֹר לְרוּץ אֶרֶץ.
מִקְצֵה הַשָּׁמַיִם מוֹצֵאוֹ
וּתְקוּפָתוֹ עַל קְצוֹתָם
וְאֵין נִסְתָּר מִחֻמָּתוֹ.

Torat Adonai t'mimah

To-rat Adonai t'mi-mah

M'shi-vat na-fesh.

Ei-dut Adonai ne-ema-nah

Mach-ki-mat pe-ti.

Pi-ku-dei Adonai y'sha-rim

M'sam-chei leiv.

Mitz-vat Adonai ba-rah

m'i-rat ei-na-yim.

Yir-at Adonai t'ho-rah

o-me-det la-ad.

Mish-p'tei Adonai emet

Tza-d'ku yach-dav.

תּוֹרַת יְיָ תְּמִימָה
מְשִׁיבַת נֶפֶשׁ.

עֵדוּת יְיָ נֶאֱמָנָה
מַחְכִּימַת פֶּתִי.

פְּקוּדֵי יְיָ יִשְׂרָיִם
מְשַׂמְּחֵי-לֵב.

מִצְוֹת יְיָ בָּרָה
מְאִירַת עֵינָיִם.

יִרְאָת יְיָ טְהוֹרָה
עוֹמֶדֶת לְעַד.

מִשְׁפָּטֵי-יְיָ אֱמֶת,
צִדְקוֹ יַחְדּוֹ.

הֵנָּחֳמִידִים מִזָּהָב
וּמִפָּז רַב

וּמִתּוֹקִים מִדְּבַשׁ
וְנִפְתַּת צוּפִים.

The Torah of Adonai is perfect;
it refreshes the soul.

The testament of Adonai is trustworthy;
it makes the naive wise.

The precepts of Adonai are just;
they gladden the heart.

The commandment of Adonai is lucid;
it makes the eyes light up.

The awe of Adonai is pure;
it endures forever.

The rules of Adonai are true;
they are righteous taken together —

More desirable than gold,
than much fine gold,

Sweeter than honey
in the comb.

Psalm 19: Nature and Torah

The psalm comprises three parts: Verses 2-7 praise God as Creator of the world and its wonders; verses 8-11 praise God as the Giver of a flawless and enlightening Torah; verses 12-15 voice the Psalmist's prayer that God may help him keep the Torah's laws.

In sum, the three parts of the psalm tell us that experiencing God's presence in nature, though inspiring, offers no clue to how God is to be served; that God's Torah fills this need; and that we can turn to God for aid in remaining true to it (*RABBI S. R. HIRSCH ON PSALMS*).

God is present in the magnificence of nature, in the justice and mercy of the Torah, and in the lives of the righteous. Just as nothing on earth is hidden from the sun's light, no area of human life is outside the Torah's light (*RASHI, Ps. 19*).

גַּם־עֲבֹדְךָ נִזְהָר בָּהֶם	Your servant pays them heed;
בְּשִׁמְרָם עֶקֶב רָב.	in keeping them there is great reward.
שִׂיאוֹת מִי־יָבִין	Yet who can know
מִנְסֻתוֹת נִקְיָתִי.	his own unwitting faults?
גַּם מַזְדִּים חֲשֹׁךְ עֲבֹדְךָ	Clear me of unknowing sins;
אֶל יִמְשְׁלוּ בִּי,	keep Your servant from willful sins as well;
אֲזֵ אֵיתָם,	Let them not rule over me;
וְנִקְיָתִי מִפֶּשַׁע רָב.	Then I shall be innocent, clear of grave offense.
יִהְיוּ לְרִצּוֹן אִמְרֵי־פִי,	May the words of my mouth
וְהִגִּיוֹן לִבִּי	and the thoughts of my heart
לְפָנֶיךָ,	find favor with You,
יְיָ צוּרִי וְגוֹאֲלִי.	Adonai, my rock and redeemer.

Psalms 34

[A psalm] of David, when he feigned madness in the presence of [the Philistine lord] Abimelech, who turned him out, and he left.

לְדוֹד בְּשָׁנוֹתוֹ אֶת-טַעְמוֹ
לִפְנֵי אֲבִימֶלֶךְ,
וַיִּגְרְשֵׁהוּ וַיֵּלֶךְ:

אֲבָרְכָה אֶת-יְיָ בְּכָל-עֵת,
תַּמִּיד תִּהְיֶה לִּי בִּפִּי.

I bless Adonai at all times;
praise of Him is ever on my lips.

בִּי תִתְהַלֵּל נִפְשִׁי,
יִשְׁמְעוּ עֲנֻוִּים וַיִּשְׂמְחוּ.

I glory in Adonai;
let the lowly hear it and rejoice.

גִּדְּלוּ לִי אֶתִּי
וְנִרְמְמָה שְׁמוֹ יַחְדָּו.

Exalt Adonai with me;
let us extol His name together.

דָּרַשְׁתִּי אֶת-יְיָ וַעֲנֵנִי
וּמִכָּל-מְגוּרֹתַי הִצִּילָנִי.

I turned to Adonai, and He answered me;
He saved me from all my terrors.

הַבִּיטוּ אֵלָיו וְנִהְיוּ,
וּפְנֵיהֶם אֶל-יִחְפָּרוּ.

People look to Him and are radiant;
let their faces not be downcast.

זֶה עָנִי קָרָא וַיִּי שָׁמַע,
וּמִכָּל-צָרוֹתָיו הוֹשִׁיעֵו.

Here was a lowly man who called, and Adonai listened,
and delivered him from all his troubles.

חָנָה מִלְאֲכֵי-יְיָ
סָבִיב לִירְאָיו וַיַּחֲלִצֵם.

The angel of Adonai camps
around those who revere Him and rescues them.

טַעְמוּ וּרְאוּ כִי-טוֹב יְיָ,
אֲשֶׁרִי הִגֵּבֵר יַחְסֵה-בּוֹ!

Taste and see how good Adonai is;
happy the person who takes refuge in Him!

יִרְאוּ אֶת-יְיָ קְדָשָׁיו
כִּי אֵין מַחְסוֹר לִירְאָיו.

Revere Adonai, you His consecrated ones,
for those who fear Him lack nothing.

כְּפִירִים רָשׁוּ וַרְעִבוּ
וְדָרְשִׁי יְיָ לֹא-יַחְסְרוּ כָל-טוֹב.

Lions have been reduced to starvation,
but those who turn to Adonai shall not lack any good.

לְכוּ-בָנִים שְׁמַעוּ-לִי,
יִרְאֵת יְיָ אֶלְמִדְכֶם.

Come, my children, listen to me;
I will teach you what it is to revere Adonai.

Mi ha-ish he·cha·feitz cha·yim,
O·heiv ya·mim lir·ot tov.

מִי־הָאִישׁ הַחֲפֵץ חַיִּים,
אוֹהֵב יָמִים לְרֹאוֹת טוֹב.

Who is the person who is eager for life,
who desires years of good fortune?

N'tzor l'shon·cha mei·ra
U·s'fa·te·cha mi·da·beir mir·mah.

נָצַר לְשׁוֹנְךָ מֵרָע
וּשְׁפָתֶיךָ מִדִּבֵּר מִרְמָה.

Guard your tongue from evil,
your lips from deceitful speech.

Sur mei·ra va·asei tov,
Ba·keish sha·lom v'rod·fei·hu.

סוּר מֵרָע וַעֲשֵׂה-טוֹב,
בִּקֵּשׁ שְׁלוֹם וְרִדְּפֵהוּ.

Shun evil and do good,
seek peace and pursue it.

Psalm 34: Faith when in exile and danger

The Bible (I SAMUEL 21:15-16) narrates that, when David fled King Saul to avoid being killed as a suspected usurper, he sought refuge with the Philistine lord Achish. To keep from being recognized as the man who had led Saul's army to victory over the Philistines, he pretended to be a madman, and Achish ordered him turned out. Psalm 34 presents David's affirmation of faith in God's care during his period of exile and danger. In the psalm's heading, Achish is called Avimelech, which may have been a title ("My father the king," similar to the English "Sire") and not a name.

עֵינֵי יְיָ אֶל־צְדִיקִים,
וְאָזְנוֹ אֶל־שׁוֹעֲתָם.

The eyes of Adonai are on the righteous,
His ears attentive to their cry.

פָּנֵי יְיָ בִּעָשִׂי רָע,
לְהַכְרִית מֵאָרֶץ זָכְרָם.

The face of Adonai is set against evildoers,
to erase their names from the earth.

צָעֲקוּ וַיִּשְׁמַע
וּמִכָּל־צָרוֹתֵם הִצִּילָם.

[The righteous] cry out, and Adonai hears,
and saves them from all their troubles.

קָרוֹב יְיָ לְנִשְׁבָּר־לֵב,
וְאֵת דֹּכְאֵי־רוּחַ יוֹשִׁיעַ.

Adonai is close to the brokenhearted;
those crushed in spirit He delivers.

רַבּוֹת רָעוֹת צְדִיק
וּמִכָּל־יִצִּילָנוּ יְיָ.

Though the misfortunes of the righteous person be many,
Adonai will save him from them all.

שָׁמַר כָּל עַצְמוֹתָיו,
אֶחָת מֵהֵנָּה לֹא נִשְׁבְּרָה.

Keeping all his bones intact,
not one of them being broken.

תְּמוֹתַת רָשָׁע רָעָה,
וּשְׂנְאֵי צְדִיק יִאֲשָׁמוּ.

One misfortune is the deathblow of the wicked;
the foes of the righteous shall be ruined.

פֹּדֶה יְיָ נַפְשׁ עַבְדּוֹ,
וְלֹא יִאֲשָׁמוּ כָּל־הַחֲסִים בּוֹ.

Adonai redeems the life of His servants;
all who take refuge in Him shall not be ruined.

Psalm 90

תַּפְּלָה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים:
אֲדֹנָי
מֵעוֹן אַתָּה הָיִיתָ לָנוּ
בְּדֹר וָדֹר.
בְּטֶרֶם הָרִים יִלְדוּ
וַתַּחֲלִל אֶרֶץ
וַתִּבֵּל,
וּמֵעוֹלָם עַד־עוֹלָם אַתָּה אֵל.
תָּשִׁב אָנוּשׁ עַד־דָּכָא,
וְהָאָמַר שׁוּבוּ, בְּנֵי־אָדָם!
כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ
כְּיוֹם אֶתְמוּל כִּי יַעֲבֹר
וְאֲשֶׁמֹּרֶה בַּלֵּילָה.
זִרְמָתָם, שָׁנָה יִהְיוּ,
בִּבְקָר כְּחֻצִיר יִחְלֶף.
בִּבְקָר יִצִּיץ וּחְלֶף
לְעֶרֶב יִמּוּלֵל וַיֵּבֶשׁ.
כִּי־כָלִינוּ בְּאַפְּךָ
וּבַחֲמָתְךָ נִבְהַלְנוּ.
שֶׁת עֲוֹנוֹתֵינוּ לִנְגִידֶךָ
עֲלֻמָּנוּ לְמֵאוֹר פָּנֶיךָ.
כִּי כָל יָמֵינוּ פָּנוּ בְּעִבְרָתְךָ
כְּלִינוּ שָׁנֵינוּ כְּמוֹ־הֶגֶה.
יָמֵי שְׁנוֹתֵינוּ בָּהֶם שִׁבְעִים שָׁנָה,
וְאִם בְּגִבּוֹרֶת שְׁמוֹנִים שָׁנָה,
וְרֵהָבִם עִמָּל וָאֵוָן,
כִּי־גַז חֵישׁ וְנֶעֱפָה.
מִי־יֹדַע עוֹז אַפְּךָ,
וּכְיִרְאַתְךָ עֲבָרְתְּךָ.
לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע
וְנִבָּא לִבֵּב חֲכָמָה.
שׁוּבָה יְיָ עַד־מָתַי
וְהִנָּחֵם עַל־עֲבָדֶיךָ.

A prayer of Moses, the man of God:
Adonai,
You have been our refuge
in every generation.
Before the mountains came into being,
before You brought forth the earth
and the world,
from eternity to eternity You are God.
You return man to dust;
You decreed, "Return, you mortals!"
For in Your sight a thousand years
are like yesterday that has passed,
like a watch of the night.
You engulf people in sleep;
at daybreak they are like grass that renews itself;
at daybreak it flourishes anew;
by dusk it withers and dries up.
So we are consumed by Your anger,
terror-struck by Your fury.
You have set our iniquities before You,
our hidden sins in the light of Your face.
All our days pass away in Your wrath;
we spend our years like a sigh.
The span of our life is seventy years,
or, given the strength, eighty years;
but the best of them are trouble and sorrow.
They pass by speedily, and we are in darkness.
Who can know Your furious anger?
Your wrath matches the fear of You.
Teach us to count our days rightly,
that we may obtain a wise heart.
Turn, Adonai! How long?
Show mercy to Your servants.

Psalm 90: Humanity's outcry in a post-Eden world

Psalm 90, attributed to Moses, expresses the outcry of an earth-bound humanity. Acutely aware of our short life span, our ongoing struggle to survive and prosper, and our sense that the Creator is judging us, we pray that our accomplishments may bear fruit and that we may enjoy them.

שִׁבְעֵנוּ בִּבְקֹר חֲסִדֶּךָ,	Satisfy us at daybreak with Your steadfast love
וְנִרְנֶנָּה וְנִשְׁמְחָה בְּכָל־יְמֵינוּ.	that we may sing for joy all our days.
שְׂמֵחָנוּ כִּימוֹת עֲנִיתָנוּ	Give us joy for as long as You have afflicted us,
שָׁנוֹת רָאִינוּ רָעָה.	for the years we have suffered misfortune.
יִרְאָה אֶל־עַבְדֶּיךָ פִּעְלֶךָ	Let Your deeds be seen by Your servants,
וְהִדְרֶךָ עַל־בְּנֵיהֶם.	Your glory by their children.

Vi·hi no·am

Adonai Elo·hei·nu a·lei·nu.

u·ma·asei ya·dei·nu

ko·n'nah a·lei·nu,

u·ma·asei ya·dei·nu

ko·n'nei·hu!

וַיְהִי נָעַם

אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ,

וּמַעֲשֵׂה יָדֵינוּ

כּוֹנֵנָה עָלֵינוּ,

וּמַעֲשֵׂה יָדֵינוּ

כּוֹנֵנָהּ!

May the favor

of Adonai our God be upon us;

let the work of our hands

prosper, yes,

prosper the

work of our hands!

Psalm 91

יֵשֵׁב בְּסֵתֶר עֲלִיוֹן,	The Most High dwells in secret,
בְּצֵל שְׁדֵי יְתֻלּוֹן.	The Almighty abides in shadow.
אֶמַר לִי מַחְסִי וּמִצְוֹדָתִי,	I say of Adonai — my refuge and my stronghold,
אֱלֹהֵי אֲבֹטָח-בּוֹ.	My God in whom I trust —
כִּי הוּא יִצִּילְךָ מִפֶּחַ יְקוֹשׁ	That He will rescue you from the baited trap,
מִדְּבַר הָוּוֹת.	From the destructive plague.
בְּאַבְרָתּוֹ יִסֹּף לָךְ,	He will cover you with His pinions;
וְתַחַת כְּנָפָיו תִּחָּסֶה,	You can take shelter under His wings;
צִנָּה וְסִחָרָה אֲמָתּוֹ.	His faithfulness is an encircling shield-wall.
לֹא-תִירָא מִפֶּחַד לַיְלָה,	You need not fear the terror of night,
מִחֶץ יַעֲוֹף יוֹמָם.	The arrow that flies by day,
מִדְּבַר בְּאֶפֶל יְהֵלֶךְ מִקֵּטֶב	The plague that stalks in darkness,
יִשׁוּד צָהָרִים.	The scourge that ravages at noon.
יִפֹּל מִצִּדְּךָ אֶלֶף	A thousand may fall at your side,
וְרֶבְבָה מִיְמִינְךָ אֵלֶיךָ לֹא יִגַּשׁ.	Ten thousand at your right; it shall not touch you.
רַק בְּעֵינֶיךָ תִּבְטֹא,	You need only look with your eyes,
וְשִׁלְמַת רָשָׁעִים תִּרְאֶה.	And see the pay-back of the wicked.
כִּי אַתָּה יְיָ מַחְסִי,	Because you have taken Adonai — my refuge,
עֲלִיוֹן שְׁמֹת מְעוֹנֶךָ.	The Most High — as your haven,
לֹא תֵאָנֶה אֵלֶיךָ רָעָה,	No evil will befall you,
וְנֹגַע לֹא יִקְרַב בְּאֶהְלֶךָ.	No plague come near your tent,
כִּי מִלְּאֲכָיו יִצְוֶה-לָּךְ,	For He will command His angels
לְשָׁמְרְךָ בְּכָל-דֶּרֶכֶיךָ.	To guard you wherever you go.
עַל כַּפֵּיָם יִשְׂאוּנֶךָ	On their hands they will bear you up,
פֶּן תִּגַּף בְּאֶבֶן רִגְלֶךָ.	Lest your foot strike a stone;
עַל שָׁחַל וּפֶתֶן תִּדְרֹךְ	You will tread on cub and viper,
תִּרְמַס כְּפִיר וְתַנִּין.	You will trample lion and asp.
כִּי בִי חָשַׁק וְאַפְלָטָהוּ	Because he is devoted to Me, I will deliver him;
אֲשַׁבְּהוּ	I will raise him above danger
כִּי-יָדַע שְׁמִי.	because he knows My name.
יִקְרָאֵנִי וְאֶעֱנֶהוּ,	When he calls on me, I will answer him;
עִמּוֹ אֲנִכִּי בְצָרָה,	I am with him in distress;
אֲחַלְצֶהוּ וְאֶכְבֹּדְהוּ.	I will rescue him and make him honored;

Psalm 91: God's hidden face and helping hand

This psalm responds to the universally human outcry expressed in the Psalm 90. It assures us that the God who dwells in secret, who abides in shadow, acts from behind the scenes to lift us above danger, answer our prayers, and honor us with His love.

*O·rech ya·mim as·bi·ei·hu
v'ar·ei·hu bi·shu·a·ti;*

*O·rech ya·mim as·bi·ei·hu
v'ar·ei·hu bi·shu·a·ti.*

אֶרֶךְ יָמִים אֲשַׁבֵּיעֵהוּ,
וְאַרְאֵהוּ בִישׁוּעָתִי.
אֶרֶךְ יָמִים אֲשַׁבֵּיעֵהוּ,
וְאַרְאֵהוּ בִישׁוּעָתִי.

With long life I will satisfy him,
And show him My salvation.

With long life I will satisfy him,
And show him My salvation.

Psalm 135

הַלְלוּיָהּ	Hallelujah.
הַלְלוּ אֶת־שֵׁם יי,	Praise the name of Adonai;
הַלְלוּ עַבְדֵי יי.	give praise, you servants of Adonai
שֹׁעֲמִידִים בְּבֵית יי,	who stand in the house of Adonai,
בְּחִצְרוֹת בֵּית אֱלֹהֵינוּ.	in the courts of the house of our God.
הַלְלוּיָהּ כִּי־טוֹב יי,	Praise Adonai, for Adonai is good;
זָמְרוּ לְשִׁמּוֹ כִּי נָעִים.	sing hymns to His name, for it is pleasant.
כִּי־יַעֲקֹב בָּחַר לוֹ יְהוָה	For Adonai has chosen Jacob for Himself,
יִשְׂרָאֵל לְסֻגְלָתוֹ.	Israel, as His treasured possession.
כִּי אֲנִי יָדַעְתִּי כִּי־גָדוֹל יי,	For I know that Adonai is great,
וְאֲדֹנָינוּ	that our Lord is greater
מִכָּל אֱלֹהִים.	than anything that is worshipped.
כָּל אֲשֶׁר חָפֵץ יי עָשָׂה,	Whatever Adonai desires He does
בַּשָּׁמַיִם וּבָאָרֶץ	in heaven and earth,
בַּיָּמִים וּכְל־תְּהוֹמוֹת.	in the seas and all the depths.
מַעֲלָה נְשָׂאִים מִקְצֵה הָאָרֶץ,	He makes clouds rise from the end of the earth;
בָּרָקִים לְמָטָר עָשָׂה,	He makes lightning for the rain;
מוֹצֵא־רוּחַ מֵאוֹצְרוֹתָיו.	He releases the wind from His vaults.
שָׁהָה בְּכוֹרֵי מִצְרַיִם,	He struck down the first-born of Egypt,
מֵאָדָם עַד־בְּהֵמָה.	man and beast alike;
שָׁלַח אוֹתוֹת וּמִפְתִּים בְּתוֹכֵכֵי מִצְרַיִם,	He sent signs and portents against Egypt,
בְּפָרְעֹה וּבְכָל עַבְדָּיו.	against Pharaoh and all his servants;
שָׁהָה גּוֹיִם רַבִּים,	He struck down many nations
וְהָרַג מְלָכִים עֲצוּמִים.	and slew numerous kings —
לְסִיחֹן מֶלֶךְ הָאֲמֹרִי,	Sihon, king of the Amorites,
וּלְעוֹג מֶלֶךְ הַבָּשָׁן,	Og, king of Bashan,
וּלְכָל מַמְלָכוֹת כְּנָעַן.	and all the royalty of Canaan —
וְנָתַן אֶרֶצָם נַחֲלָה,	and gave their lands as a heritage,
נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ.	as a heritage to His people Israel.
יי שִׁמְךָ לְעוֹלָם,	O Adonai Your name endures forever,
יי זְכוֹרְךָ לְדֹר־וָדֹר.	Your fame, Adonai, through all generations;
כִּי יִדִּין יי עַמּוֹ	for Adonai will champion His people,
וְעַל־עַבְדָּיו יִתְנַחֵם.	and obtain satisfaction for His servants.

עֲצָבֵי הַגּוֹיִם כֶּסֶף וְזָהָב,	The idols of the nations are silver and gold,
מַעֲשֵׂה יָדֵי אָדָם.	the work of human hands.
פֶּה-לָהֶם וְלֹא יִדְבְּרוּ,	They have mouths, but cannot speak;
עֵינַיִם לָהֶם וְלֹא יֵרְאוּ.	they have eyes, but cannot see;
אָזְנוֹת לָהֶם וְלֹא יִשְׁמְעוּ,	they have ears, but cannot hear,
אֶף אֵין-יֵשׁ-רוּחַ בְּפִיהֶם.	nor is there breath in their mouths.
כַּמּוֹהֵם יִהְיוּ עֹשֵׂיהֶם,	Those who fashion them,
כָּל אֲשֶׁר-בָּטַח בָּהֶם.	all who trust in them, shall become like them.
בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת-יְיָ,	House of Israel, bless Adonai;
בֵּית אַהֲרֹן בָּרְכוּ אֶת-יְיָ,	house of Aaron, bless Adonai;
בֵּית הַלֵּוִי בָרְכוּ אֶת-יְיָ,	O house of Levi, bless Adonai;
יִרְאֵי יְיָ בָרְכוּ אֶת-יְיָ.	you who fear Adonai, bless Adonai.
בָּרוּךְ יְיָ מִצִּיּוֹן	Blessed is Adonai from Zion,
שֹׁכֵן יְרוּשָׁלַיִם,	He who dwells in Jerusalem.
הַלְלוּיָהּ.	Hallelujah. Praise God.

Psalms 135 and 136: The Creator loves us

These twin psalms form a Temple hymn whose first part is to be sung by the Levites in the Temple, and whose second part is to be sung as a call-and-response between the Levites and the Temple pilgrims. The theme is that the God who created the universe is none other than the God who liberated the Israelites, nurtured them, gave them the Torah, and brought them to the Promised Land. The refrain “His steadfast love is forever,” affirms that the God of nature, of history, and of love are one and the same.

Psalm 136

הודו לַיְי פִי טוֹב,	Give thanks to Adonai for He is good;	His steadfast love is forever.
הודו לאלהי	Give thanks to the God who is above all	His steadfast love is forever.
האלהים,	that is worshipped;	His steadfast love is forever.
הודו לאדני האדנים,	Give thanks to the Lord who is above all lords;	His steadfast love is forever.
לעשה נפלאות גדלות	To the Worker of great wonders	His steadfast love is forever.
לבדו,	unaided;	His steadfast love is forever.
לעשה השמים בתבונה,	To the cunning Maker of the heavens;	His steadfast love is forever.
לרוקע הארץ על המים,	To the One who spread the land over the waters;	His steadfast love is forever.
לעשה אורים גדלים,	To the Maker of the great heavenly lights;	His steadfast love is forever.
את השמש	The sun	His steadfast love is forever.
לממשלת ביום,	to rule by day;	His steadfast love is forever.
את הירח וכוכבים	The moon and stars	His steadfast love is forever.
לממשלות בלילה,	to rule by night;	His steadfast love is forever.
למכה מצרים	To the One who struck the Egyptians	His steadfast love is forever.
בבכוריהם,	through their first-born;	His steadfast love is forever.
ויוצא ישראל מתוכם,	And liberated Israel from their midst;	His steadfast love is forever.
ביד חזקה ובזרוע נטויה,	With a strong hand and an outstretched arm;	His steadfast love is forever.
לגזר ים-סוף לגזרים,	To the One who cut the Sea of Reeds into parts;	His steadfast love is forever.
והעביר ישראל בתוכו,	And passed Israel through the midst of it;	His steadfast love is forever.
ונער פרעה וחילו	And shook Pharaoh and his army	His steadfast love is forever.
ביום-סוף,	into the Sea of Reeds;	His steadfast love is forever.
למוליך עמו במדבר,	To the One who led His people through the desert;	His steadfast love is forever.
למכה מלכים גדלים,	To the One who struck down great kings;	His steadfast love is forever.
ויהרג מלכים אדירים,	To the One who slew mighty kings:	His steadfast love is forever.
לסיחון מלך האמרי,	Sihon king of the Amorites,	His steadfast love is forever.
ולעוג מלך הבשן,	And Og king of Bashan;	His steadfast love is forever.
ונתן ארצם לנחלה,	He gave their land away as an inheritance;	His steadfast love is forever.
נחלה לישראל עבדו,	An inheritance to Israel His servant;	His steadfast love is forever.
שבשפלנו זכר-לנו,	He remembered us when we were laid low;	His steadfast love is forever.
ויפרקנו מצרינו,	And got us out of the straits we were in;	His steadfast love is forever.
נותן לחם לכל בשר,	He gives food to all creatures;	His steadfast love is forever.
הודו לאל השמים,	Give thanks to the God of the heavens;	His steadfast love is forever.

<i>Ho-du l'Adonai ki tov,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>Ho-du l'Ei-lo-hei</i>		
<i>ha-elo-him,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>Ho-du la-Ado-nei ha-ado-nim,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>L'o-sei nifla-ot g'do-lot</i>		
<i>l'va-do,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>L'o-sei ha-sha-ma-yim bit-vu-nah,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>L'ro-ka ha-a-retz al ha-ma-yim,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>L'o-sei o-rim g'do-lim,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>Et ha-she-mesh</i>		
<i>l'mem-she-let ba-yom,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>Et ha-ya-rei-ach v'cho-cha-vim</i>		
<i>l'mem-sh'lot ba-lai-lah,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>L'ma-kei mitz-ra-yim</i>		
<i>biv-cho-rei-hem,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>Va-yo-tzei Yis-ra-el mi-to-cham,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>B'yad chaza-kah u-viz-ro-a n'tu-yah,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>L'go-zeir yam suf lig-za-rim,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>V'he-evir Yis-ra-el b'to-cho,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>V'ni-eir par-oh v'chei-lo</i>		
<i>v'yam suf,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>L'mo-lich a-mo ba-mid-bar,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>L'ma-keih m'la-chim g'do-lim,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>Va-ya-harog m'la'chim a-di-rim,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>L'Si-chon me-lech ha-Emo-ri,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>U-l'Og me-lech ha-Ba-shan,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>V'na-tan ar-tzam l'na-chalah,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>Na-chalah l'Yis-ra-el av-do,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>She-b'shif-lei-nu za-char la-nu,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>Va-yif-r'kei-nu mi-tza-rei-nu,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>No-tein le-chem l'chol ba-sar,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.
<i>Ho-du l'Eil ha-sha-ma-yim,</i>	<i>Ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסֵדוֹ.

Congregation is seated.

Psalm 33

רִנְנוּ צַדִּיקִים בַּיְי, Sing forth, O you righteous, to Adonai;
 לִישָׁרִים נֶאֱוָה תְהִלָּה. it is fit that the upright acclaim Him.
 הוֹדוּ לַיְי בְּכִנּוֹר, Praise Adonai with the lyre;
 בְּנִבֵּל עֶשׂוֹר זָמְרוּ-לוֹ. with the ten-stringed harp sing to Him;
 שִׁירוּ לוֹ שִׁיר חֲדָשׁ sing Him a new song;
 הִיטִיבוּ נֶגֶן בְּתִרְעוּעָה. play sweetly with shouts of joy.
 כִּי יֵשֶׁר דְּבַר-יְי, For the word of Adonai is right;
 וְכָל-מַעֲשָׂהוּ בְּאֱמוּנָה. His every deed is faithful.
 אֱהֵב צְדָקָה וּמִשְׁפָּט, He loves what is right and just;
 חֶסֶד יְי מְלֵאָה הָאָרֶץ. the earth is full of Adonai's faithful care.
 בְּדִבְרֵי יְי שָׁמַיִם נַעֲשׂוּ, By the word of Adonai the heavens were made,
 וּבְרוּחַ פִּי כָל צָבָאָם. by the breath of His mouth, all their host.
 כּוֹנֵס כַּנֹּד מִי הַיָּם, He heaps up the ocean waters like a mound,
 נֹתֵן בְּאוֹצְרוֹת תְּהוֹמוֹת. stores the deep in vaults.
 יִירָאוּ מִי כָל-הָאָרֶץ, Let all the earth revere Adonai;
 מִמֶּנּוּ יִגְוֹרוּ כָל-יֹשְׁבֵי תֵבֵל. let all the inhabitants of the world stand in awe of Him.
 כִּי הוּא אָמַר וַיְהִי For He spoke, and it was;
 הוּא צִוָּה וַיַּעֲמֵד. He commanded, and it endured.
 יְי הַפִּיר עֲצַת גּוֹיִם, Adonai frustrates the plans of nations,
 הֵנִיא מַחֲשָׁבוֹת עַמִּים. brings to naught the designs of peoples.
 עֲצַת יְי לְעוֹלָם תַּעֲמֵד, What Adonai plans endures forever,
 מַחֲשָׁבוֹת לְבוֹ לְדוֹר וָדוֹר. what He designs, for ages on end.
 אֲשֶׁרִי הַגּוֹי אֲשֶׁר יְי אֱלֹהָיו, Happy the nation whose God is Adonai,
 הָעַם בָּחַר לְנַחֲלָה לוֹ. the people He has chosen to be His own.
 מִשְׁמַיִם הִבִּיט יְי, Adonai looks down from heaven;
 רָאָה אֶת כָּל בְּנֵי הָאָדָם. He sees all humankind.
 מִמְּכוֹן-שְׁבֻתוֹ הַשָּׁמַיִת, From His dwelling-place He gazes
 אֶל כָּל יֹשְׁבֵי הָאָרֶץ. on all the inhabitants of the earth —
 הַיּוֹצֵר יֶחֶד לָבָם, He who fashions the hearts of them all,
 הַמִּבִּין אֶל כָּל מַעֲשֵׂיהֶם. who discerns all their doings.
 אֵין הַמֶּלֶךְ נוֹשָׁע בְּרַב-חַיִל, Kings are not delivered by a large force;
 גִּבּוֹר לֹא-יִנָּצֵל בְּרַב-כֹּחַ. warriors are not saved by great strength;
 שֶׁקֶר הַסּוֹס לְתִשְׁוּעָה, horses are a false hope for deliverance;

וּבְרַב חֵילוֹ לֹא יִמָּלֵט.	for all their great power they provide no escape.
הִנֵּה עֵין יי אֵל יִרְאִיו,	Truly the eye of Adonai is on those who revere Him,
לְמַיְחָלִים לְחַסְדּוֹ.	who wait for His faithful care
לְהַצִּיל מִמָּוֶת נַפְשָׁם, וּלְחַיּוֹתָם בְּרָעַב.	to save them from death, to sustain them in famine.
נַפְשֵׁנוּ חִפְתָּה לִּי, עֲזָרְנוּ וּמִגִּנָּנוּ הוּא.	We set our hope on Adonai, He is our help and shield.
כִּי־בּוֹ יִשְׂמַח לִבֵּנוּ כִּי בְשֵׁם קִדְשׁוֹ בְּטַחֲנוּ.	In Him our hearts rejoice, for in His holy name we trust.
יְהִי־חַסְדְּךָ יי עֲלֵינוּ	May we enjoy Your faithful care, Adonai,
כָּאֲשֶׁר יַחְלֵנוּ לָךְ.	as we have put our hope in You.

Psalm 92 (Psalm for Shabbat — on next page)

The psalm's heading, "*mizmor shir l'yom ha-shabbat*," means "A psalm; a song for the Sabbath day." But the phrase "*l'yom ha-shabbat*" can also mean "a song OF the Sabbath day," as though the Sabbath day itself had composed the psalm. That is, in fact, how the Shabbat morning service poetically interprets it: "The Sabbath day itself utters praise, saying, 'A psalm; a song of the Sabbath day. It is good to give thanks to Adonai.'"

"How great are Your works, Adonai, how very subtle Your designs!" The human being is one of God's works, one of His subtle designs. We human beings can appreciate not only God but also ourselves appreciating God. As Abraham Joshua Heschel reminds us, awe and wonder are the wellspring of faith.

"A brutish man cannot know, a fool cannot understand this." The fool in this context is synonymous with the brutish man — he is not lacking in intelligence but in sensitivity. He cannot know, cannot understand, what it means to live a fully human life. The brutish man thinks that if he is brutish enough, the world will be his. What he fails to understand is that his path leads to the destruction of his own soul: "Though the wicked sprout like grass, though all evildoers blossom, it is only that they may be destroyed forever."

"The righteous," on the other hand, "bloom like a date-palm . . . In old age they still produce fruit . . . attesting that Adonai is upright, my rock, in whom there is no wrong." The lives of the righteous reflect the righteousness of God, moving others to worship Him rather than the gods of greed and arrogance.

On Shabbat, we look back on the Creation and ahead to a world in which all people will live lives that reflect God's righteousness.

Miz-mor shir l'yom ha-shab-bat:
Tov l'ho-dot laAdonai,
u-l'za-meir l'shim-cha
el-yon.
L'ha-gid ba-bo-ker
chas-de-cha
ve-emu-na-t'cha ba-lei-lot.
Aleï a-sor va-alei na-vel,
alei hi-ga-yon b'chi-nor.
Ki si-mach-ta-ni
Adonai b'fo-ole-cha;
b'ma-asei ya-de-cha ara-nein.
Ma ga-d'lu ma-a-se-cha Adonai,
m'od a-m'ku mach-sh'vo-te-cha!
Ish ba-ar lo yei-da,
u-ch'sil lo ya-vin et zot.
Bi-f'ro-ach r'sha-im k'mo ei-sev
va-ya-tzi-tzu kol po-alei a-ven,
l'hi-sha-m'dam
a-dei ad.
V'a-tah ma-rom
l'o-lam Adonai.
Ki hi-nei o-y've-cha Adonai,
ki hi-nei o-y've-cha yo-vei-du
yit-pa-r'du kol po-alei a-ven.
Va-ta-rem ki-r'eim kar-ni,
ba-lo-ti b'she-men ra-anan.
Va-ta-beit ei-ni b'shu-rai
ba-ka-mim a-lai
m'rei-im,
tish-ma-nah
oz-nai,

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:
טוֹב לְהַדוֹת לַיהוָה,
וּלְזַמֵּר לְשִׁמְךָ
עֲלִיּוֹן.
לְהַגִּיד בַּבֹּקֶר
חֲסִידְךָ
וְאַמּוֹנֶתְךָ בַּלַּיְלוֹת.
עָלִי-עֲשׂוֹר וְעָלִי-נָבֶל,
עָלִי הַגִּיּוֹן בְּכִנּוֹר.
כִּי שִׂמַּחְתָּנִי
יְיָ בְּפָעֲלֶךָ.
בְּמַעֲשֵׂי יְדֶיךָ אֲרָנוּ.
מַה גָּדְלוֹ מַעֲשֵׂיךָ יְיָ,
מֵאֵד עָמְקוֹ מַחְשַׁבְתֶּיךָ!
אִישׁ בְּעַר לֹא יָדַע,
וְכָסִיל לֹא-יָבִין אֶת-זֹאת.
בְּפָרֶחַ רָשָׁעִים כָּמוֹ עֵשֶׂב
וַיִּצְיָצוּ כָּל-פְּעָלֵי אֱנוֹן,
לְהַשְׁמָדָם
עַד־עַד.
וְאַתָּה מְרוֹם
לְעֹלָם יְיָ.
כִּי הִנֵּה אֹיְבֶיךָ יְיָ,
כִּי הִנֵּה אֹיְבֶיךָ יֵאָבְדוּ.
יִתְפָּרְדוּ כָּל-פְּעָלֵי אֱנוֹן.
וְתָרַם כְּרָאִים קִרְנִי,
בְּלָתִי בְשֶׁמֶן רַעְנָן.
וְתַבֵּט עֵינֵי בְשׁוּרֵי,
בְּקַמִּים עָלִי
מֵרָעִים,
תִּשְׁמַעְנָה
אָזְנִי.

Psalm 92

A psalm, a song for the Sabbath day:
It is good to praise Adonai,
to sing hymns to Your name,
O Most High,
to proclaim at daybreak
Your steadfast love,
Your faithfulness each night,
with a ten stringed harp,
with voice and lyre together.
You have gladdened me
by Your deeds, Adonai;
I shout for joy at Your handiwork.
How great are Your works, Adonai,
how very subtle Your designs!
A brutish person cannot know,
a fool cannot understand this:
though the wicked sprout like grass,
though all evildoers blossom,
it is only that they may be destroyed
forever.
But You are exalted
for all time, Adonai.
Surely, Your enemies, Adonai,
surely, Your enemies perish;
all evildoers are scattered.
You raise my dignity high
like the horn of a wild ox;
I am soaked in refreshing oil.
I shall see the defeat
of my watchful foes,
hear of the downfall
of the wicked who beset me.

Tza-dik ka-ta-mar yif-rach,
 k'e-rez ba-l'va-non yis-geh.
 Sh'tu-lim b'veit Adonai,
 b'chatz-rot Elo-hei-nu yaf-ri-chu.
 Od y'nu-vun b'sei-vah,
 D'shei-nim v'ra-ana-nim yih-yu.
 L'ha-gid ki ya-shar Adonai,
 Tzu-ri v'lo av-la-ta bo.

צַדִּיק כְּתִמְר יִפְרַח,
 כְּאַרְז בְּלִבְנוֹן יִשְׁגָּה.
 שְׁתּוּלִים בְּבֵית יי,
 בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.
 עוֹד יִנּוּבּוֹן בְּשֵׂיבָה,
 דְּשֵׁנִים וְרַעֲנָנִים יִהְיוּ.
 לְהַגִּיד כִּי־יָשָׁר יי,
 צוּרִי וְלֹא־עוֹלָתָהּ בּוֹ.

The righteous bloom like a date-palm;
 they thrive like a cedar in Lebanon;
 planted in the house of Adonai,
 they flourish in the courts of our God.
 In old age they still produce fruit;
 they are full of sap and freshness,
 attesting that Adonai is upright,
 my rock, in whom there is no wrong.

Psalm 93

יי מֶלֶךְ גִּאוּת לְבֹשׁ,
 לְבֹשׁ יי עַז הַתְּאֲזָר,
 אֶף־תִּכּוֹן תִּבֵּל בַּל־תִּמּוֹט.
 נִכּוֹן כְּסֶאֱךָ מֵאֶז,
 מֵעוֹלָם אָתָּה.
 נִשְׁאֹו נְהָרוֹת יי,
 נִשְׁאֹו נְהָרוֹת קוֹלָם,
 יִשְׁאֹו נְהָרוֹת דְּכָיִם.
 מִקְלּוֹת מַיִם רַבִּים,
 אֲדִירִים מִשִּׁבְרֵי־יָם,
 אֲדִיר בְּמָרוֹם יי.
 עֲדוּתֶיךָ נֶאֱמָנוּ מֵאֶד,
 לְבֵיתְךָ נֶאֱוָה־קֹדֶשׁ,
 יי, לְאֶרֶץ יָמִים.

Adonai is king, He is robed in grandeur;
 Adonai is robed, He is girded with strength.
 The world stands firm; it cannot be shaken.
 Your throne stands firm from of old;
 from eternity You have existed.
 The ocean sounds, Adonai,
 the ocean sounds its thunder,
 the ocean sounds its pounding.
 Above the thunder of the mighty waters,
 more majestic than the breakers of the sea
 is Adonai, majestic on high.
 Your decrees are indeed enduring;
 holiness befits Your house,
 Adonai, for all times.

A mosaic of biblical verses in praise of God

יְהִי כְבוֹד יי לְעוֹלָם, יִשְׂמַח יי בְּמַעֲשָׁיו.	May the glory of Adonai endure forever; may Adonai rejoice in His works! (PSALMS 104:31)
יְהִי שֵׁם יי מְבָרָךְ, מְעַתָּה וְעַד-עוֹלָם. מִמְזָרְח שֶׁמֶשׁ עַד-מְבוֹאוֹ, מְהֵלֵל שֵׁם יי.	Let the name of Adonai be blessed now and forever. From east to west the name of Adonai is praised.
רַם עַל-כָּל-גּוֹיִם יי, עַל הַשָּׁמַיִם כְּבוֹדוֹ. יי שֶׁמֶךְ לְעוֹלָם, יי זְכוּרָךְ לְדֹר-וָדָר.	Adonai is exalted above all nations; His glory is above the heavens. (PSALMS 113:2-4) Adonai, Your name endures forever, Your fame, Adonai, through all generations. (PSALMS 135:13)
יי בְּשָׁמַיִם הִכִּין כִּסְאוֹ, וּמַלְכוּתוֹ בְּכָל מְשָׁלָה. יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בַּגּוֹיִם יי מֶלֶךְ! יי מֶלֶךְ, יי מֶלֶךְ,	Adonai has established His throne in heaven, and His sovereign rule is over all. (PSALMS 103:19) Let the heavens rejoice and the earth exult; let them declare among the nations, “Adonai is King!” (1 CHRONICLES 16:31) Adonai is king, (PSALMS 10:16) Adonai was king, (PSALMS 91:1 ET AL.)
יי יִמְלֹךְ לְעוֹלָם וָעֶד. יי מֶלֶךְ עוֹלָם וָעֶד, אֲבָדוּ גוֹיִם מֵאֶרֶצוֹ. יי הַפִּיר עֲצַת-גּוֹיִם, הִנִּיא מַחְשְׁבוֹת עַמִּים. רַבּוֹת מַחְשְׁבוֹת בְּלִב-אִישׁ, וְעֲצַת יי הִיא תִקּוּם. עֲצַת יי לְעוֹלָם תִּעֲמַד, מַחְשְׁבוֹת לְבוֹ לְדֹר וָדָר. כִּי הוּא אָמַר וַיְהִי, הוּא-צִוָּה וַיַּעֲמֵד. כִּי-בָחַר יי בְּצִיּוֹן, אֲנֹה לְמוֹשֵׁב לוֹ. כִּי-יַעֲקֹב בָּחַר לוֹ יְהוָה, יִשְׂרָאֵל לְסֻגָּלְתּוֹ. כִּי לֹא-יִטֹּשׁ יי עַמּוֹ, וְנִחַלְתּוֹ לֹא יַעֲזֹב.	Adonai will be king forever and ever. (EXODUS 15:18) Adonai is king for ever and ever; the [hostile] nations will perish from His land. (PSALMS 10:16) Adonai frustrates the plans of nations, brings to naught the designs of peoples. (PSALMS 33:10) Many designs are in a human being's mind, but it is Adonai's plan that is accomplished. (PROVERBS 19:21) What Adonai plans endures forever, what He designs, for ages on end. (PSALMS 33:11) For He spoke, and it was; He commanded, and it endured. (PSALMS 33:9) For Adonai has chosen Zion; He has desired it for His seat. (PSALMS 132:13) For Adonai has chosen Jacob for Himself, Israel, as His treasured possession. (PSALMS 135:4) For Adonai will not forsake His people; He will not abandon His very own. (PSALMS 94:14)

וְהוּא רַחוּם	He, being merciful,
יְכַפֵּר עֲוֹן וְלֹא יִשְׁחִית,	forgave iniquity and would not destroy;
וְהִרְבָּה לְהַשִּׁיב אָפּוֹ,	He restrained His wrath time and again
וְלֹא יָעִיר כָּל-חֲמָתוֹ.	and did not give full vent to His fury. (PSALMS 78:38)
יְיָ הוֹשִׁיעָה,	Adonai, save!
הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם-קְרָאֵנוּ.	May the King answer us when we call. (PSALMS 20:10)

**Psalm 145 (Ashrei — on next page):
An alphabet of praise to a nurturing God**

“Whoever recites Ashrei three times daily is assured a share in the World to Come,” says the Talmud (*B’RACHOT 4B*). Why would this be so? “It contains both an alphabetical arrangement of its verses, and the verse ‘You open Your hand and feed every creature to its heart’s content.’” The verse praising God for feeding all His creatures is obviously important, but what is significant about the alphabetical order of the verses? “The entire alphabet, the source of all words, is marshaled in praise of God. One cannot actually use all of the words in a language, but by using the alphabet, one uses all potential words. So the form is made to serve the message” (*ADELLE BERLIN, THE RHETORIC OF PSALM 145*). Why, then, does Ashrei’s alphabet omit the letter *nun*? The Talmud (*IBID.*) replies, “Because a prophecy of the fall of Israel begins with that letter, as it is written, ‘Fallen [*naflah*], not to rise again, is the Maiden Israel’ (Amos 5:2).” While an individual can be called on to bless God for the bad as well as for the good (*B’RACHOT 33B*), the Jewish people cannot be called on to bless God three times every day for a national misfortune. Ashrei’s alphabet of praise is therefore complete without the letter *nun*.

Ash-rei yosh'vei vei-te-cha,
od y'ha-l'lu-cha se-lah.

Ash-rei ha-am she-ka-cha lo,
ash-rei ha-am she-Adonai Elo-hav
T'hi-lah l'David.

A-ro-mim-cha Elo-hai h-me-lech,
va-ava-r'cha shim-cha
l'o-lam va-ed.

B'chol yom ava-r'che-ka,
va-aha-l'la shim-cha
l'o-lam va-ed.

Ga-dol Adonai u-m'hu-lal m'od,
v'lig-du-la-to ein chei-ker.

Dor l'dor
y'sha-bach ma-a-se-cha,
u-g'vu-ro-te-cha ya-gi-du.

Hadar k'vod ho-de-cha,
v'div-rei nif-l'o-te-cha a-si-cha.

Ve-ezuz nor-o-te-cha yo-mei-ru,
u-g'du-la-t'cha asa-p're-na.

Zei-cher rav tuv-cha ya-bi-u
v'tzid-ka-t'cha y'ra-nei-nu.

Cha-nun v'ra-chum Adonai,
e-rech a-pa-yim u-g'dol cha-sed.

Tov Adonai la-kol,
v'ra-chamov al kol ma-asav.

Yo-du-cha Adonai kol ma-a-se-cha,
va-chasi-de-cha y'va-r'chu-cha.

K'vod mal-chu-t'cha yo-mei-ru,
u-g'vu-ra-t'cha y'da-bei-ru —

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ,
עוֹד יְהַלְלוּךָ סֵלָה.

אֲשֶׁרִי הָעַם שְׁכָנָה לוֹ,
אֲשֶׁרִי הָעַם שְׁנֵי אֱלֹהָיו.

תְּהִלָּה לְדָוִד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ,
וְאֶבְרַכָּה שְׁמֶךָ
לְעוֹלָם וָעֶד.

בְּכָל-יּוֹם אֶבְרַכְּךָ,
וְאֶהַלְלָה שְׁמֶךָ
לְעוֹלָם וָעֶד.

גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד,
וְלִגְדָּלְתּוֹ אֵין חֶקֶר.

דּוֹר לְדּוֹר
יִשְׁבַּח מַעֲשֶׂיךָ,
וְגִבּוֹרֹתֶיךָ יִגִּידוּ.

הַדָּר כְּבוֹד הוֹדֶךָ,
וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹז נִוְרָאוֹתֶיךָ יֹאמְרוּ
וְגִדְלָתְךָ אֲסַפְּרֶנָּה.

זֵכֶר רַב-טוֹבָךָ יִבְיַעוּ,
וְצִדְקָתְךָ יִרְנְנוּ.

חֲנוּן וְרַחוּם יְיָ,
אֶרְךָ אִפְּיִם וְגִדְל-חֶסֶד.

טוֹב-יְיָ לְכָל,
וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו.

יְיָ דוּךָ יְיָ כָּל-מַעֲשֶׂיךָ,
וְחִסְדֶּיךָ יִבְרַכְּכָה.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,
וְגִבּוֹרֹתְךָ יִדְבְּרוּ —

Happy are those who dwell in Your house;
they forever praise You. Selah. (PSALMS 84:5)

Happy the people who have it so;
happy the people whose God is Adonai. (Ps 144:15)

Psalm 145 A song of praise by David.

I will extol You, my God and Sovereign,
and bless Your name
forever and ever.

Every day will I bless You,
and praise Your name
forever and ever.

Great is Adonai and much acclaimed;
His greatness is unsearchable.

One generation to another
shall laud Your works
and declare Your mighty acts.

The glorious majesty of Your splendor
and Your wondrous acts will I recite.

People shall talk of Your mightily awesome deeds,
and I will recount Your greatness.

They shall celebrate Your abundant goodness,
and sing joyously of Your beneficence.

Adonai is gracious and compassionate,
slow to anger and abounding in kindness.

Adonai is good to all,
and His mercy is upon all His works.

All Your works shall praise You, Adonai,
and Your faithful ones shall bless You.

They shall talk of the majesty of Your kingship,
and speak of Your might —

L'ho-di-a liv-nei ha-a-dam
g'vu-ro-tav,
u-ch'vod hadar mal-chu-to.

Mal-chu-t'cha
mal-chut kol o-la-mim,
U-mem-shal-t'cha b'chol dor va-dor.

So-meich Adonai
l'chol ha-no-f'lim,
v'zo-keif l'chol ha-k'fu-fim.

Ei-nei chol ei-le-cha y'sa-bei-ru,
v'a-tah no-tein la-hem
et och-lam b'i-to.

Po-tei-ach et ya-de-cha,
u-mas-bi-a l'chol chai ra-tzon.

Tza-dik Adonai b'chol d'ra-chav,
v'cha-sid b'chol ma-asav.

Ka-rov Adonai l'chol ko-r'av,
l'chol asher yik-ra-u-hu
ve-emet.

R'tzon y'rei-av ya-aseh,
v'et shav-a-tam yish-ma
v'yo-shi-eim.

Sho-meir Adonai et kol o-havav,
v'eit kol ha-r'sha'im yash-mid.

T'hi-lat Adonai y'da-beir pi,
Vi-va-reich kol ba-sar
shem kod-sho l'o-lam va-ed.

Va-anach-nu n'va-reich Yah
Mei-a-ta v'ad o-lam,
ha-l'lu-yah!

לְהוֹדִיעַ לְבְנֵי הָאָדָם
גְבוּרָתוֹ,
וְכְבוֹד הַדָּר מַלְכוּתוֹ.

מַלְכוּתְךָ
מַלְכוּת כָּל עוֹלָמִים,
וּמִמְשַׁלְתְּךָ בְּכָל דֹּר וְדֹר.

סוֹמֵךְ יי
לְכָל הַנִּפְלִים,
וְזוֹקֵף לְכָל הַכּוּפִּים.

עֵינֵי כָל אֱלֹהִי יִשְׁבְּרוּ,
וְאַתָּה נֹתֵן לָהֶם
אֶת אֲכָלָם בְּעֵתוֹ.

פּוֹתֵחַ אֶת יָדְךָ,
וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן.

צַדִּיק יי בְּכָל דְּרָכָיו,
וְחָסִיד בְּכָל מַעֲשָׁיו.

קָרוֹב יי לְכָל קוֹרְאֵיו,
לְכָל אֲשֶׁר יִקְרָאֶהוּ
בְּאֵמֶת.

רָצוֹן יִרְאִיו יַעֲשֶׂה,
וְאֵת שׁוֹעֲתָם יִשְׁמַע
וְיוֹשִׁיעֵם.

שׁוֹמֵר יי אֶת כָּל אֲהָבָיו,
וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.

תִּהְיֶה לְךָ יי יְדָבָר פִּי,
וְיִבְרַךְ כָּל בָּשָׂר
שֵׁם קִדְשׁוֹ, לְעוֹלָם וָעֶד.

וְאֲנַחְנוּ נִבְרַךְ יְהוָה
מִעַתָּה וְעַד עוֹלָם,
הַלְלוּיָהּ!

To make known among human beings
His mighty acts,
and the majestic glory of His kingship.

Your sovereignty
is an eternal sovereignty;
Your dominion is for all generations.

Adonai supports
all who stumble,
and makes all who are bent stand straight.

The eyes of all look to You expectantly,
and You give them
their food when it is due.

You give it openhandedly,
feeding every creature to its heart's content.

Adonai is righteous in all His ways
and faithful in all His works.

Adonai is near to all who call Him,
to all who call Him
with sincerity.

He fulfills the wishes of those who revere Him;
He hears their cry
and delivers them.

Adonai watches over all who love Him,
but all the wicked He will destroy.

My mouth shall utter the praise of Adonai,
and all creatures shall bless
His holy name forever and ever. (PSALM 145)

And we will bless Adonai
now and forever,
Hallelujah. (PSALMS 115:18)

Psalm 146

הַלְלוּיָהּ. הַלְלִי, נַפְשִׁי, אֶת יְיָ!
אֶהְלֶלֶה יְיָ בְּחַיִּי,
אֲזַמְּרָה לֵאלֹהֵי בְעוֹדִי.
אֵל תִּבְטְחוּ בַנְדִּיבִים,
בְּכֵן אָדָם, שֶׁאֵין לוֹ תְּשׁוּעָה.
תֵּצֵא רוּחוֹ יֵשֵׁב לְאֲדָמָתוֹ,
בַּיּוֹם הַהוּא, אָבְדוּ עֲשֵׂתֵנִתִּיו.
אֲשֶׁרִי שָׁאֵל יַעֲקֹב בְּעֶזְרוֹ,
שִׁבְרוּ עַל יְיָ אֱלֹהָיו.
עֲשֵׂה שָׁמַיִם וָאָרֶץ,
אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם
הַשֹּׁמֵר אֶמֶת לְעוֹלָם.
עֲשֵׂה מִשְׁפָּט לְעֹשִׂיוֹקִים,
נָתַן לֶחֶם לְרַעֲבִים,
יְיָ מַתִּיר אֲסוּרִים.
יְיָ פֹקֵחַ עֵוְרִים,
יְיָ זֹקֵף כְּפוּפִים,
יְיָ אֹהֵב צְדִיקִים.
יְיָ שֹׁמֵר אֶת גֵּרִים,
יְתוֹם וְאַלְמָנָה יַעֲזֹדֵד,
וְדֶרֶךְ רָשָׁעִים יַעֲזוֹב.
יְמַלֵּךְ יְיָ לְעוֹלָם,
אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ.

Hallelujah. Praise Adonai, O my soul!

I will praise Adonai all my life,

sing hymns to my God while I exist.

Put not your trust in the great,

in mortal man who cannot save.

His breath departs; he returns to the dust;

on that day his plans come to nothing.

Happy is the person who has the God of Jacob for his help,

whose hope is in Adonai his God,

maker of heaven and earth,

the sea and all that is in them;

who keeps faith forever;

who secures justice for those who are wronged,

gives food to the hungry.

Adonai sets prisoners free;

Adonai restores sight to the blind;

Adonai makes those who are bent stand straight;

Adonai loves the righteous;

Adonai watches over the stranger;

He gives courage to the orphan and widow,

but makes the path of the wicked tortuous.

Adonai shall reign forever,

your God, O Zion, for all generations, Hallelujah.

Psalm 147

הַלְלוּיָהּ, כִּי טוֹב זִמְרָה אֱלֹהֵינוּ,
כִּי נְעִים נֶאֱוָה תִּהְיֶה.
בּוֹנֶה יְרוּשָׁלַיִם יְיָ,
נִדְחֵי יִשְׂרָאֵל יִכְנֹס.
הָרֹפֵא לְשִׁבּוּרֵי לֵב,
וּמַחְבֵּשׁ לְעֲצָבוֹתָם.
מוֹנֶה מִסְפָּר לַכּוֹכָבִים

Hallelujah. It is good to chant hymns to our God;

it is pleasant to sing glorious praise.

Adonai rebuilds Jerusalem;

He gathers in the exiles of Israel.

He heals their broken hearts,

and binds up their wounds.

He reckoned the number of the stars;

לְכֹלם שְׁמוֹת יִקְרָא.	to each He gave its name.
גָּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ,	Great is our Lord and full of power;
לְתַבּוּנָתוֹ אֵין מִסְפָּר.	His wisdom is beyond reckoning.
מְעוֹדֵד עֲנוּיִם יְיָ,	Adonai gives courage to the lowly,
מְשַׁפִּיל רָשָׁעִים עַדִּי אָרֶץ.	and brings the wicked down to the dust.
עֲנוּ לַיְי בְּתוֹדָה,	Sing to Adonai a song of praise,
זְמְרוּ לֵאלֹהֵינוּ בְּכִנּוֹר.	chant a hymn with a lyre to our God,
הַמְכֹסֶה שָׁמַיִם בְּעָבִים,	who covers the heavens with clouds,
הַמְכִּין לָאָרֶץ מָטָר	provides rain for the earth,
הַמְצַמֵּיחַ הָרִים חֲצִיר.	makes mountains put forth grass;
נוֹתֵן לַבְּהֵמָה לַחֲמָה,	who gives the beasts their food,
לְבִנֵי עֹרֵב אֲשֶׁר יִקְרָאוּ.	to the raven's brood what they cry for.
לֹא בְגִבוּרַת הַסּוּס יִחְפֹּץ,	He does not prize the strength of horses,
לֹא בְשׁוּקֵי הָאִישׁ יִרְצֶה.	nor value the fleetness of men;
רוֹצֶה יְיָ אֶת יִרְאָיו,	but Adonai values those who fear Him,
אֶת הַמִּיֻּחָלִים לַחֲסֵדוֹ.	those who depend on His faithful care.
שִׁבְּחֵי יְרוּשָׁלַיִם אֶת יְיָ,	O Jerusalem, glorify Adonai;
הַלְלֵי אֱלֹהֶיךָ צִיּוֹן.	praise your God, O Zion!
כִּי חֹזַק בְּרִיחֵי שַׁעְרֶיךָ,	For He made the bars of your gates strong,
בָּרוּךְ בְּנִיךָ בְּקִרְבְּךָ.	and blessed your children within you.
הַשֵּׁם גְּבוּלָךָ שְׁלוֹם,	He endows your realm with well-being,
חֶלֶב חֲסִים יִשְׂבִּיעֶךָ.	and satisfies you with choice wheat.
הַשֹּׁלַח אִמְרָתוֹ אָרֶץ,	He sends forth His word to the earth;
עַד מְהֵרָה יְרוּץ דְּבָרוֹ.	His command runs swiftly.
הַנִּתֵּן שֶׁלֶג כַּצֹּמֶר,	He lays down snow like fleece,
כַּפּוֹר כַּאֲפֵר יִפֹּזֶר.	scatters frost like ashes.
מִשְׁלֵיךְ קֶרַח כְּפֹתִים,	He tosses down hail like crumbs —
לִפְנֵי קֶרְתוֹ מִי יַעֲמֵד.	who can endure His icy cold?
יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם,	He issues a command — it melts them;
יֵשֶׁב רוּחוֹ וַיִּזְלוּ מַיִם.	He breathes — the waters flow.
מִגִּיד דְּבָרָיו לְיַעֲקֹב,	He issued His commands to Jacob,
חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל.	His statutes and rules to Israel.
לֹא עָשָׂה כֵן לְכָל גּוֹי,	He did not do so for any other nation;
וּמִשְׁפָּטִים בֶּל יֵדְעוּם, הַלְלוּיָהּ.	of such rules they know nothing. Hallelujah.

Ha-l'lu-yah!
 Ha-l'lu et Adonai
 min ha-sha-ma-yim,
 Ha-l'lu-hu ba-m'ro-mim.
 Ha-l'lu-hu chol mal-a-chav,
 Ha-l'lu-hu kol tz'va-av.
 Ha-l'lu-hu she-mesh v'ya-rei-ach,
 Ha-l'lu-hu kol ko-ch'vei or.
 Ha-l'lu-hu
 sh'mei ha-sha-ma-yim,
 V'ha-ma-yim asher
 mei-al ha-sha-ma-yim.
 Y'ha-l'lu et sheim Adonai,
 Ki hu tzi-va
 v'niv-ra-u.
 Va-ya-a-mi-deim la-ad l'o-lam,
 Chok na-tan
 v'lo ya-avor.
 Ha-l'lu et Adonai min ha-a-retz,
 Ta-ni-nim v'chol
 t'ho-mot.
 Eish u-va-rad she-leg v'ki-tor,
 Ru-ach s'a'rah o-sah d'va-ro.
 He-ha-rim v'chol g'va-ot,
 Eitz p'ri v'chol ara-zim.
 Ha-cha-yah v'chol b'hei'mah,
 Re-mes v'tzi-por ka-naf.
 Mal-chei e-retz v'chol l'u-mim,
 Sa-rim v'chol shof-tei a-retz.
 Ba-chu-rim v'gam b'tu-lot,
 Z'kei-nim im n'a-rim.

הַלְלוּיָהּ!
 הַלְלוּ אֶת יי
 מִן הַשָּׁמַיִם,
 הַלְלוּהוּ בַּמְרוֹמִים.
 הַלְלוּהוּ כָּל מַלְאָכָיו,
 הַלְלוּהוּ כָּל צָבָאוֹ.
 הַלְלוּהוּ שֶׁמֶשׁ וַיָּרַח,
 הַלְלוּהוּ כָּל כּוֹכְבֵי אוֹר.
 הַלְלוּהוּ
 שְׁמֵי הַשָּׁמַיִם,
 וְהַמַּיִם אֲשֶׁר
 מֵעַל הַשָּׁמַיִם.
 יְהַלְלוּ אֶת שֵׁם יי,
 כִּי הוּא צִוָּה
 וַיִּבְרָאוּ.
 וַיַּעֲמִידֵם לְעַד לְעוֹלָם,
 חֹק נָתַן
 וְלֹא יַעֲבוֹר.
 הַלְלוּ אֶת יי מִן הָאָרֶץ,
 תַּנִּינִים וְכָל
 תְּהוֹמוֹת.
 אֵשׁ וּבָרָד שֶׁלֹּג וְקִיטוֹר,
 רוּחַ סַעְרָה עֹשֶׂה דְבָרוֹ.
 הַהָרִים וְכָל גְּבְעוֹת,
 עֵץ פְּרִי וְכָל אֲרָזִים.
 הַחַיָּה וְכָל בְּהֵמָה,
 רֶמֶשׂ וְצִפּוֹר כָּנָף.
 מַלְכֵי אֶרֶץ וְכָל לְאֻמִּים,
 שָׂרִים וְכָל שְׂפָטֵי אֶרֶץ.
 בַּחוּרִים וְגַם בְּתוּלוֹת,
 זְקֵנִים עִם נְעָרִים.

Psalm 148

Hallelujah!
 Praise Adonai
 from the heavens,
 Praise Him in the heights.
 Praise Him, all His angels,
 Praise Him, all His hosts.
 Praise Him, sun and moon,
 Praise Him, all stars of light.
 Praise Him,
 heavens to their uttermost reaches,
 And the waters
 above the heavens.
 Let them praise the name of Adonai,
 For He commanded
 and they were created.
 He put them in place forever,
 Setting a law for them
 that never passes away.
 Praise Adonai from the earth,
 Great sea beasts and all
 fathomless deeps,
 Fire and hail, snow and mist,
 Stormy wind, fulfilling His word.
 Mountains and all hills,
 Fruit trees and all cedars,
 Wild animals and all cattle,
 Creeping things and birds on the wing,
 Kings of the earth and all nations,
 Princes and all rulers of the earth,
 Youths and maidens,
 Old and young —

Y'ha-l'lu et sheim Adonai,
 Ki nis-gav sh'mo l'va-do,
 Ho-do al e-retz v'sha-ma-yim.
 Va-ya-rem ke-ren l'a-mo.
 T'hi-lah l'chol
 cha-si-dav,
 Liv-nei Yis-ra-el am k'ro-vo
 Ha-l'lu-yah!

יְהַלְלוּ אֶת שֵׁם יי',
 כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ,
 הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם.
 וַיָּרֶם קֶרֶן לְעַמּוֹ
 תְּהִלָּה לְכָל
 חֲסִידָיו,
 לְבְנֵי יִשְׂרָאֵל עִם קִרְבּוֹ
 הַלְלוּיָהּ!

Let them praise the name of Adonai,
 For His name alone is supremely high,
 His majesty is over earth and heaven.
 He has raised the dignity of His people;
 He is the object of praise for all
 His faithful ones,
 The children of Israel.
 Hallelujah!

Psalm 149

הַלְלוּיָהּ,

Hallelujah.

שִׁירוּ לַיי שִׁיר חָדָשׁ,
 תְּהִלָּתוֹ בְּקֹהֵל חֲסִידִים.
 יִשְׂמַח יִשְׂרָאֵל בְּעַשְׂוֹ,
 בְּנֵי צִיּוֹן יִגִּילוּ בְּמַלְכָּם.
 יְהַלְלוּ שְׁמוֹ בְּמַחּוֹל,
 בְּתִנָּה וּכְנֹר יִזְמְרוּ לוֹ.
 כִּי רוּצָה יי' בְּעַמּוֹ,
 יַפְאֵר עַנּוּיִם בִּישׁוּעָה.
 יַעֲלִזוּ חֲסִידִים בְּכָבוֹד,
 יִרְנְנוּ עַל מְשַׁכְּבוֹתָם.
 רוֹמְמוֹת אֵל בְּגֵרוֹנָם,
 וְחֶרֶב פִּיפִיּוֹת בְּיָדָם.
 לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם,
 תּוֹכָחוֹת בַּלְּאָמִים.
 לְאַסֹּר מַלְכֵיהֶם בְּזָקִים,
 וּנְכַבְּדֵיהֶם בְּכַבְלֵי בְרָזָל.
 לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוּב,
 הַדֶּר הוּא לְכָל חֲסִידָיו,
 הַלְלוּיָהּ.

Sing to Adonai a new song,
 His praises in the congregation of the faithful.
 Let Israel rejoice in its maker;
 let the children of Zion exult in their king.
 Let them praise His name in dance;
 with timbrel and lyre let them chant His praises.
 For Adonai delights in His people;
 He adorns the lowly with victory.
 Let the faithful exult in glory;
 let them shout for joy upon their couches,
 with paeans to God in their throats
 and two-edged swords in their hands,
 to impose retribution upon the nations,
 punishment upon the peoples,
 binding their kings with shackles,
 their nobles with chains of iron,
 carrying out the doom decreed against them.
 This is the glory of all His faithful.
 Hallelujah.

Psalms 148 and 150, The chorus of creation

Psalm 148 calls on the heavens, the angels, the stars and planets, the sun and the moon to praise God. Then it calls on the earth, the creatures of the sea, the weathers, the mountains, the trees and the birds to join in. Finally, it calls on kings and nations, princes and rulers, youths and maidens, young and old to add their voices to the chorus of Creation. Psalm 150 calls on Israel to praise God in His holy Temple with shofar, harp and lyre, drum and dance, lute and pipe and cymbals. From God's Temple in the holy city, the Israelite people call out to the world, "Let all that breathes praise Adonai. Hallelujah!"

Ha-l'lu-yah!

Ha-l'lu Eil b'kod-sho,

Ha-l'lu-hu bir-ki-a u-zo.

Ha-l'lu-hu big-vu-ro-tav,

Ha-l'lu-hu k'rov gud-lo.

Ha-l'lu-hu b'tei-ka sho-far,

Ha-l'lu-hu b'nei-vel v'chi-nor.

Ha-l'lu-hu b'tof u-ma-chol.

Ha-l'lu-hu b'mi-nim v'u-gav.

Ha-l'lu-hu b'tzil-tz'lei sha-ma,

Ha-l'lu-hu b'tzil-tz'lei t'ru-ah.

Kol ha-n'sha-ma t'hal-lel Yah

Ha-l'lu-yah.

Kol ha-n'sha-ma t'hal-lel Yah

Ha-l'lu-yah.

הַלְלוּיָהּ,

הַלְלוּ אֵל בְּקֹדֶשׁוֹ,

הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ.

הַלְלוּהוּ בְּגִבּוֹרָתוֹ,

הַלְלוּהוּ בְּרֹב גְּדֻלּוֹ.

הַלְלוּהוּ בְּתַקַּע שׁוֹפָר,

הַלְלוּהוּ בְּנִבְל וְכִנּוֹר.

הַלְלוּהוּ בְּתוֹף וּמַחֲוֹל,

הַלְלוּהוּ בְּמִנִּים וְעֶגְב.

הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְע,

הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.

כָּל הַנְּשָׁמָה תְהַלֵּל יָהּ

הַלְלוּיָהּ.

כָּל הַנְּשָׁמָה תְהַלֵּל יָהּ

הַלְלוּיָהּ.

Psalm 150

Hallelujah.

Praise God in His holy place;

praise Him in His heavens.

Praise Him for His powerful acts;

praise Him for His vast greatness.

Praise Him with the shofar's blast;

praise Him with harp and lyre.

Praise Him with drum and dance;

praise Him with lute and pipe.

Praise Him with resounding cymbals;

praise Him with clashing cymbals.

Let all that breathes praise Adonai.

Hallelujah.

Let all that breathes praise Adonai.

Hallelujah.

Ba-ruch Adonai l'o-lam,
A-mein v'A-mein.
Ba-ruch Adonai mi-tzi-yon,
sho-chein Y'ru-sha-la-yim,
ha-l'lu-yah.
Ba-ruch Adonai Elo-him
Elo-hei Yos-ra-eil,
O-seh nif-la-olt l'va-do.
U-va-ruch sheim k'vo-do
l'o-lam,
V'yi-ma-lei ch'vo-do
et kol ha-a-retz,
A-mein v'A-mein.

Baruch Adonay L'Olam

בָּרוּךְ יְיָ לְעוֹלָם,
אָמֵן וְאָמֵן.
בָּרוּךְ יְיָ מִצִּיּוֹן,
שׁוֹכֵן יְרוּשָׁלַיִם,
הַלְלוּיָהּ.
בָּרוּךְ יְיָ אֱלֹהִים
אֱלֹהֵי יִשְׂרָאֵל,
עֹשֶׂה נִפְלְאוֹת לְבָדּוֹ.
וּבָרוּךְ שֵׁם כְּבוֹדוֹ
לְעוֹלָם,
וַיִּמְלֵא כְבוֹדוֹ
אֶת כָּל הָאָרֶץ,
אָמֵן וְאָמֵן.
Blessed is Adonai forever;
Amen and Amen. (PSALMS 89:53)
Blessed is Adonai from Zion,
the One who dwells in Jerusalem.
Hallelujah. (PSALMS 135:21)
Blessed is Adonai God,
the God of Israel,
who alone does wondrous things;
blessed is His glorious name
forever;
His glory fills
the whole world.
Amen and Amen. (PSALMS 72:18-19)

Va-y'vareich David

וַיְבָרֶךְ דָּוִיד אֶת יְיָ
לְעֵינֵי כָל הַקָּהָל,
וַיֹּאמֶר דָּוִיד, בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ,
מֵעוֹלָם וְעַד עוֹלָם.
לָךְ יְיָ הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת
וְהַנְּצַח וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ,
לָךְ יְיָ הַמְּמֻלָּכָה
וְהַמְתַּנְשָׂא, לְכָל לְרֹאשׁ.
וְהָעֶשֶׂר וְהַכְּבוֹד מִלְּפָנֶיךָ
וְאַתָּה מוֹשֵׁל בְּכָל,
וּבִידֶךָ כֹחַ וּגְבוּרָה
וּבִידֶךָ לְגַדֵּל וּלְחַזֵּק לְכָל.
וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ
וּמְהַלְלִים לְשֵׁם תְּפָאֲרֶתְךָ.
David blessed Adonai
in front of all the assemblage;
David said, "Blessed are You, Adonai,
God of Israel our father,
from eternity to eternity.
Yours, Adonai, are greatness, might, splendor,
triumph, and majesty —
yes, all that is in heaven and on earth;
to You, Adonai, belong kingship
and preeminence above all.
Riches and honor are Yours to dispense;
You have dominion over all;
with You are strength and might,
and it is in Your power to make anyone great and strong.
Now, God, we praise You
and extol Your glorious name." (I CHRONICLES 29:10-13)

Atah Hu Adonai

אתה הוא יי לבדך,
אתה עשית את השמים,
שמי השמים, וכל צבאם,
הארץ וכל אשר עליה,
הימים וכל אשר בהם,
ואתה מחיה את כלם,
וצבא השמים לך משתחוים.
אתה הוא יי האלהים,
אשר בחרת באברם,
והוצאתו מאור כשדים,
ושמת שמו אברהם.
ומצאת את לבבו נאמן לפניך . . .

וכרות עמו הברית
לתת את ארץ הכנעני,
החתי, האמרי, והפרזי, והיבוסי,
והגרגשי, לתת לזרעו,
ותקם את דבריך, כי צדיק אתה.
ותרא את עני אבותינו במצרים,
ואת זעקתם שמעת על ים סוף.
ותתן אותם ומפתים בפרעה,
ובכל עבדיו, ובכל עם ארצו,
כי ידעת,
כי הזידו עליהם,
ותעש לך שם כהיום הזה.
והים בקעת לפניהם,
ויעברו בתוך הים ביבשה,
ואת רדפיהם, השלכת במצולת,
כמו אבן במים עזים.

You alone are Adonai.
You made the heavens,
the highest heavens, and all their host,
the earth and everything upon it,
the seas and everything in them.
You keep them all alive,
and the host of heaven prostrate themselves before You.
You are Adonai God,
who chose Abram,
who brought him out of Ur of the Chaldeans
and changed his name to Abraham.
Finding his heart true to You . . .

You made a covenant with him
to give the land of the Canaanite,
the Hittite, the Amorite, the Perizzite, the Jebusite,
and the Girgashite — to give it to his descendants.
And You kept Your word, for You are righteous.
You took note of our ancestors' affliction in Egypt,
and heard their cry at the Sea of Reeds.
You performed signs and wonders against Pharaoh,
all his servants, and all the people of his land,
for You knew
that they acted presumptuously toward them.
You made a name for Yourself that endures to this day.
You split the sea before them;
they passed through the sea on dry land,
but You threw their pursuers into the depths,
like a stone into the raging waters. (NEHEMIAH 9:6-11)

Shirat HaYam — The Song of the Crossing of the Sea

וַיּוֹשַׁע יְיָ בַּיּוֹם הַהוּא

אֶת יִשְׂרָאֵל מִיַּד מִצְרַיִם,

וַיִּרְא יִשְׂרָאֵל אֶת-מִצְרַיִם

מֵת עַל-שְׂפַת הַיָּם.

וַיִּרְא יִשְׂרָאֵל אֶת-הַיָּד הַגְּדֹלָה

אֲשֶׁר עָשָׂה יְיָ בְּמִצְרַיִם,

וַיִּירָאוּ הָעָם אֶת-יְיָ,

וַיֹּאמִינוּ בַּיְיָ וּבִמּוֹשֶׁה עַבְדּוֹ.

Thus Adonai delivered Israel that day

from the Egyptians.

Israel saw the Egyptians

dead on the shore of the sea.

And when Israel saw the wondrous power

which Adonai had wielded against the Egyptians,

the people feared Adonai;

they had faith in Adonai and His servant Moses. (Exodus 14:30-31)

Az ya-shir Mo-sheh

u-v'nei Yis-ra-el

et ha-shi-rah ha-zot l'Adonai,

va-yom-ru lei-mor:

A-shirah l'Adonai

ki-ga-oh ga-ah,

Sus v'ro-ch'vo

ra-mah va-yam.

O-zi v'zim-rat Yah

Va-y'hi-li li-shu-ah,

Ze Ei-li v'an'vei'hu,

Elo-hei a-vi va-aro-m'men-hu.

Adonai ish mil-cha-mah

Adonai sh'mo.

Mar-k'vot Par-oh

v'chei-lo ya-rah va-yan,

u-miv-char sha-li-shav

tu-b'u v'yam suf.

T'ho-mot y'chas-yu-mu yar-du

vim-tzo-lot k'mo a-ven.

Y'min'cha Adonai

ne-da-ri ba-ko-ach,

Y'min'cha Adonai

tir-atz o-yeiv!

אֲזַיִשִּׁיר מוֹשֶׁה

וּבְנֵי יִשְׂרָאֵל

אֶת הַשִּׁירָה הַזֹּאת לַיהוָה,

וַיֹּאמְרוּ לֵאמֹר.

אֲשִׁירָה לַיהוָה

כִּי-גָאָה גָאָה,

סוֹס וְרֹכֵב

רָמָה בָּיָם.

עֲזִי וְזִמְרַת יְהוָה

וַיְהִי-לִי לִישׁוּעָה,

זֶה אֱלֹהֵי וְאַנְהוּ,

אֱלֹהֵי אָבִי וְאַרְמְמָנָהוּ.

יְיָ אִישׁ מִלְחָמָה

יְיָ שְׁמוֹ!

מִרְכַּבַּת פָּרֹעַה

וְחִילוֹ יָרָה בָּיָם,

וּמִבְּחַר שְׁלִשׁוֹ

טָבְעוּ בָיָם-סוּף.

תְּהִמּוֹת יִכְסִּימוּ יָרְדוּ

בְּמִצּוֹלֹת כְּמוֹ-אַבֵּן.

יְמִינֶךָ יְיָ

נִאֲדָרִי בַכֹּחַ,

יְמִינֶךָ יְיָ

תִּרְעֵץ אוֹיֵב!

Then Moses

and the Israelites sang

this song to Adonai.

They said:

I will sing to Adonai,

for He has triumphed gloriously;

horse and driver

He has hurled into the sea.

Adonai is my strength and might;

He is become my deliverance.

This is my God and I will enshrine Him;

the God of my father, and I will exalt Him.

Adonai, the Warrior —

Adonai is His name!

Pharaoh's chariots

and his army He has cast into the sea;

and the pick of his officers

are drowned in the Sea of Reeds.

The deeps covered them; they went down

into the depths like a stone.

Your right hand, Adonai,

glorious in power,

Your right hand, Adonai,

shatters the foe!



continued on next page

וּבָרַב גְּאוֹנְךָ תִּהְרַס קָמְיִךָ
 תִּשְׁלַח חֲרוֹנְךָ יֹאכְלֵמוֹ כֶּקֶשׁ.
 וּבְרוּחַ אַפֶּיךָ נִעְרְמוּ מִיָּם
 נִצְבּוּ כְמוֹ-נֵד נְזִלִים,
 קָפְאוּ תְהוֹמֹת בְּלֵב-יָם.
 אָמַר אוֹיֵב אֶרְדֶּף אֲשׁוּי
 אֲחִלֵּק שָׁלַל תִּמְלֶאמוֹ נִפְשִׁי,
 אֶרִיק חֶרְבִי תוֹרִישְׁמוֹ יָדִי.
 נִשְׁפַּתְּ בְּרוּחְךָ פָּסְמוּ יָם,
 צָלְלוּ כַּעֲפֹפֶרֶת בְּמִיִּם אֲדִירִים.

In Your great triumph You break Your opponents;
 You send forth Your fury, it consumes them like straw.
 At the blast of Your nostrils the waters piled up,
 the floods stood straight like a wall;
 the deeps froze in the heart of the sea.
 The foe said, "I will pursue, I will overtake,
 I will divide the spoil; My desire shall have its fill of them.
 I will bare my sword — My hand shall subdue them."
 You made Your wind blow, the sea covered them;
 They sank like lead in the majestic waters.

מי-כְּמֹכָה *Mi cha-mo-cha*
 בְּאֵלִים יְיָ, *ba-ei-lim Adonai*
 מי כְּמֹכָה *Mi ka-mo-cha*
 נָאֲדָר בִּקְדֹשׁ, *ne-dar ba-ko-desh*
 נוֹרָא תִהְלֵת *no-rah t'hi'lot*
 עֹשֶׂה פֶלֶא! *o-seh fe-leh!*

Who is like You,
 Adonai, among the celestials;
 who is like You,
 majestic in holiness,
 awesome in splendor,
 working wonders!

נָטִיתָ יְמִינְךָ תִּבְלַעְמוּ אֶרֶץ.
 נְחִיתָ בְּחֶסֶדְךָ עַם-זוֹ גָּאֲלָתָהּ,
 נִהְלָתָ בְּעֹזְךָ אֶל-נוֹה קִדְשְׁךָ.
 שָׁמְעוּ עַמִּים יִרְגְּזוּן,
 חֵיל אַחֲזוּ יִשְׁבִּי פְלִשְׁתָּה.
 אַז נִבְהָלוּ אֱלֹפֵי אֲדוֹם,
 אֵילֵי מוֹאָב יֶאֱחָזְמוּ רַעַד
 כָּמֹגוֹ כָּל יִשְׁבֵּי כְנָעַן.
 תִּפֹּל עֲלֵיהֶם אִימָתָה וּפַחַד
 בְּגִדְלֵי זָרוּעֶךָ יִדְמוּ כָאֶבֶן.
 עַד-יַעֲבֹר עִמָּךְ יְיָ,
 עַד יַעֲבֹר עִם-זוֹ קִנִּיתָ.
 תִּבְאֲמוּ וְתִטְעֲמוּ בְהָר נְחֻלָּתְךָ,
 מְכוֹן לְשִׁבְתְּךָ פְּעֻלָּתְךָ יְיָ,
 מִקְדָּשׁ אֲדֹנִי כּוֹנֵנוֹ יִדְיָהּ.
 יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!
 יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!

You put out Your right hand, the earth swallowed them.
 In Your love You lead the people You redeemed;
 In Your strength You guide them to Your holy abode.
 The peoples hear, they tremble;
 agony grips the dwellers in Philistia.
 Now are the clans of Edom dismayed;
 the tribes of Moab — trembling grips them;
 all the dwellers in Canaan are aghast.
 Terror and dread descend upon them;
 through the might of Your arm they are still as stone —
 till Your people cross over, Adonai,
 till Your people cross whom You have ransomed.
 You will bring them and plant them in Your own mountain,
 the place You made to dwell in, Adonai,
 the sanctuary, Adonai, which Your hands established.
 Adonai will reign forever and ever!
 Adonai will reign forever and ever!

כִּי בָא סוֹס פָּרְעֹה בְּרֻכָּבוֹ	For the horses of Pharaoh with his chariots
וּבַפָּרָשִׁיּוֹ בָּיָם	and horsemen went into the sea,
וַיָּשָׁב יְהוָה עֲלֵהֶם אֶת־מֵי הַיָּם	and Adonai turned back on them the waters of the sea,
וּבְנֵי יִשְׂרָאֵל הִלְכוּ בִיבָשָׁה	and the children of Israel walked on dry land
בְּתוֹךְ הַיָּם.	in the middle of the sea.
וַתִּקַּח מִרְיָם הַנְּבִיאָה אֲחוֹת אֶהֱרֹן	And Miriam the Prophetess, the sister of Aaron, took
אֶת־הַתֵּנָף בְּיָדָהּ	a timbrel in her hand
וַתֵּצֵאָן כָּל־הַנָּשִׁים אַחֲרֶיהָ	and all the women went out after her
בְּתַפִּים וּבַמְחִלֹת.	in dance with timbrels.
וַתַּעַן לָהֶם מִרְיָם	And Miriam chanted for them:
שִׁירוֹ לַיהוָה כִּי־גָאֹה גָּאֹה	Sing to Adonai, for He has triumphed gloriously;
סוֹס וְרֻכְבוֹ רָמָה בָּיָם.	horse and driver He has hurled into the sea. (EXODUS 15:1-21)

Congregation is seated.

כִּי לַיְי הַמְּלוּכָה	For kingship is Adonai's,
וּמַשָּׁל בְּגוֹיִם.	and He rules the nations. (PSALMS 22:29)
וְעָלוּ מוֹשָׁעִים בְּהַר צִיּוֹן	Liberators shall march up on Mount Zion
לְשַׁפֵּט אֶת הַר עֵשָׂו,	to wreak judgment on Mount Esau;
וְהָיְתָה לַיְי הַמְּלוּכָה.	and dominion shall be Adonai's. (OBADIAH 1:29)
וְהָיָה יְיָ לַמֶּלֶךְ עַל כָּל הָאָרֶץ,	And Adonai shall be king over all the earth;
בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד	in that day Adonai shall be one
וּשְׁמוֹ אֶחָד.	and His name one. (ZECHARIAH 14:9)

Nishmat (Birkat HaShir)

נִשְׁמַת כָּל חַי,	The soul of every living thing
תְּבָרֶךְ אֶת שִׁמְךָ	shall bless Your name,
יְיָ אֱלֹהֵינוּ.	Adonai our God;
וְרוּחַ כָּל בָּשָׂר,	the spirit in all creatures
תְּפַאֵר וּתְרוּמָם זָכָרְךָ	shall forever glorify and extol
מְלִכְנוּ תָמִיד,	the very mention of You.
מִן הָעוֹלָם וְעַד הָעוֹלָם	From eternity to eternity
אַתָּה אֵל.	You are God. (Psalms 90:2)
וּמִבְלַעַדֶיךָ	And except for You
אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ,	we have no redeeming and saving king,
פוֹדֶה וּמַצִּיל	who free us, sustain us,
וּמַפְרִיֵּס וּמְרַחֵם,	and show us compassion
בְּכָל עֵת צָרָה וְצוּקָה.	in every time of trouble and stress.
אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.	We have no king at all but You,
אֱלֹהֵי הָרִאשׁוֹנִים	God of our earliest forebears
וְהָאַחֲרֹנִים,	and of our last descendants,
אֱלֹהֵי כָל בְּרִיּוֹת,	God of all creatures,
אֲדוֹן כָּל תּוֹלְדוֹת,	Lord of all generations,
הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת,	object of humankind's many praises.
הַמְנַהֵג עוֹלָמוֹ בְּחַסֵּד,	You guide Your world with love,
וּבְרִיּוֹתָיו בְּרַחֲמִים.	Your creatures with compassion.
וְיֵי לֹא יָנוּם וְלֹא יִישָׁן,	Adonai never naps, never sleeps: (Psalms 121:4)
הַמְעוֹרֵר יֹשְׁנִים	He wakes those who sleep,
וְהַמְקִיץ נֹדְדִים,	rouses those who slumber,
וְהַמְשִׁיחַ אֵלְמִים,	gives speech to the mute,
וְהַמְתִּיר אֲסוּרִים,	frees those who are bound,
וְהַסּוֹמֵךְ נוֹפְלִים,	supports those who fall,
וְהַזּוֹקֵף כְּפוּפִים,	helps those who are bowed to stand upright, (Psalms 146:7; 154:14)
לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.	to You alone we offer thanks.

Birkat HaShir (Nishmat)

Birkat HaShir comprises three parts that were written centuries apart and yet blend into a mighty song to God.

The part that begins “The soul of every living thing . . .” and ends with “. . . helps those who are bowed to stand upright” speaks of God’s absolute oneness and the utter dependence of all things on God.

The second part, from “Were our mouths filled with song . . .” to “. . . the hundreds of thousands of favors You did for our ancestors and for us,” help us realize that God is to be praised for each drop of rain (B’RACHOT 59B, INTER ALIA).

The third part, from “You redeemed us from Egypt” to “all my inmost being, bless His holy name,” expresses thanks for the constant love God has shown us ever since the Exodus.

The wide sweep and lofty language of *Birkat HaShir* give us a sense that we are joining with all creation in praising God. To pray *Birkat HaShir* is to sing to God with the very fiber of our being. Perhaps this is why, according to an age-old oral tradition, the text of *Birkat HaShir* was first found in a note that fell from heaven.

I-lu fi-nu

ma-lei shi-rah ka-yam,

u-l’sho-nei-nu ri-nah

ka-ha-mon ga-lav,

v’sif-to-tei-nu she-vach

k’mer-cha-vei ra-ki-a,

v’ei-nei-nu m’i-rot

ka-she-mesh v’cha-ya-rei-ach

v’ya-dei-nu f’ru-shot

k’nish-rei sha-ma-yim,

v’rag-li-nu ka-lot

ka-a-ya-lot —

אלו פִּינוּ

מִלֵּא שִׁירָה כַּיָּם,

וּלְשׁוֹנֵינוּ רִנָּה

כְּהַמּוֹן גִּלְיוֹ,

וּשְׁפֹתֵינוּ שֹׁבַח

כְּמִרְחֵבֵי רִקִּיעַ,

וְעֵינֵינוּ מְאִירוֹת

כְּשֶׁמֶשׁ וְכִיָּרָח,

וְיַדֵּינוּ פְּרוּשׁוֹת

כְּנִשְׂרֵי שָׁמַיִם,

וְרַגְלֵינוּ קְלוֹת

— כְּאַיְלוֹת

Were our mouths

filled with song as the sea with water,

Our tongues with glad shouting

as its many waves with roaring,

Our lips open wide in praise

as the spacious sky,

Our eyes clear

as the light of sun and moon;

Were our arms spread wide

as wings of eagles soaring,

Our feet nimble

as feet of deer —



continued on next page

אֵין אֲנַחְנוּ מִסְפִּיקִים,
 לְהוֹדוֹת לָךְ יְיָ אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ,
 וּלְבָרֵךְ אֶת שְׁמֶךָ עַל אַחַת
 מֵאֶלֶף אֶלֶף אֶלְפֵי אֶלְפִים
 וְרַבֵּי רַבּוֹת פְּעָמִים, הַטּוֹבוֹת
 שָׁעֲשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ.

מִמִּצְרַיִם גָּאֲלָתָנוּ יְיָ אֱלֹהֵינוּ,
 וּמִבֵּית עֲבָדִים פָּדִיתָנוּ,
 בָּרָעַב זִנְתָּנוּ, וּבִשְׂבַע כָּלְכַלְתָּנוּ,
 מִחֶרֶב הִצַּלְתָּנוּ, וּמִדָּבָר מְלֻטָּתָנוּ,
 וּמִחֲלָיִם רָעִים וְנֶאֱמָנִים דָּלִיתָנוּ.
 עַד הֵנָּה עֲזָרוֹנוּ רַחֲמֶיךָ,
 וְלֹא עֲזָבוֹנוּ חֲסִדֶיךָ
 וְאַל תִּטְּשֵׁנוּ יְיָ אֱלֹהֵינוּ לְנֶצַח.
 עַל כֵּן אַבְרָהָם שָׁפַלְגָתָ בָּנוּ,
 רוּחַ וְנִשְׁמָה שִׁנְפַּחְתָּ בְּאַפֵּינוּ,
 וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ.
 הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבַּחוּ וַיְפָאֲרוּ
 וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיְמַלִּיכוּ
 אֶת שְׁמֶךָ מֶלְכָּנוּ,
 כִּי כָל פֶּה לָךְ יוֹדֶה,
 וְכָל לִשׁוֹן לָךְ תִּשָּׁבַע,
 וְכָל בֶּרֶךְ לָךְ תִּכְרַע,
 וְכָל קוֹמָה לִפְנֶיךָ תִּשְׁתַּחֲוֶה,
 וְכָל לִבָּבוֹת יִירָאוּךָ,
 וְכָל קֶרֶב וּכְלִיּוֹת
 יִזְמְרוּ לְשִׁמְךָ.
 כִּדְבָר שְׁפָתוֹב,
 כָּל עֲצָמוֹתַי תֹּאמַרְנָה
 יְיָ מִי כָמוֹךָ?
 מִצִּיל עֲנִי מִחֶזֶק מִמֶּנּוּ,
 וְעֲנִי וְאֶבְיוֹן מִגְזָלוּ.

Still we would not have enough power
 to thank You Adonai our God
 and God of our ancestors,
 or bless Your name, for even one of the
 countless hundreds of thousands
 of favors
 You did for our ancestors and for us.

You redeemed us from Egypt, Adonai our God;
 You freed us from bondage.
 In famine You fed us and in plenty You nourished us.
 You saved us from the sword, delivered us from the plague,
 and lifted us out from under severe and lasting sicknesses.
 To this hour Your mercy has aided us,
 Your love has never left us.
 Adonai our God, do not ever forsake us.
 And so the limbs You carved in us,
 the breath and soul You breathed into our nostrils,
 the tongue You placed in our mouths —
 these shall thank and bless, praise and glorify,
 extol and revere, sanctify and acclaim
 Your name, our King.
 Every mouth shall acknowledge You,
 every tongue swear allegiance to You,
 every knee bend to You, (ISAIAH 45:23)
 every personage prostrate himself before You,
 all hearts revere You.
 The insides, the very inmost being,
 of all people shall sing the praise of Your name,
 as Scripture says,
 "All my bones are saying,
 'Adonai, who is like You?'
 You save the poor from one who is stronger than he,
 the needy from one who would rob him." (PSALMS 35:10)

מִי יִדְמָה לָךְ,
וּמִי יִשְׁוֶה לָךְ
וּמִי יַעֲרֶךְ לָךְ.

Who could resemble You,
who could be compared to You,
who could ever match Your worth
(PSALMS 89:7; ISAIAH 40:25)

הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא,
אֵל עֲלִיוֹן
קִנֵּה שָׁמַיִם
וְאָרֶץ.
נְהַלֵּלְךָ
וְנִשְׁבַּחְךָ
וְנִפְאָרְךָ
וְנְבָרְךָ אֶת־שֵׁם קְדֹשְׁךָ.
כְּאָמֹר, לְדָוִד,
בָּרְכִי נַפְשִׁי אֶת יי',
וְכָל קִרְבִּי
אֶת שֵׁם קְדֹשׁוֹ!

God, great, powerful
and awesome (NEHEMIAH 9:32) —
God Most High,
Creator of heaven
and earth? (GENESIS 14:22)
We praise You,
we laud You,
we glorify You
and bless Your holy name,
as “David said,
‘My soul, bless Adonai —
All my inmost being,
bless His holy name!’” (PSALMS 103:1)

Barchi nafshi

*Bar'chi naf'shi et Adonai —
v'chol k'ra-vai
et sheim kod-sho!*

On festivals, switch prayer leaders here:

*Ha·Eil b'ta-atzu·mot u·ze·cha,
ha·ga·dol bich·vod sh'me·cha.
H·gi·bor la·ne·tzach
v'ha·no·ra b'nor·o·te·cha —
Ha·me·lech
h·yo·sheiv
al ki·sei ram v'ni·sa.*

הָאֵל בְּתַעֲצֻמוֹת עֹזָךְ,
הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ.
הַגִּבּוֹר לְנֶצַח
וְהַנּוֹרָא בְּנוֹרָאוֹתֶיךָ —
הַמֶּלֶךְ
הַיּוֹשֵׁב
עַל כִּסֵּא רָם וְנִשְׂא.

You are God in Your tremendous power,
great in the glory of all You stand for;
powerful forever,
revered through Your awe-inspiring acts —
The Sovereign
who sits
on a high-exalted throne. (ISAIAH 6:1)

On Shacharit

Shacharit is the core of the morning service; the morning blessings and P'sukey d'Zimra constitute its overture. On Shabbat and holidays, it is customary to change prayer leaders at "*Shochen Ad*," near the end of P'sukey d'Zimra. The new prayer leader concludes P'sukey d'Zimra and (when a minyan is present) says *Chatzi Kaddish* and *Barchu*, thus beginning Shacharit.

Shacharit comprises the following elements: two blessings before the Sh'ma; the Sh'ma itself; one blessing after the Sh'ma; and the Amidah.

The Sh'ma itself comprises three sections from the Torah: *Sh'ma/V'ahavta*, *V'hayah im shamo*, and *Va-yomer*. The three blessings that frame the Sh'ma reflect the themes of each of these parts:

The first section, *Sh'ma/V'ahavta*, proclaims God as the Sovereign of all that exists. Correspondingly, the first pre-Sh'ma blessing, which praises God as the Creator of light and darkness, depicts God exercising wise and benevolent rule over creation.

The second section, *V'hayah im shamo*, speaks of God's generously providing for our needs as he holds us accountable to our covenant with Him. Correspondingly, the second pre-Sh'ma blessing speaks of God expressing His love for us by teaching us His Torah, the gift that enriches our lives and gives us inner joy.

The third section, *Va-yomer*, speaks of the tzitzit fringes, which remind us of our loyalty to the God who redeemed us from slavery. Correspondingly, the post-Sh'ma blessing thanks God for being the Redeemer of Israel.

Having thanked God for allowing us to wake up to a new day, having praised Him simply because He is God, and having said the Sh'ma with its attendant blessings, we stand before God the Sovereign as supplicants and ask for our needs. On weekdays our needs are many, and so there are thirteen petitionary blessings in the middle of the Amidah. On Shabbat, we ask only for the gift of rest, and on holidays for the gift of joy, and so there is only one middle blessing.

Ezra and the Great Assembly — a congress of Jewish religious leaders after the return from the Babylonian exile — enacted a rule that no three days should pass without our hearing the Torah being read. It is therefore read in synagogues on Monday, Thursday, Shabbat and holidays, following the Amidah.

During times of unrelenting attempts to force or seduce Jews to convert to other religions, *Aleinu L'shabeach*, with its firm declaration of loyalty to God and His Torah, gave our people the resolve to maintain their ancestral faith. In the course of time, therefore, *Aleinu L'shabeach*, originally part of the High Holy Day liturgy, became the concluding prayer of every service of the year, as it is to this day.

SHACHARIT — MORNING SERVICE

On Shabbat, switch prayer leaders here:

שׁוֹכֵן עַד, מָרוֹם וְקָדוֹשׁ שְׁמוֹ.

Sho·chein ad, ma·rom v'ka·dosh sh'mo

He dwells high aloft forever, holy is His name. (ISAIAH 57:15)

וְכָתוּב,

It is written:

רִנְנוּ, צַדִּיקִים, בְּיָי!

“Sing out, you righteous, to Adonai!

לְיִשְׂרָאֵל נְאֻהָ תְהִלָּה.

It is fitting that the upright acclaim Him.” (PSALMS 33:1)

בְּפִי יִשְׂרָאֵל תְּתִלָּל.

In the mouths of the upright You are acclaimed;

וּבְדִבְרֵי צַדִּיקִים תִּתְבָּרַךְ.

in the words of the righteous You are blessed;

וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם.

in the speech of the faithful You are exalted;

וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדָּשׁ.

and in the hearts of the holy You are sanctified.

U·v'mak·halot riv·vot

וּבִמְקַהֲלוֹת רַבּוֹת

In the assembled myriads

a·m'cha Beit Yis·ra·el,

עַמֶּךָ בֵּית יִשְׂרָאֵל,

of Your people the House of Israel,

בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ מְלַכְנוּ,

Your name, our Sovereign, is glorified with glad song

בְּכָל דּוֹר וְדוֹר,

in every generation.

שָׁכֵן חֹבֶת כָּל הַיְצוּרִים,

For such is the duty of all creatures

לְפָנֶיךָ יְיָ אֱלֹהֵינוּ,

toward You, Adonai our God

וְאֱלֹהֵי אֲבוֹתֵינוּ,

and God of our ancestors:

לְהוֹדוֹת לְהִלָּל לְשַׁבַּח לְפָאֵר

to thank and praise, laud and glorify,

לְרוֹמֵם לְהַדִּיר לְבָרֵךְ לְעֹלָה וּלְקַלֵּס,

extol and honor, bless and exalt and acclaim You

עַל כָּל דִּבְרֵי שִׁירוֹת וְתִשְׁבָּחוֹת

beyond all the songs and praises

דָּוִד בֶּן יֵשׁוּ עֶבְדְּךָ מְשִׁיחֶךָ.

of David, son of Jesse, Your anointed servant.

יִשְׁתַּבַּח שִׁמְךָ לְעַד מְלִכֵּנוּ,

Yish-ta-bach shim·cha la·ad mal·kei·nu

May Your name be praised forever, our King,

הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ
בְּשָׁמַיִם וּבָאָרֶץ.

כִּי לָךְ נָאָה,

יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.

שִׁיר וּשְׁבָחָה, הֵלֵל וְזִמְרָה,

עֹז וּמִמְשָׁלָה,

נִצָּח, גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה

וְתִפְאָרֶת, קְדוּשָׁה וּמַלְכוּת.

בְּרָכוֹת וְהוֹדָאוֹת

מִעַתָּה וְעַד עוֹלָם.

בְּרוּךְ אַתָּה יְיָ,

אֵל מֶלֶךְ

גָּדוֹל בְּתִשְׁבָּחוֹת,

אֵל הַהוֹדָאוֹת,

אֲדוֹן הַנִּפְלְאוֹת,

הַבוֹחֵר

בְּשִׁירֵי זִמְרָה,

מֶלֶךְ, אֵל, חַי

הָעוֹלָמִים.

God and King, great and holy
in heaven and on earth.

Becoming to You,

Adonai our God and God of our ancestors,

are song and praise, hymn and psalm,

strength and dominion,

infinity, greatness and power,

renown and glory, holiness and kingship,

blessings and thanks,

now and forever.

Blessed are You, Adonai,

God and King

great in praise,

the God to whom thanks are due,

Master worker of wonders,

You who choose to be pleased

with melodious song,

King and God, who lives

throughout all ages.

(CONG. *A·mein*)

B'ra-chot v'ho-da-ot

mei-a-tah v'ad o-lam.

Ba-ruch A-tah Adonai,

Eil me-lech

ga-dol ba-tish-ba-chot,

Eil ha-ho-da-ot

A-don ha-nif-la-ot,

Ha-bo-cheir

b'shi-rei zim-rah,

Me-lech, Eil, chei

ha-o-la-mim.

Chatzi Kaddish

Yit-ga-dal v'yit-ka-dash
 sh'mei ra-ba (CONG. A-mein).
 B'a-l'ma
 di v'ra chi-r'u-tei,
 v'yam-lich mal-chu-tei
 b'cha-yei-chon uv-yo-mei-chon
 u-v'cha-yei d'chol
 beit Yis-ra-el,
 Ba-a-ga-la u-vi-z'man ka-riv,
 v'im-ru (CONG. A-mein).

Y'hei sh'mei ra-ba m'va-rach
 l'a-lam u-l'a-l'mei a-l'ma-ya.

Yit-ba-rach v'yish-ta-bach
 v'yit-pa-ar v'yit-ro-mam
 v'yit-na-sei, v'yit-ha-dar
 v'yit-a-leh v'yit-ha-lal sh'mei
 d'ku-d'sha, (CONG: B'rich hu!)
 L'ei-la (l'ei-la) Between Rosh HaShanah and Yom Kippur add
 min kol bir-cha-ta v'shi-ra-ta,
 tush-b'cha-ta v'ne-chem-a-ta
 da-ami-ran b'a-l'ma,
 v'im-ru: (CONG. A-mein).

PRAYER LEADER:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ
 שְׁמֵהּ רַבָּא. אָמֵן.
 בְּעֻלְמָא
 דִּי בְרָא כְרֵעוּתָהּ,
 וַיַּמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּינוּ וּבְיוֹמֵינוּ
 וּבְכָל
 בֵּית יִשְׂרָאֵל.
 בְּעֻגְלָא וּבְזְמַן קָרִיב
 וְאָמְרוּ אָמֵן.

CONGREGATION:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעֵלָם וּלְעֵלְמֵי עֲלְמֵיָא.

PRAYER LEADER:

יְתַבָּרַךְ וַיִּשְׁתַּבַּח,
 וַיִּתְפָּאֵר וַיִּתְרוֹמֵם
 וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
 וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ
 דְּקֻדְשָׁא בְּרִיךְ הוּא!
 לְעֵלָא (לְעֵלָא)
 מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
 תְּשֻׁבָּתָא וְנַחֲמָתָא,
 דְּאָמְרִין בְּעֻלְמָא,
 וְאָמְרוּ אָמֵן.

Partial Kaddish

Let God's great name
 be magnified and sanctified
 in the world
 He was pleased to create.
 May He establish His kingdom
 in your lifetime, in your days
 and in the life of the whole
 House of Israel,
 swiftly and soon.
 And let us say: Amen.

Let God's great name
 be blessed forever and ever.

Blessed, praised,
 exalted, lifted,
 honored, acclaimed,
 and extolled be the name of
 the Holy One — blessed is He! —
 far above
 all blessing and song,
 praise and consolation
 that we utter in this world.
 And let us say: Amen.

Prayer Leader:

בְּרַחוּ אֶת יְיָ הַמְּבָרֵךְ!

Ba·r'chu et Adonai ha·m'vo·rach!

Bless Adonai, to whom blessing is due!

Congregation, then Prayer Leader repeats:

As you says this, bow at the waist on "Baruch." You should be standing straight at "Adonai."

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Ba·ruch Adonai ha·m'vo·rach l'o·lam va·ed.

Bless Adonai, to whom blessing is due, forever and ever.

Congregation is seated, from now until the Amidah.

First blessing before the Sh'ma: Nature

We bless God as the benevolent Sovereign who continually renews creation, filling it with light.

Ba-ruch a-tah Adonai

Elo-hei-nu me-lech ha-o-lam,

yo-tzeir or

u-vo-rei cho-shech,

o-seh sha-lom

u-vo-rei et ha-kol.

בְּרוּךְ אַתָּה יְיָ,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

יוֹצֵר אוֹר

וּבוֹרֵא חֹשֶׁךְ,

עֹשֶׂה שְׁלוֹם

וּבוֹרֵא אֶת הַכֹּל.

Blessed are You, Adonai

our God, Sovereign of the universe,

who form light

and create darkness,

who make peace

and create all things.

Hakol Yoducha

הכל יודוך,
וְהַכֹּל יִשְׁבַּחוךּ, וְהַכֹּל יֹאמְרוּ
אֵין קדוֹשׁ כִּיִּי.
הכל יְרוֹמְמוֹךָ סֶלָה, יוֹצֵר הַכֹּל.
הָאֵל הַפּוֹתַח בְּכָל יוֹם דְּלֹתוֹת
שַׁעְרֵי מִזְרַח, וּבּוֹקֵעַ חֲלוֹנֵי רִקִּיעַ
מוֹצִיא חֲמָה מִמְּקוֹמָהּ,
וּלְבָנָה מִמְּכוֹן שְׁבֻתָּהּ,
וּמְאִיר לְעוֹלָם כָּל וּלְיוֹשְׁבָיו,
שֶׁבְּרָא בְּמִדַּת הַרְחָמִים.
הַמְאִיר לָאָרֶץ
וּלְדֹרִים עָלֶיהָ בְּרַחֲמִים.
וּבִטְוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד
מַעֲשֵׂה בְּרָאשִׁית.
הַמֶּלֶךְ הַמְּרוֹמֵם לְבָדּוֹ מָאֵז.
הַמְּשַׁבַּח וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא
מִיְּמוֹת עוֹלָם.
אֱלֹהֵי עוֹלָם,
בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ.
אֲדוֹן עֲזָנוּ צוּר מִשְׁגָּבֵנוּ,
מִגֵּן יִשְׁעֵנוּ, מִשְׁגֹּב בַּעֲדָנוּ.
אֵין כְּעֶרְכְּךָ וְאֵין זוּלָתְךָ,
אֶפֶס בְּלָתְךָ, וּמִי דוֹמָה לָךְ?
אֵין כְּעֶרְכְּךָ יְיָ אֱלֹהֵינוּ, בְּעוֹלָם הַזֶּה,
וְאֵין זוּלָתְךָ מִלְּכָנוּ לְחַיֵּי
הָעוֹלָם הַבָּא.
אֶפֶס בְּלָתְךָ גּוֹאֲלָנוּ
לְיְמוֹת הַמָּשִׁיחַ.
וְאֵין דוֹמָה לָךְ מוֹשִׁיעֵנוּ
לְתַחִית הַמֵּתִים!

All beings thank You.
All beings praise You. All beings declare,
"There's none as holy as Adonai." (I SAMUEL 2:2)
All beings extol You, God, designer of all.
Each day You roll back
the gates of the east, throw open the windows of the sky,
bring forth the warm sun from its abode,
the white moon from its home,
and give light to all the world and its inhabitants,
whom You created through Your mercy.
You give light to the earth
and to all who live on it with mercy.
In Your goodness You renew, day in and day out,
the work of creation.
Lone and lofty King from of old,
praised and glorified and exalted
since time out of mind.
O God who lives forever:
in Your great mercy show us mercy.
Our mighty Lord, our rock of refuge,
our saving shield, our stronghold.
You have no peer. There's no one beside You.
There's nothing without You. Who could compare to You?
"You have no peer," Adonai our God, in this world.
"There's no one beside You," our King,
in the World to Come.
"There's nothing without You," our Redeemer,
in the days of the Messiah.
"Who could compare to You," our Savior,
at the resurrection of the dead!

Eil A-don

al kol ha-ma-asim,

Ba-ruch u-m'vo-rach

b'fi kol n'sma-mah.

God-lo v'tu-vo

ma-lei o-lam

Da-at u-t'vu-nah

sov'vim o-to.

Ha-mit-ga-eh

al cha-yot ha-ko-desh

V'neh-dar b'cha-vod

al ha-mer-cha-vah.

Z'chut u-mi-shor

lif-nei chis-o,

Che-sed v'ra-chamim

lif-nei ch'vo'do.

To-vim m'o-rot

she-ba-ra Elo-hei-nu!

Y'tza-ram b'da-at

b'vi-nah u-v'has-keil.

Ko-ach u-g'vu-rah

na-tan ba-hem,

lih-yot mo-sh'lim

b'ke-rev tei-veil.

M'lei-im ziv

u-m'fi-kim no-gah,

na-eh zi-vam

b'chol ha-o-lam.

S'mei-chim b'tzei-tam

v'sa-sim b'vo-am

o-sim b'ei-mah

r'tzon ko-nam.

Eil Adon

God is master

over all His works,

Blessed in Himself and blessed

by every soul.

His greatness and goodness

fill the universe,

Knowledge and insight

surround Him.

He reigns high

over His heavenly entourage,

Majestic and glorious

over His divine chariot.

Right and Justice

stand before His throne,

Kindness and Mercy

stand in His presence.

How fine are the heavenly lights

our God has created!

He formed them with knowledge,

understanding and skill,

Self-sustaining power

He gave them,

To rule within the world

of space and time.

Full of splendor,

radiant with light,

They cast a brilliant glow

throughout the world.

Joyfully they go forth,

and gladly turn home again,

Reverently doing

their Creator's will.

אל אֲדוֹן

עַל כָּל הַמַּעֲשִׂים,

בָּרוּךְ וּמְבָרָךְ

בְּפִי כָּל נִשְׁמָה.

גְּדֻלּוֹ וְטוֹבוֹ

מְלֵא עוֹלָם,

דַּעַת וְתְבוּנָה

סֹבְבִים אוֹתוֹ.

הַמִּתְגַּאֵה

עַל חַיּוֹת הַקֹּדֶשׁ

וְנִהְיָדָר בְּכָבוֹד

עַל הַמֶּרְכָּבָה.

זְכוּת וּמִישׁוֹר

לִפְנֵי כִסֵּאוֹ,

חֶסֶד וְרַחֲמִים

לִפְנֵי כְבוֹדוֹ.

טוֹבִים מְאֹד

שֶׁבָּרָא אֱלֹהֵינוּ!

יִצְרָם בְּדַעַת

בְּבִינָה וּבְהַשְׁלָל.

כַּח וּגְבוּרָה

נָתַן בָּהֶם,

לְהִיט מוֹשְׁלִים

בְּקֶרֶב תֵּבֵל.

מְלֵאִים זֵיו

וּמִפִּיקִים נֹגַהּ,

נָאֵה זֵיוָם

בְּכָל הָעוֹלָם.

שְׂמֵחִים בְּצֵאתָם

וְשׁוֹשִׁים בְּבֹאֵם,

עֹשִׂים בְּאֵימָה

רְצוֹן קוֹנָם.

<i>P'eir v'cha-vod</i>	פָּאָר וְכְבוֹד	Beauty and honor
<i>not-nim li-sh'mo,</i>	נוֹתְנִים לְשִׁמּוֹ,	they give to His name,
<i>Tzo-ho-lah v'ri-na</i>	צְהִלָּה וְרִנָּה	They sing for joy
<i>l'zei-cher mal-chu-to.</i>	לְזִכָּר מַלְכוּתוֹ.	at the mention of His kingship;
<i>Ka-ra la-she-mesh</i>	קָרָא לַשֶּׁמֶשׁ	For He called to the sun
<i>va-yiz-rach or,</i>	וַיִּזְרַח אוֹר,	and it blazed forth light,
<i>Ra-ah, v'hit-kin</i>	רָאָה, וְהִתְקִין	He skillfully shaped
<i>tzu-rat ha-l'va-nah.</i>	צוּרַת הַלְבָנָה.	the moon to form.
<i>She-vach not-nim lo</i>	שִׁבַּח נוֹתְנִים לוֹ	Praise they give him,
<i>Kol tz'va ma-rom,</i>	כָּל צְבָא מְרוֹם,	All the hosts of heaven,
<i>Tife-ret</i>	תִּפְאָרֶת	His glory
<i>u-g'du-lah,</i>	וְגִדְלָה,	and greatness
<i>S'ra-fim v'o-fan-nim</i>	שְׂרָפִים וְאוֹפָנִים	[are sung by] the
<i>v'cha-yot ha-ko-desh.</i>	וְחַיּוֹת הַקֹּדֶשׁ.	Holy celestial beings.

The first pre-Sh'ma blessing: from Ha-meir la-aretz to Or Chadash

This blessing begins with a declaration that God is the Creator of both light and darkness, and that these are God's servants and are not independent divine realms.

In the middle of the blessing is a poem (*Eil Adon*) whose couplets form an alphabetical acrostic. It portrays God sitting enthroned over creation, His heavenly entourage in attendance upon Him, and the sun, moon and stars illuminating the world of space and time as they were created to do.

The blessing ends with a prayer that God shed a new light upon Zion, ushering in the messianic era. It thus links creation, history, and redemption through the motif of light.

In reciting the first part of the Sh'ma, one accepts *ol malchut shamayim*, the yoke of the kingdom of heaven — that is, one makes oneself a willing subject of God's kingdom. The first pre-Sh'ma blessing, with its theme of God's sovereignty, thus parallels the first part of the Sh'ma.

La-Eil Asher Shavat

לֹאֵל אֲשֶׁר שָׁבַת מְכַל הַמַּעֲשִׂים,
בְּיוֹם הַשְּׁבִיעִי
הִתְעַלָּה, וַיָּשֶׁב עַל כִּסֵּא כְבוֹדוֹ,
תַּפְאֶרֶת עֲטָה לְיוֹם הַמְּנוּחָה,
עֲנֵג קָרָא לְיוֹם הַשָּׁבַת:
זֶה שִׁבְחָ שֶׁל יוֹם הַשְּׁבִיעִי,
שָׁבוּ שְׁבַת אֵל מְכַל מְלֹאכְתּוֹ,
וְיוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר,
מְזִמּוֹר שִׁיר לְיוֹם הַשָּׁבַת,
טוֹב לְהוֹדוֹת לַיְי,
לְפִיכָךְ יִפְאָרוּ וַיְבָרְכוּ לֹאֵל כָּל יְצוּרָיו,
שִׁבְחָ יְקָר וְגִדְלָה וְכְבוֹד
יִתְּנוּ לֹאֵל מֶלֶךְ יוֹצֵר כָּל,
הַמְּנַחֵל מְנוּחָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ
בְּיוֹם שְׁבַת קֹדֶשׁ.
שִׁמְךָ יְיָ אֱלֹהֵינוּ יִתְקַדֵּשׁ,
וְזִכְרְךָ מְלֻכָּנוּ יִתְפָּאֵר,
בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת,
תִּתְפָּרֵךְ מוֹשִׁיעֵנוּ
עַל שִׁבְחָ מַעֲשֵׂה יְדִיךָ,
וְעַל מְאוּרֵי אוֹר
שֶׁעָשִׂיתָ
יִפְאָרוּךְ סֵלָה!

To God who ceased from His labors of creation
on the seventh day,

mounted His glorious throne,
robed Himself with beauty on the day of rest,
and called Shabbat delight:

this hymn of the seventh day,
when God rested from all His labors.

The seventh day itself utters praise, saying,
“A song by the Shabbat day:

it is good to thank Adonai.” (PSALMS 92:1-2)

Let all God’s creations therefore glorify Him and bless Him.

Praise, esteem, and greatness

let them give to God the King, designer of all,

who grants the gift of rest

to His people in holiness

on the holy Shabbat day.

Your name, Adonai our God, shall be held sacred —

the very mention of You, our King, shall be glorified —
in heaven above and on earth below.

Be praised, our Savior,

for the greatness of Your handiwork,

for the shining lights of the heavens

which You made.

Your works themselves glorify You!

Titbarach Tzureinu

תַּתְּבַרַךְ צוּרֵנוּ מֶלֶכְנוּ וְגֹאֲלֵנוּ
בּוֹרֵא קְדוֹשִׁים.
יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְכָּנוּ,
יוֹצֵר מְשֻׁרְתֵּיךָ,
וְאֲשֶׁר מְשֻׁרְתֵּי כָלָם,
עוֹמְדִים בְּרוֹם עוֹלָם,
וּמְשַׁמְּעִים בִּירְאָה יַחַד בְּקוֹל,
דְּבַרֵּי אֱלֹהִים חַיִּים
וּמֶלֶךְ עוֹלָם.
כָּל־אֶהוּבִים, כָּל־בְּרוּרִים,
כָּל־גְּבוּרִים,
וְכָל־עֹשִׂים בְּאִמָּה
וּבִירְאָה רְצוֹן קוֹנֵם.
וְכָל־פּוֹתְחִים אֶת פִּיהֶם
בְּקִדְשָׁה וּבְטָהֳרָה, בְּשִׁירָה וּבְזִמְרָה,
וּמְבָרְכִים וּמְשַׁבְּחִים, וּמְפָאֲרִים
וּמְעֲרִיצִים, וּמְקַדִּישִׁים וּמְמַלְכִּים —

Be blessed, our Rock, our King, our Redeemer,
creator of holy heavenly beings.
May Your name be praised forever, our King,
You who fashion Your own royal court.
Your attendants all stand
at the heights of the universe
and reverently, in unison, sing aloud
the words of the living God,
the everlasting King. (JEREMIAH 10:10)
All of them are beloved, all of them chosen,
all of them powerful.
All of them reverently do
the will of their Creator.
All of them open their mouths
in holiness and purity, with song and melody,
as they bless, praise and glorify,
adore, sanctify, and ascribe kingship to —

Et Sheim Ha-Eil

את שם האל,
המלך הגדול,
הגבור והנורא קדוש הוא!
וכלם מקבלים עליהם
על מלכות שמים זה מזה.
ונותנים רשות זה לזה,
להקדיש ליוצרם
בנחת רוח,
בשפה ברורה ובנעימה,
קדשה כלם כאחד
עונים ואומרים ביראה:

Kadosh Kadosh Kadosh

Ka-dosh ka-dosh ka-dosh! קדוש, קדוש, קדוש!
Adonai tz'va-ot! יי צבאות!
M'lo chol ha-a-retz k'vo-do! מלא כל הארץ כבודו!
(ISAIAH 6:3)

והאופנים וחיות הקדש
ברעש גדול מתנשאים
לעמת שרפים,
לעמתם משבחים
ואומרים:
Now the dread luminous creatures of heaven
soar aloft with a great noise to face
the fiery attendants of the throne,
and facing them, they all shout praise together,
saying:

Ba-ruch k'vod Adonai ברוך כבוד יי
mi-m'ko-mo! ממקומו!
Blessed is the glorious presence of Adonai
from His place! (EZEKIEL 3:12)

L'Eil Baruch — Or Chadash

לֵאל בָרוּךְ נְעִימוֹת יִתְנוּ.
 לְמֶלֶךְ אֵל חַי וְקַיִם
 זְמִירוֹת יֹאמְרוּ
 וְתִשְׁבְּחוֹת יִשְׁמִיעוּ.
 כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת,
 עֹשֶׂה חֲדָשׁוֹת,
 בַּעַל מִלְחָמוֹת,
 זוֹרֵעַ צְדָקוֹת,
 מַצְמִיחַ יְשׁוּעוֹת,
 בּוֹרֵא רְפוּאוֹת,
 נוֹרֵא תְהִלּוֹת,
 אֲדוֹן הַנִּפְלְאוֹת.
 הַמַּחְדִּישׁ בְּטוֹבוֹ
 בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְרָאשִׁית.
 כְּאָמֹר:
 לַעֲשֵׂה אוֹרִים גְּדֹלִים —
 כִּי לְעוֹלָם חֶסֶדּוֹ.

To the blessed God they utter sweet song;
 to the ever-living God and King
 they offer hymns,
 they sound praises.
 For He by Himself does works of power,
 making new things,
 fighting the good fight,
 sowing justice,
 causing salvation to flourish,
 creating cures —
 awesome in praise,
 master worker of wonders,
 who in His goodness renews
 the work of creation day in and day out,
 as it is written:
 "To the One who makes the great lights —
 His steadfast love is forever." (Psalms 136.7)

Or cha-dash
al Tzi-on ta-ir
v'niz-keh chu-la-nu
m'hei-rah l'o-ro.
Ba-ruch a-tah Adonai
yo-tzeir ha-m'o-rot.

אֹר חָדָשׁ
 עַל צִיּוֹן תֵּאִיר
 וְנִזְכָּה כָּלנוּ
 מִהֶרָה לְאוֹרוֹ.
 בָּרוּךְ אַתָּה יְיָ
 יוֹצֵר הַמְּאוֹרוֹת.

Cause a new light
 to shine on Zion,
 and let us all soon be privileged
 to bask in its glow.
 Blessed are You, Adonai,
 who form the great lights.

Second blessing before the Sh'ma: Ethics

We bless God for honoring us with His Torah and commandments, by which he demonstrated His love for us. To be called to God's service is to be loved and respected.

*A-havah ra-bah ahav-ta-nu,
Adonai Elo-hei-nu,
chem-lah g'do-lah vi-tei-rah
cha-mal-ta a-lei-nu.
A-vi-nu mal-kei-nu,
ba-avur avo-tei-nu
she-ba-t'chu v'cha
va-t'lam'deim chu-kei cha-yim,
kein t'cho-nei-nu u-t'lam-dei-nu,
A-vi-nu, ha-av ha-ra-chaman,
ha-m'ra-cheim, ra-cheim a-lei-nu:
v'tein b'li-bei-nu l'ha-vin
u-l'has-kil lish-mo-a,
lil-mod u-l'la-meid
lish-mor v'la-asot
u-l'ka-yeim et kol div-rei
tal-mud to-ra-te-cha b'a-havah.
V'ha-eir ei-nei-nu b'to-ra-te-cha,
v'da-beik li-bei-nu
b'mitz-vo-te-cha.
V'ya-cheid l'va-vei-nu
l'a-havah u-l'yir-ah
et sh'me-cha.
v'lo nei-vosh l'o-lam va-ed.
Ki v'sheim kod-sh'cha
ha-ga-dol v'ha-no-ra ba-tach-nu — —
na-gi-lah v'nis-m'chah
bi-shu-a-te-cha.*

**אַהֲבָה רַבָּה אֶהְבְּתֵנוּ,
יְי אֱלֹהֵינוּ,
חֶמְלָה גְדוֹלָה וִיטֵירָה
חֲמַלְתָּ עָלֵינוּ.
אָבִינוּ מַלְכֵנוּ,
בְּעֶבֶר אֲבוֹתֵינוּ
שֶׁבְטָחוּ בְךָ,
וְתִלְמָדִים חֲקֵי חַיִּים,
כֵּן תַּחֲנֹנֵנוּ וְתִלְמָדֵנוּ.
אָבִינוּ, הָאֵב הָרַחֲמָן,
הַמְרַחֵם, רַחֵם עָלֵינוּ,
וְתֵן בְּלִבֵּנוּ לְהִבִּין
וּלְהַשְׁכִּיל, לִשְׁמֹעַ,
לִלְמַד וּלְלַמֵּד,
לִשְׁמֹר וּלַעֲשׂוֹת
וּלְקַיֵּם אֶת כָּל דְּבָרֵי
תִּלְמוּד תּוֹרָתְךָ בְּאַהֲבָה.
וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ,
וְדַבֵּק לִבֵּנוּ
בְּמִצְוֹתֶיךָ.
וְיִחַד לִבֵּנוּ
לְאַהֲבָה וּלְיִרְאָה
אֶת שְׁמֶךָ,
וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קֹדֶשְׁךָ
הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ — —
נִגִּילָה וְנִשְׂמַחָה
בִּישׁוּעָתְךָ.**

Ahava Raba

You have loved us with a great love,
Adonai our god;
You have shown us abundantly
great compassion.
Our Father, our King,
for the sake of our ancestors
who trusted in You,
and whom You taught laws of life,
favor us by teaching us too.
Our Father, merciful Father,
have mercy on us:
put it into our hearts to understand,
to know well, to hear,
to learn and to teach,
to keep and to perform
and to fulfill all the words
of Your Torah with love.
Make our eyes light up with Your Torah,
our hearts cling
to Your commandments.
Unite our hearts
to love and revere
Your name, (Psalms 86:11)
so that we may never be ashamed.
For in Your holy name,
great and awesome, we trust —
let us find joy and gladness
in Your salvation.

Second pre-Sh'ma blessing: Ahavah rabbah

In the blessing “*Ahavah Rabbah*,” we ask that God lovingly teach us Torah just as He taught it to our ancestors: “Make our eyes light up with Your Torah, our hearts cling to Your commandments. Unite our hearts to love and revere Your name.”

Devotedly studying and fulfilling the Torah brings inner joy, a feeling of being loved by God and a desire to reciprocate that love.

In reciting the first part of the Sh'ma, we accepted *ol malchut shamayim*, the yoke of the kingdom of heaven, becoming willing subjects of God's kingdom. In reciting the second part of the Sh'ma, we accept *ol mitzvot*, the yoke of the commandments, committing ourselves to carrying out the mission with which God charged us at Mount Sinai. The second pre-Sh'ma blessing, with its theme of accepting the Torah, thus parallels the second part of the Sh'ma.

Gather the corners of your tzitzit:

*Va-ha-vi-ei-nu l'sha-lom
mei-ar-ba kan-fot ha-a-retz,
v'to-li-chei-nu ko-m'mi-yut
l'ar-tzei-nu.
Ki Eil po-eil
y'shu-ot a-tah,
u-va-nu va-char-ta
mi-kol am v'la-shon.
v'kei-rav-ta-nu
l'shim-cha ha-ga-dol
se-lah be-emet,
l'ho-dot l'cha
u-l'ya-ched-cha
b'a-havah.
Ba-ruch a-tah Adonai,
ha-bo-cheir b'a-mo Yis-ra-el
b'a-havah.*

וְהַבִּיאֵנוּ לְשָׁלוֹם
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת
לְאַרְצֵנוּ,
כִּי אֵל פֹּעֵל
יְשׁוּעוֹת אַתָּה,
וּבָנוּ בְּחֵרָתְךָ
מִכָּל עַם וּלְשׁוֹן.
וְקִרְבָּתֵנוּ
לְשִׁמְךָ הַגָּדוֹל
סֵלָה בְּאֵמֶת
לְהוֹדוֹת לָךְ
וּלְיַחֲדֶךָ
בְּאַהֲבָה.
בְּרוּךְ אַתָּה יְיָ,
הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל
בְּאַהֲבָה.

Bring us together in peace
from the four corners of the earth,
and lead us upright
to our land,
for You are the God who accomplishes
saving deeds.
You chose us
from among all peoples,
drawing us close
to Your great name
in truth,
so that we might acknowledge You
and proclaim Your oneness
with love.
Blessed are You, Adonai,
who choose Your people Israel
with love.

The Recitation of the Sh'ma

- ☛ Before beginning the Sh'ma, the worshipper mentally declares his/her intention to fulfill two commandments: reciting the Sh'ma and proclaiming God's absolute oneness.
- ☛ Before the first paragraph ("v'ahav-a"), the worshipper mentally declares: "I accept God as my Sovereign," thus becoming a willing subject of God's kingdom.
- ☛ Before the second paragraph ("v'hayah"), the worshipper mentally declares: "I accept God's commandments," thus affirming that faith will lead to action.
- ☛ Before the third paragraph ("vayomer"), the worshipper mentally declares: "Recalling that God is my Liberator, I will strive to live a life that honors Him."
- ☛ It is customary to hold the four tzitzit fringes of the tallit while reciting the Sh'ma and to kiss them when saying the word "tzi-tzit" in the third paragraph and the word "emet" (truth) at the end of the Sh'ma.

A person praying with no minyan starts with:

אֵל מֶלֶךְ נֶאֱמָן.

Eil me-lech ne-e-man.

God is a faithful king.

Close your eyes while reciting the first line of the Sh'ma:

שְׁמַע יִשְׂרָאֵל! יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Sh'ma Yis-ra-eil! Adonai Elo-hei-nu Adonai e-chad.

Hear, O Israel! Adonai is our God, Adonai is one. (DEUTERONOMY 6:4)

This line is said in an undertone except on Yom Kippur, when it is said aloud:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Ba-ruch sheim k'vod mal-chu-to l'o-lam va-ed.

Blessed is His name whose glorious kingdom is forever and ever.

V'a-hav-ta
et Adonai Elo-he-cha
b'chol l'vav-cha
u-v'chol naf-sh'cha
u-v'chol m'o-de-cha.
V'ha-yu ha-d'va-rim ha-ei-leh
asher a-no-chi
m'tza-v'cha ha-yom
al l'va-ve-cha.
V'shi-nan-tam l'va-ne-cha
v'di-bar-ta bam
b'shiv-t'cha b'vei-te-cha
u-v'lech-t'cha va-de-rech
u-v'shoch-b'cha
u-v'ku-me-cha.
U-k'shar-tam l'ot
al ya-de-cha
v'ha-yu l'to-ta-fot
bein ei-ne-cha.
U-ch'tav-tam
al m'zu-zot bei-te-cha
u-vish'a-re-cha.

וְאָהַבְתָּ
אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְּךָ
וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה,
אֲשֶׁר אֲנִי
מְצַוְּךָ הַיּוֹם
עַל-לִבְּךָ.
וְשִׁנַּנְתָּם לְבָנֶיךָ,
וְדִבַּרְתָּ בָם
בְּשִׁבְתְּךָ בְּבֵיתְךָ,
וּבְלַכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ,
וּבְקוּמְךָ.
וְקָשַׁרְתָּם לְאוֹת
עַל-יָדְךָ,
וְהָיוּ לְטֹטְפֹת
בֵּין עֵינֶיךָ.
וְכָתַבְתָּם
עַל מְזוֹזֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ.

You shall love
 Adonai your God
 with all your heart
 and with all your soul
 and with all your substance.
 And these instructions
 with which I
 charge you this day —
 take them to heart.
 Impress them upon your children,
 speak of them
 when you are at home
 and when you are away,
 when you lie down
 and when you get up.
 Bind them as a sign
 on your arm
 and let them serve as a symbol
 above your forehead.
 Inscribe them
 on the doorposts of your house
 and on your city gates. (DEUTERONOMY 6:4-9)

V'ha-yah, im sha-mo-a tish-m'u
el mitz-vo-tai
asher a-no-chi m'tza-veh
et'chem ha-yom,
l'a-havah et Adonai
Elo-hei-chem
u-l'ov-do
b'chol l'vav-chem
u-v'chol naf'sh'chem.
V'na-ta-ti m'tar ar-tz'chem
b'i-to, yo-reh u-mal-kosh,
v'a-saf-ta d'ga-ne-cha
v'ti-rosh-cha v'yitz-ha-re-cha.
V'na-ta-ti ei-sev b'sad-cha
liv-hem-te-cha,
v'a-chal-ta v'sa-va-ta.
Hi-sha-m'ru la-chem
pen yif-teh l'vav-chem,
v'sar-tem va-a-vad-tem
elo-him achei-rim
v'hish-ta-chavi-tem la-hem,
V'cha-rah af Adonai
ba-chem
v'a-tzar et ha-sha-ma-yim
v'lo yih-yeh ma-tar,
v'ha-ada-mah
lo ti-ten et y'vu-lah,
va-avad'tem m'hei-rah
mei-al ha-a-retz ha-to-vah
asher Adonai no-tein la-chem.
V'sam-tem
et d'va-rai ei-leh
al l'vav-chem v'al naf-sh'chem,
u-k'shar-tem o-tam

וְהָיָה אִם-שָׁמַעַתְּ שְׁמִיעוּ
אֶל-מִצְוֹתַי,
אֲשֶׁר אֲנִי מְצִוֶּה
אִתְּכֶם הַיּוֹם,
לְאַהֲבָה אֶת יְהוָה
אֱלֹהֵיכֶם,
וּלְעֲבֹדוֹ
בְּכָל-לִבְבְּכֶם
וּבְכָל נַפְשְׁכֶם.
וְנָתַתִּי מָטָר-אֶרְצְכֶם
בְּעֵתוֹ, יוֹרֵה וּמִלְקוֹשׁ,
וְאִסַּפְתִּי דִגְנְךָ
וְתִירֶשְׁךָ וַיִּצְהַרְךָ.
וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ
לְבֹהֲמֶתְךָ,
וְאָכַלְתָּ וּשְׂבַעְתָּ.
הִשְׁמְרוּ לָכֶם
פֶּן-יִפְתֶּה לִבְבְּכֶם,
וּסְרִתֶּם וַעֲבַדְתֶּם
אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם.
וְחָרָה אַף-יְהוָה
בָּכֶם,
וְעָצַר אֶת-הַשָּׁמַיִם
וְלֹא-יִהְיֶה מָטָר,
וְהָאָדָמָה
לֹא תִתֵּן אֶת-יְבוּלָהּ
וְאֲבַדְתֶּם מִהֵרָה מֵעַל
הָאָרֶץ הַטֹּבָה
אֲשֶׁר יְהוָה נָתַן לָכֶם.
וּשְׁמַתֶּם
אֶת דִּבְרֵי אֱלֹהִים
עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם

If, then, you obey
 My commandments
 that I enjoin
 upon you this day,
 loving Adonai
 your God
 and serving Him
 with all your heart
 and soul,
 I will grant the rain for your land
 in season, the early rain and the late.
 You shall gather in your new grain
 and wine and oil.
 I will provide grass in your fields
 for your cattle,
 and you shall eat your fill.
 Take care
 not to be lured away
 into serving
 other gods
 and bowing to them.
 For Adonai's judgment will flare up
 against you, and He
 will shut up the skies
 so that there will be no rain
 and the ground
 will not yield its produce,
 and you will soon perish
 from the good land
 that Adonai is assigning to you.
 Therefore impress
 these words of Mine
 upon your very heart:
 bind them

l'ot al yed-chem
v'ha-yu l'to-ta-fot
bein ei-nei-chem.
V'li-mad-tem o-tam
et b'nei-chem l'da-ber bam
b'shiv-t'cha b'vei-te-cha
u-v'lech-t'cha va-de-rech
u-v'shoch-b'cha
u-v'ku-me-cha.
U-ch'tav-tam
al m'zu-zot bei-te-cha
u-vish'a-re-cha —
L'ma'an yir-bu
y'mei-chem vi-mei v'nei-chem
al ha-ada-mah
asher nish-ba Adonai
la-avo-tei-chem la-teit la-hem,
ki-mei ha-sha-ma-yim
al ha-a-retz.

as a sign on your arm
 and let them serve as a symbol
 above your forehead.
 Teach them
 to your children — speaking of them
 when you are at home
 and when you are away,
 when you lie down
 and when you get up.
 And inscribe them
 on the doorposts of your house
 and on your city gates —
 so that you
 and your children may endure
 in the land
 that Adonai swore
 to your ancestors to assign to them,
 as long as there is a heaven
 over the earth. (DEUTERONOMY 11:13-21)

Kiss the tzitzit after each occurrence of the word "tzitzit" and at the word "emet" at the end.

Va-yo-mer Adonai
 el Mo-she lei-mor:
 Da-beir el B'nei Yis-ra-el
 v'a-mar-ta a-lei-hem
 v'a-su la-hem tzi-tzit
 al kan-fei vig-dei-hem
 l'do-ro-tam,
 v'na-t'nu al tzi-tzit
 ha-ka-naf p'til t'chei-let.
 V'ha-yah la-chem l'tzi-tzit,
 u-r'i-tem o-to
 u-z'char-tem
 et kol mitz-vot Adonai
 va-asi-tem o-tam;
 v'lo ta-tu-ru
 a-charei l'vav-chem
 v'a-charei ei-nei-chem
 asher a-tem zo-nim
 a-charei-hem.
 L'ma'an tiz-k'ru
 va-asi-tem et kol mitz-vo-tai
 vi-h'yi-tem k'do-shim
 lei-lo-hei-chem.
 Ani Adonai Elo-hei-chem
 asher ho-tzei-ti et-chem
 mei-e-retz mitz-ra-yim
 li-h'got la-chem lei-lo-him:
 Ani Adonai Elo-hei-chem —
 Emet . . .

וַיֹּאמֶר יְהוָה
 אֶל-מֹשֶׁה לֵאמֹר:
 דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם
 וַעֲשׂוּ לָהֶם צִיצִת
 עַל-כְּנָפֵי בְגָדֵיהֶם
 לְדֹרוֹתָם,
 וְנָתַנוּ עַל-צִיצִת
 הַכֶּנֶף פֶּתִיל תְּכֵלֶת.
 וְהָיָה לָכֶם לְצִיצִת,
 וּרְאִיתֶם אֹתוֹ
 וּזְכַרְתֶּם
 אֶת-כָּל-מִצְוַת יְהוָה,
 וַעֲשִׂיתֶם אֹתָם;
 וְלֹא תִתּוּרוּ
 אַחֲרַי לְבַבְכֶּם
 וְאַחֲרַי עֵינֵיכֶם,
 אֲשֶׁר-אֵתֶם זִנִּים
 אַחֲרֵיהֶם.
 לְמַעַן תִּזְכְּרוּ
 וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי,
 וְהָיִיתֶם קְדוֹשִׁים
 לֵאלֹהֵיכֶם.
 אֲנִי יְהוָה אֱלֹהֵיכֶם,
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
 מֵאֶרֶץ מִצְרַיִם,
 לֵהָיוֹת לָכֶם לֵאלֹהִים:
 אֲנִי יְהוָה אֱלֹהֵיכֶם —
 אֱמֶת . . .

Adonai said
 to Moses as follows:
 Speak to the Israelite people
 and instruct them
 to make for themselves fringes
 on the corners of their garments
 throughout the ages;
 let them attach to the fringe
 a cord of blue at each corner.
 That shall be your fringe;
 look at it
 and recall
 all the commandments of Adonai
 and observe them,
 so that you do not turn aside
 after your hearts
 and after your eyes
 which cause you
 to go astray.
 Thus you shall remember
 to observe all My commandments
 and be holy
 for your God.
 I Adonai am your God,
 who brought you out
 of the land of Egypt
 to be your God:
 I am Adonai your God. (NUMBERS 15:37-41)
 True . . .

The prayer leader repeats:

יְיָ אֱלֹהֵיכֶם אֱמֶת

Adonai E-lo-hei-chem e-met.
 Adonai your God, in truth.

The third blessing, after the Sh'ma: History

We bless God for liberating us from slavery and for His assurance of final redemption.

V'yatziv

... וַיִּצִיב	... and steady,
וְנִכּוֹן וְקָיָם	firm and established,
וְיָשָׁר וְנֶאֱמָן	upright and faithful,
וְאֶהוּב וְחֶבִיב	dear and beloved,
וְנֶחְמָד וְנָעִים	desirable and pleasant,
וְנוֹרָא וְאֲדִיר	awesome and mighty,
וּמִתְקַן וּמִקְבָּל	fixed and accepted,
וְטוֹב וְיָפָה הַדָּבָר הַזֶּה עֲלֵינוּ	good and beautiful is this teaching for us,
לְעוֹלָם וָעֶד.	forever and ever.
אֱמֶת אֱלֹהֵי עוֹלָם מִלְכֵנוּ	It is true: the eternal God is our King,
צוּר יַעֲקֹב, מִגֵּן יִשְׁעָנוּ.	the Rock of Jacob is our saving shield.
לְדֹר וָדֹר הוּא קָיָם,	Throughout all generations He endures,
וּשְׁמוֹ קָיָם, וְכִסְאוֹ נָכוֹן,	His name endures, His throne remains firm,
וּמַלְכוּתוֹ וְאַמּוֹנָתוֹ לְעַד קַיָּמָת.	and His steadfast kingdom endures forever.

Kiss and drop your tzitzit here.

וְדִבְרֵי חַיִּים וְקַיָּמִים,	His words live and endure,
נֶאֱמָנִים וְנֶחְמָדִים	faithful and desirable,
לְעַד וּלְעוֹלָמֵי עוֹלָמִים,	forever and to all eternity,
עַל אֲבוֹתֵינוּ וְעַלֵינוּ,	upon us as upon our ancestors,
עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ,	upon our children and upon our future generations,
וְעַל כָּל דּוֹרוֹת	and upon all the generations
זֶרַע יִשְׂרָאֵל עַבְדֶּךָ.	of the progeny of Israel Your servant.

The blessing after the Sh'ma: Ezrat Avoteinu

The third part of the Sh'ma ends with God's words, "I am Adonai your God, who brought you out of the land of Egypt to be your God." In this blessing we respond to those words by thanking God for bringing us out of Egypt, and by declaring that "we have no saving and redeeming Sovereign but You." The tzitzit fringes, which remind us of God's commandments, symbolize our intention to translate our faith into action.

Al HaRishonim

עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים,
דְּבַר טוֹב וְקִים לְעוֹלָם וָעֶד,
אַמֶּת וְאַמוּנָה חֶק וְלֹא יֵעָבֵר.
אַמֶּת שְׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ,
מֶלֶכְנוּ מֶלֶךְ אֲבוֹתֵינוּ,
גֹּאֲלֵנוּ גֹאֵל אֲבוֹתֵינוּ,
יוֹצְרֵנוּ צוּר יְשׁוּעָתֵנוּ,
פוֹדֵנוּ וּמַצִּילֵנוּ
מֵעוֹלָם שְׁמֶךָ,
אֵין אֱלֹהִים זֹולָתְךָ.

Upon the earliest and the latest generations
it remains ever a good and enduring teaching,
true and faithful, a law that can never pass away. (PSALMS 148:6)
It is true: You, Adonai, are our God
and our ancestors' God,
our King and our ancestors' King,
our Redeemer and our ancestors' Redeemer,
our Creator, the Rock of our salvation,
our Ransomer and Rescuer —
such has always been Your name.
There is no God but You.

Ezrat Avoteinu

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתְּךָ הוּא מֵעוֹלָם,
מִגֵּן וּמוֹשִׁיעַ לְבְנֵיהֶם אַחֲרֵיהֶם
בְּכָל דּוֹר וָדוֹר.
בְּרוּם עוֹלָם מוֹשְׁכָּךָ,
וּמִשְׁפָּטְךָ וְצִדְקָתְךָ
עַד אַפְסֵי אֶרֶץ.
אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרָתְךָ וּדְבָרְךָ יִשִּׁים עַל לְבוֹ!
אַמֶּת אַתָּה הוּא אֲדוֹן לַעֲמֶךָ,
וּמֶלֶךְ גִּבּוֹר לְרִיב רֵיבָם.
אַמֶּת אַתָּה הוּא רֹאשׁוֹן
וְאַתָּה הוּא אַחֲרוֹן,
וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.
מִמִּצְרַיִם גֹּאֲלָתָנוּ יְיָ אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פָּדִיתָנוּ.
כָּל בְּכוֹרֵיהֶם הֲרָגְתָּ,
וּבְכוֹרְךָ גֹּאֲלָתָּ,
יָם סוּף בְּקַעַתָּ,
וְזִדִּים טִבַּעְתָּ, וַיִּדְּיִם הִעֲבַרְתָּ,
וַיִּכְסּוּ מַיִם צָרִיָּהֶם,
אֶחָד מֵהֶם לֹא נֹתַר.

From of old You have been our ancestors' helper,
their descendants' shield and savior
in every generation.
You dwell in the heights of the universe,
yet Your justice and righteousness
extend to the ends of the earth.
Happy the person who heeds Your commandments,
who takes Your Torah and Your word to heart!
It is true: You are the Lord of Your people,
the mighty King who champions their cause.
It is true: You are the first
and You are the last,
and we have no saving and redeeming King but You.
Adonai our God, You redeemed us from Egypt,
ransomed us from the house of slavery.
You slew all their first-born
but redeemed Your own first-born;
You split the Sea of Reeds,
drowning the arrogant but letting the beloved pass through;
“water covered their adversaries;
not one of them was left.” (PSALMS 106.11)

Al zot shi-b'chu a-hu-vim
 v'ro-m'mu Eil,
 v'na-t'nu y'di-dim
 z'mi-rot shi-rot v'tish-ba-chot,
 b'ra-chot v'ho-da-ot,
 l'me-lech Eil chai v'ka-yam,
 Ram v'ni-sa, ga-dol v'no-ra,
 mash-pil gei-im,
 u-mag-bi-ah sh'fa-lim,
 mo-tzi asi-rim,
 u-fo-deh ana-vim,
 v'o-zeir da-lim,
 v'o-neh l'a-mo
 b'eit shav-am ei-lav.
 T'hi-lot l'Eil el-yon,
 ba-ruch hu u-m'vo-rach!
 Mo-sheh u-v'nei Yis-ra-eil
 l'cha a-nu shi-rah
 b'sim-cha ra-ba
 v'am-ru chu-lam:

Mi cha-mo-cha
 ba-ei-lim Adonai!
 Mi cha-mo-cha
 ne-dar ba-ko-desh,
 no-ra t'hi-lot
 o-seh fe-le!

Shi-rah cha-da-sha
 shi-b'chu g'u-lim
 l'shim-cha al s'fat ha-yam.
 Ya-chad ku-lam
 ho-du v'him-li-chu
 v'am-ru:

Adonai yim-loch l'o-lam va-ed!

עַל זֹאת שִׁבְּחוּ אֱהוּבִים
 וְרוֹמְמוּ אֵל,
 וְנָתַנוּ יְדֵידִים
 זְמֵרוֹת שִׁירֹת וְתִשְׁבָּחוֹת,
 בְּרָכוֹת וְהוֹדָאוֹת,
 לַמֶּלֶךְ אֵל חַי וְקַיִם,
 רַם וְנִשָּׂא, גָּדוֹל וְנוֹרָא,
 מַשְׁפִּיל גֵּאִים,
 וּמַגְבִּיֵּה שְׁפָלִים,
 מוֹצִיא אֲסִירִים,
 וּפּוֹדֶה עֲנָוִים,
 וְעוֹזֵר דָּלִים,
 וְעוֹנֶה לַעֲמוֹ
 בְּעֵת שׁוֹעֵם אֱלֹיו.
 תְּהִלּוֹת לְאֵל עֲלִיוֹן,
 בָּרוּךְ הוּא וּמְבוֹרָךְ!
 מֹשֶׁה וּבְנֵי יִשְׂרָאֵל
 לְךָ עָנּוּ שִׁירָה
 בְּשִׂמְחָה רַבָּה
 וְאָמְרוּ כָלֵם:

מִי כָמוֹךָ
 בָּאֵלִים יְיָ!
 מִי כָמוֹךָ
 נָאדָר בְּקֹדֶשׁ,
 נוֹרָא תְהִלָּת
 עֹשֶׂה פִלָּא!

שִׁירָה חֲדָשָׁה
 שִׁבְּחוּ גֵאוּלִים
 לְשִׁמְךָ עַל שְׂפַת הַיָּם.
 יַחַד כָּלֵם
 הוֹדּוּ וְהִמְלִיכוּ
 וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד!

For this the beloved praised
 and acclaimed God;
 the beloved offered melody,
 hymns, songs and praises,
 blessings and thanksgiving
 to the living and enduring King,
 high and exalted, great and awesome,
 who brings down the arrogant
 and raises up the lowly,
 frees the captives,
 ransoms the oppressed,
 aids the poor,
 and answers His people
 when they cry out to Him.
 Praises to God Most High —
 blessed is He, to whom blessing is due!
 Moses and the Israelites
 raised their voices in song to You
 in great joy,
 and they all said:

Who is like You,
 Adonai, among the celestials!
 Who is like You,
 majestic in holiness,
 awesome in splendor,
 working wonders! (EXODUS 15:11)

With a new song
 The redeemed people praised
 Your name on the shore of the sea.
 Together, they all
 acknowledged and acclaimed You,
 saying:

Adonai will reign forever and ever!
 (EXODUS 15:18)

Congregation rises.

At the [very quiet] end of this bracha, we do not say "amein" but rather proceed directly to the personal Amidah.

*Tzur Yis-ra-el,
ku-mah b'ez-rat Yis-ra-el,
u-f'dei chin-u-me-cha
Y'hu-dah v'Yis-ra-el.
Go-alei-nu —
Adonai tz'va-ot sh'mo,
k'dosh Yis-ra-el.
Ba-ruch a-tah Adonai
ga-al Yis-ra-el . . .*

**צור יִשְׂרָאֵל,
קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל,
וּפְדֵה כְּנָאֲמֹךְ
יְהוּדָה וְיִשְׂרָאֵל.
גְּאֻלֵּנוּ —
יְיָ צְבָאוֹת שְׁמוֹ,
קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יְיָ
גֹאֲלֵ יִשְׂרָאֵל . . .**

Rock of Israel,
arise to the aid of Israel,
and as You promised, redeem
Judah and Israel.
“Our Redeemer —
Adonai of Hosts is His name,
the Holy One of Israel.” (ISAIAH 47.4)
Blessed are You, Adonai,
who redeemed Israel . . .

The Voice of the Individual — the Collective Voice of the Jewish People

The Shabbat Amidah has seven blessings — down from 19 during the week. The first three and last three are the same; the middle blessing, which is about Shabbat and its rest, replaces the 13 petitionary blessings of weekdays. On Shabbat everything is good; we ask only that God accept our rest.

Individual worshippers recite the personal Amidah in an undertone, after which the prayer leader, acting for the congregation, recites the group Amidah aloud. Every Jew is both an individual with his/her own unique identity, and a member of the Jewish people. The personal Amidah is the voice of the individual, and the group Amidah is the collective voice of the Jewish people.

As you pray the personal Amidah, envision yourself standing before the *Sh'chinah*, the Divine Presence (TALMUD, B'RACHOT 34B). Posture and body movements are those of a subject in the presence of his/her sovereign: the person approaches by taking three steps forward; stands throughout, bowing at certain points; and takes leave by moving three steps backward. We accept God's sovereignty because He is God, and we trust Him because He is just and merciful. To enthrone God is to enshrine the justice and mercy that are linked to God's name.

Take as long as you need to pray with *kavanah*. If your personal Amidah overlaps the reader's repetition, simply pause and mentally join in responding with "*Kadosh, kadosh,*" ("Holy, holy . . ."), "*Baruch k'vod Adonai*" ("Blessed is the glorious presence of Adonai . . ."), and "*Yimloch Adonai l'olam*" ("Adonai shall reign forever . . ."), then continue your personal Amidah.

1st Blessing: Avot — Ancestors

Take three steps backward, then three steps forward, while reciting this kavanah:

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

Adonai s'fa-tai tiftach u-fi ya-gid t'hi-la-te-cha. Adonai, open my lips, so that my mouth may speak Your praise.

On "Baruch," bend your knees slightly; on "Atah," bend slightly at the waist; stand straight for "Adonai"

בָּרוּךְ אַתָּה, יי

Ba-ruch A-tah, Adonai Blessed are You, Adonai

Matriarchs explicit:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

our God and God of our ancestors:

Elo-hei-nu vei-lo-hei avo-tei-nu v'i-mo-tei-nu:

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב;

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,

אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה.

God of Abraham, God of Isaac, and God of Jacob;

God of Sarah, God of Rebekah,

God of Rachel, and God of Leah;

Elo-hei Av-ra-ham, Elo-hei Yitz-chak, vEi-lo-hei Ya-akov.

Elo-hei Sa-rah, Elo-hei Riv-kah,

Elo-hei Ra-cheil, vEi-lo-hei Lei-ah.

Matriarchs implicit:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

our God and God of our ancestors:

Elo-hei-nu vei-lo-hei avo-tei-nu:

אֱלֹהֵי אַבְרָהָם,

אֱלֹהֵי יִצְחָק,

וְאֱלֹהֵי יַעֲקֹב.

God of Abraham,

God of Isaac,

and God of Jacob;

Elo-hei Av-ra-ham,

Elo-hei Yitz-chak,

vEi-lo-hei Ya-akov.

Ha-Eil ha-ga-dol

ha-gi-bor v'ha-no-ra,

Eil el-yon,

go-meil chasa-dim to-vim,

v'ko-neih ha-kol,

v'zo-cheir

chas-dei a-vot (v'i-ma-hot)

u-mei-vi go-eil

li-v'nei v'nei-hem

l'ma-an sh'mo b'a-havah.

הָאֵל הַגָּדוֹל

הַגִּבּוֹר וְהַנּוֹרָא,

אֵל עֶלְיוֹן,

גּוֹמֵל חֲסָדִים טוֹבִים,

יְקוֹנֶה הַכֹּל,

זוֹכֵר

חֲסֵי אֲבוֹת (וְאִמּוֹת),

וּמְבִיא גּוֹאֵל

לְבָנֵי בְנֵיהֶם

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

the great, the mighty,

and the awesome God; (*DEUT. 10:17; NEHEMIAH 9:32*)

God most high (*GENESIS 14:22*);

You who render acts of true kindness;

Creator and Owner of all,

You who remember

the loving deeds of our ancestors

and will lovingly bring a redeemer

to their children's children

for the sake of Your name.

On Shabbat Shuvah add:

*Zoch-rei-nu l'cha-yim,
me-lech cha-feitz ba-cha-yim,
v'cho-vei-nu b'sei-fer ha-cha-yim,
l'ma-an-cha Elo-him cha-yim.*

**זְכוּרֵנוּ לְחַיִּים,
מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.**

Remember us for life,
O Sovereign who delights in life.
Write us down in the book of life,
for Your own sake, living God.

As we conclude the first bracha, we repeat the bow from the beginning:
On "Baruch," bend your knees slightly; on "Atah," bend slightly at the waist; stand straight for "Adonai"

Matriarchs explicit:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן!
Sovereign, helper, savior, and shield!
Me-lech o-zeir u-mo-shi-a u-ma-gein!

**בָּרוּךְ אַתָּה יי,
מִגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.**
Blessed are You, Adonai,
Shield of Abraham and Faithful One of Sarah
*Ba-ruch A-tah Adonai,
ma-gein-Av-ra-ham u-fo-keid Sa-rah.*

Matriarchs implicit:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן!
Sovereign, helper, savior, and shield!
Me-lech o-zeir u-mo-shi-a u-ma-gein!

**בָּרוּךְ אַתָּה יי,
מִגֵּן אַבְרָהָם.**
Blessed are You, Adonai,
Shield of Abraham
*Ba-ruch A-tah Adonai,
ma-gein-Av-ra-ham.*



2nd Blessing: G'vurot — Powers

*A-tah gi-bor
l'o-lam Adonai,
m'cha-yeh mei-tim A-tah,
rav l'ho-shi-a.*

**אַתָּה גִּבּוֹר
לְעוֹלָם אֲדֹנִי,
מַחְיֵה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.**

You are mighty
forever, Adonai —
reviver of the dead are You,
powerful to save.

From Pesach
until Shacharit of Shemini Atzeret:

מוֹרִיד הַטֶּל.
You cause the dew to fall.
Mo-rid ha-tal.

From Musaf on Shemini Atzeret
until Musaf on first day of Pesach:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.
You make the wind blow and the rain come down.
Ma-shiv ha-ru-ach u-mo-rid ha-ga-shem.



M'chal-keil cha-yim
b'che-sed,
m'cha-yeh mei-tim
b'ra-chamim ra-bim,
so-meich no-f'lim,
v'ro-fei cho-lim,
u-ma-tir asu-rim,
u-m'kay-yeim emu-na-to
li-shei-nei a-far.

Mi cha-mo-cha ba-al g'vu-rot!
U-mi do-meh lach,
me-lech mei-mit u-m'cha-yeh
u-matz-mi-ach y'shu-ah!

מְכַלְכֵּל חַיִּים
בְּחֶסֶד,
מַחְיֶה מֵתִים
בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוֹנָתוֹ
לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת!
וּמִי דוֹמֶה לָּךְ,
מֶלֶךְ מִמִּית וּמַחְיֶה
וּמַצְמִיחַ יְשׁוּעָה!

You sustain and nourish life
with kindness;
You give life to the dead
with great compassion.
You support those who fall,
heal the sick,
free the bound,
and keep faith
with those who sleep in the dust.
Who is like You, master of power!
Who resembles You,
Sovereign who deals both death and life,
and makes salvation sprout forth!

Between Rosh HaShanah and Yom Kippur add:

Mi cha-mo-cha
Av ha-ra-cha-mim,
zo-cheir y'tzu-rav
l'cha-yim b'ra-chamim!

מִי כְמוֹךָ
אֵב הַרַחֲמִים,
זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים!

Who is like You,
Father of mercy,
who, with abundant compassion,
remember Your creatures with life!

V'ne-eman A-tah
l'ha-cha-yot mei-tim.
Ba-ruch A-tah Adonai,
m'cha-yeh ha-mei-tim.

וְנֶאֱמַן אַתָּה
לְהַחְיֹת מֵתִים.
בָּרוּךְ אַתָּה יְיָ,
מַחְיֶה הַמֵּתִים.

Faithful are You
to give life to the dead.
Blessed are You, Adonai,
who give life to the dead.

3rd Blessing — Kedushah as recited by the individual in personal prayer

A-tah ka-dosh v'shim-cha ka-dosh
u-k'do-shim
b'chol yom y'ha-l'lu-cha, se-lah.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקָדוֹשִׁים
בְּכָל יוֹם יְהַלְלוּךָ, סֵלָה.

You are holy, Your name is holy,
and holy beings
praise you every day.

On Shabbat Shuvah:

בָּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.
Blessed are You, Adonai, the holy Sovereign.
Ba-ruch A-tah Adonai, ha-Me-lech ha-ka-dosh.

usual ending:

בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.
Blessed are You, Adonai, the holy God.
Ba-ruch A-tah Adonai, ha-Eil ha-ka-dosh.

In personal prayer, continue at the top of page 90.

Why a shorter and a longer form of K'dushah?

The longer K'dushah, said as part of the reader's repetition of the Amidah, is one of the prayers that come under the term *davar she-bi-k'dushah* [lit., a word in holiness], which denotes a public sanctification of God's name. It refers to those prayers and blessings through which we publicly sanctify the name of God, such as Kaddish, Barchu, and K'dushah, as well as the reader's repetition of the Amidah.

A *davar she-bi-k'dushah* may be said only in the company of at least ten adult Jews, ten being a quorum (*minyan*) of the Jewish people at prayer. Our Sages base this rule on the verse, "... that I may be sanctified in the midst of the Israelite people" (LEVITICUS 22:32). Because the longer K'dushah proclaims, "We will sanctify Your name in this world, just as they sanctify it in the highest heaven," it is considered a public sanctification of God's name.

The shorter K'dushah, on the other hand, is not considered a *davar she-bi-k'dushah* because, while it states that God is holy, it does not proclaim that we are sanctifying God's name. It is therefore said during the personal Amidah, an individual prayer, whereas the longer K'dushah is said during the reader's repetition, a public prayer.

What Do We Mean by "Holy"?

The Hebrew verb root *k-d-sh* קדש means "to set apart, to devote." It is from this root that words like "*kadosh*" (holy) and "k'dushah" (holiness) derive. When we declare that God is holy, we are saying that God is apart from the ordinary, and that His Torah and everything else associated with Him are equally apart from the ordinary.

Though God's holiness is intrinsic and unchangeable, we human beings are bidden to enhance it: "You shall be holy, for I Adonai your God am holy" (Leviticus 19:2). We do this by living holy lives — that is, by treating our fellow human beings with respect; by going the extra mile when helping them; by being scrupulously honest in our dealings; by creating and using mitzvah objects like t'fillin and m'zuzot; by turning to God in prayer.

Our Sages (TANHUMA ON NASO, 16) and the Hasidic master Rabbi Shneur Zalman of Liadi (TANYA 1:36) teach that God created human beings because He desired a dwelling place in the lower realms that would parallel His dwelling place in the upper realms. Our goal as human beings, then, is to make the world into a fit dwelling place for God.

3rd Blessing — Kedushah as recited by the congregation during repetition of the Amidah

Stand with feet together, facing the Aron.

Most sections are said softly by the congregation, then repeated by the Leader, sometimes with singing in unison.

For the three boldface lines, all sung loudly by the congregation, some people go on tiptoes, stretching heavenward.

*N'ka-deish et shim-cha ba-o-lam
k'sheim she-mak-di-shim
o-to bish-mei ma-rom,
ka-ka-tuv
al yad n'vi-e-cha,
v'ka-ra zeh el zeh v'a-mar:*

*Ka-dosh ka-dosh ka-dosh!
Adonai tz'va-ot!
m'lo chol ha-a-retz k'vo-do!*

*Az b'kol ra-ash ga-dol
a-dir v'cha-zak
mash-mi-im kol,
mit-nas'im
l'u-mat s'ra-fim,
l'u-ma-tam ba-ruch yo-mei-ru:*

*Ba-ruch
k'vod Adonai,
mi-m'ko-mo!*

*Mi-m'kom-cha mal-kei-nu to-fi-a
v'tim-loch a-lei-nu,
ki m'cha-kim anach-nu lach.
Ma-tai tim-loch b'tzi-yon?
b'ka-rov b'ya-mei-nu
l'o-lam va-ed tish-kon!
Tit-ga-dal v'tit-ka-dash
b'toch Y'ru-sha-la-yim ir-cha,
l'dor va-dor u-l'nei-tzach n'tza-chim.*

נְקִדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם,
כְּשֵׁם שֶׁמְקַדִּישִׁים
אוֹתוֹ בְּשָׁמַי מָרוֹם,
כְּכַתוּב
עַל יַד נְבִיאֶךָ,
וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ!
יִי צְבָאוֹת!
מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ!

אֲזַ בְּקוֹל רָעַשׁ גָּדוֹל
אֲדִיר וְחָזָק
מְשִׁמְעִים קוֹל,
מִתְנַשְּׂאִים
לְעִמַּת שְׂרָפִים,
לְעִמַּתָּם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ
כְּבוֹד יִי,
מִמְקוֹמוֹ!

מִמְקוֹמְךָ מַלְכֵּנוּ תוֹפִיעַ,
וְתִמְלֹךְ עָלֵינוּ,
כִּי מַחֲפִים אֲנַחְנוּ לָךְ.
מַתִּי תִמְלֹךְ בְּצִיּוֹן?
בְּקָרוֹב בְּיָמֵינוּ,
לְעוֹלָם וָעֶד תִּשְׁכּוֹן!
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ
בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ,
לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים.

We sanctify Your name in this world
just as they sanctify
it in the highest heaven,
as it is written
by the hand of Your prophet,
“Each calls to the other:
‘Holy, holy, holy!
Adonai of Hosts!
God’s glorious presence fills all the earth!’”
(ISAIAH 6:3)

Then, with a great and mighty noise,
[the creatures of heaven] mighty and strong
make their voices heard;
they soar aloft
to face the *seraphim* and,
facing them, they say:

“Blessed is
the glorious presence of Adonai
from His place!” (EZEKIEL 3.12)

From Your place, our Sovereign, appear
and reign over us,
for we await You.
When will You reign in Zion?
Soon, in our time,
abide with us forever and ever!
Be exalted and sanctified
within Jerusalem Your city
throughout the ages, for all eternity.

V'ei-nei-nu tir-e-nah mal-chu-te-cha,
ka-da-var ha-a-mur
b'shi-rei u-ze-cha,
al y'dei Da-vid
m'shi-ach tzid-ke-cha:

Yim-loch Adonai l'o-lam —
Elo-ha-yich tzi-yon
l'dor va-dor, Ha-l'lu-yah!

L'dor va-dor
na-gid god-le-cha
u-l'nei-tzach n'tza-chim
k'du-sha-t'cha nak-dish.
V'shiv-cha-cha Elo-hei-nu
mi pi-nu lo ya-mush l'o-lam va-ed,
ki Eil me-lech ga-dol
v'ka-dosh A-tah.

וְעֵינֵינוּ תִּרְאֶינָה מַלְכוּתְךָ,
כְּדָבָר הָאָמַר
בְּשִׁירֵי עֲזָרָה,
עַל יְדֵי דָוִד
מְשִׁיחַ צִדְקָה:

יְמֻלְךָ יְיָ לְעוֹלָם —
אֱלֹהֶיךָ צִיּוֹן
לְדֹר וָדֹר, הַלְלוּיָהּ!

Leader:

לְדֹר וָדֹר
נִגִּיד גְּדֻלָּתְךָ
וּלְנֶצַח נְצָחִים
קְדוּשַׁתְךָ נִקְדִּישׁ.
וְשִׁבְחֶךָ אֱלֹהֵינוּ
מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל
וְקָדוֹשׁ אַתָּה.

Let our eyes behold Your realm,
in accordance with the word spoken
in the songs of Your glory
written by David,
Your truly-anointed one:

“Adonai shall reign forever —
your God, O Zion,
for all generations, Hallelujah!”

(PSALMS 146.10)

For all generations
we will declare Your greatness;
for all eternity
we will proclaim Your holiness.
The praise of You, our God,
will never depart from our mouths,
for You are a great and holy
God and Sovereign.

On Shabbat Shuvah:

בְּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

Blessed are You, Adonai, the holy Sovereign.

Ba-ruch A-tah Adonai, ha-Me-lech ha-ka-dosh.

Usual Ending:

בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

Blessed are You, Adonai, the holy God.

Ba-ruch A-tah Adonai, ha-Eil ha-ka-dosh.

Congregation is seated.

Who are the creatures of heaven?

The K'dushah recalls the visions of Isaiah and Ezekiel in which God commissioned them as prophets. Isaiah (6:1-3) finds himself in the transfigured Temple, where God sits enthroned, *s'raphim* (fiery winged beings) standing in attendance on Him and calling to one another, “Holy, holy, holy! Adonai of Hosts! His glorious presence fills all the earth!” Ezekiel (1:5-10, 15-21) sees *chayot* (winged beasts) moving through heaven, and *ofanim* (wheels) that move with the beasts. He hears the host of heaven calling, “Blessed is the glorious presence of Adonai from His place!” (EZEKIEL 3:12). In the K'dushah we hear the creatures of heaven praising God, and we join our voices to theirs. The meaning of these creatures, and of similar prophetic visions described in the Bible, is the subject of a vast body of mystical teaching, much of which is esoteric.

4th Blessing: K'dushat HaYom — Sanctification of the Day

Yis·mach Mo·she
b'mat·nat chel·ko,
ki e·ved ne·eman ka·ra·ta lo.
K'lil tife·ret
b'ro·sho na·ta·ta
b'om·do l'fa·ne·cha
al Har Si·nai.
U·sh'nei lu·chot ava·nim
ho·rid b'ya·do,
v'cha·tuv ba·hem
sh'mi·rat Shab·bat.
V'chein ka·tuv b'to·ra·te·cha:

V'sham·ru v'nei Yis·ra·el
et ha·Shab·bat,
la·asot et ha·Shab·bat
l'do·ro·tam
b'rit o·lam:
bei·ni u·vein b'nei Yis·ra·el
ot hi l'o·lam,
ki shei·shet ya·mim a·sah Adonai
et ha·sha·ma·yim v'et ha·a·retz,
u·va·yom ha·sh·vi·i
sha·vat va·yi·na·fash.

V'lo n'ta·to Adonai Elo·hei·nu
l'go·yei
ha·ara·tzot,
v'lo hin·chal·to mal·kei·nu

יִשְׁמַח מֹשֶׁה
בְּמַתַּנֵּת חֶלְקוֹ,
כִּי עֶבֶד נְאֻמָּן קָרָאתָ לוֹ.
כֶּלִיל תְּפִאֲרַת
בְּרֹאשׁוֹ נָתַתָּ
בְּעַמְדוֹ לְפָנֶיךָ
עַל הַר סִינַי.
וּשְׁנֵי לוחֹת אֲבָנִים
הוֹרִיד בְּיָדוֹ,
וְכָתוּב בָּהֶם
שְׁמִירַת שַׁבָּת.
וְכֵן כָּתוּב בְּתוֹרָתְךָ:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל
אֶת הַשַּׁבָּת,
לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדוֹרָתָם
בְּרִית עוֹלָם:
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יי
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי
שָׁבַת וַיִּנָּפֶשׁ.

וְלֹא נָתַתָּ יי אֱלֹהֵינוּ
לְגוֹיֵי
הָאָרְצוֹת,
וְלֹא הִנְחַלְתָּ מַלְכֵנוּ

Yismach Moshe

Moses rejoiced
when he was given his portion,
when You called him a faithful servant.
A circlet of splendor
You set on his head
when he stood before You
on Mount Sinai.
Two stone tablets
he brought down in his hand,
on which was written
the commandment to keep the Shabbat,
and so it is written in Your Torah:

V'shamru

"The Israelite people shall keep
the Shabbat,
observing the Shabbat
throughout the ages
as a covenant for all time:
between Me and the people of Israel,
it shall be a sign for all time.
For in six days Adonai made
heaven and earth,
and on the seventh day
He ceased work and was refreshed."
(Exodus 31.16-17)

V'lo N'tato

Adonai our God, You did not give
[Shabbat] to the various nations
of the earth;
our King, You did not bequeath it

*l'ov-dei f'si-lim,
v'gam bim-nu-cha-to
lo yish-k'nu
arei-lim.
Ki l'Yis-ra-el a-m'cha
n'ta'to b'a-havah
l'ze-ra Ya-akov
asher bam ba-char-ta.
Am m'ka-d'shei sh'vi-i,
Ku-lam yis-b'u
v'yit-an'gu mi-tu-ve-cha,
u-vash'vi-i ra-tzi-ta bo
v'ki-dash-to,
chem-dat ya-mim o-to ka-ra-ta,
zei-cher l'ma-asei v'rei-shit.*

*Elo-hei-nu vEi-lo-hei avo-tei-nu,
R'tzei vim'nu-cha-tei-nu,
ka-d'shei-nu
b'mitz-vo-te-cha
v'tein chel-kei-nu b'to-ra-te-cha,
sa-b'ei-nu mi-tu-ve-cha
v'sam-chei-nu bi-shu-a-te-cha,
v'ta-heir li-bei-nu
l'ov-d'cha be-emet.
V'han-chi-lei-nu Adonai Elo-hei-nu
b'a-havah u-v'ra-tzon
Shab-bat kod-she-cha,
v'ya-nu-chu vo Yis-ra-el
m'ka-d'shei sh'me-cha.
Ba-ruch A-tah Adonai,
m'ka-deish ha-Shab-bat.*

לְעוֹבְדֵי פְסִילִים,
וְגַם בַּמְנוּחָתוֹ
לֹא יִשְׁכְּנוּ
עָרְלִים.
כִּי לְיִשְׂרָאֵל עַמָּךְ
נָתַתָּ בְּאַהֲבָה,
לְזֶרַע יַעֲקֹב
אֲשֶׁר בָּם בָּחַרְתָּ.
עִם מְקַדְּשֵׁי שְׁבִיעִי,
כָּל־מִן יִשְׁבְּעוּ
וְיִתְעַנְּגוּ מִטּוֹבְךָ,
וּבְשִׁבְעֵי רְצִיתָ בּוֹ
וְקִדַּשְׁתָּו,
חֲמִדַּת יָמִים אוֹתוֹ קָרָאתָ,
זְכוֹר לַמַּעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
רְצֵה בַּמְנוּחָתֵנוּ,
קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שִׁבְעֵנוּ מִטּוֹבְךָ
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,
וְטַהֵר לְבָנוּ
לְעִבְדֶּךָ בְּאֵמֶת.
וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן
שִׁבְתָּ קִדְּשָׁךְ,
וְיִנְחוּ בּוֹ יִשְׂרָאֵל
מְקַדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְיָ,
מְקַדֵּשׁ הַשַּׁבָּת.

to idol-worshippers;
nations who are not party
to the covenant of Abraham
cannot dwell in its rest.
It was to Your people Israel
that You lovingly gave [Shabbat],
to the seed of Jacob,
whom You chose.
The people that sanctify the seventh day
shall, all of them, be sated with
Your bounty and take delight in it.
You were pleased with the seventh day
and sanctified it,
calling it "most desirable of days,"
in remembrance of the work of Creation.

R'tzei Vimnuchateinu

Our God and God of our ancestors,
accept our rest.
Make us holy
through Your commandments
and grant us our share in Your Torah.
Satisfy us with Your bounty
and let us rejoice in Your deliverance.
Purify our hearts
so that we may serve You sincerely.
And grant us, Adonai our God,
with love and good will,
the gift of Your holy Shabbat,
and let the Israelite people,
who sanctify Your name, rest on it.
Blessed are You, Adonai,
who sanctify Shabbat.

The Avodah Blessing (R'tzei)

The Temple in Jerusalem was unique. A living metaphor, it was the earthly palace of the Sovereign of the Universe, where the priests were His liveried chamberlains, the sacrificial altar was His table, its offerings were the His food, and the pilgrims who brought them were His loyal subjects. The Temple was the Jewish people's national shrine.

When the Temple was destroyed in 70 C.E., the Jewish people felt cut off from God, as though He had left them and withdrawn into heaven. The Sages had to assure them that "not even an iron partition can separate Israel from their Father in heaven" (P'SACHIM 85B, INTER ALIA). The synagogue, which until then had served as a kind of branch office of the Temple, became its surrogate, and the liturgy became the substitute for the sacrificial offerings.

Synagogue and liturgy continue to serve their purpose, bonding us with God and with each other, and will go on doing so even when the Temple is rebuilt. But the prayer for a restoration of the Temple service remains integral to the liturgy. Some Jews wish for the Temple service to be restored in its previous form; some wish it to consist of offerings other than animal sacrifices; and some wish it to consist only of prayer. We have phrased the Avodah blessing to allow the worshipper to choose.

5th Blessing: Be Pleased

R'tzei, Adonal Elo-hei-nu
b'a-m'cha Yis-ra-el
u-vi-t'fi-la-tam.
V'ha-sheiv et ha-a-vo-dah
lid'vir bei-te-cha,
(v'i-shei Yis-ra-el)
u-t'fi-la-tam b'a-havah
t'ka-beil b'ra-tzon.
U-t'hi l'ra'tzon ta-mid
avo-dat Yis-ra-el a-me-cha.

רְצֵה, יְיָ אֱלֹהֵינוּ,
בְּעַמְּךָ יִשְׂרָאֵל
וּבִתְפִלָּתָם,
וְהָשִׁב אֶת הָעֲבוּדָה
לְדָבִיר בֵּיתְךָ,
(וְאֲשֵׁי יִשְׂרָאֵל)
וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן.
וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

R'tzei

Adonai Our God, be pleased
with Your people Israel
and with their prayer.
Restore the service
to the innermost precincts of Your Temple,
(and the fire-offerings)
and prayers of Israel
accept with love and good will.
May it always be pleasing to You —
the service of Your people Israel.

Yaaleh v'Yavo

<p>אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], יַעֲלֶה, וַיָּבֹא, וַיֵּגֵעַ, וַיֵּרָאֵה, וַיִּרְצֶה, וַיִּשְׁמַע, וַיִּפְקֹד, וַיִּזְכֹּר זְכוּרָנוּ וּפְקֻדּוֹנָנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדְּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לִפְנֶיךָ, לְפָלִיטָה, לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם</p>	<p>Our God, and God of our ancestors, let ascend, come, arrive, appear, be accepted, be heard, be recollected, and be remembered our remembrance and recollection, the remembrance of our ancestors, the remembrance of the Messiah son of David, Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel before You, for survival, for goodness, for grace, for kindness, and for mercy, for life and for peace, on this day of</p>
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Pesach:

חַג הַמַּצּוֹת הַזֶּה.
the Festival of Matzot.

Sukkot:

חַג הַסֻּכּוֹת הַזֶּה.
the Festival of Sukkot.

Rosh Chodesh:

רֵאשׁ הַחֹדֶשׁ הַזֶּה.
the New Moon.

<p>זְכַרְנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבַר יְשׁוּעָה וּרְחֻמִּים, חוֹס וְחֹנֵן, וּרְחַם עָלֵינוּ, וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אַל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה.</p>	<p>Remember us, Adonai our God, this day for good, recall us this day for blessing, save us this day for life. With salvation and mercy, spare us, be gracious to us, have pity on us, and save us, for our eyes are upon You, for You are a gracious and merciful Sovereign.</p>
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On every Shabbat, continue here:

V'techezena

*V'te-che-ze-nah ei-nei-nu
b'shu-v'cha l'tzi-yon b'ra-chamim.
Ba-ruch A-tah Adonai
ha-ma-chazir sh'chi-na-to
l'tzi-yon.*

וְתַחְזִינָה עֵינֵינוּ
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ,
הַמַּחְזִיר שְׁכִינָתוֹ
לְצִיּוֹן.

Let our eyes behold
Your merciful return to Zion.
Blessed are You, Adonai,
who restore Your divine presence
to Zion.

6th Blessing: Thanks

Bow at the waist on "Modim," both in personal Amidah and in the repetition.

Modim deRabbanan

In an undertone, during the Repetition:

מוֹדִים אֲנַחְנוּ לָךְ,
שֶׁאַתָּה הוּא, יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ.

We give You thanks,
for You, Adonai, are our God
and the God of our ancestors.

*Mo-dim anach-nu lach,
sha-A-tah Hu, Adonai Elo-hei-nu
vEi-lo-hei avo-tei-nu.*

אֱלֹהֵי כָל בָּשָׂר, יוֹצְרֵנוּ,
יוֹצֵר בְּרֵאשִׁית –

God of all creatures, who formed us and
who formed the very works of Creation —

*Elo-hei chol ba-sar, yotz-rei-nu,
yo-tzeir b'rei'shit.*

בְּרָכוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,
עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ.

blessings and thanksgiving
to Your great and holy name,
for having given us life and sustained us!

*B'ra-chot v'ho-da-ot
l'shim-cha ha-ga-dol v'ha-ka-dosh,
al she-he-ch'yi-ta-nu v'ki-yam-ta-nu.*

כֵּן תַּחֲיֵנוּ וּתְקִיֵּמֵנוּ,
וּתְאַסּוּף גְּלוּתֵינוּ לְחַצְרוֹת קֹדֶשְׁךָ,
לְשִׁמּוֹר חֻקֶּיךָ וּלְעֲשׂוֹת רְצוֹנְךָ,
וּלְעֲבֹדְךָ בְּלִבָּב שְׁלָם.

So may You keep us alive, sustain us,
and gather our exiles into Your holy courts
to keep Your laws and to do Your will,
to serve You wholeheartedly.
Kein t'cha-yei-nu u-t'kai-mei-nu,

Modim

During the personal Amidah:

מוֹדִים אֲנַחְנוּ לָךְ,
שֶׁאַתָּה הוּא, יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד.

We give You thanks,
for You, Adonai, are our God
and the God of our ancestors forever and ever.

*Mo-dim anach-nu lach,
sha-A-tah Hu, Adonai Elo-hei-nu
vEi-lo-hei avo-tei-nu, l'o-lam va-ed.*

צוֹר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,
אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ . . .

The strength of our lives, the shield of our help —
that is who You are. Throughout all generations
we will give You thanks and declare Your praise . . .

*Tzur chay-yei-nu, ma-gein yish-ei-nu,
A-tah Hu. L'dor va-dor
no-deh l'cha u-n'sa-peir t'hi-la-te-cha . . .*

עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,

for our lives that are in Your care,
for our souls that are commended to You,
*al cha-ye-nu ha-m'su-rim b'ya-de-cha,
v'al nish-mo-tei-nu ha-p'ku-dot lach,*

וְעַל נִסֵּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל יֵת,
עֶרֶב וּבֹקֶר וְצָהָרִים.

for Your miracles that are with us every day, and for
Your wonders and Your favors at all times
evening, morning, and afternoon.

*v'al ni-se-cha she-b'chol yom i-ma-nu,
v'al nif'l'o-te-cha v'to-vo-te-cha she-b'chol eit,
e-rev va-vo-ker v'tzo-hora-yim.*



*v'te-esof ga-lu-yo-tei-nu l'chatz-rot kod-she-cha,
lish-mor chu-ke-cha v'la-asot r'tzo-ne-cha,
u'l'ov-d'cha b'lei-vav sha-leim.*

עַל שְׂאֲנַחְנוּ מוֹדִים לָךְ
בְּרוּךְ אַתָּה ה' הַהוֹדָאוֹת.

We give You thanks,
God to whom thanksgiving is due!
*Al she-anach-nu mo-dim lach,
ba-ruch Eil ha-ho-da-ot.*



הטוב כי לא כלו רחמֶיךָ,
וְהַמְּרַחֵם
כִּי לֹא תָמוּ חַסְדֶּיךָ
מֵעוֹלָם קִיִּינוּ לָךְ.

You are the Good One, whose mercy never ends;
the Compassionate One,
whose kindnesses never run out;
You have always been our hope.
*Ha-tov ki lo cha-lu ra-cha-me-cha,
v'ham-ra-cheim
ki lo ta-mu cha-sa-de-cha
mei-o-lam ki-vi-nu lach.*

The Modim Blessing

The great scholar and moralist, Rabbi Yisrael Salanter once noticed that a fancy restaurant was charging a high price for a cup of coffee. He asked the owner why the coffee was so expensive. After all, some hot water, coffee beans and sugar could not amount to more than a few cents. The owner replied, "True, for a few cents you can have coffee in your own home. But here in the restaurant, we provide exquisite decor, soft background music, professional waiters, and the finest china in which to serve your cup of coffee."

"Thank you!" Rabbi Yisrael exclaimed. "Now I can better understand the blessing '*she-hakol nihyah bi-d'varo*, everything was created by His word,' which we recite before drinking water. Until now, when I recited this blessing, I had in mind only that I was thanking God for the water that He created. However, the word "*she-hakol*, everything," includes not only the water, but also the fresh air we breathe while drinking it, the beautiful world around us, the music of the birds with their varied songs, the flowers with their varied colors — for all this we have to thank God when drinking our water!"

In the Modim blessing, too, we tell God: Thank You for Your numberless kindnesses that surround us. To experience even one of them is to experience the whole of Your creation.

Al HaNissim

*Al ha-ni-sim,
v'al ha-pur-kan,
v'al ha-g'vu-rot
v'al ha-t'shu-ot,
v'al ha-mil-cha-mot,
she-a-si-ta la-avo-tei-nu
ba-ya-mim ha-heim ba-z'man ha-zeh.*

עַל הַנִּסִּים, For the miracles,
וְעַל הַפְּרָקָן, for the redemption,
וְעַל הַגְּבוּרוֹת, for the mighty deeds,
וְעַל הַתְּשׁוּעוֹת, for the saving acts,
וְעַל הַמִּלְחָמוֹת, and for the battles
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ You carried out for our ancestors
בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה. in those days, at this time of year —

בַּיָּמִים מַתִּיתָהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל,
חֲשֵׁמוֹנָאִי וּבָנָיו,
כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה
עַל עַמְּךָ יִשְׂרָאֵל
לְהַשְׁכִּיחַם תּוֹרָתְךָ,
וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ,
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם,
רַבֵּת אֶת רִיבָם, דִּנְתָּ אֶת דִּינָם,
נִקְמָתָם אֶת נִקְמָתָם.
מָסַרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים,
וְרַבִּים בְּיַד מְעֻטִּים,
וְטָמְאִים בְּיַד טְהוֹרִים,
וְרָשָׁעִים בְּיַד צַדִּיקִים,
וְזִידִים בְּיַד עוֹסְקֵי תּוֹרָתְךָ.
וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ,
וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְּדוֹלָה
וּפְרָקוֹן כְּהַיּוֹם הַזֶּה.
וְאַחֲרֵי כֵן בָּאוּ בָנֶיךָ
לְדַבֵּר בֵּיתְךָ,
וּפָנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ,
וְהִדְלִיקוּ נְרוֹת בְּחִצְרוֹת קִדְשֶׁךָ
וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלֶינוּ,
לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

In the days of Matityahu ben Yochanan, the High Priest,
the Hasmonean and his sons,
when a wicked Hellenic government
opposed Your people Israel,
[determined] to make them forget Your Torah,
and transgress the laws of Your will,
You, in Your great mercy,
stood by them in their time of distress,
You championed their cause, defended their rights,
and avenged their injustice.
You delivered the strong into the hands of the weak,
the many into the hands of the few,
the impure into the hands of the pure,
the wicked into the hands of the righteous,
and the arrogant into the hands of the students of your Torah.
You made for Yourself a great and holy name in Your world,
and for Your people Israel You performed
a great act of salvation
and deliverance [lasting] to this day.
Afterwards, Your children came
to the inner sanctum of Your house,
cleansed Your Temple, purified Your sanctuary,
lit lamps in Your holy courtyards,
and set these eight days of Chanukah
for giving thanks and praise to Your great Name.

V'al Kulam

*V'al ku-lam yit-ba-rach
v'yit-ro-mam shim-cha, mal-kei-nu,
ta-mid l'o-lam va-ed.*

וְעַל כָּל־מִלְכָּנוּ
וְיִתְרוֹמָם שִׁמְךָ, מַלְכֵנוּ,
תָּמִיד לְעוֹלָם וָעֶד.

For all these things may Your name,
our Sovereign, be blessed and exalted
at all times, forever and ever.

On Shabbat Shuvah add:

*U-ch'tov l'cha-yim to-vim
kol b'nei v'ri-te-cha.*

וְכָתוּב לְחַיִּים טוֹבִים
כָּל בְּנֵי בְרִיתְךָ.

Write down for a good life
all the people of Your covenant.

V'Chol Hachayyim

*V'chol ha-cha-yim yo-du-cha se-lah,
vi-ha-l'lu et shim-cha be-emet,
ha-Eil y'shu-a-tei-nu
v'ez-ra-tei-nu se-lah.*

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וַיְהִלְלוּ אֶת שִׁמְךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתָנוּ
וְעֲזָרָתָנוּ סֵלָה.

All who live shall thank You
and sincerely praise Your name,
the God who saves
and aids us.

On "Baruch," bend your knees slightly; on "Atah," bend slightly at the waist; stand straight for "Adonai"

*Ba-ruch A-tah Adonai,
ha-tov shim-cha
u-l'cha na-eh l'ho-dot.*

בָּרוּךְ אַתָּה יי,
הַטוֹב שִׁמְךָ
וְלְךָ נָאֶה לְהוֹדוֹת.

Blessed are You, Adonai,
Who are named the Good One,
to whom it is fitting to give thanks.

Recited by prayer leader during repetition, not in personal Amidah

Elo-hei-nu vEi-lo-hei avo-tei-nu, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
ba-r'chei-nu vab-ra-cha ha-m'shu-le-shet בְּרַכְנוּ בְּבִרְכָּה הַמְשַׁלֶּשֶׁת
ba-to-rah ha-k'tu-vah בְּתוֹרַת הַכְּתוּבָה
al y'dei Mo-she av-de-cha, עַל יְדֵי מֹשֶׁה עַבְדְּךָ,
ha-amu-rah mi-pi הָאֲמוּרָה מִפִּי
A-haron u-va-nav ko-hanim אֶהְרֹן וּבָנָיו כֹּהֲנִים
am k'do-she-cha, ka-a-mur: עִם קְדוֹשְׁךָ, כְּאָמֹר:
Y'va-re-ch'cha Adonai v'yish-m're-cha. יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.
(CONG:) Kein y'hi ra-tzon. כֵּן יִהְיֶה רָצוֹן.
Ya-eir Adonai pa-nav ei-le-cha יֵאָר יי פָּנָיו אֵלֶיךָ
vi-chu-ne-ka. וְיַחַנֶּכָּ.
(CONG:) Kein y'hi ra-tzon. כֵּן יִהְיֶה רָצוֹן.
Yi-sa Adonai pa-nav ei-le-cha יִשָּׂא יי פָּנָיו אֵלֶיךָ
v'ya-seim l'cha sha-lom. וְיִשֶּׂם לְךָ שְׁלוֹם.
(CONG:) Kein y'hi ra-tzon. כֵּן יִהְיֶה רָצוֹן.

Priestly Blessing

Our God and God of our ancestors,
bless us with the threefold blessing
written in the Torah
by Your servant Moses,
and pronounced by the mouth
of Aaron and his sons the priests,
Your sacred community, as it is said:
“May Adonai bless you and keep you.
(CONG:) *So may it be God's will.*
May Adonai smile upon you
and be gracious to you
(CONG:) *So may it be God's will.*
May Adonai turn His face toward you
and grant you peace.” (NUMBERS 6.24-26)
(CONG:) *So may it be God's will.*

The Priestly Blessing and Sim Shalom

The Torah commanded the Temple priests to “set My name on the Israelite people and I will bless them” (NUMBERS 6:27). The priests fulfilled this commandment by conferring on the people Birkat Kohanim, the Priestly Blessing (NUMBERS 6:24-26).

In the Amidah, the blessing “*Sim Shalom*” immediately follows the Priestly Blessing and functions as a kind of coda for it. The last clause of the Priestly Blessing, “*v'yasem l'cha shalom*, may God set peace upon you” is echoed: “*Sim shalom . . . aleynu*, set peace . . . upon us.”

In like manner, *Sim Shalom* prays that other boons contained in the Priestly Blessing be granted to us as well. For example, as the Priestly Blessing calls on God to “be gracious to You,” *Sim Shalom* asks God to “set . . . grace” on us. As the Priestly Blessing asks God to “smile [lit., make His face shine] upon you,” *Sim Shalom* asks for “the light of Your face” because “it was by the light of Your face” that we learned justice and mercy. And as the Priestly Blessing concludes with, “May Adonai . . . grant you peace,” *Sim Shalom* concludes with “Blessed are You, Adonai, who bless Your people Israel with peace.” Rabbi Joseph B. Soloveitchik calls the Priestly Blessing God’s gift to us, and *Sim Shalom* our acceptance of that gift. They are two parts of a whole.

The Amidah concludes with peace because peace is what makes other blessings possible.

7th Blessing: Peace

Sim sha-lom

*to-vah u-v'ra-cha (ba-o-lam),
chein va-che-sed v'ra-chamim,
a-lei-nu
v'al kol Yis-ra-el a-me-cha.
Ba-r'chei-nu, A-vi-nu,
ku-la-nu k'e-chad
b'or pa-ne-cha,
ki v'or pa-ne-cha
na-ta-ta la-nu, Adonai Elo-hei-nu,
To-rat cha-yim v'a-havat che-sed,
u-tz'da-ka u-v'ra-cha v'ra-chamim,
v'cha-yim v'sha-lom,
v'tov b'ei-ne-cha
l'va-reich et a-m'cha Yis-ra-el
b'chol eit u-v'chol sha-ah
bish-lo-me-cha.*

Sim Shalom

Set peace,
bounty and blessing (on the world),
grace, kindness and compassion
on us
and on all Your people Israel.
Bless us, our Father,
one and all,
with the light of Your face,
for it was by the light of Your face,
that You gave us, Adonai our God,
a Torah of life and a love of kindness,
and charity, blessing, and compassion,
and life and peace.
May it please You
to bless Your people Israel
at all times and in every hour
with Your peace.

On Shabbat Shuvah, add the following:

*B'se-fer cha-yim,
b'ra-cha, v'sha-lom,
u-far-na-sa to-vah,
ni-za-cheir v'ni-ka-teiv
l'fa-ne-cha,
anach-nu v'chol a-m'cha
beit Yis-ra-el,
l'cha-yim to-vim u-l'sha-lom.*

בְּסֵפֶר חַיִּים,
בְּרָכָה, וְשָׁלוֹם,
וּפְרִנְסָה טוֹבָה,
נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ,
אֲנַחֲנוּ וְכָל עַמְּךָ
בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

In the book of life,
blessing, peace,
and a good livelihood
may we be remembered and written
before You,
we and all Your people
the house of Israel
for a happy life and for peace.

At all times, the blessing concludes:

*Ba-ruch A-tah Adonai
ha-m'va-reich et a-mo Yis-ra-el
ba-sha-lom.*

בָּרוּךְ אַתָּה יְיָ,
הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל
בְּשָׁלוֹם.

Blessed are You, Adonai,
who bless Your people Israel
with peace.

Elohai N'tzor

אלהי, נצור לשוני מרע,
ושפתי מדבר מרמה.
ולמקללי נפשי תדם,
ונפשי כעפר לכל תהיה.
פתח לבי בתורתך,
ובמצותיך תרדוף נפשי.
וכל החושבים עלי רעה,
מהרה הפר עצתם
וקלקל מחשבתם.
עשה למען שמך,
עשה למען ימינך,
עשה למען קדשך,
עשה למען תורתך.
למען יחלצון ידידיך,
הושיעה ימינך וענני.
יהיו לרצון אמרי פי
והגיון לבי לפניך,
י צורי וגואלי.

My God, keep my tongue from evil,
my lips from speaking deceitfully.
As for those who wish me ill,
let me remain silent, let my soul be mute as dust to them all.
Open my heart to Your Torah;
and let my soul pursue Your commandments.
As for all who plan evil against me,
quickly frustrate their counsel
and wreck their plan.
Do it for the sake of Your name;
do it for the sake of Your right hand;
do it for the sake of Your holiness;
do it for the sake of Your Torah.
So that Your beloved ones may be rescued,
deliver with Your right hand and answer me. (PSALMS 60:7)
May the words of my mouth
and the thoughts of my heart find favor with You,
Adonai, my Rock and my Redeemer. (PSALMS 19:15)

As you say this, take three steps back; bow left, right, and forward, then three steps forward.

עשה שלום במרומו,
הוא יעשה שלום עלינו,
ועל כל ישראל ואמרו: אמן.

May the One who makes peace in His high regions,
make peace upon us
and all Israel, and let us say: Amen.

Additional Meditation:

יהי רצון מלפניך,
יי אלהינו ואלהי אבותינו,
שיבנה בית המקדש
במהרה בימינו,
ותן חלקנו בתורתך.
ושם נעבדך ביראה כימי עולם
וכשנים קדמוניות.
וערבה ליי מנחת יהודה וירושלים
כימי עולם וכשנים קדמוניות.

May it be Your will,
Adonai our God and God of our ancestors,
that the Temple be rebuilt
swiftly in our time,
and that You grant us our share in Your Torah.
There we will worship You in awe, as in bygone days,
as in years of old.
Then the offerings of Judah and Jerusalem shall be pleasing
to Adonai as in bygone days, as in years of old. (MALACHI 3:4)

Elohai, N'tzor

The Amidah concludes with the blessing, *Sim Shalom*. When the prayer leader has said this blessing, he moves on to the full Kaddish, after which the Torah reading service begins.

During the individual's personal Amidah, however, a private prayer — namely, “*Elohai, n'tor l'shoni me-ra,*” meaning “My God, keep my tongue from speaking evil” — follows the *Sim Shalom* blessing.

Elohai, n'tzor is a kind of “rider” on the personal Amidah, one among several proposed by our Sages (*B'RACHOT 17A*) on the basis of the teaching that one may append personal petitions to the Amidah, which will “piggyback” them aloft to God's throne. Basically, it is a prayer that God may preserve us from all harm, both against us and (as in the case of slanderous speech) by us against others. We also ask God to help us disregard the slanders and taunts of detractors and busy ourselves instead with Torah and *mitzvot*. And we ask God to frustrate the designs of people who may be plotting against us.

Mar son of Ravina, the sage who composed this prayer, was saying to God, in effect: “In the Amidah I prayed on behalf of all Your people Israel. Now I'm praying in my own behalf: please help me rise above my own frailties so I can serve You wholeheartedly. I know that Torah is its own reward, but by the same token, I don't want to exemplify the cynical adage that no good deed goes unpunished.” Perhaps because his need in this area was one that we all share — namely, the desire to act morally in a world where so many other people act otherwise — it was his petition that became the standard “rider” on the Amidah.

Kaddish Shalem

Yit-ga-dal v'yit-ka-dash
sh'mei ra-ba (CONG. A-mein).
B'a-l'ma
di v'ra chi-r'u-tei,
v'yam-lich mal-chu-tei
b'cha-yei-chon uv-yo-mei-chon
u-v'cha-yei d'chol
beit Yis-ra-el,
Ba-a-ga-la u-vi-z'man ka-riv,
v'im-ru (CONG. A-mein).

Y'hei sh'mei ra-ba m'va-rach
l'a-lam u-l'a-l'mei a-l'ma-ya.

Yit-ba-rach v'yish-ta-bach
v'yit-pa-ar v'yit-ro-mam
v'yit-na-sei, v'yit-ha-dar
v'yit-a-leh v'yit-ha-lal sh'mei
d'ku-d'sha, (CONG: B'rich hu!)
L'ei-la (l'ei-la) Between Rosh HaShanah and Yom Kippur add
min kol bir-cha-ta v'shi-ra-ta,
tush-b'cha-ta v'ne-chem-a-ta
da-ami-ran b'a-l'ma,
v'im-ru: (CONG. A-mein).

Tit-ka-beil
tz'lo-t'hon u-va-u-t'hon
d'chol beit Yis-ra-el
ko-dam a-vu-hon
di vi-sh'ma-ya
v'im-ru: (CONG. A-mein).

Full Kaddish

Prayer Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ
שְׁמֵהּ רַבָּא. אָמֵן.
בְּעֻלְמָא
דִּי בְּרָא כְרֵעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל.
בְּעֻלְמָא וּבְזְמַן קָרִיב
וְאָמְרוּ אָמֵן.

Congregation:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלָם וּלְעֵלְמֵי עֲלְמֵיָא.

Prayer Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא!
לְעֵלָא (לְעֵלָא) Between Rosh HaShanah and Yom Kippur add
מִן כָּל בְּרַכָּתָא וְשִׁירָתָא,
תְּשַׁבְּחָתָא וְנַחֲמָתָא,
דְּאָמְרִין בְּעֻלְמָא,
וְאָמְרוּ אָמֵן.

Let God's great name
be magnified and sanctified
in the world
He was pleased to create.
May He establish His kingdom
in your lifetime, in your days
and in the life of the whole
House of Israel,
swiftly and soon.
And let us say: Amen.

Let God's great name
be blessed forever and ever.

Blessed, praised,
exalted, lifted,
honored, acclaimed,
and extolled be the name of
the Holy One — blessed is He! —
far above
all blessing and song,
praise and consolation
that we utter in this world.
And let us say: Amen.

תְּתַקַּבֵּל
צְלוֹתָהוֹן וּבְעוּתָהוֹן
דְּכָל בֵּית יִשְׂרָאֵל
קֳדָם אָבוּהוֹן
דִּי בְּשַׁמַּיָּא
וְאָמְרוּ אָמֵן.

May there be acceptance
of the prayers and petitions
of the whole House of Israel
before their Father
in heaven.
And let us say: Amen.

Y'hei sh'la-ma ra-ba
min sh'ma-ya v'cha-yim
a-lei-nu v'al kol Yis-ra-el
v'im-ru: (CONG. A-mein).

O-seh sha-lom
bim-ro-mav,
Hu ya-aseh sha-lom
a-lei-nu v'al kol Yis-ra-el
v'im-ru: (CONG. A-mein).

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

עֹשֶׂה שְׁלוֹם
בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

Let there be great peace
from the heavens, and life,
upon us and upon all Israel.
and let us say: Amen.

May the One who makes peace
in His high regions,
make peace
upon us and all Israel,
and let us say: Amen.

Congregation is seated

The Kaddish

The Kaddish is one of the oldest prayers of praise, dating back to the period of the Second Temple. It is in Aramaic because it began as a popular prayer in the vernacular. It exists in five forms, each of which requires the presence of a minyan:

- ◆ *Chatzi Kaddish*, "Partial [lit., Half] Kaddish," serves as a bridge between the parts of a service.
- ◆ *Kaddish Shalem*, "Full Kaddish," marks the completion of a service.
- ◆ *Kaddish Yatom*, "Mourner's [lit., Orphan's] Kaddish," is an expression of *tzidduk ha-din*, justification of God's judgment in the face of grief.
- ◆ *Kaddish d'Rabbanan*, "Kaddish of Our Rabbis," is recited after group study of Talmud or related rabbinic literature.
- ◆ *Kaddish achar Ha-k'vura*, "Kaddish after the Burial," is recited immediately after the grave has been filled in and mourning has begun. It is also recited at a *siyyum*, the completion of a tractate of the Talmud. Because it affirms faith in God's promise of a new world, it is appropriate both for mitigating the grief of burial and for enhancing the joy of Torah study.

אֵין כָּמוֹךָ בְּאֱלֹהִים יְהוָה

Ein ka-mo·cha va·elo·him Adonai

There's none like You among the gods, Adonai,

v'ein k'ma·a-se·cha,

Mal·chu·t'cha

mal·chut kol o·la-mim,

u·mem·shal·t'cha

b'chol dor va·dor.

Adonai me·lech,

Adonai ma·lach,

Adonai yim·loch

l'o·lam va·ed.

Adonai oz l'a·mo yi·tein,

Adonai y'va·reich

et a·mo va·sha·lom.

וְאֵין כָּמֶעֱשִׂיךָ.

מַלְכוּתְךָ

מַלְכוּת כָּל עֲלָמִים,

וּמִמְשַׁלְתְּךָ

בְּכָל דּוֹר וָדוֹר.

יְהוָה מֶלֶךְ,

יְהוָה מֶלֶךְ,

יְהוָה יִמְלֹךְ

לְעֹלָם וָעֶד.

יְהוָה עֹז לְעַמּוֹ יִתֵּן

יְהוָה יְבָרֵךְ

אֶת עַמּוֹ בְּשָׁלוֹם.

and there are no deeds like Yours. (PSALMS 86:8)

Your sovereignty

is an eternal sovereignty;

Your dominion

is for all generations. (PSALMS 145:13)

Adonai reigns. (PSALMS 10:16)

Adonai has reigned. (PSALMS 91:1 ET AL.)

Adonai will reign

for all eternity. (EXODUS 15:18)

May Adonai grant strength to His people;

may Adonai bless

His people with peace. (PSALMS 29:11)

Av ha-ra·cha·mim

Av ha-ra·chamim,

hei·ti·va vir·tzo·n'cha

et tzi·yon.

Tiv·neh cho·mot

Y'ru·sha·la·yim.

Ki v'cha l'vad ba·ta·ch'nu,

Me·lech eil ram v'ni·sa,

A·don o·la·mim.

אֵב הַרַחֲמִים,

הִיטִיבָה בְּרָצוֹנְךָ

אֶת צִיּוֹן,

תִּבְנֶה חוֹמוֹת

יְרוּשָׁלַיִם.

כִּי בְּךָ לְבַד בָּטַחְנוּ,

מֶלֶךְ אֵל רַם וְנִשָּׂא,

אֲדוֹן עוֹלָמִים.

Source of mercy,

through Your good will, do good

for Zion.

Rebuild the walls

of Jerusalem,

for in You alone do we put our trust,

O Sovereign, high-exalted God,

Lord for all eternity.

The Torah Service

Each week and at every holiday, we read from the *Sefer Torah* — the Torah scroll. The Torah reading brings with it a sense of tradition and joy. Each time we read from the Torah we are re-enacting the Receiving of the Torah at Mt. Sinai; each one of us receives it anew with each hearing. One who ascends to the Torah (*aliya*) treats the scroll with love and respect, kissing it and watching it with care. We read and re-read ancient texts, fulfilling the wisdom of *Pirkei Avot*: “Turn it over and turn it over, for everything is in it.” After the Torah reading, we hear a passage from the Prophets on a related topic. Finally, we return the Torah — with song and gentle love — to its holy ark.

Congregation rises as the Ark is opened.

וַיְהִי בְּנִסּוֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה:

Va·y’hi bin·so·a ha·aron va·yo·mer Mo·sheh:

When the Ark was to set out, Moses would say:

*ku·ma Adonai!
V’ya·fu·tzu oy·ve·cha,
v’ya·nu·su m’san·e·cha
mi·pa·ne·cha.*

קוּמָה יְהוָה!
וַיִּפְּצוּ אֹיְבֶיךָ,
וַיִּנָּסוּ מִשְׁנְאֶיךָ
מִפְּנֶיךָ.

Arise, Adonai!
May Your enemies be scattered,
and may Your foes flee
before You! (NUMBERS 10:35)

Ki mi-tzi-yon

*Ki mi-tzi-yon
tei-tzei To-rah,
u-d’var Adonai
mi-ru-sha-la-yim.
Ba-ruch she-na-tan To-rah
l’a-mo Yis-ra-el
bik-du-sha-to.*

כִּי מִצִּיּוֹן
תֵּצֵא תוֹרָה,
וּדְבַר יְהוָה
מִירוּשָׁלַיִם.
בְּרוּךְ שֶׁנָּתַן תוֹרָה
לְעַמּוֹ יִשְׂרָאֵל
בְּקִדְשָׁתוֹ.

For out of Zion
shall Torah come forth,
the word of Adonai
from Jerusalem.
Blessed is the One who gave the Torah
to His people Israel
in His holiness.

בְּרִיךְ שְׁמֵהּ דְּמָרָא עֲלֵמָא.

בְּרִיךְ כְּתָרְךָ וְאַתְרְךָ.

יְהִי רַעֲיוֹתְךָ עִם עַמְּךָ יִשְׂרָאֵל לְעֹלָם.

וּפְרָקוֹן יְמִינְךָ —

אַחֲזֵי לַעֲמֶךָ בְּבֵית מִקְדָּשְׁךָ!

וּלְאַמְטוּיִי לְנֹא מְטוֹב נְהוֹרְךָ,

וּלְקַבֵּל צְלוֹתֵנָא בְּרַחֲמִין.

יְהִי רַעְיוֹא קְדָמְךָ

דְּתוֹרִיךָ לָן חֵיין בְּטִיבוּתָא.

וּלְהוּי אֲנָא פְּקִידָא בְּגוֹ צְדִיקָיָא.

לְמַרְחֵם עָלַי וּלְמַנְטֵר יְתִי

וְיֵת כָּל דִּי לִי וְדִי לַעֲמֶךָ יִשְׂרָאֵל.

אַנְתָּה הוּא זֶן לְכֹלָא, וּמַפְרִינֵס לְכֹלָא,

אַנְתָּה הוּא שְׁלִיט עַל כֹּלָא,

אַנְתָּה הוּא דְּשְׁלִיט עַל מַלְכֵיָא,

וּמַלְכוּתָא דִּילָךְ הִיא.

אֲנָא עַבְדָּא דְּקֻדְשָׁא בְּרִיךְ הוּא,

דְּסֻגִּידָנָא קָמָה, וּמַקְמָא דִּיקָר אֲוִרִיתָהּ

בְּכָל עֵדֶן וְעֵדֶן. לֹא עַל אֲנָשׁ רְחִיצָנָא,

וְלֹא עַל בַּר אֱלֹהִין סְמִיכָנָא,

אַלָּא בְּאַלְהָא דְּשִׁמְיָא דְּהוּא אֱלֹהָא קָשׁוּט,

וְאֲוִרִיתָהּ קָשׁוּט. וּנְבִיאֹוהִי קָשׁוּט,

וּמַסְגָּא לְמַעַבְד טְבוֹן וּקָשׁוּט.

Blessed is the name of the Master of the Universe.

Blessed are Your crown and Your place.

May Your favor abide with Your people Israel forever.

Your right hand's redemptive power —

show it forth to Your people in Your holy Temple!

Favor us with the goodness of Your light,

and in mercy accept our prayer.

May it be Your will

to grant us life and well-being.

Let me be counted among the righteous.

Have compassion on me and protect me

and all that belongs to me and to Your people Israel.

You are the One who nourishes and sustains all life;

You are the One who rules over all;

You are the One who rules over kings,

for kingship itself is Yours.

I am a servant of the Holy and Blessed One,

Whom I revere and whose Torah I revere

at all times. Not on humans do I rely,

nor upon angels do I depend,

but on the God of Heaven, who is the true God,

whose Torah is true and whose prophets are true,

and who abounds in deeds of true goodness.

Bei a-na ra-cheitz,

v'lish-mei ka-di-sha

ya-ki-ra

ana ei-mar tush-b'chan.

Y'hei ra-ava ko-da-mach

d'tif-tach li-ba-i b'o-rai-ta,

v'tash-lim mish-a-lin

d'li-ba-i

v'li-ba d'chol a-mach Yis-ra-el

l'tav u-l'cha-yin v'lish-lam.

A-mein.

יְהִי אֲנָא רְחִיץ,

וּלְשִׁמְהָ קְדִישָׁא

יְקִירָא

אֲנָא אֲמַר תְּשַׁבַּח.

יְהִי רַעְיוֹא קְדָמְךָ

דְּתַפְתַּח לְבָאִי בְּאֲוִרִיתָא

וְתַשְׁלִים מִשְׁאֲלִין

דְּלְבָאִי

וּלְבַא דְּכָל עַמְּךָ יִשְׂרָאֵל

לְטַב וּלְחֵיין וּלְשָׁלָם.

אָמֵן.

In God do I put my trust,

and to God's name, holy

and honored,

do I utter praise.

May it be Your will

to open my heart to Your Torah

and to fulfill the desires

of my heart

and the heart of all Your people Israel

for goodness, for life, and for peace.

Amen.

The hazzan removes the Torah from the Ark, faces the congregation, and sings the following two sentences.
After each, the congregation repeats:

*Sh'ma Yis-ra-el!
Adonai Elo-hei-nu
Adonai e-chad.*

**שְׁמַע יִשְׂרָאֵל!
יְהוָה אֱלֹהֵינוּ,
יְהוָה אֶחָד.**

Hear, O Israel!
Adonai is our God,
Adonai is One.

*E-chad Elo-hei-nu
ga-dol A-do-nei-nu
ka-dosh (v'no-ra) Between Rosh HaShanah and Yom Kippur add
sh'mo.*

**אֶחָד אֱלֹהֵינוּ,
גָּדוֹל אֲדוֹנֵנוּ,
קְדוֹשׁ (וְנוֹרָא)
שְׁמוֹ.**

Our God is One;
Our Lord is great;
Holy (and awesome)
is God's name.

The hazzan now faces the Ark, bows, and sings the following. The congregation does not repeat.

*Ga-d'lu la-Adonai i-ti,
u-n'ro-m'ma sh'mo yach-dav.*

**גָּדְלוּ לַיהוָה אֲתִי,
וְנִרְמַמְמָה שְׁמוֹ יַחְדָּו.**

Proclaim God's greatness with me,
and together let us exalt God's name.

The hazzan descends from the Bima and parades around the sanctuary.

The congregation sings:

*L'cha Adonai ha-g'du-la
v'ha-g'vu-ra v'ha-tif-e-ret
v'ha-nei-tzach v'ha-hod,
ki chol ba-sha-ma-yim
u-va-a-retz.
L'cha Adonai ha-mam-la-chah
v'ha-mit-na-sei l'chol l'rosh.
Ro-m'mu Adonai Elo-hei-nu
v'hish-ta-chavu
la-hadom rag-lav,
ka-dosh hu!
Ro-m'mu Adonai Elo-hei-nu
v'hish-ta-chavu l'har kod-sho,
ki ka-dosh Adonai Elo-hei-nu.*

**לְךָ יְהוָה הַגְדָּלָה
וְהַגְבוּרָה וְהַתְפָּאֲרֹת
וְהַנִּצָּח וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם
וּבָאָרֶץ.
לְךָ יְהוָה הַמַּמְלָכָה
וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ.
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ
לְהָדוֹם רַגְלָיו
קְדוֹשׁ הוּא!
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ,
וְהִשְׁתַּחֲווּ לְהַר קֹדֶשׁוֹ,
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.**

Yours, Adonai, are the greatness,
the power, the glory,
the victory, and the majesty;
for all that is in heaven
and on earth is Yours.
Yours is the kingdom, O God;
You are supreme over all.
Exalt Adonai our God
and bow down to [the earth,]
His footstool;
He is holy! (PSALMS 99:5)
Exalt Adonai our God,
and bow toward His holy mount,
for Adonai our God is holy. (PSALMS 99:9)

The Torah is now placed on the reading table, and the Gabbai says:

*V'ya-azor v'ya-gein v'yo-shi-a
l'chol ha-cho-sim bo,
v'no-mar a-mein.*

*Ha-kol ha-vu go-deil
Eloheinu,
u-t'nu cha-vod la-to-rah.*

Ya-amod _____

la-a-li-yah ha-ri-sho-nah.

Ba-ruch she-na-tan to-rah

l'a-mo Yis-ra-el bik'du-sha-to.

וַיַּעֲזֹר וַיִּגֹּן וַיְשִׁיעַ
לְכָל הַחוֹסִים בּוֹ,
וְנֹאמַר אָמֵן.

הַכֹּל הָבּוּ גִדְּל
לֵאלֹהֵינוּ,
וְנִתְּנוּ כְבוֹד לַתּוֹרָה.

יַעֲמֹד _____
לְעָלִיָּה הָרִאשׁוֹנָה.
בְּרוּךְ שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

May He help, shield, and save
all who trust in Him,
and let us say Amen.

Let us ascribe greatness
to our God,
and give honor to the Torah.

Let _____ come forward
to the first aliya.

Blessed is the One who in his holiness
gave the Torah to his people Israel.

Congregation and Gabbai together:

*V'a-tem ha-d'vei-kim
bAdonai Eloheichem
cha-yim ku-l'chem ha-yom.*

וְאַתֶּם הַדְּבָקִים
בַּיְי אֱלֹהֵיכֶם,
חַיִּים כָּלְכֶם הַיּוֹם.

You, who held fast
to Adonai your God
are all alive today. (DEUTERONOMY 4:4)

BLESSINGS BEFORE READING FROM THE TORAH

The person called to the Torah:

*Ba-r'chu et Adonai
ha-m'vo-rach!*

בְּרַכּוּ אֶת יְהוָה
הַמְּבֹרָךְ!

Bless Adonai
to whom blessing is due!

Congregation; then person called to the Torah repeats:

*Ba-ruch Adonai
ha-m'vo-rach
l'o-lam va-ed!*

בְּרוּךְ יְהוָה
הַמְּבֹרָךְ
לְעוֹלָם וָעֶד.

Blessed is Adonai
to whom blessing is due
forever and ever.

The person called to the Torah continues:

*Ba-ruch a-ta Adonai
Elo-hei-nu me-lech ha-o-lam
asher ba-char ba-nu
mi-kol ha-a-mim
v'na-tan la-nu et to-ra-to.
Ba-ruch a-ta Adonai
no-tein ha-to-rah. (CONG. A-mein).*

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

Blessed are You, Adonai
our God, Sovereign of the universe
who have chosen us
from all peoples
and given us Your Torah.
Blessed are you, Adonai,
Giver of the Torah.

BLESSING AFTER READING FROM THE TORAH

The person called to the Torah:

*Ba-ruch a-ta, Adonai
Elo-hei-nu, me-lech ha-o-lam,
asher na-tan la-nu
to-rat emet,
v'chai-yei o-lam
na-ta be-to-chei-nu.
Ba-ruch a-ta, Adonai,
no-tein ha-to-rah. (CONG. A-mein).*

בָּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ
תּוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם
נָטַע בְּתוֹכֵנוּ.
בָּרוּךְ אַתָּה יְהוָה,
נוֹתֵן הַתּוֹרָה. אָמֵן.

Blessed are You, Adonai
our God, Sovereign of the universe,
who have given us
a Torah of truth,
and implanted within us
eternal life.
Blessed are You, Adonai,
Giver of the Torah.

BIRKAT HA'GOMEIL

Any person who has come through a peril — a serious illness or accident, a brush with death, a long journey, or a release from captivity — should ask for an aliya to the Torah. After finishing the blessing, the person recites:

*Ba-ruch a-ta, Adonai
Elo-hei-nu, me-lech ha-o-lam,
ha-go-meil l'cha-ya-vim
to-vot,
she-g'ma-la-ni
kol tov.*

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לְחַיִּים
טוֹבוֹת,
שֶׁגַּמְלָנִי
כָּל טוֹב.

Blessed are you, Adonai,
our God, Sovereign of the universe
Who bestow good
even on the undeserving,
Who have bestowed on me
every good.

*Mi she-g'ma-l'cha
kol tov,
hu yig-mol-cha
kol tov
se-lah.*

מִי שֶׁגַּמְלָךְ | (M) שֶׁגַּמְלָךְ (F)
כָּל טוֹב,
הוּא יִגְמְלָךְ | (M) יִגְמְלָךְ (F)
כָּל טוֹב
סְלַח.

May the One who has bestowed
every good upon you,
bestow
every good
on you forever.

MI SHEBEIRACH FOR THE SICK

*Mi she-bei-rach Avo-tei-nu
Av-ra-ham, Yitz-chak, v'Ya-akov,
v'i-mo-tei-nu Sa-rah,
Riv-ka, Ra-cheil, v'Lei-ah,
Hu y'va-reich et ha-cho-lim:*

Members of the congregation mention here the names of those whose healing we are praying for.

*Ha-ka-dosh Ba-ruch Hu
Yi-ma-lei ra-chamim a-lei-hem
l'ha-chali-mam u-l'ra-po-tam
u-l'ha-cha-zi-kam
u-l'ha-cha-yo-tam
v'yish-lach la-hem m'hei-rah
r'fu-ah sh'lei-mah
r'fu-at ha-ne-fesh
u-r'fu-at ha-guf
v'no-mar A-mein.*

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ
אַבְרָהָם יִצְחָק וְיַעֲקֹב,
וְאִמּוֹתֵינוּ שָׂרָה,
רִבְקָה, רָחֵל, וְלֵאָה,
הוּא יְבָרֵךְ אֶת הַחוֹלִים:

May the One who blessed our fathers
Abraham, Isaac, and Jacob
and our mothers Sarah,
Rebecca, Rachel, and Leah,
bless those who are ill:

הַקָּדוֹשׁ בְּרוּךְ הוּא
יִמְלֵא רַחֲמִים עֲלֵיהֶם,
לְהַחְלִימָם וּלְרַפְּאֵתָם
וּלְהַחְזִיקָם
וּלְהַחְיוֹתָם,
וְיִשְׁלַח לָהֶם מְהֵרָה
רְפוּאָה שְׁלֵמָה
רְפוּאָת הַנֶּפֶשׁ,
וּרְפוּאָת הַגּוּף,
וְנֹאמַר אָמֵן.

May the Holy and Blessed One
Be filled with mercy on them,
restore their health and heal them,
strengthen them
and renew their life.
May He swiftly send them
a complete recovery —
a healing of spirit
and a healing of body —
and let us say: Amen.

Mi Shebeirach

*Mi-she-bei-rach avo-tei-nu
M'kor ha-bra-cha l'i-mo-tei-nu
May the source of strength
Who blessed the ones before us
Help us find the courage
To make our lives a blessing
And let us say, Amen.*

*Mi-she-bei-rach i-mo-tei-nu
M'kor ha-bra'cha l'avo-tei-nu
Bless those in need of healing
With r'fu-a sh'lei-ma
The renewal of body
The renewal of spirit
And let us say, Amen.*

— DEBBIE FRIEDMAN

A Prayer for Healing

While Shabbat is not traditionally a time to dwell on our needs and to make requests from God, it has become a universal practice to ask for Divine blessing for those in need of physical and emotional healing. Similarly, while no mourning is permitted, comforting the mourner is a mitzvah on Shabbat. At this point in the Torah service, we may ask for God's blessing for all those in need. Debbie Friedman's version of that blessing offers a musical expression of that prayer. It allows us an occasion to share our concern for those whose illness may mean that they cannot join us this morning. After reciting the request for God's blessing, the appropriate greeting is R'fuah Shleimah! — "May there be a complete recovery!"

Chatzi Kaddish

Yit-ga-dal v'yit-ka-dash
sh'mei ra-ba (CONG. A-mein).
B'a-l'ma
di v'ra chi-r'u-tei,
v'yam-lich mal-chu-tei
b'cha-yei-chon uv-yo-mei-chon
u-v'cha-yei d'chol
beit Yis-ra-el,
Ba-a-ga-la u-vi-z'man ka-riv,
v'im-ru (CONG. A-mein).

Y'hei sh'mei ra-ba m'va-rach
l-a-lam u-l'a-l'mei a-l'ma-ya.

Yit-ba-rach v'yish-ta-bach
v'yit-pa-ar v'yit-ro-mam
v'yit-na-sei, v'yit-ha-dar
v'yit-a-leh v'yit-ha-lal sh'mei
d'ku-d'sha, (CONG: B'rich hu!)
L'ei-la (l'ei-la) Between Rosh HaShanah and Yom Kippur add
min kol bir-cha-ta v'shi-ra-ta,
tush-b'cha-ta v'ne-chem-a-ta
da-ami-ran b'a-l'ma,
v'im-ru: (CONG. A-mein).

Partial Kaddish

Prayer Leader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ
שְׁמֵהּ רַבָּא. אָמֵן.
בְּעֻלְמָא
דִּי בְרָא כְרַעוּתֵהּ,
וַיְמַלִּיךְ מַלְכוּתֵהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל.
בְּעֻלְמָא וּבְזְמַן קָרִיב
וְאָמְרוּ אָמֵן.

Let God's great name
be magnified and sanctified
in the world
He was pleased to create.
May He establish His kingdom
in your lifetime, in your days
and in the life of the whole
House of Israel,
swiftly and soon.
And let us say: Amen.

Congregation:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֻלָּם וּלְעֻלְמֵי עָלְמֵיָא.

Let God's great name
be blessed forever and ever.

Prayer Leader:

יְתַבְרַךְ וַיִּשְׁתַּבַּח,
וַיִּתְפָּאֵר וַיִּתְרוֹמֵם
וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא!
לְעֻלָּא (לְעֻלָּא)
מִן כָּל בְּרַכָּתָא וְשִׁירָתָא,
תְּשֻׁבָּחָתָא וְנַחֲמָתָא,
דְּאִמְרִין בְּעֻלְמָא,
וְאָמְרוּ אָמֵן.

Blessed, praised,
exalted, lifted,
honored, acclaimed,
and extolled be the name of
the Holy One — blessed is He! —
far above
all blessing and song,
praise and consolation
that we utter in this world.
And let us say: Amen.

Congregation is seated.

At the end of the Torah reading, the Torah scroll is raised and we sing:

V'zot Ha-To-rah

*V'zot ha-To-rah
asher sam Mo-sheh
lif-nei b'nei Yis-ra-el,
al pi Adonai
b'yad Mo-sheh.*

**וְזֹאת הַתּוֹרָה
אֲשֶׁר שָׂם מֹשֶׁה
לִפְנֵי בְנֵי יִשְׂרָאֵל
עַל פִּי יְהוָה
בְּיַד מֹשֶׁה.**

This is the Torah
that Moses set
before the Israelite people, (DEUTERONOMY 4:44)
at the command of Adonai,
by the hand of Moses.

As the Torah is dressed, we sing these two verses from "Yigdal."

*To-rat emet
na-tan l'a-mo Eil,
al yad n'vi-o
ne-eman bei-to.
Lo ya-cha-lif ha-Eil
v'lo ya-mir da-to
l'o-la-mim l'zu-la-to.*

**תּוֹרַת אֱמֶת
נָתַן לְעַמּוֹ אֵל,
עַל יַד נְבִיאֹ
נֶאֱמָן בֵּיתוֹ.
לֹא יַחְלִיף הָאֵל
וְלֹא יִמִּיר דָּתוֹ
לְעוֹלָמִים לְזוֹלָתוֹ.**

A Torah of truth
God gave to His people,
by the hand of His prophet,
the trusted one of His household.
God will not replace His Torah,
will not alter His law,
ever.

When there is a second scroll, we sing something different:

*Torah, torah, torah,
torah tsi-va la-nu Moshe
mo-ra-shah
k'hi-lat Ya-akov.*

**תּוֹרָה תּוֹרָה תּוֹרָה
תּוֹרָה צִוָּה לָנוּ מֹשֶׁה
מוֹרָשָׁה
קֹהֶלֶת יַעֲקֹב.**

The Torah
with which Moses charged us
is the heritage
of the congregation of Jacob. (DEUTERONOMY 33:4)

HAFTARAH BLESSINGS

Blessing before Reading the Haftarah

*Ba-ruch A-ta, Adonai
Elo-hei-nu, Me-lech ha-o-lam,
asher ba-char
bin-vi-im to-vim,
v'ra-tza v'div'rei-hem
ha-ne-ema-rim be-emet.*

*Ba-ruch A-ta Adonai
ha-bo-cheir ba-To-rah
u-v'Mo-sheh av-do,
u-v'Yis-ra-el a-mo,
u-vin-vi-ei ha-emet
va-tze-dek. (CONG. A-mein)*

בְּרוּךְ אַתָּה, יְהוָה
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר
בְּנְבִיאִים טוֹבִים,
וְרָצָה בְּדְבָרֵיהֶם
הַנְּאֻמִּים בְּאֵמֶת.

בְּרוּךְ אַתָּה יְהוָה,
הַבּוֹחֵר בַּתּוֹרָה
וּבְמֹשֶׁה עַבְדּוֹ,
וּבִישְׂרָאֵל עַמּוֹ,
וּבְנְבִיאֵי הָאֱמֶת
וְצֶדֶק. אָמֵן.

Blessed are You, Adonai
our God, Sovereign of the universe,
who chose
worthy prophets
and were pleased with their words,
spoken in truth.

Blessed are You, Adonai,
who chose the Torah,
Moses Your servant,
Israel Your people,
and the prophets of truth
and right.

What is The Haftarah?

The haftarah (lit., conclusion) is a portion from the Prophets read after the Torah reading on Shabbatot, festivals, and fast days. On Shabbatot and festivals it is read during the morning service, and on fast days at the afternoon service only (with the exception of Yom Kippur and the Ninth of Av, when a haftarah follows the Torah reading in both the morning and the afternoon service). A haftarah's theme parallels that of the weekly Torah portion, or of a holiday, or of a special maftir ("finisher" aliyah) read on a designated Shabbat.

Although opinions differ on when and why the practice of haftarah reading began, we have learned from it that what the Torah prescribed, the prophets described: faithfulness and disloyalty to the Torah's laws and teachings ultimately play out on the stage of history, yet God never gives up hope on us and continues to hold out His promise of full redemption.

Blessing after Reading the Haftarah

Ba-ruch A-ta Adonai
Elo-hei-nu Me-lech ha-o-lam,
tzur kol ha-o-la-mim,
tza-dik b'chol ha-do-rot,
ha-eil ha-ne-e-man,
ha-o-meir v'o'seh,
ha-m'da-beir u-m'ka-yeim,
she-kol d'va-rav
emet va-tze-dek.

Ne-eman
A-ta hu Adonai Elo-hei-nu
v-ne-ema-nim d'va-re-cha,
v'da-var e-chad mi-d'va-re-cha
a-chor lo ya-shuv rei-kam,
ki eil Me-lech ne-e-man
v'ra-chaman A-ta.
Ba-ruch A-ta Adonai,
ha-eil ha-ne-eman
b'chol d'va-rav. (CONG. A-mein)

Ra-cheim al tzi-on
ki hi beit cha-yei-nu.
V'la-a-lu-vat ne-fesh to-shi-a
bim-hei-ra v'ya-mei-nu.
Ba-ruch A-ta Adonai,
m'sa-mei-ach tzi-on b'va-ne-ha.
(CONG. A-mein)

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
צוּר כָּל הָעוֹלָמִים,
צַדִּיק בְּכָל הַדּוֹרוֹת,
הָאֵל הַנֶּאֱמָן
הַאֹמֵר וְעֹשֶׂה,
הַמְדַּבֵּר וּמְקַיֵּם,
שֶׁכָּל דְּבָרָיו
אֱמֶת וְצֶדֶק.

נֶאֱמָן
אַתָּה הוּא יְהוָה אֱלֹהֵינוּ,
וְנֶאֱמָנִים דְּבָרֶיךָ,
וְדָבָר אֶחָד מִדְּבָרֶיךָ
אֲחֹר לֹא יָשׁוּב רִיקָם,
כִּי אֵל מֶלֶךְ נֶאֱמָן
וְרַחֲמָן אַתָּה.
בְּרוּךְ אַתָּה יְהוָה,
הָאֵל הַנֶּאֱמָן
בְּכָל דְּבָרָיו. אָמֵן.

רַחֵם עַל צִיּוֹן
כִּי הִיא בֵּית חַיֵּינוּ,
וְלַעֲלֹבֶת נַפֶּשׁ תּוֹשִׁיעַ
בְּמַהֲרָה בְּיָמֵינוּ.
בְּרוּךְ אַתָּה יְהוָה,
מְשַׂמֵּחַ צִיּוֹן בְּבִנְיָהּ.
אָמֵן.

Blessed are You, Adonai
Our God, Ruler of the universe,
Rock of all ages,
righteous in all generations,
faithful God
whose word is deed,
whose decree is fulfillment,
whose every word
is true and righteous.

Faithful
are You, Adonai our God,
and faithful are Your words.
No promise of Yours
returns to You unfulfilled,
for You are a faithful
and merciful God and Sovereign.
Blessed are You, Adonai,
the God who is faithful
in all His promises.

Have mercy on Zion,
for it is our life's home.
Save the downtrodden city
swiftly, in our time.
Blessed are You, Adonai,
who gladden Zion through her children.

Sa-m'chei-nu
 Adonai Elo-hei-nu
b'Ei-li-ya-hu ha-Na-vi av-de-cha
u-v'mal-chut beit
Da-vid m'shi-che-cha.
Bim-hei-ra ya-vo
v'ya-geil li-bei-nu,
al ki-s'o lo yei-sheiv zar
v'lo yin-cha-lu od a-chei-rim
et k'vo-do,
ki v'sheim kod-sh'cha
nish-ba-ta lo
she-lo yich-beh nei-ro
l'o-lam va-ed.
Ba-ruch A-ta Adonai
ma-gein Da-vid. (CONG. A-mein)

Al ha-To-rah,
v'al ha-a-vo-dah,
V'al ha-n'vi-im,
v'al yom ha-Shab-bat ha-zeh
she-na-ta-ta la-nu,
Adonai Elo-hei-nu,
lik-du-shah v'lim-nu-chah
l'cha-vod u-l'tifa-ret.
Al ha-kol,
Adonai Elo-hei-nu,
anach-nu mo-dim lach
u-m'var-chim o-tach.
Yit-ba-rach shim-cha
b'fi kol chai
ta-mid l'o-lam va-ed.
Ba-ruch A-ta Adonai
m'ka-deish ha-Shab-bat.
 (CONG. A-mein)

שְׂמַחְנוּ
 יְהוָה אֱלֹהֵינוּ
 בְּאַלְיָהוּ הַנְּבִיא עֲבָדְךָ,
 וּבְמַלְכוּת בֵּית
 דָּוִד מְשִׁיחֲךָ,
 בְּמַהֲרָה יָבֹא
 וַיְגַל לִבְנוֹ,
 עַל כִּסְאוֹ לֹא יֵשֵׁב זָר
 וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים
 אֶת כְּבוֹדוֹ,
 כִּי בְשֵׁם קִדְשְׁךָ
 נִשְׁבַּעְתָּ לוֹ,
 שֶׁלֹּא יִכָּבֶה נֵרוֹ
 לְעוֹלָם וָעֶד.
 בָּרוּךְ אַתָּה יְהוָה,
 מִגֵּן דָּוִד. אָמֵן.

עַל הַתּוֹרָה,
 וְעַל הָעֲבוּדָה,
 וְעַל הַנְּבִיאִים
 וְעַל יוֹם הַשַּׁבָּת הַזֶּה,
 שֶׁנָּתַתָּ לָנוּ
 יְהוָה אֱלֹהֵינוּ,
 לְקִדְשָׁה וּלְמִנוּחָה
 לְכָבוֹד וּלְתִפְאַרֶת.
 עַל הַכֹּל,
 יְהוָה אֱלֹהֵינוּ,
 אֲנַחְנוּ מוֹדִים לָךְ
 וּמְבָרְכִים אוֹתְךָ.
 יִתְבָּרֶךְ שִׁמְךָ
 בְּכִי כָל חַי
 תָּמִיד לְעוֹלָם וָעֶד.
 בָּרוּךְ אַתָּה יְהוָה,
 מְקַדֵּשׁ הַשַּׁבָּת.
 אָמֵן.

Bring us joy,
 Adonai our God,
 in Your servant Elijah the prophet
 and in the kingdom of the House
 of David Your anointed.
 May [the son of David] come swiftly
 and gladden our hearts.
 Let no outsider sit on his throne,
 let no others possess
 the honor due him,
 for by Your holy name
 You have sworn to him
 that his lamp would
 never be extinguished.
 Blessed are You, Adonai,
 Shield of David.

For the Torah,
 for the privilege of worship,
 for the prophets,
 and for this Shabbat day
 that You have given us,
 Adonai our God,
 for holiness and rest,
 for honor and beauty —
 for all of it,
 Adonai our God,
 we thank You
 and bless You.
 May Your name be blessed
 by every living being
 forever and ever.
 Blessed are You, Adonai,
 who sanctify the Shabbat.

PRAYER FOR THE CONGREGATION, THE UNITED STATES AND THE STATE OF ISRAEL

Our heavenly Creator, please bless this entire congregation, together with all other congregations. Bless all who dedicate synagogues, all who enter them to pray, and all who provide for the needs of the community, faithfully giving of their time, talents and resources. Grant them their reward, keep them in good health, and forgive all their sins. Prosper their work and that of all our brothers and sisters of the House of Israel.

Please bless the United States of America, its people, its government, and all who exercise just and rightful authority. Teach them to administer all affairs of state fairly, so that peace, security and prosperity may abide in our midst. May people of every race, creed, ethnicity and socioeconomic condition form a common bond to banish bigotry. May this country be a worthy role model for all the world.

Please bless the State of Israel, first sprouting of our redemption. Bring peace to the land, joy to its inhabitants, and wisdom to its leaders. Strengthen the defenders of Israel, granting them victory. Look after our brothers and sisters of the whole House of Israel wherever they may be, and lead them upright to Zion in fulfillment of Moses' prophecy. Hasten the coming of the Messianic age, when all the people of the world will recognize You as the true Sovereign, whose peaceful realm extends over all.

Amen.

PRAYER FOR THE CONGREGATION

May the One who blessed our ancestors Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel and Leah bless this entire congregation, together with all other congregations. May God bless those who dedicate synagogues for worship and those who enter them to pray, those who provide lamps for lighting and wine for Kiddush and Havdalah, those who give food to transient guests and charity to the poor, as well as all those who faithfully occupy themselves with the needs of the community. May the Holy One grant them their reward, remove from them all sickness, preserve them in good health, and forgive all their sins. May God bless and prosper their work and the work of all their brothers and sisters, the House of Israel. Let us say: Amen.

PRAYER FOR THE UNITED STATES

Our God and God of our ancestors: We ask Your blessing for the United States of America and for its people, its government, and all who exercise just and rightful authority. Teach them to administer all affairs of state fairly, so that peace and security, justice and freedom, happiness and prosperity may forever abide in our midst. May people of all races, creeds and ethnicities forge a common bond in true brotherhood, to banish hatred and bigotry, and to safeguard the ideals and free institutions that are this country's pride and glory. May the United States of America be an influence for good throughout the world, helping people everywhere to unite in peace and freedom, thus fulfilling the vision of Your prophet: "Nation shall not lift up sword against nation, neither shall they learn war any more." Let us say: Amen.

PRAYER FOR THE STATE OF ISRAEL

*A-vi-nu she-ba-sha-ma-yim,
Tzur Yis-ra-el v'go-a-lo,
ba-reich et M'di-nat Yis-ra-el,
rei-shit tz'mi-chat
g'u-la-tei-nu.*

*Ha-gein a-le-ha
b'ev-rat chas-de-cha,
u-f'ros a-le-ha
su-kat sh'lo-me-cha.
U-sh'lach o-r'cha
va-ami-t'cha l'ra-she-ha,
sa-re-ha v'yo-a-tze-ha,
v'tak-neim b'ei-tza to-vah
mi-l'fa-ne-cha.*

*Cha-zeik et y'dei
m'gi-nei e-retz kod-shei-nu,
v'han-chi-leim Elo-hei-nu
y'shu-ah,
v'a-te-ret ni-tza-chon t'at-reim.
V'na-ta-ta sha-lom ba-a-retz
v'sim-chat o-lam
li-yosh-ve-ha.*

*V'et a-chei-nu
kol beit Yis-ra-el,
p'kad na b'chol ar-tzot
p'zu-rei-hem
v'to-li-cheim m'hei-ra
ko-m'mi-yut
l'tzi-yon i-re-cha
v'li-ru-sha-la-yim
mish-kan sh'me-cha.*

**אֲבִינוּ שֶׁבְּשָׁמַיִם,
צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ,
בָּרַךְ אֶת מְדִינַת יִשְׂרָאֵל,
רֵאשִׁית צְמִיחַת
גְּאֻלָּתֵנוּ.**

**הֲגֵן עָלֶיהָ
בְּאֲבֵרַת חֶסֶדְךָ
וּפְרֹשׁ עָלֶיהָ
סִכַּת שְׁלוֹמְךָ.
וּשְׁלַח אוֹרְךָ
וְאִמְתְּךָ לְרֹאשֶׁיהָ,
שָׂרֶיהָ וְיוֹעֲצֶיהָ,
וְתִקֵּנָם בְּעֵצָה טוֹבָה
מִלְּפָנֶיךָ.**

**חִזַּק אֶת יָדֶיךָ
מִגְּנֵי אֶרֶץ קְדֻשָּׁנוּ,
וְהִנְחִילֵם אֱלֹהֵינוּ
יְשׁוּעָה
וְעֹטֶרֶת נִצְחוֹן תַּעֲטֹרֵם.
וְנָתַתְּ שְׁלוֹם בְּאֶרֶץ
וְשִׂמְחַת עוֹלָם
לְיוֹשְׁבֶיהָ.**

**וְאֶת אֲחֵינוּ
כָּל בֵּית יִשְׂרָאֵל,
פָּקֶד-נָא בְּכָל אֲרָצוֹת
פְּזוּרֵיהֶם,
וְתוֹלִיכֵם מִהֲרָה
קוֹמְמִיּוֹת
לְצִיּוֹן עִירְךָ
וּלְיִרוּשָׁלַיִם
מִשְׁכַּן שְׁמֶךָ,**

Our heavenly Creator,
Rock and Redeemer of Israel,
bless the State of Israel,
first sprouting
of our redemption.

Shield it
beneath Your sheltering wings
and spread over it
the sukkah of Your peace.
Send Your light
and Your truth to its leaders,
its ministers and advisors,
directing them
with Your own good counsel.

Strengthen the
defenders of our holy land,
grant them
salvation
and crown them with victory.
Set peace upon the land
and grant everlasting joy
to its inhabitants.

As for our brothers and sisters
of the whole House of Israel,
keep them in mind in all the lands
of their dispersion,
and lead them swiftly
and upright
to Zion Your city,
to Jerusalem
the abode of Your name,

Ka-ka-tuv b'to-rat
 Mo-she av-de-cha:
 Im yi-h'yeh ni-da-cha-cha
 bi-k'tzei ha-sha-ma-yim,
 mi-sham yi-ka-betz-cha
 Adonai Elo-he-cha
 u-mi-sham yi-ka-che-cha.
 Ve-he-vi-acha Adonai Elo-he-cha
 el ha-a-retz
 asher yar-shu avo-te-cha
 vi-ri-sh'tah,
 v'hei-tiv-cha
 v'hir-b'cha
 mei-avo-te-cha.
 V'ya-cheid l'va-vei-nu
 l'a-hava u-l'yir-ah
 et sh'me-cha, v'lish-mor
 et kol div-rei to-ra-te-cha.
 U-sh'lach la-nu m'hei-rah
 ben Da-vid
 m'shi-ach tzid-ke-cha,
 lif-dot m'cha-kei keitz
 y'shu-a-te-cha.

Ho-far b'ha-dar g'on u-ze-cha
 al kol yosh-vei tei-veil ar-tze-cha.
 V'yo-mar kol
 asher n'sha-ma b'a-po:
 Adonai Elo-hei Yis-ra-el me-lech
 u-mal-chu-to ba-kol ma-sha-lah,
 A-mein se-lah.

כִּכְתוּב בְּתוֹרַת
 מֹשֶׁה עַבְדְּךָ:
 אִם יִהְיֶה נִדְחָךְ
 בְּקֶצֶה הַשָּׁמַיִם,
 מִשָּׁם יִקְבְּצֶךָ
 יְיָ אֱלֹהֶיךָ
 וּמִשָּׁם יִקְחֶךָ.
 וְהֵבִיאוֹךָ יְיָ אֱלֹהֶיךָ
 אֶל הָאֶרֶץ
 אֲשֶׁר יִרְשׁוּ אֲבוֹתֶיךָ
 וִירְשָׁתָהּ,
 וְהִיטִבְךָ
 וְהִרְבֶּךָ
 מֵאֲבוֹתֶיךָ.
 וַיַּחַד לִבֵּנוּ
 לְאַהֲבָה וּלְיִרְאָה
 אֶת שְׁמֶךָ, וּלְשֹׁמֵר
 אֶת כָּל דִּבְרֵי תוֹרָתְךָ,
 וּשְׁלַח לָנוּ מִהֵרָה
 בֶּן דָּוִד
 מְשִׁיחַ צִדְקָה,
 לְפָדוֹת מִחֲפֵי קֶץ
 יְשׁוּעָתְךָ.

הוֹפֵעַ בְּהֹדֶר גָּאוֹן עֲזָךְ
 עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרֶץךָ.
 וַיֹּאמֶר כָּל
 אֲשֶׁר נִשְׁמָה בְּאֶפֹּ:
 יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ,
 וּמַלְכוּתוֹ בְּכָל מְשָׁלָה.
 אָמֵן סֶלָה.

as it written in the Torah
 of Your servant Moses:
 "Even if you are outcasts
 at the ends of the world,
 from there
 Adonai your God will gather you,
 from there He will fetch you.
 And Adonai your God will bring you
 to the land
 that your ancestors possessed,
 and you shall possess it,
 and He will make you more prosperous
 and more numerous
 than your ancestors" (DEUTERONOMY 30:4-5).
 Unite our hearts
 to love and revere
 Your name and to observe
 all the precepts of Your Torah.
 Swiftly send
 the scion of David
 Your truly anointed one
 to us who await Your final and
 complete redemption.

Shine forth in Your excellent majesty
 over all the inhabitants of Your earth.
 Let everything
 that breathes proclaim:
 "Adonai the God of Israel is Sovereign,
 and His realm extends over all."
 Amen.

BLESSING THE NEW MOON

Recited on the Shabbat preceding Rosh Hodesh, or the New Moon. Congregation rises.

Y'hi ra-tzon mi-l'fa-ne-cha

Adonai Elo-hei-nu

vei-lo-hei avo-tei-nu,

she-t'cha-desh a-lei-nu

et ha-cho-desh ha-zeh

l'to-vah v'liv-ra-chah,

v'ti-ten la-nu

cha-yim a-ru-chim,

cha-yim shel sha-lom,

cha-yim shel to-vah,

cha-yim shel b'ra-chah

cha-yim shel par-na-sah,

cha-yim shel chi-lutz a-tza-mot,

cha-yim she-yesh ba-hem

yir-at sha-ma-yim

v'yir-at cheit,

cha-yim she-ein ba-hem

bu-shah u-ch'li-mah,

cha-yim shel o-sher v'cha-vod,

cha-yim she-t'hei va-nu

a-havat to-rah

v'yir-at sha-ma-yim,

cha-yim she-y'ma-lei Adonai

mish-a-lot li-bei-nu

l'to-vah, A-mein se-lah.

יְהִי רָצוֹן מִלְּפָנֶיךָ

יְיָ אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ,

שֶׁתְּחַדֵּשׁ עֲלֵינוּ

אֶת הַחֹדֶשׁ הַזֶּה

לְטוֹבָה וּלְבִרְכָּה,

וְתֵתֶן לָנוּ

חַיִּים אָרוּכִים,

חַיִּים שֶׁל שָׁלוֹם,

חַיִּים שֶׁל טוֹבָה,

חַיִּים שֶׁל בְּרָכָה,

חַיִּים שֶׁל פְּרִנָּסָה,

חַיִּים שֶׁל חֲלוּץ עֲצָמוֹת,

חַיִּים שֵׁישׁ בָּהֶם

יִרְאֵת שָׁמַיִם

וְיִרְאֵת חֲטָא,

חַיִּים שֶׁאֵין בָּהֶם

בוֹשָׁה וְכִלְמָה,

חַיִּים שֶׁל עֹשֶׁר וְכָבוֹד,

חַיִּים שֶׁתִּהְיֶה בָנוּ

אַהֲבַת תּוֹרָה

וְיִרְאֵת שָׁמַיִם,

חַיִּים שִׁימְלֵא יְיָ

מִשְׁאֲלוֹת לִבֵּנוּ

לְטוֹבָה, אָמֵן סְלָה.

May it be your will

Adonai our God

and God of our ancestors

to renew for us

this month

for good and blessing,

and to give us

long life,

a life of peace,

a life of good,

a life of blessing,

a life of sustenance,

a life of bodily vigor,

a life in which there is

reverence for God

and fear of sin.

a life in which there is no

shame or disgrace,

a life of prosperity and honor,

a life in which there will be

love of Torah

and reverence for God,

a life in which God will fulfill

the wishes of our hearts

for good, Amen.

The Prayer leader takes the Torah and says:

*Mi she-a-sah ni-sim
la-avo-tei-nu,
v'ga-al o-tam
mei-av-dut l'chei-rut,
hu yig-al o-ta-nu b'ka-rov,
vi-ka-beitz ni-da-chei-nu
mei-ar-ba kan-fot ha-a-retz.
Cha-vei-rim kol Yis-ra-el
v'no-mar A-mein.*

מִי שֶׁעָשָׂה נִסִּים
לְאַבוֹתֵינוּ,
וְגָאֵל אוֹתָם
מֵעֲבָדוֹת לְחֵירוֹת,
הוּא יִגְאֵל אוֹתָנוּ בְּקֶרֶב,
וְיִקְבֹּץ נִדְחֵינוּ
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ.
חֲבֵרִים כָּל יִשְׂרָאֵל,
וְנֹאמַר אָמֵן.

May God who made miracles
for our ancestors,
and redeemed them
from slavery to freedom,
redeem us soon,
and gather our dispersed from
the four corners of the world.
All Israel are comrades,
And let us say: Amen.

The Prayer leader announces the date of Rosh Hodesh, and the congregation repeats:

Rosh Ho-desh _____
yih'yeh b'yom _____

on a 2-day Rosh Hodesh, add:

u-v'yom _____

*Ha-ba a-lei-nu
v'al kol Yis-ra-el l'to-vah.*

רֹאשׁ חֹדֶשׁ _____
יְהִי בְיוֹם _____

on a 2-day Rosh Hodesh, add:

וּבְיוֹם _____

הַבָּא עֲלֵינוּ
וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה.

Rosh Chodesh [name the month]
will be on [name the day]

on a 2-day Rosh Hodesh, add:

and on [name the day]

May it come to us
and to all Israel for good.

*Y'chad-shei-hu
Ha-ka-dosh Ba-ruch Hu
a-lei-nu v'al kol a-mo
beis Yis-ra-el
l'cha-yim u-l'sha-lom,
[CONG: A-mein.]
l'sa-son u-l'sim-chah,
[CONG: A-mein.]
li-shu-ah
u-l'ne-cha-mah,
v'no-mar A-mein.*

יְחַדְשֵׁהוּ
הַקָּדוֹשׁ בְּרוּךְ הוּא,
עָלֵינוּ וְעַל כָּל עַמּוֹ
בֵּית יִשְׂרָאֵל
לְחַיִּים וּלְשָׁלוֹם,
[CONG: אָמֵן]
לְשִׂשׁוֹן וּלְשִׂמְחָה,
[CONG: אָמֵן]
לִישׁוּעָה
וּלְנֶחֱמָה,
וְנֹאמַר אָמֵן.

May He renew it —
the Holy and Blessed One —
for us and for all His people
the House of Israel
for life and for peace,
[CONG: Amen.]
for gladness and joy,
[CONG: Amen.]
for deliverance
and for consolation,
and let us say: Amen.

Congregation is seated.

Ash-rei yosh'vei vei-te-cha,
od y'ha-l'lu-cha se-lah.

Ash-rei ha-am she-ka-cha lo,
ash-rei ha-am she-Adonai Elo-hav
T'hi-lah l'David.

A-ro-mim-cha Elo-hai h-me-lech,
va-ava-r'cha shim-cha
l'o-lam va-ed.

B'chol yom ava-r'che-ka,
va-aha-l'la shim-cha
l'o-lam va-ed.

Ga-dol Adonai u-m'hu-lal m'od,
v'lig-du-la-to ein chei-ker.

Dor l'dor
y'sha-bach ma-a-se-cha,
u-g'vu-ro-te-cha ya-gi-du.

Hadar k'vod ho-de-cha,
v'div-rei nif-l'o-te-cha a-si-cha.

Ve-ezuz nor-o-te-cha yo-mei-ru,
u-g'du-la-t'cha asa-p're-na.

Zei-cher rav tuv-cha ya-bi-u
v'tzid-ka-t'cha y'ra-nei-nu.

Cha-nun v'ra-chum Adonai,
e-rech a-pa-yim u-g'dol cha-sed.

Tov Adonai la-kol,
v'ra-chamov al kol ma-asav.

Yo-du-cha Adonai kol ma-a-se-cha,
va-chasi-de-cha y'va-r'chu-cha.

K'vod mal-chu-t'cha yo-mei-ru,
u-g'vu-ra-t'cha y'da-bei-ru —

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ,
עוֹד יְהַלְלוּךָ סֶלָה.

אֲשֶׁרִי הָעַם שְׁכָנָה לוֹ,
אֲשֶׁרִי הָעַם שְׁׁי אֱלֹהָיו.

תְּהִלָּה לְדָוִד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ,
וְאֶבְרַכְּךָ שְׁמֶךָ
לְעוֹלָם וָעֶד.

בְּכָל-יּוֹם אֶבְרַכְּךָ,
וְאֶהַלְלָה שְׁמֶךָ
לְעוֹלָם וָעֶד.

גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד,
וְלִגְדָּלְתּוֹ אֵין חֶקֶר.

דּוֹר לְדּוֹר
יִשְׁבַּח מַעֲשֶׂיךָ,
וְגִבּוֹרֹתֶיךָ יִגִּידוּ.

הַדָּר כְּבוֹד הוֹדֶךָ,
וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹז נִוְרָאוֹתֶיךָ יֹאמְרוּ
וְגִדְלָתְךָ אֲסַפְּרֶנָּה.

זֵכֶר רַב-טוֹבָךָ יִבְיַעוּ,
וְצִדְקָתְךָ יִרְנְנוּ.

חֲנוּן וְרַחוּם יְיָ,
אֶרֶךְ אַפַּיִם וְגָדֹל-חֶסֶד.

טוֹב-יְיָ לְכָל,
וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו.

יְיָ דוֹךָ יְיָ כָּל-מַעֲשֶׂיךָ,
וְחִסְדֶּיךָ יִבְרַכְּכָה.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,
וְגִבּוֹרֹתְךָ יִדְבְּרוּ —

Happy are those who dwell in Your house;
they forever praise You. Selah. (PSALMS 84:5)

Happy the people who have it so;
happy the people whose God is Adonai. (Ps 144:15)

Psalm 145 A song of praise by David.

I will extol You, my God and Sovereign,
and bless Your name
forever and ever.

Every day will I bless You,
and praise Your name
forever and ever.

Great is Adonai and much acclaimed;
His greatness is unsearchable.

One generation to another
shall laud Your works
and declare Your mighty acts.

The glorious majesty of Your splendor
and Your wondrous acts will I recite.

People shall talk of Your mightily awesome deeds,
and I will recount Your greatness.

They shall celebrate Your abundant goodness,
and sing joyously of Your beneficence.

Adonai is gracious and compassionate,
slow to anger and abounding in kindness.

Adonai is good to all,
and His mercy is upon all His works.

All Your works shall praise You, Adonai,
and Your faithful ones shall bless You.

They shall talk of the majesty of Your kingship,
and speak of Your might —

L'ho-di-a liv-nei ha-a-dam
g'vu-ro-tav,
u-ch'vod hadar mal-chu-to.

Mal-chu-t'cha
mal-chut kol o-la-mim,
U-mem-shal-t'cha b'chol dor va-dor.

So-meich Adonai
l'chol ha-no-f'lim,
v'zo-keif l'chol ha-k'fu-fim.

Ei-nei chol ei-le-cha y'sa-bei-ru,
v'a-tah no-tein la-hem
et och-lam b'i-to.

Po-tei-ach et ya-de-cha,
u-mas-bi-a l'chol chai ra-tzon.

Tza-dik Adonai b'chol d'ra-chav,
v'cha-sid b'chol ma-asav.

Ka-rov Adonai l'chol ko-r'av,
l'chol asher yik-ra-u-hu
ve-emet.

R'tzon y'rei-av ya-aseh,
v'et shav-a-tam yish-ma
v'yo-shi-eim.

Sho-meir Adonai et kol o-havav,
v'eit kol ha-r'sha'im yash-mid.

T'hi-lat Adonai y'da-beir pi,
Vi-va-reich kol ba-sar
shem kod-sho l'o-lam va-ed.

Va-anach-nu n'va-reich Yah
Mei-a-ta v'ad o-lam,
ha-l'lu-yah!

לְהוֹדִיעַ לְבְנֵי הָאָדָם
גְבוּרָתוֹ,
וְכָבוֹד הַדָּר מִלְכוּתוֹ.

מִלְכוּתְךָ
מִלְכוּת כָּל עוֹלָמִים,
וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר.

סוֹמֵךְ יי
לְכָל הַנִּפְלִים,
וְזוֹקֵף לְכָל הַכּוּפּוּפִים.

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ,
וְאַתָּה נֹתֵן לָהֶם
אֶת אֲכָלָם בְּעֵתוֹ.

פּוֹתֵחַ אֶת יָדְךָ,
וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן.

צַדִּיק יי בְּכָל דְּרָכָיו,
וְחָסִיד בְּכָל מַעֲשָׁיו.

קָרוֹב יי לְכָל קוֹרְאֵיו,
לְכָל אֲשֶׁר יִקְרָאֶהוּ
בְּאֵמֶת.

רָצוֹן יִרְאִיו יַעֲשֶׂה,
וְאֵת שׁוֹעֲתָם יִשְׁמַע
וְיוֹשִׁיעֵם.

שׁוֹמֵר יי אֶת כָּל אֲהָבָיו,
וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.

תִּהְיֶה לְךָ יי יְדָבָר פִּי,
וְיִבְרַךְ כָּל בָּשָׂר
שֵׁם קְדֹשׁוֹ, לְעוֹלָם וָעֶד.

וְאֲנַחְנוּ נְבָרֵךְ יְיָ
מִעַתָּה וְעַד עוֹלָם,
הַלְלוּיָהּ!

To make known among human beings
His mighty acts,
and the majestic glory of His kingship.

Your sovereignty
is an eternal sovereignty;
Your dominion is for all generations.

Adonai supports
all who stumble,
and makes all who are bent stand straight.

The eyes of all look to You expectantly,
and You give them
their food when it is due.

You give it openhandedly,
feeding every creature to its heart's content.

Adonai is righteous in all His ways
and faithful in all His works.

Adonai is near to all who call Him,
to all who call Him
with sincerity.

He fulfills the wishes of those who revere Him;
He hears their cry
and delivers them.

Adonai watches over all who love Him,
but all the wicked He will destroy.

My mouth shall utter the praise of Adonai,
and all creatures shall bless
His holy name forever and ever. (PSALM 145)

And we will bless Adonai
now and forever.
Hallelujah! (PSALMS 115:18)

RETURNING THE TORAH

We rise as the Leader takes the Torah and sings:

Y'ha-l'lu
et sheim Adonai,
Ki nis-gav
sh'mo l'va-do.

יְהַלְלוּ
אֶת שֵׁם יי,
כִּי נִשְׁגָּב
שְׁמוֹ לְבָדּוֹ.
Let them praise
the name of Adonai,
for His name, His alone,
is sublime.

The Congregation responds:

Ho-do al e-retz
v'sha-ma-yim
Va-ya-rem ke-ren
l'a-mo,
T'hi-lah l'chol
chasi-dav,
Liv-nei Yis-ra-el
am k'ro-vo,
Ha-l'lu-yah!

הוֹדוּ עַל
אֶרֶץ וּשְׁמַיִם.
וַיָּרֶם קֶרֶן
לְעַמּוֹ,
תְּהִלָּה לְכָל
חֲסִידָיו,
לְבְנֵי יִשְׂרָאֵל
עַם קְרוֹבּוֹ,
הַלְלוּיָהּ!
His splendor covers
heaven and earth.
He has raised the dignity
of His people
for the glory of all
His faithful ones,
the children of Israel,
the people close to Him.
Hallelujah! (PSALMS 138:13-14)

The Leader parades around the congregation with the torah. We sing responsively, more or less:

Miz-mor l'Da-vid.

מִזְמוֹר לְדָוִד. A Psalm of David.

Ha-vu lAdonai
b'nei ei-lim
Ha-vu lAdonai
ka-vod va-oz.
Ha-vu lAdonai
k'vod sh'mo.
Hish-ta-cha-vu lAdonai
b'had-rat ko-desh.

הָבוּ לַיי
בְּנֵי אֱלִים,
הָבוּ לַיי
כְּבוֹד וְעֹז.
הָבוּ לַיי
כְּבוֹד שְׁמוֹ.
הִשְׁתַּחֲווּ לַיי
בְּהַדְרַת קֹדֶשׁ.
Ascribe to Adonai,
you divine beings,
ascribe to Adonai
glory and strength.
Ascribe to Adonai
the glory of His name.
Bow down to Adonai
majestic in holiness.

Kol Adonai
al ha-ma-yim,
Eil ha-ka-vod hir-im,
Adonai al ma-yim ra-bim.

קוֹל יי
עַל הַמַּיִם,
אֵל הַכְּבוֹד הִרְעִים,
יי עַל מַיִם רַבִּים.
The voice of Adonai
is over the waters,
the God of glory thunders,
Adonai, over mighty waters.

Kol Adonai
ba-ko-ach,
Kol Adonai
be-ha-dar.
Kol Adonai
sho-veir ara-zim,
Va-y'sha-beir Adonai
et ar-zei ha-l'va-non.

Va-yar-ki-deim k'mo ei-gel
l'va-non v'sir-yon
k'mo ven r'ei-mim.

Kol Adonai
cho-tzeiv la-havot eish.

Kol Adonai
ya-chil mid-bar;
Ya-chil Adonai
mid-bar ka-deish;

Kol Adonai
y'cho-leil a-ya-lot,

Va-ye-chesof y'a-rot;
u-v'hei-cha-lo ku-lo
O-meir "ka-vod!"

Adonai la-ma-bul ya-shav;
Va-yei-shev Adonai
me-lech l'o-lam.

Adonai
oz l'a-mo yi-tein;
Adonai y'va-reich
et a-mo va-sha-lom.

קוֹל ייִ
בְּכַח,
קוֹל ייִ
בְּהֶדֶר.
קוֹל ייִ
שֹׁבֵר אֲרָזִים,
וַיִּשְׁבֵּר ייִ
אֶת אֲרָזֵי הַלְבָּנוֹן.

וַיַּרְקִידֵם כְּמוֹ עֵגֶל,
לְבָנוֹן וְשִׁרְיוֹן
כְּמוֹ בֶן רִאמִּים.

קוֹל ייִ
חֲצֵב לְהִבּוֹת אֵשׁ.
קוֹל ייִ
יַחִיל מִדְבָּר;
יַחִיל ייִ
מִדְבַּר קֶדֶשׁ;
קוֹל ייִ
יַחֲלֹל אֵילוֹת,

וַיַּחֲשֹׁף יַעֲרוֹת;
וַבְּהִיכְלוֹ כָּלוּ
אָמַר כְּבוֹד!

ייִ לַמִּבּוֹל יָשָׁב;
וַיֵּשֶׁב ייִ
מֶלֶךְ לְעוֹלָם.

ייִ
עַז לְעַמּוֹ יִתֵּן;
ייִ יְבָרֶךְ
אֶת עַמּוֹ בְּשָׁלוֹם.

The voice of Adonai
is power,
the voice of Adonai
is majesty.

The voice of Adonai
breaks cedars,
Adonai shatters
the cedars of Lebanon,

He makes them skip like a calf,
Lebanon, Sirion
like a young wild ox.

The voice of Adonai
flashes like lightning.

The voice of Adonai
convulses the wilderness;
Adonai convulses
the wilderness of Kadesh;

The voice of Adonai
causes hinds to calve,

and strips forests bare;
While in His temple all
say: "Glory!"

Adonai sat enthroned at the flood;
Adonai sits enthroned,
sovereign forever.

May Adonai,
grant strength to His people;
May Adonai bless
His people with peace.

The torah is now placed in the ark.

U·v'·nu·cho Yo·mar

U·v'·nu·cho

yo·mar:

Shu·vah, Adonai

ri·v'vot

al·fei Yis·ra·el.

Ku·mah Adonai lim·nu·cha·te·cha,

A·tah va·aron u·ze·cha!

Ko·ha·ne·cha yil·b'shu tze·dek

va·cha·si·de·cha y'ra·nei·nu.

Ba·avur Da·vid av·de·cha,

al ta·sheiv

p'nei m'shi·che·cha.

Ki le·kach tov na·ta·ti la·chem

to·ra·ti al ta·a·zo·vu.

ובָּנָחָה

יֹאמַר:

שׁוּבָה, יְיָ

רַבְבוֹת

אַלְפֵי יִשְׂרָאֵל.

קוּמָה יְיָ לְמִנוּחֶתְךָ,

אַתָּה וְאַרְוֹן עֶזְרָךְ!

כֹּהֲנֶיךָ יִלְבְּשׁוּ צִדֵּק

וְחַסִּידֶיךָ יִרְנְנוּ.

בְּעִבּוֹר דָּוִד עַבְדְּךָ,

אַל תִּשָּׁב

פְּנֵי מְשִׁיחֶךָ.

כִּי לָקַח טוֹב נָתַתִּי לָכֶם

תּוֹרַתִּי אַל תַּעֲזֹבוּ.

When [the Ark] came to rest,

Moshe would say:

“Return, Adonai,

You who are Israel’s

myriads of thousands.” [NUMBERS 10:36]

Arise, Adonai, to Your resting place,

You and Your mighty Ark!

Your priests are clothed in triumph,

Your loyal ones sing with joy.

For the sake of Your servant David,

do not reject

Your anointed one. [PSALMS 132:8-10]

For I have given you good instruction;

do not forsake My Torah. [PROVERBS 4:2]

Congregation sings:

Eitz cha·yim hi

la·ma·cha·zi·kim bah,

v'tom·che·ha m'u·shar.

D'ra·che·ha dar·chei no·am

v'chol n'ti·vo·te·ha sha·lom.

Ha·shi·vei·nu Adonai

ei·le·cha v'na·shu·vah,

Cha·deish ya·mei·nu k'ke·dem!

עֵץ חַיִּים הִיא

לַמַּחֲזִיקִים בָּהּ,

וְתַמְכֶּיהָ מְאֻשָּׁר.

דַּרְכֶּיהָ דְּרָכֵי נְעָם,

וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.

הַשִּׁיבֵנוּ יְיָ,

אֵלֶיךָ וְנָשׁוּבָה,

חַדֵּשׁ יָמֵינוּ כְּקֶדֶם!

She is a tree of life

to those who grasp her,

and her supporters are happy. [PROVERBS 3:18]

Her ways are pleasant ways,

and all her paths, peaceful. [PROVERBS 3:17]

Take us back, Adonai, to Yourself,

and let us come back;

Renew our days as of old! [LAMENTATIONS 5:21]

The ark is closed, and the congregation is seated.

Notes on Musaf

Musaf is a special Additional Service, recited on special occasions — Shabbat, holidays, and Rosh Hodesh (the New Moon). It is a short service: an Amidah with Kaddish before and after. It commemorates the *korbanot* (altar offerings of meat and wine) that were part of the service in the Temple.

Since the Temple was destroyed, *korbanot* have not been a part of our lives, yet our desire to give something to God remains. Our Sages called prayer “the service of the heart,” meaning that our prayers are our *korbanot*, our offerings to God. The next page offers alternative *kavanot* — meditations — to help us look into our hearts as we approach Musaf.

In our congregation, we use three different formats for Musaf, depending on both timing and preference of the prayer leader:

- (1) **Full Repetition.** As with Shacharit, a personal Amidah followed by a full congregational repetition led by the prayer leader, including K’dushah.
- (2) **“Heiche” [Yiddish, “aloud”] K’dushah.** The prayer leader recites the first two blessings of the Amidah aloud, and is joined by the congregation for K’dushah. When K’dushah is completed, the prayer leader recites the remainder of the Amidah in an undertone, while the congregation recites the entire Amidah in an undertone from the beginning.
- (3) **“Heiche” K’dushah with an extra kavanah.** At the discretion of the prayer leader, we recite one of the *kavanot* on the theme of sacrifice that are found on the next page. This may be done either before the Chatzi Kaddish that precedes the Amidah, or before the Kaddish Shalem that follows it.

KAVANOT (MEDITATIONS) FOR MUSAF

Choose one of the following to sing or read quietly — or go directly to the Kaddish that starts Musaf.

Bil·va·vi

*Bil·va·vi mish·kan ev·neh
la·hadar k'vo·do,
U·va·mish·kan miz·bei·ach a·sim
im kar·nei ho·do,
U·l'ner tamid e·kach li
et eish ha·akei·dah,
U·l'kor·ban ak·riv lo
et naf·shi ha·y'chi·dah.*

בְּלִבִּי מִשְׁכַּן אֲבֵנָה
לְהַדָּר כְּבוֹדוֹ,
וּבְמִשְׁכַּן מִזְבֵּחַ אֲשִׁים
עִם קַרְנֵי הוֹדוֹ,
וּלְנֹר תָּמִיד אֶקַּח לִי
אֶת אֵשׁ הָעֵקֶדָה,
וּלְקָרְבַּן אֶקְרִיב לוֹ
אֶת נַפְשִׁי הַיְּחִידָה.

In my heart I'll build a sanctuary
To His glorious splendor,
And in the sanctuary I'll place an altar
With the radiance of His splendor,
And for an eternal light I'll take
The flame of the Akedah,
And as a sacrifice I'll offer up
My one and only soul.

— Words: Rabbi Yitzchak Hutner

— Melody: Rabbi Shmuel Brazil

V'te-e-rav A-le-cha

*V'te-erav a·le·cha ati·ra·tei·nu
k'o·lah u·ch'kor·ban:
A·na, ra·chum,
b'ra·chame·cha ha·ra·bim
ha·sheiv sh'chi·na·t'cha
l'tzi·yon i·re·cha,
v'sei·der ha·avo·dah
li·ru·sha·la·yim.
V'te·che·ze·nah ei·nei·nu
b'shu·v'cha l'tzi·yon
b'ra·chamim.
V'sham na·avod·cha
b'yir·ah,
ki·mei o·lam
u·ch'sha·nim kad·mo·ni·yot.*

וְתַעֲרַב עֲלֵיךָ עֲתִירְתָּנוּ
כְּעוֹלָה וּכְקָרְבַּן:
אֲנִי, רַחוּם,
בְּרַחֲמֶיךָ הָרַבִּים
הָשִׁב שְׂכִינְתְּךָ
לְצִיּוֹן עִירְךָ,
וְסֹדֶר הָעֹבֹדָה
לִירוּשָׁלַיִם.
וְתַחֲזִינָה עֵינֵינוּ
בְּשׁוּבוֹךָ לְצִיּוֹן
בְּרַחֲמִים.
וְשָׁם נַעֲבֹדְךָ
בְּיִרְאָה,
כִּימֵי עוֹלָם
וּכְשָׁנִים קִדְמֹנִיּוֹת.

May our prayer be as sweet to you
as a burnt offering, as a sacrifice:
Please, Merciful One,
in Your abundant mercy
return Your Divine Presence
to Zion Your city,
and the order of the Temple service
to Jerusalem.
May our eyes behold
Your merciful return
to Zion.
There we will serve You
in reverence
as in days of old
as in former times.

— from Musaf for Shalosh Regalim

Chatzi Kaddish

Yit-ga-dal v'yit-ka-dash
sh'mei ra-ba (CONG. A·mein).
B'a-l'ma
di v'ra chi-r'u-tei,
v'yam-lich mal-chu-tei
b'cha-yei-chon uv-yo-mei-chon
u-v'cha-yei d'chol
beit Yis-ra-el,
Ba-a-ga-la u-vi-z'man ka-riv,
v'im-ru (CONG. A·mein).

Y'hei sh'mei ra-ba m'va-rach
l'a-lam u-l'a-l'mei a-l'ma-ya.

Yit-ba-rach v'yish-ta-bach
v'yit-pa-ar v'yit-ro-mam
v'yit-na-sei, v'yit-ha-dar
v'yit-a-leh v'yit-ha-lal sh'mei
d'ku-d'sha, (CONG: B'rich hu!)
L'ei-la (l'ei-la) Between Rosh HaShanah and Yom Kippur add
min kol bir-cha-ta v'shi-ra-ta,
tush-b'cha-ta v'ne-chemat-ta
da-ami-ran b'a-l'ma,
v'im-ru: (CONG. A·mein).

Partial Kaddish

Prayer Leader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ
שְׁמֵהּ רַבָּא. אָמֵן.
בְּעֻלְמָא
דִּי בְרָא כְרַעוּתֵהּ,
וַיְמַלִּיךְ מַלְכוּתֵהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל.
בְּעֻגְלָא וּבְזִמְנָא קָרִיב
וְאָמְרוּ אָמֵן.

Let God's great name
be magnified and sanctified
in the world
He was pleased to create.
May He establish His kingdom
in your lifetime, in your days
and in the life of the whole
House of Israel,
swiftly and soon.
And let us say: Amen.

Congregation:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלָם וּלְעֵלְמֵי עֲלָמֵיָא.

Let God's great name
be blessed forever and ever.

Prayer Leader:

יְתַבָּרַךְ וַיִּשְׁתַּבַּח,
וַיִּתְפָּאֵר וַיִּתְרוֹמֵם
וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִין הוּא!
לְעֵלָא (לְעֵלָא)
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא,
דְּאִמְרִין בְּעֻלְמָא,
וְאָמְרוּ אָמֵן.

Blessed, praised,
exalted, lifted,
honored, acclaimed,
and extolled be the name of
the Holy One — blessed is He! —
far above
all blessing and song,
praise and consolation
that we utter in this world.
And let us say: Amen.

AMIDAH FOR SHABBAT MUSAF

1st Blessing: Avot — Ancestors

Take three steps backward, then three steps forward, while reciting this kavanah:

כִּי שֵׁם יְיָ אֶקְרָא, הָבוּ גְדֹל לְאֱלֹהֵינוּ. אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

Ki sheim Adonai ekra, ha-vu go-del l'ei-lo-hei-nu. Adonai s'fa-tai tiftach u-fi ya-gid t'hi-la-te-cha.

When I proclaim the name of Adonai, give glory to our God. Adonai, open my lips, so that my mouth may speak Your praise.

On "Baruch," bend your knees slightly; on "Atah," bend slightly at the waist; stand straight for "Adonai"

בָּרוּךְ אַתָּה יְיָ

Ba-ruch A-tah Adonai Blessed are You, Adonai

Matriarchs explicit:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

our God and God of our ancestors:

Elo-hei-nu vei-lo-hei avo-tei-nu v'i-mo-tei-nu:

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב;

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,

אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה.

God of Abraham, God of Isaac, and God of Jacob;

God of Sarah, God of Rebekah,

God of Rachel, and God of Leah;

Elo-hei Av-ra-ham, Elo-hei Yitz-chak, vEi-lo-hei Ya-akov.

Elo-hei Sa-rah, Elo-hei Riv-kah,

Elo-hei Ra-cheil, vEi-lo-hei Lei-ah.

Matriarchs implicit:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

our God and God of our ancestors:

Elo-hei-nu vei-lo-hei avo-tei-nu:

אֱלֹהֵי אַבְרָהָם,

אֱלֹהֵי יִצְחָק,

וְאֱלֹהֵי יַעֲקֹב.

God of Abraham,

God of Isaac,

and God of Jacob;

Elo-hei Av-ra-ham,

Elo-hei Yitz-chak,

vEi-lo-hei Ya-akov.



Ha-Eil ha-ga-dol

ha-gi-bor v'ha-no-ra,

Eil el-yon,

go-meil chasa-dim to-vim,

v'ko-neih ha-kol,

v'zo-cheir

chas-dei a-vot (v'i-ma-hot)

u-mei-vi go-eil

li-v'nei v'nei-hem

l'ma-an sh'mo b'a-havah.

הָאֵל הַגָּדוֹל

הַגִּבּוֹר וְהַנּוֹרָא,

אֵל עֶלְיוֹן,

גּוֹמֵל חֲסָדִים טוֹבִים,

יְקוֹנֶה הַכֹּל,

זוֹכֵר

חֲסֵי אֲבוֹת (וְאִמּוֹת),

וּמְבִיא גּוֹאֵל

לְבָנֵי בְנֵיהֶם

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

the great, the mighty,

and the awesome God; (*DEUT. 10:17; NEHEMIAH 9:32*)

God most high (*GENESIS 14:22*);

You who render acts of true kindness;

Creator and Owner of all,

You who remember

the loving deeds of our ancestors

and will lovingly bring a redeemer

to their children's children

for the sake of Your name.

On Shabbat Shuvah add:

*Zoch-rei-nu l'cha-yim,
me-lech cha-feitz ba-cha-yim,
v'cho-vei-nu b'sei-fer ha-cha-yim,
l'ma-an-cha Elo-him cha-yim.*

**זָכְרֵנוּ לְחַיִּים,
מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.**

Remember us for life,
O Sovereign who delights in life.
Write us down in the book of life,
for Your own sake, living God.

As we conclude the first bracha, we repeat the bow from the beginning:
On "Baruch," bend your knees slightly; on "Atah," bend slightly at the waist; stand straight for "Adonai"

Matriarchs explicit:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן!
Sovereign, helper, savior, and shield!
Me-lech o-zeir u-mo-shi-a u-ma-gein!

**בָּרוּךְ אַתָּה יי,
מִגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.**
Blessed are You, Adonai,
Shield of Abraham and Faithful One of Sarah
*Ba-ruch A-tah Adonai,
ma-gein-Av-ra-ham u-fo-keid Sa-rah.*

Matriarchs implicit:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן!
Sovereign, helper, savior, and shield!
Me-lech o-zeir u-mo-shi-a u-ma-gein!

**בָּרוּךְ אַתָּה יי,
מִגֵּן אַבְרָהָם.**
Blessed are You, Adonai,
Shield of Abraham
*Ba-ruch A-tah Adonai,
ma-gein-Av-ra-ham.*



2nd Blessing: G'vurot — Powers

*A-tah gi-bor
l'o-lam Adonai,
m'cha-yeh mei-tim A-tah,
rav l'ho-shi-a.*

**אַתָּה גִּבּוֹר
לְעוֹלָם אֲדָנִי,
מַחְיֶה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.**

You are mighty
forever, Adonai —
reviver of the dead are You,
powerful to save.

From Pesach
until Shacharit of Shemini Atzeret:

מוֹרִיד הַטֵּל.
You cause the dew to fall.
Mo-rid ha-tal.

From Musaf on Shemini Atzeret
until Musaf on first day of Pesach:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.
You make the wind blow and the rain come down.
Ma-shiv ha-ru-ach u-mo-rid ha-ga-shem.



M'chal-keil cha-yim
b'che-sed,
m'cha-yeh mei-tim
b'ra-chamim ra-bim,
so-meich no-f'lim,
v'ro-fei cho-lim,
u-ma-tir asu-rim,
u-m'kay-yeim emu-na-to
li-shei-nei a-far.

Mi cha-mo-cha ba-al g'vu-rot!
U-mi do-meh lach,
me-lech mei-mit u-m'cha-yeh
u-matz-mi-ach y'shu-ah!

מְכַלְכֵּל חַיִּים
בְּחֶסֶד,
מַחְיֶה מֵתִים
בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוֹנָתוֹ
לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת!
וּמִי דוֹמֶה לָּךְ,
מֶלֶךְ מִמִּית וּמַחְיָה
וּמַצְמִיחַ יְשׁוּעָה!

You sustain and nourish life
with kindness;
You give life to the dead
with great compassion.
You support those who fall,
heal the sick,
free the bound,
and keep faith
with those who sleep in the dust.
Who is like You, master of power!
Who resembles You,
Sovereign who deals both death and life,
and makes salvation sprout forth!

Between Rosh HaShanah and Yom Kippur add:

Mi cha-mo-cha
Av ha-ra-cha-mim,
zo-cheir y'tzu-rav
l'cha-yim b'ra-chamim!

מִי כְמוֹךָ
אֲבִי הַרַחֲמִים,
זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים!

Who is like You,
Father of mercy,
who, with abundant compassion,
remember Your creatures with life!

V'ne-eman A-tah
l'ha-cha-yot mei-tim.
Ba-ruch A-tah Adonai,
m'cha-yeh ha-mei-tim.

וְנֶאֱמַן אַתָּה
לְהַחְיֹת מֵתִים.
בָּרוּךְ אַתָּה יְיָ,
מַחְיֶה הַמֵּתִים.

Faithful are You
to give life to the dead.
Blessed are You, Adonai,
who give life to the dead.

3rd Blessing — Kedushah as recited by the individual in personal prayer

A-tah ka-dosh v'shim-cha ka-dosh
u-k'do-shim
b'chol yom y'ha-l'lu-cha, se-lah.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקָדוֹשִׁים
בְּכָל יוֹם יְהַלְלוּךָ, סֵלָה.

You are holy, Your name is holy,
and holy beings
praise you every day.

On Shabbat Shuvah:

בָּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.
Blessed are You, Adonai, the holy Sovereign.
Ba-ruch A-tah Adonai, ha-Me-lech ha-ka-dosh.

usual ending:

בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.
Blessed are You, Adonai, the holy God.
Ba-ruch A-tah Adonai, ha-Eil ha-ka-dosh.

In personal prayer, continue at the top of page 135 (or page 138 on Rosh Chodesh).

3rd Blessing — Kedushah recited by the congregation during repetition of the Amidah

Stand with feet together, facing the Aron.

Most sections are said softly by the congregation, then repeated by the Leader, sometimes with singing in unison.

For the three boldface lines, all sung loudly by the congregation, some people go on tiptoes, stretching heavenward.

*Na-aritz'cha v'nak'dish-cha,
k'sod si-ach
sar-fei ko-desh.
Ha-mak-di-shim shim-cha
ba-ko-desh,
ka-ka-tuv
al yad n'vi-e-cha,
v'ka-ra zeh el zeh v'a-mar:*

*Ka-dosh ka-dosh ka-dosh!
Adonai tz'va-ot!
m'lo chol ha-a-retz k'vo-do!*

*K'vo-do ma-lei o-lam.
M'shar-tav sho-alim zeh la-zeh,
A-yei m'kom k'vo-do?
l'u-ma-tam
ba-ruch yo-mei-ru:*

*Ba-ruch
k'vod Adonai,
mi-m'ko-mo!*

*Mi-m'ko-mo
Hu yi-fen b'ra-chamim
v'ya-chon am
ham-ya-chadim sh'mo
E-rev va-vo-ker b'chol yom ta-mid
pa-a-ma-yim b'a-havah
sh'ma o-m'rim:*

**נְעֲרִיצְךָ וְנִקְדִּישְׁךָ,
כְּסוּד שִׁיחַ
שֶׁרִפִּי קִדְשׁ.
הַמְקַדִּישִׁים שְׁמֶךָ
בְּקִדְשׁ,
כְּכָתוּב
עַל יַד נְבִיאֶךָ,
וְקָרָא זֶה אֶל זֶה וְאָמַר:**

**קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ!
יְיָ צְבָאוֹת!
מִלֵּא כָל הָאָרֶץ כְּבוֹדוֹ!**

**כְּבוֹדוֹ מִלֵּא עוֹלָם.
מְשַׁרְתָּיו שׁוֹאֲלִים זֶה לָזֶה,
אֵיזָה מְקוֹם כְּבוֹדוֹ?
לְעֲמָתָם
בְּרוּךְ יֹאמְרוּ:**

**בְּרוּךְ
כְּבוֹד יְיָ,
מִמְקוֹמוֹ!**

**מִמְקוֹמוֹ
הוּא יִפֶּן בְּרַחֲמִים,
וְיַחֲוֶן עַם
הַמְיַחֲדִים שְׁמוֹ
עֶרֶב וּבֹקֵר בְּכָל יוֹם תָּמִיד,
פַּעַמִּים בְּאַהֲבָה
שִׁמְעוּ אוֹמְרִים:**

We revere You, we sanctify You
in the language of the council
of holy fiery beings,
who sanctify Your name
in the holy place,
as it is written
by the hand of Your prophet,
"Each calls to the other:

'Holy, holy, holy!
Adonai of Hosts!
God's glorious presence fills all the earth!"
(ISAIAH 6:3)

His glory fills the universe.
His attendants ask one another,
"Where is His glorious abode?"
In counterpoint
they answer one another:

"Blessed is
the glorious presence of Adonai
from His place!" (EZEKIEL 3.12)

From His place
He will turn in mercy
and grant grace to the people
who proclaim His oneness
every day, morning and evening —
twice each day, in love,
they say Sh'ma:

← continued on next page

Sh'ma Yis-ra-el!

Adonai Elo-hei-nu, Adonai e-chad.

Hu Elo-hei-nu, Hu A-vi-nu

Hu mal-kei-nu, Hu mo-shi-ei-nu,

V'Hu yash-mi-ei-nu

b'ra-chamav shei-nit

l'ei-nei kol chai,

li-h'yot la-chem l'Ei-lo-him:

A-ni Adonai Elo-hei-chem.

U-v'div-rei kod-sh'cha

ka-tuv lei-mor:

Yim-loch Adonai l'o-lam,

Elo-ha-yich tzi-yon

l'dor va-dor, Ha-l'lu-yah!

L'dor va-dor

na-gid god-le-cha

u-l'nei-tzach n'tza-chim

k'du-shat-cha nak-dish.

V'shiv-chacha Elo-hei-nu

mi pi-nu lo ya-mush l'o-lam va-ed,

ki Eil me-lech ga-dol

v'ka-dosh A-tah.

שִׁמְעוּ יִשְׂרָאֵל!

יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

הוא אֱלֹהֵינוּ הוא אָבִינוּ,

הוא מֶלֶכְנוּ, הוא מוֹשִׁיעֵנוּ,

וְהוא יִשְׁמָעֵנוּ

בְּרַחֲמָיו שְׁנִית

לְעֵינֵי כָל חַי,

לְהִיּוֹת לָכֶם לֵאלֹהִים:

אֲנִי יְיָ אֱלֹהֵיכֶם.

וּבְדִבְרֵי קֹדֶשׁךָ

כָּתוּב לֵאמֹר:

יִמְלֹךְ יְיָ לְעוֹלָם,

אֱלֹהֵיךָ צִיּוֹן

לְדֹר וָדֹר, הַלְלוּהָ!

Leader:

לְדֹר וָדֹר

נִגִּיד גְּדֻלָּךְ

וּלְנֶצַח נְצָחִים

קֹדֶשְׁתֶּךָ נִקְדִּישׁ.

וּשְׁבַחְךָ אֱלֹהֵינוּ

מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,

כִּי אֵל מֶלֶךְ גָּדוֹל

וְקָדוֹשׁ אַתָּה.

"Hear, O Israel!

Adonai is our God, Adonai is one."

(DEUTERONOMY 6:4)

He is our God, He is our Father,

He is our King, He is our Deliverer.

And He will announce to us

again, in His mercy,

in the presence of all the living,

"... to be your God."

"I Adonai am your God" (NUM. 15:41).

And in Your holy Scriptures

it says:

"Adonai shall reign forever —

your God, O Zion,

for all generations, Hallelujah!"

(PSALMS 146:10)

For all generations

we will declare Your greatness;

to all eternity

we will proclaim Your holiness.

The praise of You, our God,

will never depart from our mouths,

for You are a great and holy

God and Sovereign.

On Shabbat Shuvah:

בְּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

Blessed are You, Adonai, the holy Sovereign.

Ba-ruch A-tah Adonai, ha-Me-lech ha-ka-dosh.

Usual Ending:

בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

Blessed are You, Adonai, the holy God.

Ba-ruch A-tah Adonai, ha-Eil ha-ka-dosh.

4th Blessing: K'dushat HaYom — Sanctification of the Day

On an ordinary — non-Rosh Chodesh — Shabbat: (For Rosh Chodesh, see pages 138-140.)

Ti-kan-ta Shab-bat
 ra-tzi-ta kor-b'no-te-ha.
 Tzi-vi-ta pei-ru-she-ha
 im si-du-rei n'sa-che-ha.
 M'an-ge-ha l'o-lam
 ka-vod yin-cha-lu.
 To-a-me-ha cha-yim za-chu;
 v-gam ha-o-ha-vim d-va-re-ha
 g'du-lah ba-cha-ru.
 Az mi-Si-nai
 nitz-ta-vu
 a-le-ha,
 va-t'tza-vei-nu
 Adonai Elo-hei-nu,
 l'hak-riv bah
 kor-ban mu-saf shab-bat
 ka-ra-uy.
 Y'hi ra-tzon mi-l'fa-ne-cha
 Adonai Elo-hei-nu
 vEi-lo-hei avo-tei-nu,
 she-ta-alei-nu v'sim-cha
 l'ar-tzei-nu
 v'ti-ta-ei-nu big-vu-lei-nu.

תִּכַּנְתָּ שַׁבָּת
 רָצִיתָ קִרְבָּנוֹתֶיהָ.
 צִוִּיתָ פְּרוּשֶׁיהָ
 עִם סְדוּרֵי נִסְכֶּיהָ.
 מְעַנְגֶיהָ לְעוֹלָם
 כְּבוֹד יִנְחָלוּ.
 טוֹעֲמֶיהָ חַיִּים זָכוּ;
 וְגַם הָאוֹהֵבִים דְּבָרֶיהָ
 גָּדְלָה בְּחָרוּ.
 אַז מִסִּינַי
 נִצַּטּוּ
 עֲלֶיהָ,
 וַתִּצְאוּ
 יְיָ אֱלֹהֵינוּ,
 לְהַקְרִיב בָּהּ
 קִרְבָּן מוֹסֵף שַׁבָּת
 כְּרָאוּי.
 יְהִי רָצוֹן מִלְּפָנֶיךָ
 יְיָ אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ,
 שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה
 לְאַרְצֵנוּ
 וְתִטְעֵנוּ בְּגִבּוֹלֵנוּ.

Tikanta Shabbat

You instituted the Shabbat
 and were pleased with its offerings.
 You detailed its duties
 and the order of its libations.
 Those who take delight in it
 acquire everlasting honor;
 those who savor it merit life;
 those who love its teachings
 have chosen greatness.
 At that time, from Sinai,
 our ancestors were commanded
 concerning it,
 when You instructed us,
 Adonai our God,
 to offer up
 the additional offering for Shabbat
 in the appropriate manner.
 May it be Your will,
 Adonai our God
 and God of our ancestors,
 to bring us joyfully
 to our land
 and plant us within our borders.

← continued on next page

Optional addition or alternative
to the paragraph
specifying the manner
of sacrificial offerings:

אלהינו
ואלהי אבותינו
גל-עינינו ונביטה
נפלאות מתורתך.

Our God
and God of our ancestors,
open our eyes and let us behold
the wonders of Your Torah

[BASED ON PSALMS 119:18] —

Elo-hei-nu vEi-lo-hei avo-tei-nu,
Gal ei-nei-nu v'na-bi-tah
nifla-ot mi-to-ra-te-cha.

עזרנו ללמד מתורתך
לעשות לפניך
את קרבנות חבותינו
מבלי להקריב
בעלי חיים.

Oz-rei-nu lil-mod mi-to-rat-cha
la-asot l'fa-ne-cha
et kor-b'not cho-vo-tei-nu
mi-b'li l'hak-riv
ba-alei cha-yim.

help us learn from Your Torah
how to offer up before You
our commanded offerings
in a manner that does not require
animal sacrifice.

ושם נעשה לפניך
את קרבנות חבותינו, תמידים כסדרם
ומוספים כהלכתם.

There we will offer up before You
the offerings due from us — the regular offerings
and the additional offerings in accordance with their law.

V'sham na-aseh l'fa-ne-cha

et kor-b'not cho-vo-tei-nu, t'mi-dim k'sid-ram

u-mu-sa-fim k'hil-cha-tam.

ואת מוסף יום השבת הזה,
נעשה ונקריב לפניך באהבה,
כמצות רצונך, כמו שכתבת עלינו בתורתך,
על ידי משה עבדך, מפי כבודך, כאמור:

The additional offering for this Shabbat day
we will lovingly offer up before You,
as mandated by Your will, and as written in Your Torah
by Your servant Moses, who heard it directly from You:

V'et mu-saf yom ha-shab-bat ha-zeh,
na-a-seh v'nak-riv l'fa-ne-cha b'a-havah,
k'mitz-vat r'tzo-ne-cha, k'mo she-ka-tav-ta a-lei-nu b'to-ra-te-cha,
al y'dei Mo-she av-de-cha, mi-pi ch'vo-de-cha, ka-a-mur:

וביום השבת, שני כבשים בני שנה תמימם,
ושני עשרנים סלת

מנחה בלולה בשמן ונסכו.
עלת שבת בשבתו, על עלת התמיד ונסכה.

“On the Shabbat day: two yearling lambs without blemish,
together with two-tenths of a measure of choice flour
with oil mixed in as a meal offering, and with the proper libation,
a burnt offering for every Shabbat,
in addition to the regular burnt offering and its libation

(NUM. 28:9-10).”

U-v' yom ha-shab-bat, sh'nei ch'va-sim b'nei sha-nah t'mi-mim,
u-sh'nei es-ro-nim so-let
min-chah b'lu-lah va-she-men v'nis-ko.

O-lat shab-bat b'sha-ba-to, al o-lat ha-ta-mid v'nis-kah.

Yis-m'chu v'mal-chut-cha
 sho-m'rei shab-bat
 v'ko-r'ei o-neg,
 am m'kad-shei sh'vi-i,
 ku-lam yis-b'u
 v'yit-an-gu mi-tu-ve-cha.
 U-va-sh'vi-i ra-tzi-ta bo
 v'ki-dash-to,
 chem-dat ya-mim o-to ka-ra-ta,
 zei-cher l'ma-asei v'rei-shit.

Elo-hei-nu v'Ei-lo-hei avo-tei-nu,
 R'tzei vim-nu-cha-tei-nu.
 Ka-d'shei-nu
 b'mitz-vo-te-cha
 v'tein chel-kei-nu b'to-ra-te-cha.
 Sa-b'ei-nu mi-tu-ve-cha
 v'sa-m'chei-nu
 bi-shu-a-te-cha.
 V'ta-heir li-bei-nu
 l'ov-d'cha be-emet.
 V'han-chi-lei-nu Adonai Elo-hei-nu
 b'a-havah u-v'ra-tzon
 Shab-bat kod-she-cha,
 v'ya-nu-chu vo Yis-ra-el
 m'ka-d'shei sh'me-cha.
 Ba-ruch A-tah Adonai,
 m'ka-deish ha-Shab-bat.

יִשְׁמְחוּ בַּמְּלֻכּוֹתֶיךָ
 שׁוֹמְרֵי שַׁבָּת
 וְקוֹרְאֵי עֹנֶג,
 עִם מְקַדְּשֵׁי שְׁבִיעִי,
 כֻּלָּם יִשְׁבְּעוּ
 וְיִתְעַנְּגוּ מִטּוֹבְךָ.
 וּבְשִׁבְעֵי רְצִיַת בּוֹ
 וְקִדְּשָׁתוּ,
 חֲמֵדַת יָמִים אוֹתוֹ קְרֹאתָ,
 זִכָּר לַמַּעֲשֶׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 רְצֵה בְּמִנוּחָתֵנוּ.
 קִדְּשֵׁנוּ
 בְּמִצְוֹתֶיךָ
 וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ.
 שְׂבַעֲנוּ מִטּוֹבְךָ
 וְשִׂמְחָנוּ
 בִּישׁוּעָתֶךָ.
 וְטַהַר לִבֵּנוּ
 לְעִבְדֶּךָ בְּאֵמֶת.
 וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרַצוֹן
 שַׁבָּת קִדְּשָׁךְ,
 וְיִנּוּחוּ בּוֹ יִשְׂרָאֵל
 מְקַדְּשֵׁי שְׁמֶךָ.
 בָּרוּךְ אַתָּה יְיָ,
 מְקַדֵּשׁ הַשַּׁבָּת.

Yis'm'chu

They will rejoice,
 those who keep the Sabbath
 and call it a delight.
 The people who sanctify the seventh day
 shall all be sated
 and take pleasure in Your bounty.
 You were pleased
 to sanctify it,
 You called it the most desirable of days,
 a remembrance of the work of creation.

R'tzei Vimnuchateinu

Our God and God of our ancestors,
 be pleased with our rest.
 Make us holy
 through Your commandments
 and grant us our share in Your Torah.
 Satisfy us with Your goodness
 and make us joyful
 through Your deliverance.
 Purify our hearts
 so that we may serve You sincerely.
 And grant us, Adonai our God,
 with love and good will,
 the gift of Your holy Shabbat,
 so that we may rest on it — Israel,
 the people who sanctify Your name.
 Blessed are You, Adonai,
 who sanctify the Shabbat.

אַתָּה יִצְרַת עוֹלָמְךָ מִקֶּדֶם,
כְּלִית מְלֹאכֶתְךָ בְּיוֹם הַשְּׁבִיעִי.
אַהֲבַת אוֹתָנוּ וְרִצִּית בָּנוּ,
וְרוֹמְמָתָנוּ מִכָּל הַלְשׁוֹנוֹת,
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבָּתָנוּ מִלְּכָנוּ לְעַבְדוּתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ.
וְתַתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה שְׁפָתוֹת
לְמִנוּחָה, וְרָאשֵׁי חֳדָשִׁים לְכַפָּרָה.

You formed the world from of old,
completing Your work by the seventh day.
You loved us and accepted us,
exalting us over all other nations,
sanctifying us through Your commandments,
drawing us, our Sovereign, to Your service,
and attaching Your great and holy name to ours.
Adonai our God, You lovingly gave us Shabbatot
for rest and New Moon festivals for atonement.

וְלִפִּי שְׁחָטָאנוּ לְפָנֶיךָ
אֲנַחְנוּ וְאֲבוֹתֵינוּ, חֲרָבָה עִירָנוּ,
וְשָׁמַם בֵּית מִקְדָּשָׁנוּ,
וְגִלָּה יְקָרָנוּ,
וְנִטַּל כְּבוֹד מִבֵּית חַיֵּינוּ.
וְאִין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ
בְּבֵית בְּחִירָתְךָ, בְּבֵית הַגָּדוֹל וְהַקְּדוֹשׁ
שֶׁנִּקְרָא שִׁמְךָ עָלָיו, מִפְּנֵי
הַיָּד שֶׁנִּשְׁתַּלַּחָה בְּמִקְדָּשְׁךָ.
יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה
לְאַרְצֵנוּ, וְתִטְעֵנוּ בְּגִבּוֹלָנוּ.

But because we sinned before You,
we and our ancestors, our city was destroyed,
our holy Temple was desolated,
our splendor was exiled,
and glory was taken from our life's home.
We are not able to perform our duty
in Your chosen House, that great and holy House
that bears Your name, because of
the hostile power that was sent against Your sanctuary.
May it be Your will, Adonai our God
and God of our ancestors, to bring us up in joy
to our land and plant us within our borders.

For a prayer that can serve as a supplement or an alternative to the detailed descriptions of the sacrificial offerings,
see next page at upper left.

וְשָׁם נַעֲשֶׂה לְפָנֶיךָ
אֶת קִרְבָּנוֹת חוֹבוֹתֵינוּ,
תְּמִידִים כְּסֻדָּרָם וּמוֹסָפִים כְּהַלְכָתָם.
וְאֶת מוֹסָפֵי יוֹם הַשַּׁבָּת הַזֶּה,
וְיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה,
נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה,
כְּמִצְוַת רָצוֹנְךָ,
כְּמוֹ שֶׁכָּתוּבָה עָלֵינוּ בְּתוֹרָתְךָ,
עַל יְדֵי מֹשֶׁה עַבְדְּךָ,
מִפִּי כְּבוֹדְךָ, כְּאָמֹר.

There we will offer up before You
the offerings due from us — the regular offerings
and the additional offerings in accordance with their law.
The additional offering for this Shabbat day
and for this Rosh Chodesh day
we will lovingly offer up before You,
as mandated by Your will,
and as written in Your Torah
by Your servant Moses,
who heard it directly from You:

Optional addition or alternative
to the paragraph
specifying the manner
of sacrificial offerings:

אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ
גַּלְעֵינֵינוּ וְנִבְיָטָה
נִפְלְאוֹת מִתּוֹרָתְךָ.

Our God
and God of our ancestors,
open our eyes
and let us behold
the wonders of Your Torah.

עֲזֵרְנוּ לְלַמֵּד מִתּוֹרָתְךָ
לַעֲשׂוֹת לְפָנֶיךָ
אֶת קַרְבָּנוֹת חֻבּוֹתֵינוּ
מִבְּלִי לְהַקְרִיב
בְּעַלֵּי חַיִּים.

Help us learn from Your Torah
how to offer up before You
our commanded offerings
in a manner that does not
require animal sacrifice.



וּבְיוֹם הַשַּׁבָּת, שְׁנֵי כִבָּשִׁים בְּנֵי שָׁנָה תְּמִימִם,
וּשְׁנֵי עֶשְׂרוֹנִים סֶלֶת
מִנְחָה בָּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ.
עַלֹת שַׁבַּת בְּשַׁבָּתוֹ, עַל עֹלֹת הַתָּמִיד וְנִסְכָּהּ.

“On the Shabbat day: two yearling lambs without blemish,
together with two-tenths of a measure of choice flour
with oil mixed in as a meal offering, and with the proper libation,
a burnt offering for every Shabbat,
in addition to the regular burnt offering and its libation (Num. 28:9-10).”

וּבְרֵאשֵׁי חֲדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיְי, פָּרִים בְּנֵי בָקָר שְׁנַיִם,
וְאַיִל אֶחָד, כִּבָּשִׁים בְּנֵי שָׁנָה שִׁבְעָה תְּמִימִם.
וּמִנְחָתָם וְנִסְכֵּיהֶם כַּמִּדְבָּר. שְׁלֹשָׁה עֶשְׂרוֹנִים לַפָּר,
וּשְׁנֵי עֶשְׂרוֹנִים לַאֵיל, וְעֶשְׂרוֹן לַכֶּבֶשׂ,
וַיֵּין כִּנְסָכוֹ, וְשָׁעִיר לְכַפֵּר, וּשְׁנֵי תְּמִידִים כֹּהֲלִכֶתָם.

On your New Moon festivals you shall present a burnt offering to Adonai:
two bulls of the herd, one ram,
and seven yearling lambs, without blemish.
Their meal-offering and libations were as specified:
three-tenths of a measure of choice flour for each bull,
two-tenths for the ram, and one-tenth for each lamb,
wine with the proper libation, and a he-goat to make atonement,
in addition to the two daily offerings.

Yis'm'chu

Yis-m'chu v'mal-chut-cha
sho-m'rei shab-bat
v'ko-r'ei o-neg,
am m'kad-shei sh'vi-i,
ku-lam yis-b'u
v'yit-an-gu mi-tu-ve-cha.
U-va-sh'vi-i ra-tzi-ta bo
v'ki-dash-to,
chem-dat ya-mim o-to ka-ra-ta,
zei-cher l'ma-asei v'rei-shit.

יִשְׁמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת
וְקוֹרְאֵי עֲנֵג,
עַם מְקַדְּשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׂבְּעוּ
וַיִּתְעַנְּגוּ מִטּוֹבְךָ.
וּבְשִׁבְעִי רָצִיתָ בּוֹ
וְקִדַּשְׁתּוֹ,
חֲמִדַּת יָמִים אוֹתוֹ קָרָאתָ,
זִכָּר לַמַּעֲשֵׂה בְּרֵאשִׁית.

They will rejoice,
those who keep the Sabbath
and call it a delight.
The people who sanctify the seventh day
shall all be sated
and take pleasure in Your bounty.
You were pleased
to sanctify it,
You called it the most desirable of days,
a remembrance of the work of creation.

Elo-hei-nu vEi-lo-hei avo-tei-nu,
 R'tzei vi-m'nu-cha-tei-nu,
 v'cha-deish a-lei-nu
 b'yom ha-shab-bat ha-zeh,
 et ha-cho-desh ha-zeh,
 l'to-vah v'li-v'ra-chah.
 L'sa-son u-l'sim-cha.
 Li-shu-ah u-l'ne-cha-mah.
 L'far-na-sah u-l'chal-ka-lah.
 L'cha-yim u-l'sha-lom.
 Li-m'chi-lat cheit
 v'lis-li-chat a-von.
 (during a leap year add:
 u-l'cha-pa-rat pa-sha).
 Ki v'a-m'cha Yis-ra-el
 ba-char-ta
 mi-kol ha-u-mot,
 v'shab-bat kod-sh'cha
 la-hem ho-da-ta,
 v'chu-kei ra-shei choda-shim
 la-hem ka-va-ta.
 Ba-ruch A-tah Adonai,
 m'ka-deish ha-shab-bat v'Yis-ra-el
 v'ra-shei choda-shim.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 רְצֵה בְּמִנוּחָתֵנוּ,
 וְחַדֵּשׁ עֲלֵינוּ
 בַּיּוֹם הַשַּׁבָּת הַזֶּה,
 אֶת הַחֹדֶשׁ הַזֶּה,
 לְטוֹבָה וְלִבְרָכָה.
 לְשִׂשׁוֹן וְלִשְׂמִינָה.
 לְיִשׁוּעָה וְלִנְחָמָה.
 לְפִרְנָסָה וְלִכְלָכָה.
 לְחַיִּים וְלְשָׁלוֹם.
 לְמַחֲלַת חַטָּא
 וְלִסְלִיחַת עוֹן.
 (בשנת העבור
 וְלִכְפָּרַת פְּשָׁע).
 כִּי בְּעַמְּךָ יִשְׂרָאֵל
 בָּחַרְתָּ
 מִכָּל הָאֻמּוֹת,
 וְשַׁבַּת קֹדֶשְׁךָ
 לָהֶם הוֹדַעְתָּ,
 וְחֻקֵּי רָאשֵׁי חֳדָשִׁים
 לָהֶם קִבַּעְתָּ.
 בְּרוּךְ אַתָּה יְיָ,
 מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל
 וְרָאשֵׁי חֳדָשִׁים.

R'tzei Vimnuchateinu

Our God and God of our ancestors,
 be pleased with our rest.
 Grant us,
 on this Shabbat day,
 this new month
 for bounty and blessing,
 for joy and gladness,
 for deliverance and consolation,
 for livelihood and a good economy,
 for life and peace,
 for forgiveness of wrongdoing
 and pardon for transgression
 (during a leap year add:
 and for removal of sin).
 For Your people Israel
 You have chosen
 from among all nations,
 and Your holy Shabbat
 You have made known to them,
 and the laws of New Moon festivals
 You have set for them.
 Blessed are You, Adonai,
 who sanctify the Shabbat, Israel,
 and the New Moon festivals.

5th Blessing: Be Pleased

*R'tzei, Adonal Elo-hei-nu
b'a-m'cha Yis-ra-el
u-vi-t'fi-la-tam.
V'ha-sheiv et ha-a-vo-dah
lid'vir
bei-te-cha,
(v'i-shei Yis-ra-el)
u-t'fi-la-tam b'a-havah
t'ka-beil b'ra-tzon.
U-t'hi l'ra'tzon ta-mid
avo-dat Yis-ra-el a-me-cha.*

*V'te-che-ze-nah ei-nei-nu
b'shu-v'cha l'tzi-yon b'ra-chamim.
Ba-ruch A-tah Adonai
ha-ma-chazir sh'chi-na-to
l'tzi-yon.*

רִצֵּה, יְיָ אֱלֹהֵינוּ,
בְּעַמְּךָ יִשְׂרָאֵל
וּבִתְפִלָּתָם,
וְהָשִׁב אֶת הָעֲבוּדָה
לְדָבִיר
בֵּיתְךָ,
(וְאֲשֵׁי יִשְׂרָאֵל)
וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן.
וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

R'tzei

Adonai our God, be pleased
with Your people Israel
and with their prayer.
Restore the service
to the innermost precincts
of Your Temple,
(and the fire-offerings)
and the prayers of Israel
accept with love and good will.
May it always be pleasing to You —
the service of Your people Israel.

V'techezena

וְתַחֲזִינָה עֵינֵינוּ
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ,
הַמַּחֲזִיר שְׂכִינָתוֹ
לְצִיּוֹן.

Let our eyes behold
Your merciful return to Zion.
Blessed are You, Adonai,
who restore Your divine presence
to Zion.

6th Blessing: Thanks

Bow at the waist on "Modim," both in personal Amidah and in the repetition.

Modim deRabbanan

In an undertone, during the Repetition:

מוֹדִים אֲנַחְנוּ לָךְ,
שְׂאֵתָה הוּא, יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ.

We give You thanks,
for You, Adonai, are our God
and the God of our ancestors.
*Mo-dim anach-nu lach,
sha-A-tah Hu, Adonai Elo-hei-nu
vEi-lo-hei avo-tei-nu.*

Modim

During the personal Amidah:

מוֹדִים אֲנַחְנוּ לָךְ,
שְׂאֵתָה הוּא, יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד.

We give You thanks,
for You, Adonai, are our God
and the God of our ancestors forever and ever.
*Mo-dim anach-nu lach,
sha-A-tah Hu, Adonai Elo-hei-nu
vEi-lo-hei avo-tei-nu, l'o-lam va-ed.*

← continued on next page

אלהי כל בשר, יוצרנו,
יוצר בראשית –

God of all creatures, who formed us and
who formed the very works of Creation —

*Elo-hei chol ba-sar, yotz-rei-nu,
yo-tzeir b'rei'shit.*

ברכות והודאות
לשמך הגדול והקדוש,
על שהחייטנו וקיימתנו.

blessings and thanksgiving
to Your great and holy name,
for having given us life and sustained us!

*B'ra-chot v'ho-da-ot
l'shim·cha ha-ga-dol v'ha-ka-dosh,
al she-he·ch'yi-ta-nu v'ki-yam-ta-nu.*

כן תחינו ותקיימנו,
ותאסוף גליותינו לחצרות קדשך,
לשמור חקיך ולעשות רצונך,
ולעבדך בלבב שלם.

So may You keep us alive, sustain us,
and gather our exiles into Your holy courts
to keep Your laws and to do Your will,
to serve You wholeheartedly.

*Kein t'cha·yei-nu u-t'kai·mei-nu,
v'te-esof ga-lu-yo-tei-nu l'chatz·rot kod-she·cha,
lish·mor chu·ke·cha v'la-asot r'tzo-ne·cha,
u-l'ov-d'cha b'lei-vav sha-leim.*

על שאנחנו מודים לך
ברוך אל ההודאות.

We give You thanks,
God to whom thanksgiving is due!
*Al she-anach-nu mo-dim lach,
ba-ruch Eil ha-ho-da-ot.*

צור חיינו, מגן ישענו,
אתה הוא. לדור ודור
נודה לך ונספר תהלתך . . .

The strength of our lives, the shield of our help —
that is who You are. Throughout all generations
we will give You thanks and declare Your praise . . .

*Tzur chay·yei-nu, ma·gein yish-ei-nu,
A-tah Hu. L'dor va-dor
no-deh l'cha u-n'sa-peir t'hi-la-te·cha . . .*

על חיינו המסורים בידך,
ועל נשמותינו הפקודות לך,

for our lives that are in Your care,
for our souls that are commended to You,
*al cha·ye-nu ha-m'su-rim b'ya-de·cha,
v'al nish·mo-tei-nu ha-p'ku-dot lach,*

ועל נסִיך שבכל יום עמנו,
ועל נפלאותיך וטובותיך שבכל עת,
ערב ובקר וצהרים.

for Your miracles that are with us every day, and for
Your wonders and Your favors at all times
evening, morning, and afternoon.

*v'al ni-se·cha she-b'chol yom i-ma-nu,
v'al nifl'o-te·cha v'to-vo-te·cha she-b'chol eit,
e-rev va-vo-ker v'tzo-hora-yim.*

הטוב כי לא כלו רחמיך,
והמרחם

כי לא תמו חסדיך
מעולם קיינו לך.

You are the Good One, whose mercy never ends;
the Compassionate One,
whose kindnesses never run out;
You have always been our hope.

*Ha-tov ki lo cha-lu ra·cha-me·cha,
v'ha-m'ra·cheim
ki lo ta-mu cha-sa-de·cha
mei-o-lam ki-vi-nu lach.*



Al HaNissim

*Al ha-ni-sim,
v'al ha-pur-kan,
v'al ha-g'vu-rot
v'al ha-t'shu-ot,
v'al ha-mil-cha-mot,
she-a-si-ta la-avo-tei-nu
ba-ya-mim ha-heim ba-z'man ha-zeh.*

עַל הַנִּסִּים, For the miracles,
וְעַל הַפְּרָקָן, for the redemption,
וְעַל הַגְּבוּרוֹת, for the mighty deeds,
וְעַל הַתְּשׁוּעוֹת, for the saving acts,
וְעַל הַמִּלְחָמוֹת, and for the battles
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ You carried out for our ancestors
בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה. in those days, at this time of year —

בַּיָּמִים מַתִּיתָהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל,
חֲשֵׁמוֹנָאִי וּבָנָיו,
כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה
עַל עַמְּךָ יִשְׂרָאֵל
לְהַשְׁכִּיחַם תּוֹרָתְךָ,
וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ,
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם,
רַבֵּת אֶת רִיבָם, דִּנְתָּ אֶת דִּינָם,
נִקְמָתָם אֶת נִקְמָתָם.
מָסַרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים,
וְרַבִּים בְּיַד מְעֻטִּים,
וְטָמְאִים בְּיַד טְהוֹרִים,
וְרָשָׁעִים בְּיַד צַדִּיקִים,
וְזִידִים בְּיַד עוֹסְקֵי תּוֹרָתְךָ.
וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ,
וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְדוֹלָה
וּפְרָקוֹן כְּהַיּוֹם הַזֶּה.
וְאַחֲרָיִךְ בָּאוּ בָנֶיךָ
לְדַבֵּר בֵּיתְךָ,
וּפָנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ,
וְהִדְלִיקוּ נְרוֹת בְּחִצְרוֹת קִדְשֶׁךָ
וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלֶיךָ,
לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

In the days of Matityahu ben Yochanan, the High Priest,
the Hasmonean and his sons,
when a wicked Hellenic government
opposed Your people Israel,
[determined] to make them forget Your Torah,
and transgress the laws of Your will,
You, in Your great mercy,
stood by them in their time of distress,
You championed their cause, defended their rights,
and avenged their injustice.
You delivered the strong into the hands of the weak,
the many into the hands of the few,
the impure into the hands of the pure,
the wicked into the hands of the righteous,
and the arrogant into the hands of the students of your Torah.
You made for Yourself a great and holy name in Your world,
and for Your people Israel You performed
a great act of salvation
and deliverance [lasting] to this day.
Afterwards, Your children came
to the inner sanctum of Your house,
cleansed Your Temple, purified Your sanctuary,
lit lamps in Your holy courtyards,
and set these eight days of Chanukah
for giving thanks and praise to Your great Name.

V'al Kulam

*V'al ku-lam yit-ba-rach
v'yit-ro-mam shim-cha, mal-kei-nu,
ta-mid l'o-lam va-ed.*

וְעַל כָּל־מִלְכָּנוּ
וְיִתְרוֹמַם שִׁמְךָ, מִלְכָּנוּ,
תָּמִיד לְעוֹלָם וָעֶד.

For all these things may Your name,
our Sovereign, be blessed and exalted
at all times, forever and ever.

On Shabbat Shuvah add:

*U-ch'tov l'cha-yim to-vim
kol b'nei v'ri-te-cha.*

וְכָתוּב לְחַיִּים טוֹבִים
כָּל בְּנֵי בְרִיתְךָ.

Write down for a good life
all the people of Your covenant.

V'Chol Hachayyim

*V'chol ha-cha-yim yo-du-cha se-lah,
vi-ha-l'lu et shim-cha be-emet,
ha-Eil y'shu-a-tei-nu
v'ez-ra-tei-nu se-lah.*

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וַיְהִלְלוּ אֶת שִׁמְךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתָנוּ
וְעֲזָרָתָנוּ סֵלָה.

All who live shall thank You
and sincerely praise Your name,
the God who saves
and aids us.

On "Baruch," bend your knees slightly; on "Atah," bend slightly at the waist; stand straight for "Adonai"

*Ba-ruch A-tah Adonai,
ha-tov shim-cha
u-l'cha na-eh l'ho-dot.*

בָּרוּךְ אַתָּה יְיָ,
הַטוֹב שִׁמְךָ
וְלְךָ נֶאֱדָה לְהוֹדוֹת.

Blessed are You, Adonai,
the Good One,
to whom it is fitting to give thanks.

Recited by prayer leader during repetition, not in personal Amidah

Elo-hei-nu
 vEi-lo-hei avo-tei-nu,
 ba-r'chei-nu
 va-b'ra-cha ha-m'shu-le-shet
 ba-to-rah ha-k'tu-vah
 al y'dei Mo-she av-de-cha,
 ha-amu-rah mi-pi
 A-haron u-va-nav ko-hanim
 am k'do-she-cha, ka-a-mur:

 Y'va-re-ch'cha Adonai v'yish-m're-cha.
 (CONG:) Kein y'hi ra-tzon.

 Ya-eir Adonai pa-nav ei-le-cha
 vi-chu-ne-ka.
 (CONG:) Kein y'hi ra-tzon.

 Yi-sa Adonai pa-nav ei-le-cha
 v'ya-seim l'cha sha-lom.
 (CONG:) Kein y'hi ra-tzon.

אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ,
 בְּרַכְנוּ
 בְּבִרְכַּת הַמְּשֻׁלֶּשֶׁת
 בַּתּוֹרָה הַכְּתוּבָה
 עַל יְדֵי מֹשֶׁה עֲבֹדְךָ,
 הָאֲמוּרָה מִפִּי
 אַהֲרֹן וּבָנָיו כֹּהֲנִים
 עִם קְדוֹשְׁךָ, כְּאֲמוּר.

 יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.
 כֵּן יִהְיֶה רָצוֹן.

 יֵאָר יי פָּנָיו אֵלֶיךָ
 וַיַּחֲנֶךָ.
 כֵּן יִהְיֶה רָצוֹן.

 יֵשָׂא יי פָּנָיו אֵלֶיךָ
 וַיִּשֶׁם לְךָ שָׁלוֹם.
 כֵּן יִהְיֶה רָצוֹן.

Priestly Blessing

Our God
 and God of our ancestors,
 bless us
 with the threefold blessing
 written in the Torah
 by Your servant Moses,
 and pronounced by the mouth
 of Aaron and his sons the priests,
 Your sacred community, as it is said:

 “May Adonai bless you and keep you.
 (CONG:) So may it be God's will.

 May Adonai smile upon you
 and be gracious to you
 (CONG:) So may it be God's will.

 May Adonai turn His face toward you
 and grant you peace.” (NUMBERS 6.24-26)
 (CONG:) So may it be God's will.

7th Blessing: Peace

Sim sha-lom

*to-vah u-v'ra-cha (ba-o-lam),
chein va-che-sed v'ra-chamim,
a-lei-nu
v'al kol Yis-ra-el a-me-cha.
Ba-r'chei-nu, A-vi-nu,
ku-la-nu k'e-chad
b'or pa-ne-cha,
ki v'or pa-ne-cha
na-ta-ta la-nu, Adonai Elo-hei-nu,
To-rat cha-yim v'a-havat che-sed,
u-tz'da-ka u-v'ra-cha v'ra-chamim,
v'cha-yim v'sha-lom,
v'tov b'ei-ne-cha
l'va-reich et a-m'cha Yis-ra-el
b'chol eit u-v'chol sha-ah
bi-sh'lo-me-cha.*

Sim Shalom

Set peace,
bounty and blessing (on the world),
grace, kindness and compassion
on us
and on all Your people Israel.
Bless us, our Father,
one and all,
with the light of Your face,
for it was by the light of Your face,
that You gave us, Adonai our God,
a Torah of life and a love of kindness,
and charity, blessing, and compassion,
and life and peace.
May it please You
to bless Your people Israel
at all times and in every hour
with Your peace.

On Shabbat Shuvah, add the following:

*B'se-fer cha-yim,
b'ra-cha, v'sha-lom,
u-far-na-sa to-vah,
ni-za-cheir v'ni-ka-teiv
l'fa-ne-cha,
anach-nu v'chol a-m'cha
beit Yis-ra-el,
l'cha-yim to-vim u-l'sha-lom.*

בְּסֵפֶר חַיִּים,
בְּרָכָה, וְשָׁלוֹם,
וּפְרִנְסָה טוֹבָה,
נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ
בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

In the book of life,
blessing, peace,
and a good livelihood
may we be remembered and written
before You,
we and all Your people
the house of Israel
for a happy life and for peace.

At all times, the blessing concludes:

*Ba-ruch A-tah Adonai
ha-m'va-reich et a-mo Yis-ra-el
ba-sha-lom.*

בָּרוּךְ אַתָּה יְיָ,
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל
בְּשָׁלוֹם.

Blessed are You, Adonai,
who bless Your people Israel
with peace.

Elohai N'tzor

אלהי, נצור לשוני מרע,
ושפתי מדבר מרמה.
ולמקללי נפשי תדם,
ונפשי כעפר לכל תהיה.
פתח לבי בתורתך,
ובמצותיך תרדוף נפשי.
וכל החושבים עלי רעה,
מהרה הפר עצתם
וקלקל מחשבתם.
עשה למען שמך,
עשה למען ימינך,
עשה למען קדשך,
עשה למען תורתך.
למען יחלצון ידידיך,
הושיעה ימינך וענני.
יהיו לרצון אמרי פי
והגיון לבי לפניך,
י צורי וגואלי.

My God, keep my tongue from evil,
my lips from speaking deceitfully.
As for those who wish me ill,
let me remain silent, let my soul be mute as dust to them all.
Open my heart to Your Torah;
let my soul pursue Your commandments.
As for all who plan evil against me,
quickly frustrate their counsel
and wreck their plan.
Do it for the sake of Your name;
do it for the sake of Your right hand;
do it for the sake of Your holiness;
do it for the sake of Your Torah.
So that Your beloved ones may be rescued,
deliver with Your right hand and answer me. (PSALMS 60:7)
May the words of my mouth
and the thoughts of my heart find favor with You,
Adonai, my Rock and my Redeemer. (PSALMS 19:15)

As you say this, take three steps back; bow left, right, and forward, then three steps forward.

עשה שלום במרומו,
הוא יעשה שלום עלינו,
ועל כל ישראל ואמרו: אמן.

May the One who makes peace in His high regions,
make peace upon us
and all Israel, and let us say: Amen.

Additional Meditation:

יהי רצון מלפניך,
יי אלהינו ואלהי אבותינו,
שיבנה בית המקדש
במהרה בימינו,
ותן חלקנו בתורתך,
ושם נעבדך ביראה כימי עולם
וכשנים קדמוניות.
וערבה ליי מנחת יהודה וירושלים
כימי עולם וכשנים קדמוניות.

May it be Your will,
Adonai our God and God of our ancestors,
that the Temple be rebuilt
swiftly in our time,
and that You grant us our share in Your Torah.
There we will worship You in awe, as in bygone days,
as in years of old.
Then the offerings of Judah and Jerusalem shall be pleasing
to Adonai as in bygone days, as in years of old. (MALACHI 3:4)

Kaddish Shalem

Yit-ga-dal v'yit-ka-dash
 sh'mei ra-ba (CONG. A-mein).
 B'a-l'ma
 di v'ra chi-r'u-tei,
 v'yam-lich mal-chu-tei
 b'cha-yei-chon uv-yo-mei-chon
 u-v'cha-yei d'chol
 beit Yis-ra-el,
 Ba-a-ga-la u-vi-z'man ka-riv,
 v'im-ru (CONG. A-mein).

Y'hei sh'mei ra-ba m'va-rach
 l'a-lam u-l'a-l'mei a-l'ma-ya.

Yit-ba-rach v'yish-ta-bach
 v'yit-pa-ar v'yit-ro-mam
 v'yit-na-sei, v'yit-ha-dar
 v'yit-a-leh v'yit-ha-lal sh'mei
 d'ku-d'sha, (CONG: B'rich hu!)
 L'ei-la (l'ei-la) Between Rosh HaShanah and Yom Kippur add
 min kol bir-cha-ta v'shi-ra-ta,
 tush-b'cha-ta v'ne-chem-a-ta
 da-ami-ran b'a-l'ma,
 v'im-ru: (CONG. A-mein).

Tit-ka-beil
 tz'lo-t'hon u-va-u-t'hon
 d'chol beit Yis-ra-el
 ko-dam a-vu-hon
 di vi-sh'ma-ya
 v'im-ru: (CONG. A-mein).

Full Kaddish

Prayer Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ
 שְׁמֵהּ רַבָּא. אָמֵן.
 בְּעָלְמָא
 דִּי בְּרָא כְרֵעוּתָהּ,
 וְיִמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּינוּ וּבְיוֹמֵינוּ
 וּבְכָל
 בֵּית יִשְׂרָאֵל.
 בְּעֶגְלָא וּבְזְמַן קָרִיב
 וְאָמְרוּ אָמֵן.

Congregation:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעֹלָם וּלְעֹלָמֵי עֲלָמֵיָא.

Prayer Leader:

יְתַבְרַךְ וְיִשְׁתַּבַּח,
 וְיִתְפָּאֵר וְיִתְרוֹמֵם
 וְיִתְנַשֵּׂא וְיִתְהַדָּר
 וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
 דְּקֻדְשָׁא בְּרִיךְ הוּא!
 לְעֹלָא (לְעֹלָא)
 מִן כָּל בְּרַכָּתָא וְשִׁירָתָא,
 תְּשֻׁבָּתָא וְנִחְמָתָא,
 דְּאָמְרִין בְּעָלְמָא,
 וְאָמְרוּ אָמֵן.

Let God's great name
 be magnified and sanctified
 in the world
 He was pleased to create.
 May He establish His kingdom
 in your lifetime, in your days
 and in the life of the whole
 House of Israel,
 swiftly and soon.
 And let us say: Amen.

Let God's great name
 be blessed forever and ever.

Blessed, praised,
 exalted, lifted,
 honored, acclaimed,
 and extolled be the name of
 the Holy One — blessed is He! —
 far above
 all blessing and song,
 praise and consolation
 that we utter in this world.
 And let us say: Amen.

תְּתִקְבַּל
 צְלוּתָהּ וּבְעוּתָהּ
 דְּכָל בֵּית יִשְׂרָאֵל
 קִדְּם אָבוּהוּן
 דִּי בְּשָׁמַיָא
 וְאָמְרוּ אָמֵן.

May there be acceptance
 of the prayers and petitions
 of the whole House of Israel
 before their Father
 in heaven.
 And let us say: Amen.

Y'hei sh'la·ma·ra·ba
 min sh'ma·ya v'cha·yim
 a·lei·nu v'al kol Yis·ra·el
 v'im·ru: (CONG. A·mein).

O·seh sha·lom
 bim·ro·mav,
 Hu ya·aseh sha·lom
 a·lei·nu v'al kol Yis·ra·el
 v'im·ru: (CONG. A·mein).

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

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

Let there be great peace
 from the heavens, and life,
 upon us and upon all Israel.
 and let us say: Amen.

May the One who makes peace
 in His high regions,
 make peace
 upon us and all Israel,
 and let us say: Amen.

Concluding Prayers

Ein ke'loheinu Having traveled upward through the stages of the service, we arrive at a simple, almost childlike wow: “There’s none like our God, and our God is You!” Having returned as adults to the place where, as children, we first recognized our Creator, we sing to God as holistic human beings.

Aleinu l’shabeach This principal concluding prayer of the service comprises two sections. The first affirms that we worship only Adonai, the Creator and Sovereign of all that exists, and that we were singled out from other nations specifically to attest to Adonai’s absolute oneness. The second expresses our longing for the day when the world will be made over as a kingdom of the Almighty, in which the wicked will turn from wrongdoing and serve Adonai.

Alenu L’shabeach thus reflects the balance between particularism and universalism that characterizes Judaism.

The psalm of the day The Talmud (*MISHNAH TAMID* 7:4) tells us that the Levite choristers in the Temple used to sing a specifically designated selection from the Book of Psalms for each day of the week. The service therefore ends (or in some congregations begins) with the psalm appropriate for the day.

Adon Olam God is Sovereign of all that exists, He is infinite and without peer, yet He cares for each of us: “Into His hand I commend my spirit . . . and with my spirit, my body too. Adonai is with me — I’ll not be afraid.”

*Ein kElo-hei-nu,
Ein ka-do-nei-nu,
Ein k'mal-kei-nu,
Ein k'mo-shi-ei-nu.*

*Mi chElo-hei-nu,
Mi cha-do-nei-nu,
Mi ch'mal-kei-nu,
Mi ch'mo-shi-ei-nu.*

*No-deh lElo-hei-nu,
No-deh la-do-nei-nu,
No-deh l'mal-kei-nu,
No-deh l'mo-shi-ei-nu.*

*Ba-ruch Elo-hei-nu,
Ba-ruch a-do-nei-nu,
Ba-ruch mal-kei-nu,
Ba-ruch mo-shi-ei-nu.*

*A-tah Hu Elo-hei-nu,
A-tah Hu ado-nei-nu,
A-tah Hu mal-kei-nu,
A-tah Hu mo-shi-ei-nu.*

*A-tah Hu she-hik-ti-ru
avo-tei-nu
l'fa-ne-cha
et k'to-ret ha-sa-mim.*

אֵין כְּאֱלֹהֵינוּ,
אֵין כְּאֲדֹנֵינוּ,
אֵין כְּמֶלֶכְנוּ,
אֵין כְּמוֹשִׁיעֵנוּ.

מִי כְּאֱלֹהֵינוּ,
מִי כְּאֲדֹנֵינוּ,
מִי כְּמֶלֶכְנוּ,
מִי כְּמוֹשִׁיעֵנוּ.

נוֹדָה לְאֱלֹהֵינוּ,
נוֹדָה לְאֲדֹנֵינוּ,
נוֹדָה לְמֶלֶכְנוּ,
נוֹדָה לְמוֹשִׁיעֵנוּ.

בָּרוּךְ אֱלֹהֵינוּ,
בָּרוּךְ אֲדֹנֵינוּ,
בָּרוּךְ מֶלֶכְנוּ,
בָּרוּךְ מוֹשִׁיעֵנוּ.

אַתָּה הוּא אֱלֹהֵינוּ,
אַתָּה הוּא אֲדֹנֵינוּ,
אַתָּה הוּא מֶלֶכְנוּ,
אַתָּה הוּא מוֹשִׁיעֵנוּ.

אַתָּה הוּא שֶׁהִקְטִירוּ
אֲבוֹתֵינוּ
לְפָנֶיךָ
אֶת קֶטֶרֶת הַסַּמִּים.

There's none like our God,
There's none like our Lord,
There's none like our King,
There's none like our Savior.

Who is like our God?
Who is like our Lord?
Who is like our King?
Who is like our Savior?

We thank our God,
We thank our Lord,
We thank our King,
We thank our Savior.

Blessed is our God,
Blessed is our Lord,
Blessed is our King,
Blessed is our Savior.

You are our God,
You are our Lord,
You are our King,
You are our Savior.

You are the One
for whom our ancestors
burned
the sacred incense.

אין פֿאלהײנו, אין פֿאדוֹנינו, אין כִּמלִּכְנו, אין כִּמוֹשׁיעֵנו.

Ein kElo-hei-nu, ein ka-do-nei-nu, ein k'mal-kei-nu, ein k'mo-shi-ei-nu.

Non como nuestro Dio, non como nuestro Señor,

non como nuestro Re, non como nuestro Salvador.

מי כִּאלהײנו, מי כִּאדוֹנינו, מי כִּמלִּכְנו, מי כִּמוֹשׁיעֵנו.

Mi chElo-hei-nu, mi cha-do-nei-nu, mi ch'mal-kei-nu, mi ch'mo-shi-ei-nu.

Ken como nuestro Dio? Ken como nuestro Señor?

Ken como nuestro Re? Ken como nuestro Salvador?

נוֹדֶה לֵאלהײנו, נוֹדֶה לֵאדוֹנינו, נוֹדֶה לִמלִּכְנו, נוֹדֶה לִמוֹשׁיעֵנו.

No-deh lElo-hei-nu, no-deh la-do-nei-nu, no-deh l'mal-kei-nu, no-deh l'mo-shi-ei-nu.

Loaremos a nuestro Dio, loaremos a nuestro Señor,

loaremos a nuestro Re, loaremos a nuestro Salvador.

בָּרוּךְ אֱלֹהֵינו, בָּרוּךְ אֲדוֹנֵינו, בָּרוּךְ מַלְכֵנו, בָּרוּךְ מוֹשִׁיעֵנו.

Ba-ruch Elo-hei-nu, ba-ruch ado-nei-nu, ba-ruch mal-kei-nu, ba-ruch mo-shi-ei-nu.

Bendicio nuestro Dio, bendicio nuestro Señor,

bendicio nuestro Re, bendicio nuestro Salvador.

אַתָּה הוּא אֱלֹהֵינו, אַתָּה הוּא אֲדוֹנֵינו, אַתָּה הוּא מַלְכֵנו, אַתָּה הוּא מוֹשִׁיעֵנו.

A-tah Hu Elo-hei-nu, A-tah Hu ado-nei-nu, A-tah Hu mal-kei-nu, A-tah Hu mo-shi-ei-nu.

Tu sos nuestro Dio, Tu sos nuestro Señor,

Tu sos nuestro Re, Tu sos nuestro Salvador.

Congregation rises.

A-lei-nu l'sha-bei-ach
la-Adon ha-kol,
la-teit g'du-lah
l'yo-tzer b'rei-shit,
she-lo a-sa-nu
k'go-yei ha-a-ra-tzot,
v'lo sa-ma-nu
k'mish-p'chot ha-ada-mah.
She-lo sam chel-kei-nu ka-chem,
v'go-ra-lei-nu
k'chol ha-mo-nam.
Va-anach-nu kor-im
u-mish-ta-chavim u-mo-dim,
lif-nei me-lech,
mal-chei ha-m'la-chim,
ha-Ka-dosh Ba-ruch Hu.

She-hu no-teh sha-ma-yim
v'yo-seid a-retz,
u-mo-shav y'ka-ro
ba-sha-ma-yim mi-ma-al,
u-sh'chi-nat u-zo
b'gov-hei m'ro-mim.
Hu Elo-hei-nu ein od,
Emet mal-kei-nu e-fes zu-la-to,
ka-ka-tuv b'to-ra-to:
V'ya-da-ta ha-yom
va-ha-shei-vo-ta el l'va-ve-cha,
ki Adonai Hu ha-Elo-him
ba-sha-ma-yim mi-ma-al,
v'al ha-a-retz mi-ta-chat,
ein od.

עֲלֵינוּ לְשַׁבַּח
לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ
כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׂמָנוּ
כְּמִשְׁפְּחוֹת הָאָדָמָה.
שֶׁלֹא שָׂם חֶלְקֵנוּ כֵּהֶם,
וְגָרְלָנוּ
כָּכָל הַמּוֹנֵם
וְאֶנְחָנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ,
מַלְכֵי הַמְּלָכִים,
הַקָּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֶה שָׁמַיִם
וְיֹסֵד אֶרֶץ,
וּמוֹשֵׁב יְקָרוֹ
בְּשָׁמַיִם מְמַעַל,
וּשְׁכִינֵת עֶזוֹ
בְּגִבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אִמֵּת מַלְכָּנוּ אָפֶס זִוְלָתוֹ,
כִּכְתוּב בְּתוֹרָתוֹ:
וַיֵּדַעַת הַיּוֹם
וְהִשְׁבַּת אֶל לִבָּהּ,
כִּי יִי הוּא הָאֱלֹהִים
בְּשָׁמַיִם מְמַעַל,
וְעַל הָאֶרֶץ מִתַּחַת,
אֵין עוֹד.

We must praise
the Master of All,
ascribe greatness
to the Designer of Creation,
who did not make us
as all the other nations,
nor place us
as the other families of the earth;
who did not make our portion like theirs,
nor our lot
like that of all their multitudes.
We bow down
and prostrate ourselves and give thanks
before the Supreme
King of Kings,
the Holy and Blessed One,

who stretches out the sky
and founds the earth,
while His glorious abode
is in the highest heavens,
and whose glorious Presence
is in the lofty heights.
He alone is our God — there is no other;
He is our true Sovereign — no one else;
as it is written in His Torah,
“Know therefore this day
and take it to heart
that Adonai alone is God
in heaven above
and on earth below –
there is no other” (DEUTERONOMY 4:39).

*Al kein n-ka-veh
 l'cha Adonai Elo-hei-nu,
 lir-ot m'hei-rah
 b'tife-ret u-ze-cha,
 l'ha-avir gi-lu-lim
 min ha-a-retz
 v'ha-eli-lim ka-rot yi-ka-rei-tun.
 L'ta-kein o-lam
 b'mal-chut sha-dai,
 v'col b'nei va-sar
 yik-r'u vi-sh'me-cha.
 L'haf-not ei-le-cha
 kol rish-ei a-retz.
 Ya-ki-ru v'yei-d'u
 kol yo-sh'vei tei-veil,
 ki l'cha tich-ra kol be-rech,
 ti-sha-va kol la-shon.
 L'fa-ne-cha Adonai Elo-hei-nu
 yich'r'u v'yi-po-lu.
 V'lich-vod shim-cha
 y'kar yi-tei-nu.
 Vi-ka-b'lu chu-lam
 et ol mal-chu-te-cha.
 V'tim-loch alei-hem
 m'hei-rah l'o-lam va-ed.
 Ki h-mal-chut shel-cha hi,
 u-l'o-l'mei ad
 tim-loch b'cha-vod,
 Ka-ka-tuv b'to-ra-te-cha,
 Adonai yim-loch l'o-lam va-ed.
 V'ne-emar, v'ha-yah Adonai
 l'me-lech al kol ha-a-retz,
 ba-yom ha-hu
 yi-h'yeh Adonai e-chad,
 u-sh'mo e-chad.*

**עַל כֵּן נִקְוָה
 לָךְ יְיָ אֱלֹהֵינוּ,
 לִרְאוֹת מְהֵרָה
 בְּתַפְאֶרֶת עֲזָךְ,
 לְהַעֲבִיר גְּלוּלִים
 מִן הָאָרֶץ
 וְהָאֱלִילִים כָּרוֹת יַכְרִתוּן.
 לְתַקֵּן עוֹלָם
 בְּמַלְכוּת שְׁדִי,
 וְכָל בְּנֵי בָשָׂר
 יִקְרְאוּ בִשְׁמֶךָ.
 לְהַפְנוֹת אֵלֶיךָ
 כָּל רִשְׁעֵי אֶרֶץ.
 יִכִּירוּ וַיִּדְעוּ
 כָּל יוֹשְׁבֵי תֵבֶל,
 כִּי לָךְ תִּכְרַע כָּל בָּרָךְ,
 תִּשָּׁבַע כָּל לִשׁוֹן.
 לִפְנֶיךָ יְיָ אֱלֹהֵינוּ
 יִכְרְעוּ וַיִּפְּלוּ.
 וְלִכְבוֹד שְׁמֶךָ
 יִקָּר יִתְּנוּ.
 וַיִּקְבְּלוּ כָלָם
 אֶת עוֹל מַלְכוּתֶךָ.
 וְתִמְלֹךְ עֲלֵיהֶם
 מְהֵרָה לְעוֹלָם וָעֶד.
 כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא,
 וְלְעוֹלָמֵי עֶד
 תִּמְלֹךְ בְּכָבוֹד,
 כַּכְּתוּב בְּתוֹרָתֶךָ,
 יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.
 וְנֹאמַר, וְהָיָה יְיָ
 לְמֶלֶךְ עַל כָּל הָאָרֶץ,
 בַּיּוֹם הַהוּא
 יְהִיָּה יְיָ אֶחָד,
 וּשְׁמוֹ אֶחָד.**

Therefore we place our hope
 in You, Adonai our God,
 to behold soon
 Your majestic glory,
 when people will remove fetishes
 from the earth,
 utterly doing away with idols,
 perfecting the world
 as a kingdom of the Almighty.
 All human beings
 will call upon Your name alone,
 turning towards You
 all the evildoers of the earth.
 All the world's inhabitants
 will realize and know
 that it is to You every knee must bend,
 every tongue swear allegiance.
 Before You, Adonai our God,
 they will bow and fall,
 to Your honored name
 they will ascribe glory.
 And all will make themselves
 subjects of Your kingdom.
 Swiftly You will become
 their Sovereign forever more,
 for kingship itself belongs to You,
 and to all eternity
 You will reign in glory,
 as it is written in Your Torah,
 "Adonai shall reign forever and ever."
 (Exodus 15:18) And as it says, "Adonai shall
 be king over all the earth;
 in that day
 Adonai shall be one
 and His name shall be one" (Zechariah 14:9).

Kaddish Yatom

Yit-ga-dal v'yit-ka-dash
sh'mei ra-ba (CONG. A·mein).
B'a-l'ma
di v'ra chi-r'u-tei,
v'yam-lich mal-chu-tei
b'cha-yei-chon u-v'yo-mei-chon
u-v'cha-yei
d'chol beit Yis-ra-el,
Ba-a-ga-la u-vi'z'man ka-riv,
v'im-ru (CONG. A·mein).

Y'hei sh'mei ra-ba m'va-rach
l'a-lam u-l'a-l'mei a-l'ma-ya.

Yit-ba-rach v'yish-ta-bach
v'yit-pa-ar v'yit-ro-mam
v'yit-na-sei, v'yit-ha-dar
v'yit-a-leh v-yit-ha-lal sh'mei
d'ku-d'sha, (CONG: B'rich hu!)
L'ei-la (l'ei-la) Between Rosh HaShanah and Yom Kippur add
min kol bir-cha-ta v'shi-ra-ta,
tush-b'cha-ta v'ne-chemat-ta
da-ami-ran b'a-l'ma,
v'im-ru: (CONG. A·mein).

Y'hei sh'la-ma ra-ba
min sh'ma-ya v'cha-yim
a-lei-nu v'al kol Yis-ra-el
v'im-ru: (CONG. A·mein).

O-seh sha-lom
bim-ro-mav,
Hu ya-aseh sha-lom
a-lei-nu v'al kol Yis-ra-el
v'im-ru: (CONG. A·mein).

Prayer Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ
שְׁמֵהּ רַבָּא. אָמֵן.
בְּעֻלְמָא
דִּי בְּרָא כְרֵעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל.
בְּעֻלְמָא וּבְזִמְנָא קָרִיב
וְאָמְרוּ אָמֵן.

Congregation:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלָם וּלְעַלְמֵי עַלְמֵיָא.

Prayer Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא!
לְעֵלָא (לְעֵלָא) Between Rosh HaShanah and Yom Kippur add
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא,
דְּאִמְרִין בְּעֻלְמָא,
וְאָמְרוּ אָמֵן.

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

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

Mourner's Kaddish

Let God's great name
be magnified and sanctified
in the world
He was pleased to create.
May He establish His kingdom
in your lifetime, in your days
and in the life
of the whole House of Israel,
swiftly and soon.
And let us say: Amen.

Let God's great name be blessed
forever and ever.

Blessed, praised,
exalted, lifted,
honored, acclaimed,
and extolled be the name of
the Holy One – blessed is He! –
far above
all blessing and song,
praise and consolation
that we utter in this world.
And let us say: Amen.

Let there be great peace
from the heavens, and life,
upon us and upon all Israel.
and let us say: Amen.

May the One who makes peace
in His high regions,
make peace
upon us and all Israel,
and let us say: Amen.

SHIR HAKAVOD — THE HYMN OF GLORY

Congregation rises.

אֲנַעִים זְמִירוֹת וְשִׁירִים אֶאְרוֹג, *An-im z'mi-rot v'shi-rim e-erog,*
כִּי אֵלַיִךְ נַפְשִׁי תַעֲרוֹג. *ki ei-le-cha naf-shi ta-arog.*

I make pleasing songs, I weave melodies, for my soul longs for You.

נַפְשִׁי חֲמֹדָה בְּצֵל יָדְךָ, *Naf-shi cha-m'dah b'tzeil ya-de-cha,*
לְדַעַת כָּל רֵז סוּדְךָ. *la-da-at kol raz so-de-cha.*

My soul desires the shade of Your hand, that I may know all Your hidden mysteries.

מִדֵּי דְבָרִי בְּכִבּוּדְךָ, *Mi-dei da-b'ri bich-vo-de-cha,*
הוֹמָה לְבִי אֶל דּוּדְךָ. *ho-meh li-bi el do-de-cha.*

Whenever I speak of Your glory, my heart yearns for Your love.

עַל כֵּן אֲדַבֵּר בְּךָ נִכְבְּדוֹת, *Al kein ada-beir b'cha nich-ba-dot,*
וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת. *v'shim-cha acha-beid b'shi-rei y'di-dot.*

And so I speak of You in terms of honor, and Your name I honor with songs of love.

אֶסְפָּרָה כְּבוֹדְךָ וְלֹא רֵאִיתִיךָ, *A-sa-p'rah ch'vod-cha v'lo r'i-ti-cha,*
אֲדַמָּךְ אֲכַנֶּךָ וְלֹא יָדַעְתִּיךָ. *a-da-m'cha acha-n'cha v'lo y'da-ti-cha.*

I tell of Your glory though I cannot see You; I image You, I name You, though I do not know You.

בְּיַד נְבִיאֶיךָ בְּסוּד עֲבֹדֶיךָ, *B'yad n'vi-e-cha b'sod ava-de-cha,*
דְּמִית הָדָר כְּבוֹד הוֹדְךָ. *di-mi-ta hadar k'vod ho-de-cha.*

Through Your prophets, in the council of Your servants,
You have imaged Your majestic and glorious splendor.

גְּדַלְתָּךְ וּגְבוּרַתְךָ, *G'du-la-t'cha u-g'vu-ra-te-cha,*
כִּנּוּ לְתוֹקֶף פְּעֻלָּתְךָ. *Ki-nu l'to-kef p'u-la-te-cha.*

By Your greatness and Your might they named Your powerful deeds.

דָּמוּ אוֹתְךָ וְלֹא כָפִי יֶשֶׁךָ, *Di-mu o-t'cha v'lo ch'fi yesh-cha,*
וְיִשְׁוּוּךָ לְפִי מַעֲשֶׂיךָ. *va-y'sha-vu-cha l'fi ma-a-se-cha.*

They imaged You, though not as You are; they described You by Your deeds.

הִמְשִׁילוּךָ בְּרוֹב חֲזִיוֹנוֹת, *Him-shi-lu-cha b'rov chez-yo-not,*
הִנֵּךְ אֶחָד בְּכָל דְּמִיוֹנוֹת. *hi-n'cha e-chad b'chol dim-yo-not.*

They pictured You in many visions, yet You are One in all depictions.



continued on next page

וַיַּחְזוּ בְךָ זִקְנָה וּבַחֲרוּת, וַשְׁעֵר רֹאשְׁךָ בְּשִׁיבָה וּשְׁחָרוּת.
Va-ye-chezu v'cha zik-nah u-va-charut, u-s'ar rosh-cha b'sei-vah v'sha-cha-rut.
 They saw in You old age and young manhood, with hoary head and with raven hair.

זִקְנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קָרֵב, כְּאִישׁ מִלְחָמוֹת יָדָיו לֹא רָב.
Zik-nah b'yom din u-va-charut b'yom k'rav, k'ish mil-cha-mot ya-dav lo rav.
 Age in a day of judgment, youth in a day of battle, as a warrior whose hands strive for Him.

חָבַשׁ כּוֹבֵעַ יְשׁוּעָה בְּרֹאשׁוֹ, הוֹשִׁיעָה לוֹ יְמִינוֹ וְזִרְעוֹ קֹדֶשׁוֹ.
Cha-vash ko-va y'shu-ah b'ro-sho, ho-shi-a lo y'mi-no u-z'ro-a kod-sho.
 He fastens a helmet of victory on His head; His right hand, His holy arm, wins for Him.

טָלְלִי אוֹרוֹת רֹאשׁוֹ נִמְלָא, קְוֻצוֹתָיו רְסִיסֵי לַיְלָה.
Ta-l'lei o-rot ro-sho nim-la, k'vu-tzo-tav r'si-sei lay-lah.
 His head is covered with sparkling dew, His curls with the drops of night.

יִתְפָּאֵר בִּי כִי חִפֵּץ בִּי, וְהוּא יִהְיֶה לִי לְעֹטֶרֶת צְבִי.
Yit-pa-eir bi ki cha-feitz bi, v'hu yih-yeh li la-a-te-ret tz'vi.
 He glories in me for He loves me, and He shall be my crown of beauty.

כְּתֵם טְהוֹר פָּז דְּמוֹת רֹאשׁוֹ, וְחֹק עַל מִצַּח כְּבוֹד שֵׁם קֹדֶשׁוֹ.
Ke-tem ta-hor paz d'mut ro-sho, v'chak al mei-tzach k'vod sheim kod-sho.
 His head is finest gold; on the frontlet of His brow, His holy name is engraved.

לְחֵן וּלְכְבוֹד צְבִי תִפְאָרָה, אֲמָתוֹ לוֹ עֲטָרָה עֲטָרָה.
L'chein u-l'cha-vod tz'vi tifa-rah, u-ma-to lo it-rah ata-rah.
 For grace and honor, beauty and glory, His people have fashioned Him a crown.

מַחְלְפוֹת רֹאשׁוֹ כְּבִימֵי בַחֲרוּת, קְוֻצוֹתָיו תַּלְתָּלִים שְׁחוֹרוֹת.
Mach-l'fot ro-sho k'vi-mei v'chu-rot, K'vu-tzo-tav tal-ta-lim sh'cho-rot.
 The locks of His head are as in days of youth, His locks are curled and black as a raven.

נֹהַ הַצֶּדֶק צְבִי תִפְאָרָתוֹ, יַעֲלֶה נָא עַל רֹאשׁ שְׁמֶחְתּוֹ.
N'vei ha-tze-dek tz'vi tifa-rah, ya-aleh na al rosh sim-cha-to.
 Jerusalem, abode of righteousness, beauty of His splendor -- may He regard it above His greatest joy.

סָגְלָתוֹ תְּהִי נָא בְּיָדוֹ עֲטָרָת, וְצִנִּיף מְלוּכָה צְבִי תִפְאָרָת.
S'gu-la-to t'hi na v'ya-do a-te-ret, u-tz'nif m'lu-cha tz'vi tife-ret.
 May His treasured people be a crown in His hand, a royal diadem of beauty and glory.

עֲמוּסִים נִשְׂאָם, עֲטַרְתַּ עֲנָדָם, Amu-sim n'sa-am, a-te-ret i-n'dam,
מֵאֲשֶׁר יָקָרוּ בְּעֵינָיו כְּבָדָם. mei-asher ya-k'ru v'ei-nav ki-b'dam.

He raised the downtrodden, adorning them with a crown; because they were precious to Him, He honored them.

פָּאֲרוּ עָלַי וּפָאֲרֵי עָלָיו, P'ei-ro a-lai u-f'ei-ri a-lav,
וְקָרוֹב אֵלַי בְּקִרְאִי אֵלָיו. v'ka-rov ei-lai b'kor-i ei-lav.

He adorns my head and I adorn His; He is near me whenever I call Him.

צָח וְאָדוֹם לִלְבוּשׁוֹ אָדוֹם, Tzach v'a-dom lil-vu-sho a-dom,
פִּוְרָה בְּדֹרְכּוֹ בְּבוֹאוֹ מֵאֶדְוֹם. pu-rah b'dor-cho b'vo-o mei-edom.

Clear-skinned and ruddy, His clothing spattered red from treading out the grapes, He comes home from Edom.

קֶשֶׁר תְּפִילִין הִרְאָה לְעֵינָיו, Ke-she'r t'fi-lin her-ah le-a-nav,
תְּמוּנַת יְיָ לְנֶגֶד עֵינָיו. t'mu-nat Adonai l'ne-ged ei-nav.

His t'fillin knot He showed to humble Moses, who beheld the likeness of God.

רוּצֶה בְּעַמּוֹ עֲנוּיִם יִפְאֵר, Ro-tzeh v'a-mo ana-vim y'fa-eir,
יוֹשֵׁב תְּהִלּוֹת בָּם לְהַתְּפָאֵר. yo-sheiv t'hi-lot bam l'hit-pa-eir.

Pleased with His people, He glorifies the humble; He sits enthroned on their praises, glorying in them.

רֹאשׁ דְּבָרְךָ אֱמֶת קוֹרֵא מֵרֹאשׁ, Rosh d'var-cha emet ko-rei mei-rosh,
דּוֹר וָדוֹר עִם דּוֹרְשֶׁךָ דְּרוֹשׁ. dor va-dor am do-reshe-cha d'rosh.

Truth is the essence of Your word; since the beginning, it calls to every generation.

Please seek the people that seeks You.

שִׁית הַמּוֹן שִׁירֵי נָא עָלֶיךָ, Shit hamon shi-rai na a-le-cha,
וְרִנָּתִי תִקְרַב אֵלֶיךָ. v'ri-na-ti tik-rav ei-le-cha.

Put on, if it please You, my many praises; let my joyful cry come near to You.

תְּהִלָּתִי תְּהִי לְרֹאשְׁךָ עֲטָרָת, T'hi-la-ti t'hi l'rosh-cha a-te-ret,
וּתְפִלָּתִי תִּכּוֹן קְטוֹרֶת. u-t'fi-la-ti ti-kon k'to-ret.

Let my praise be a crown for Your head; take my prayer as an offering of incense.

תִּיקַר שִׁירַת רֶשׁ בְּעֵינֶיךָ, Ti-kar shi-rat rash b'ei-ne-cha,
כַּשִּׁיר יוֹשָׁר עַל קֶרְבָּנֶיךָ. ka-shir yu-shar al kor-ba-ne-cha.

Let a poor one's song be as precious in Your sight as a song sung over Your sacrificial offerings.

← continued on next page

בִּרְכַּתִּי תַעֲלֶה לְרֹאשׁ מְשֻׁבֵּר, *Bir·cha·ti ta·aleh l'rosh mash·bir,*
מְחֻלָּל וּמוֹלִיד צְדִיק כְּבִיר. *m'cho·leil, u·mo·lid tza·dik ka·bir.*

Let my blessing ascend on the head of the Dispenser of Blessings, the Master and Begetter,
the Mighty and Just One.

וּבִבְרַכְתִּי תִנְעֲנַע לִי רֹאשׁ, *U·v'vir·cha·ti t'na·ana li rosh,*
וְאוֹתָהּ קַח לָךְ כְּבָשָׁמִים רֹאשׁ. *v'o·tah kach l'cha kiv·sa·mim rosh.*

Please nod to acknowledge my blessing; take it for Yourself as You took the incense of old.

יַעֲרַב נָא שִׁיחִי עֲלֶיךָ, *Ye·erav na si·chi a·le·cha,*
כִּי נִפְשִׁי תַעֲרוֹג אֵלֶיךָ. *ki naf·shi ta·arog ei·le·cha.*

I hope that these words were sweet; they came out of my longing for You.

לָךְ יִי הַגְדֻלָּה וְהַגְבוּרָה *L'cha Adonai ha·g'du·la v'ha·g'vu·rah*
וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד, *v'ha·tife·ret v'ha·nei·tzach v'ha·hod,*
כִּי כֹל בְּשָׁמַיִם וּבָאָרֶץ, *ki chol ba·sha·ma·yim u·va·a·retz.*
לָךְ יִי הַמְּמֻלָּכָה *L'cha Adonai ha·mam·la·cha*
וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ. *v'ha·mit·na·sei l'chol l'rosh.*

Yours, Adonai, are greatness, might, splendor, triumph, and majesty — yes, all that is in heaven and on
earth; to You, Adonai, belong kingship and preeminence above all (1 CHRONICLES 29:11).

מִי יִמַּלֵּל גְּבוּרוֹת יְיָ, יִשְׁמִיעַ כָּל תְּהִלָּתוֹ. *Mi y'ma·leil g'vu·rot Adonai, yash·mi·a kol t'hi·la·to?*
Who can tell the mighty acts of Adonai, proclaim all His praises? (PSALMS 106:2).

Congregation is seated.

About the Song of Glory

This song, also known by its opening words, “An’im Z’mirot,” weaves together many biblical allusions and, like the Bible itself, speaks of God in bold anthropomorphic terms. For example:

“He adorns my head and I adorn His” — Just as we put on t’fillin that proclaim, “Adonai our God, Adonai is one (DEUTERONOMY 6:4),” God puts on t’fillin that proclaim, “And who is like Your people Israel, a unique nation on earth? (1 CHRONICLES 17:21).” Thus, says the Talmud (B’RACHOT 6A), God and His people celebrate each other’s oneness.

Ha-yom shab-bat ko-desh she-bo ha-yu
ha-l'vi-im om-rim b'veit ha-mik-dash:

Miz-mor shir l'yom ha-shab-bat.

Tov l'ho-dot laAdonai,

u-l'za-meir l'shim-cha

el-yon.

L'ha-gid ba-bo-ker

chas-de-cha

ve-emu-na-t'cha ba-lei-lot.

Alei a-sor va-alei na-vel,

alei hi-ga-yon b'chi-nor.

Ki si-mach-ta-ni

Adonai b'fo-ole-cha;

b'ma-asei ya-de-cha ara-nein.

Ma ga-d'lu ma-a-se-cha Adonai,

m'od a-m'ku mach-sh'vo-te-cha!

Ish ba-ar lo yei-da,

u-ch'sil lo ya-vin et zot.

Bi-f'ro-ach r'sha-im k'mo ei-sev

va-ya-tzi-tzu kol po-alei a-ven,

l'hi-sha-m'dam

a-dei ad.

V'a-tah ma-rom

l'o-lam Adonai.

Ki hi-nei o-y've-cha Adonai,

ki hi-nei o-y've-cha yo-vei-du

yit-pa-r'du kol po-alei a-ven.

Va-ta-rem ki-r'eim kar-ni,

ba-lo-ti b'she-men ra-anan.

Va-ta-beit ei-ni b'shu-rai

ba-ka-mim a-lai

m'rei-im,

tish-ma-nah

oz-nai,

היום שבת קדש שבו היו
הלויים אומרים בבית המקדש:

מזמור שיר ליום השבת:
טוב להודות לַיְי,

ולזמר לשמך

עליון.

להגיד בבקר

חסדך

ואמונתך בלילות.

עלי-עשור ועלי-נבל,

עלי הגיון בכנור.

כי שמחתני

י בפקעלך

במעשי ידיך ארנן.

מה גדלו מעשיך יי,

מאד עמקו מחשבתך!

איש בער לא ידע,

וכסיל לא יבין את-זאת.

בפרח רשעים כמו עשב

ויציצו כל-פעלי און,

להשמידם

עדי-עד.

ואתה מרום

לעלם יי.

כי הנה איביך יי,

כי הנה איביך יאבדו

יתפרדו כל-פעלי און.

ותרם כראים קרני,

בלתי בשמן רענן.

ותבט עיני בשורי,

בקמים עלי

מרעים,

תשמענה

אזני.

Psalm 92

Today is the holy Shabbat day, on which
the Levites in the Temple used to say:

A psalm. A song; for the Shabbat day.

It is good to praise Adonai,

to sing hymns to Your name,

O Most High,

to proclaim at daybreak

Your steadfast love,

Your faithfulness each night,

with a ten stringed harp,

with voice and lyre together.

You have gladdened me

by Your deeds, Adonai;

I shout for joy at Your handiwork.

How great are Your works, Adonai,

how very subtle Your designs!

A brutish person cannot know,

a fool cannot understand this:

though the wicked sprout like grass,

though all evildoers blossom,

it is only that they may be destroyed
forever.

But You are exalted

for all time, Adonai.

Surely, Your enemies, Adonai,

surely, Your enemies perish;

all evildoers are scattered.

You raise my dignity high

like the horn of a wild ox;

I am soaked in refreshing oil.

I shall see the defeat

of my watchful foes,

hear of the downfall

of the wicked who beset me.



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Tza-dik ka-ta-mar

Tza-dik ka-ta-mar yif-rach,
 K'e-rez ba-l'va-non yis-geh.
 Sh'tu-lim b'veit Adonai,
 b'chatz-rot Elo-hei-nu yaf-ri-chu.
 Od y'nu-vun b'sei-vah,
 D'shei-nim v'ra-ana-nim yih-yu.
 L'ha-gid ki ya-shar Adonai,
 Tzu-ri v'lo av-la-ta bo.

צָדִיק כְּתִמָּר יִפְרַח,
 כְּאַרְז בְּלִבְנוֹן יִשְׁגֶּה.
 שְׁתוּלִים בְּבֵית יי,
 בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.
 עוֹד יִנּוּבוֹן בְּשֵׂיבָה,
 דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.
 לְהַגִּיד כִּי יָשָׁר יי,
 צוּרֵי וְלֹא-עוֹלָתָהּ בּוֹ.

The righteous bloom like a date-palm;
 they thrive like a cedar in Lebanon;
 planted in the house of Adonai,
 they flourish in the courts of our God.
 In old age they still produce fruit;
 they are full of sap and freshness,
 attesting that Adonai is upright,
 my rock, in whom there is no wrong.

From the beginning of the month of Elul until the end of Sh'mini Atzeret / Simhat Torah, add the following Psalm, which expresses the spirit of repentance for Rosh HaShanah and Yom Kippur, and the spirit of joy for the Sukkot festival:

Psalm 27

לְדָוִד

Of David.

יי אֹרִי ויִשְׁעִי,
 מִמִּי אֵירָא?

Adonai is my light and my help,
 whom should I fear?

יי מְעוֹז חַיִּי,
 מִמִּי אֶפְחָד?

Adonai is the stronghold of my life,
 whom should I dread?

בְּקָרֵב עָלַי מְרַעִים
 לֶאֱכֹל אֶת בְּשָׁרִי —

When evil people assail me
 to devour my flesh —

צָרִי וְאֹיְבֵי לִי, הֵמָּה
 כְּשָׁלוּ וְנָפְלוּ.

it is they, my foes and my enemies,
 who stumble and fall.

אִם תַּחֲנֶה עָלַי מַחֲנֶה
 לֹא יִירָא לִבִּי,

Should an army besiege me,
 my heart would have no fear;

אִם תִּקּוּם עָלַי מִלְחָמָה
 בְּזֹאת אֲנִי בֹטָח.

should war beset me,
 still would I be confident.

אֶחָת שְׁאֵלָתִי
 מֵאֵת יי,

One thing I ask
 of Adonai,

אוֹתָהּ אֲבַקֵּשׁ:
 שְׁבֹתִי בְּבֵית יי,

only that do I seek:
 to live in the house of Adonai

כָּל יְמֵי חַיִּי,

all the days of my life,

לְחַזּוֹת בְּנֹעַם יי
 וּלְבַקֵּר בְּהִיכָלוֹ.

to gaze upon the beauty of Adonai,
 to frequent His temple.

A-chat sha-al-ti
 mei-eit Adonai,
 o-tah a-va-keish:
 shiv-ti b'veit Adonai,
 kol y'mei chay-yai,
 la-cha-zot b'no-am Adonai
 u-l'va-keir b'hei-cha-lo.

כִּי יִצְפְּנֵנִי בְּסֶכֶה בְּיוֹם רָעָה,	He will shelter me in His pavilion on an evil day,
יִסְתַּרְנִי בְּסֶתֶר אֹהֶלוֹ	grant me the protection of His tent,
בְּצוּר יְרוּמָמָנִי.	raise me high upon a rock.
וְעַתָּה יְרוֹם רִאשִׁי, עַל אֵיבֵי סְבִיבוֹתַי	Now is my head high over my enemies roundabout;
וְאֶזְבְּחָה בְּאֹהֶלוֹ זִבְחֵי תְרוּעָה,	I send up offerings in His tent
אֲשִׁירָה וְאֶזְמָרָה לַיהוָה.	with shouts of joy, singing and chanting a hymn to Adonai.
שְׁמַע יְיָ קוֹלִי אֶקְרָא,	Hear, Adonai, when I cry aloud;
וְחַנּוּנִי וְעֹנֶנִי.	have mercy on me, answer me.
לְךָ אָמַר לִבִּי, בְּקִשׁוֹ פָנָי!	In Your behalf my heart says: "Seek My face!"
אֶת פָּנֶיךָ יְיָ אֶבְקֹשׁ.	O Adonai, I do seek Your face.
אַל תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי,	Do not hide Your face from me;
אַל תִּטְּ בְּאַף עַבְדְּךָ,	do not thrust aside Your servant in anger;
עֲזַרְתִּי הָיִיתָ,	You have ever been my help.
אַל תִּטְּשֵׁנִי וְאַל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׂרָאֵל.	Do not forsake me, do not abandon me, O God, my deliverer.
כִּי אָבִי וְאִמִּי עֲזָבוּנִי,	Though my father and mother abandon me,
וַיִּי יֹאסֶפְנִי.	Adonai will take me in.
הוֹרֵנִי יְיָ דֶּרֶכְךָ, וְנִחַנֵּנִי בְּאַרְחַ מִישׁוֹר,	Show me Your way, Adonai, and lead me on a level path
לְמַעַן שָׂרְרִי.	because of my watchful foes.
אַל תִּתְּנֵנִי בְּנֶפֶשׁ צָרִי,	Do not subject me to the will of my foes,
כִּי קָמוּ בִּי עֲדֵי שָׁקֶר	for false witnesses and unjust accusers
וַיִּפָּח חֲמָס.	have appeared against me.
לֹא הָאֲמֵנִתִּי,	Had I not the assurance
לְרֵאוֹת בְּטוֹב יְיָ	that I would enjoy the goodness of Adonai
בְּאַרְץ חַיִּים.	in the land of the living . . .
קוּהָ אֵל יְיָ,	Look to Adonai;
חֲזַק וַיֵּאֱמָץ לְבָבְךָ!	be strong and of good courage!
וְקוּהָ אֵל יְיָ!	Look to Adonai!

*A-don o-lam asher ma-lach,
b'te-rem kol y'tzir niv-ra,
l'eit na-asah v'chef-tzo kol,
azai me-lech sh'mo nik-ra.*

*V'a-charei kich-lot ha-kol,
l'va-do yim-loch no-ra,
v'Hu ha-yah, v'Hu ho-veh,
v'Hu yi-h'yeh, b'tif-a-rah.*

*V'Hu e-chad v'ein shei-ni,
l'ham-shil lo l'hach-bi-rah,
b'li rei-shit b'li tach-lit,
v'lo ha-oz v'ha-mis-rah.*

*V'Hu Ei-li v'chai go-a-li,
v'tzur chev-li b'eit tza-rah,
v'Hu ni-si u-ma-nos li
m'nat ko-si b'yom ek-ra.*

*B'ya-do af-kid ru-chi,
b'eit i-shan v'a-i-rah,
v'im ru-chi g'vi-ya-ti,
Adnoai li v'lo i-ra.*

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטָרֶם כָּל יִצְרֵר נִבְרָא.
לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כָכֶלֶת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹה,
וְהוּא יִהְיֶה, בְּתִפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלֹו הָעֹז וְהַמְשָׁרָה.

וְהוּא אֱלֹהֵי וְחֵי גְאֻלִּי,
וְצוּר חֻבְלֵי בְּעַת צָרָה.
וְהוּא נָסִי וּמְנוֹס לִי
מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי,
בְּעֵת אִישׁוֹן וְאַעִּירָה.
וְעִם רוּחִי גּוֹיְתִי,
יֵי לִי וְלֹא אִירָא.

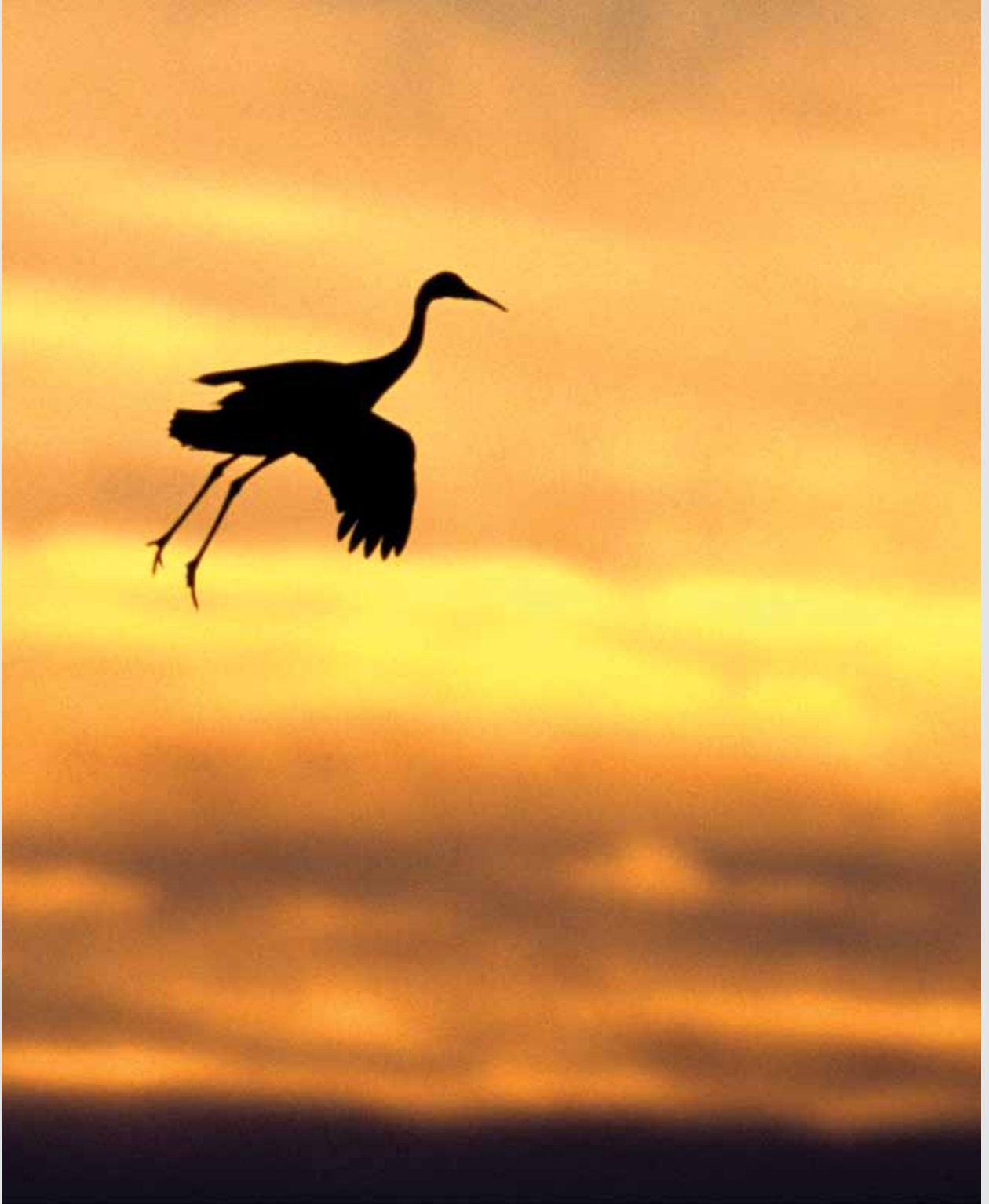
He is the Eternal Lord who reigned
Before any created being was formed;
At the time when, by His will, all was made,
He was called King.

And when all will have come to an end,
The Awesome One will reign alone;
He was, He is,
And He will be in splendor.

He is one, without a second
Like Him or alongside Him;
Without a beginning and without an end,
He holds all power and dominion.

He is my God, my living Redeemer,
My sheltering rock in time of trouble;
He is my banner and my refuge,
Master of my fate on the day I call Him.

Into His hand I commend my spirit,
When I sleep and when I awake;
And with my spirit, my body too;
Adonai is with me — I'll not be afraid.



Ba-ruch a-tah Adonai
Elo-hei-nu me-lech ha-o-lam,
asher ki-d'sha-nu
b'mitz-vo-tav
v'tzi-va-nu lik-ro et ha-Ha-lal.

Ha-l'lu-yah.
Ha-l'lu av-dei Adonai,
Ha-l'lu et sheim Adonai.
Y'hi sheim Adonai m'vo-rach
mei-at-ah v'ad o-lam.
Mi-miz-rach she-mesh
ad m'vo-o
m'hu-lal sheim Adonai.
Ram al kol go-yim Adonai,
al ha-sha-ma-yim k'vo-do.
Mi kAdonai Elo-hei-nu
ha-mag-bi-hi la-sha-vet,
ha-mash-pi-li lir-ot,
ba-sha-ma-yim u-va-a-retz?
M'ki-mi mei-a-far dal,
Mei-ash-pot ya-rim ev-yon.
L'ho-shi-vi im n'di-vim,
im n'di-vei a-mo.
Mo-shi-vi a-ke-ret
ha-ba-yit
eim ha-a-nim s'mei-cha,
Ha-l'lu-yah.

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו
וַיְצַוֵּנוּ לְקַרֵּא אֶת הַהֶלֶל.

הַלְלוּיָהּ
הַלְלוּ עַבְדֵי יי,
הַלְלוּ אֶת שֵׁם יי.
יְהִי שֵׁם יי מְבֹרָךְ
מִעַתָּה וְעַד עוֹלָם.
מִמִּזְרַח שֶׁשֶׁשׁ
עַד מְבֹאֵו,
מְהֵלֶל שֵׁם יי.
רָם עַל כָּל גּוֹיִם יי,
עַל הַשָּׁמַיִם כְּבוֹדוֹ.
מִי כִי אֱלֹהֵינוּ
הַמְגַבִּיהַי לְשֶׁבֶת,
הַמְשַׁפִּילִי לְרֹאוֹת,
בְּשָׁמַיִם וּבָאָרֶץ?
מְקִימִי מֵעַפָּר דָּל,
מֵאֲשָׁפֹת יָרִים אֲבִיוֹן.
לְהוֹשִׁיבִי עִם נְדִיבִים,
עִם נְדִיבֵי עַמּוֹ.
מוֹשִׁיבִי עֶקְרֶת
הַבֵּית
אִם הַבָּנִים שְׂמִיחָה,
הַלְלוּיָהּ.

Opening Blessing

Blessed are You, Adonai
our God, Sovereign of the universe,
who made us holy
through Your commandments
and commanded us to recite the Hallel.

Psalm 113

Hallelujah.
O servants of Adonai, give praise;
praise the name of Adonai.
Let the name of Adonai be blessed
now and forever.
From east where the sun shines forth,
to west where it turns home,
the name of Adonai is praised.
Adonai is exalted above all nations;
His glory is above the heavens.
Who is like Adonai our God,
who, while enthroned on high,
sees what is below,
in heaven and on earth?
He raises the poor from the dust,
lifts up the needy from the refuse heap,
to set them with the great,
with the nobles of His people.
He sets the childless woman
among her household
as a happy mother of children,
Hallelujah.

Full Hallel and Chatzi (partial) Hallel: when and why?

Passover, Shavuot, Sukkot, Chanukah and Purim are holidays that commemorate miraculous deliverances for our people. It is therefore obligatory to recite Hallel on those holidays. As for Purim, which also commemorates a miraculous deliverance, the reading of the M'gillah constitutes its "Hallel." In two cases, however, not the full Hallel but Chatzi (half, partial) Hallel is recited.

One such case is Passover. On the first day [or, outside of the Land of Israel, the first two days] of the holiday, the full Hallel is recited, while on the remaining days, only Chatzi Hallel is recited. The Talmud offers two different reasons for this distinction: (1) On Sukkot, the number of Temple offerings changed every day, such that each day was a new celebration calling for a full Hallel. On Passover, however, when the number of Temple offerings on Passover remained the same throughout, a full Hallel was recited only at the start of the holiday, and a partial Hallel for the remaining days (*ARACHIN 10B*). (2) During the remaining days of Passover, the Egyptian army drowned in the Sea of Reeds. Hence, although the start of Passover calls for a full Hallel in thanks for our liberation, the fact that our liberation required the drowning of the Egyptian army, the remaining days of Passover call for a somewhat muted celebration marked by a partial Hallel (*M'GILLAH 10B*).

The other such case is Rosh Chodesh: it does not commemorate a miraculous deliverance, and originally no Hallel was recited on it. The Babylonian Jewish community, however, began a *minhag* [custom] of reciting Hallel on Rosh Chodesh, though in an abridged form, and this minhag gradually spread to all Jewry, acquiring the status of an obligation (*Talmud, Sotah 28b; Mishneh Torah, Laws of M'gillah and Chanukah 3:7-8*). A long-established *minhag*, established in consonance with Halachah and enhancing the wellbeing or sanctity of the Jewish people, acquires the force of law (*Rashi on Betzah 4a; Tosafot on M'nachot 2a*).

Psalms 114

B'tzeit Yis-ra-el mi-mitz-ra-yim, בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם,
beit Ya-akov בֵּית יַעֲקֹב
mei-am lo-eiz. מֵעַם לֵעֹז.
Ha-y'ta Y'hu-dah l'kod-sho, הִיְתָה יְהוּדָה לְקֹדֶשׁ,
Yis-re-eil mam-sh'lo-tav. יִשְׂרָאֵל מִמְּשָׁלוֹתָיו.
Ha-yam ra-ah va-ya-nos, הַיָּם רָאָה וַיָּנֹס,
ha-Yar-dein yi-sov l'a-chor. הַיַּרְדֵּן יָסַב לְאַחֹר.
He-ha-rim ra-k'du ch'ei-lim, הָהָרִים רָקְדוּ כְּאֵילִים,
g'va-ot kiv-nei tzon. גְּבָעוֹת כְּבָנֵי צֹאן.
Ma l'cha ha-yam ki ta-nus, מָה לָּךְ הַיָּם כִּי תִנּוּס,
ha-Yar-dein ti-sov l'a-chor, הַיַּרְדֵּן תִּסָּב לְאַחֹר,
he-ha-rim, tir-k'du ch'ei-lim, הָהָרִים, תִּרְקְדוּ כְּאֵילִים,
g'va-ot kiv-nei tzon? גְּבָעוֹת כְּבָנֵי צֹאן?
Mi-lif-nei A-don, chu-li a-retz, מִלִּפְנֵי אֲדֹן חוֹלֵי אֶרֶץ,
mi-lif-nei Elo-ah Ya-akov, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב,
ha-ho-f'chi ha-tzur agam ma-yim, הַהֹפְכִי הַצּוּר אֶגַם מַיִם,
cha-la-mish l'ma-y'no ma-yim. חֲלֹמִישׁ לְמַעַיְנו מַיִם.

When Israel went forth from Egypt,
 the house of Jacob
 from a people of strange speech,
 Judah became His holy one,
 Israel, His dominion.
 The sea saw them and fled,
 Jordan ran backward.
 Mountains skipped like rams,
 hills like sheep.
 What alarmed you, O sea, that you fled,
 Jordan, that you ran backward,
 mountains, that you skipped like rams,
 hills, like sheep?
 Tremble, O earth, at the presence of Adonai,
 at the presence of the God of Jacob,
 who turned the rock into a pool of water,
 the flinty rock into a fountain.

Psalm 115:1-11

לֹא לָנוּ יְיָ לֹא לָנוּ	Not to us, Adonai, not to us
כִּי לְשִׁמְךָ תֵּן כְּבוֹד,	but to Your name bring glory
עַל חֶסֶדְךָ עַל אֱמֻנָּתְךָ.	for the sake of Your love and Your faithfulness.
לִמָּה יֹאמְרוּ הַגּוֹיִם,	Let the nations not say,
אֵיזָה נָא אֱלֹהֵיהֶם?	"Where, now, is their God?"
וְאֱלֹהֵינוּ בַּשָּׁמַיִם	when our God is in heaven
כֹּל אֲשֶׁר חָפֵץ עָשָׂה.	and all that He wills He accomplishes.
עֲצָבֵיהֶם כֶּסֶף וְזָהָב,	Their idols are silver and gold,
מַעֲשֵׂה יְדֵי אָדָם.	the work of human hands.
פֶּה לָהֶם וְלֹא יִדְבְּרוּ,	They have mouths, but cannot speak,
עֵינַיִם לָהֶם וְלֹא יֵרְאוּ.	eyes, but cannot see;
אֲזָנַיִם לָהֶם וְלֹא יִשְׁמְעוּ,	they have ears, but cannot hear,
אֶף לָהֶם וְלֹא יִרְיַחוּ.	noses, but cannot smell;
יָדֵיהֶם וְלֹא יִמְשֹׁנוּ,	they have hands, but cannot touch,
רַגְלֵיהֶם וְלֹא יִהְלְכוּ,	feet, but cannot walk;
לֹא יִהְיוּ בְּגִרוֹנָם.	they can make no sound in their throats.
כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם,	Those who fashion them shall become like them,
כֹּל אֲשֶׁר בָּטַח בָּהֶם.	and all who trust in them.
יִשְׂרָאֵל בָּטַח בְּיְיָ!	O Israel, trust in Adonai!
עֲזָרָם וּמִגְדָּלָם הוּא.	He is their help and shield.
בֵּית אַהֲרֹן בָּטַחוּ בְּיְיָ!	O house of Aaron, trust in Adonai!
עֲזָרָם וּמִגְדָּלָם הוּא.	He is their help and shield.
יִרְאִי יְיָ בָטַחוּ בְּיְיָ!	O you who revere Adonai, trust in Adonai!
עֲזָרָם וּמִגְדָּלָם הוּא.	He is their help and shield.

Adonai z'cha-ra-nu, y'va-reich.

Y'va-reich et beit Yis-ra-el,

Y'va-reich et beit A-haron.

Y'va-reich yir-ei Adonai,

ha-k'ta-nim im ha-g'do-lim.

Yo-seif Adonai alei-chem,

alei-chem v'al b'nei-chem.

B'ru-chim a-tem lAdonai,

o-sei sha-ma-yim va-a-retz.

Ha-sha-ma-yim sha-ma-im lAdonai,

v'ha-a-retz na-tan liv-nei a-dam.

Lo ha-mei-tim y'ha-l'lu Yah,

v'lo kol yor-dei du-mah.

Va-anach-nu n'va-reich Yah,

mei-a-tah v'ad o-lam,

Ha-l'lu-yah.

יִי זְכוּרֵנוּ, יְבָרֵךְ.

יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל,

יְבָרֵךְ אֶת בֵּית אַהֲרֹן.

יְבָרֵךְ יִירְאֵי יְיָ,

הַקְטָנִים עִם הַגְּדֹלִים.

יִסְף יְיָ עֲלֵיכֶם,

עֲלֵיכֶם וְעַל בְּנֵיכֶם.

בְּרוּכִים אַתֶּם לַיְיָ,

עֹשֵׂה שָׁמַיִם וָאָרֶץ.

הַשָּׁמַיִם שָׁמַיִם לַיְיָ,

וְהָאָרֶץ נָתַן לְבְנֵי אָדָם.

לֹא הַמֵּתִים יְהַלְלוּ יְיָ,

וְלֹא כָל יֹרְדֵי דוֹמָה.

וְאֲנַחְנוּ נְבָרֵךְ יְיָ,

מִעַתָּה וְעַד עוֹלָם,

הַלְלוּיָהּ.

Psalm 115:12-18

Adonai is mindful of us; He will bless us.

He will bless the house of Israel;

He will bless the house of Aaron.

He will bless those who revere Adonai,
small and great alike.

May Adonai increase your numbers,
yours and your children's also.

May you be blessed by Adonai,
Maker of heaven and earth.

The heavens belong to Adonai,
but the earth He gave over to man.

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

But we will bless Adonai
now and forever,

Hallelujah.

Psalm 116:1-11, 12-19

אֶהְבֵּתִי כִּי יִשְׁמַע יי אֶת קוֹלִי תַחֲנוּנִי.
 כִּי הִטָּה אָזְנוֹ לִי וּבִימִי אֶקְרָא:
 אֶפְפוּנִי חֲבָלֵי מוֹת,
 וּמִצָּרֵי שְׁאוֹל מִצָּאוּנִי
 צָרָה וַיְגוֹן אֲמָצָא.
 וּבִשְׁם יי אֶקְרָא,
 אֲנִה יי מַלְטָה נַפְשִׁי!
 חַנוּן יי וְצַדִּיק,
 וְאֱלֹהֵינוּ מְרַחֵם.
 שֹׁמֵר פְּתָאִים יי
 דְּלוּתִי וְלִי יְהוֹשִׁיעַ.
 שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִּי,
 כִּי יי גָּמַל עָלַיִכִּי.
 כִּי חִלַּצְתָּ נַפְשִׁי מִמוֹת
 אֶת עֵינַי מִן דִּמְעָה, אֶת רַגְלִי מִדַּחִי.
 אֶתְהַלֵּךְ לִפְנֵי יי, בְּאַרְצוֹת הַחַיִּים.
 הָאֲמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד.
 אֲנִי אֲמַרְתִּי בְּחָפְזִי כָּל הָאָדָם כֹּזֵב.

I love Adonai for He hears my voice, my pleas;
 for He turns His ear to me whenever I call.
 The bonds of death encompassed me;
 the straits of the nether-world overtook me.
 I came upon trouble and sorrow
 and I invoked the name of Adonai,
 "O Adonai, save my life!"
 Adonai is gracious and beneficent;
 our God is compassionate.
 Adonai protects the simple;
 I was brought low and He saved me.
 Be at rest, once again, O my soul,
 for Adonai has been good to you.
 You have delivered me from death,
 my eyes from tears, my feet from stumbling.
 I shall walk before Adonai in the lands of the living.
 I have trusted in Adonai even when, out of great suffering,
 I spoke and said rashly, "All people are false."

מָה אֲשִׁיב לַיי, כָּל תַּגְמוּלוֹהִי עָלַי?
 כּוֹס יְשׁוּעוֹת אֲשָׂא וּבִשְׁם יי אֶקְרָא.
 נְדָרֵי לַיי אֲשַׁלֵּם, נִגְדָה נָא לְכָל עַמּוֹ.
 יָקָר בְּעֵינֵי יי הַמוֹתָה לַחֲסִידָיו.
 אֲנִה יי כִּי אֲנִי עַבְדְּךָ אֲנִי עַבְדְּךָ
 בֶּן אֲמָתְךָ
 פִּתְחָתָה לְמוֹסְרִי.
 לָךְ אֲזַבֵּחַ זִבְחַ תּוֹדָה
 וּבִשְׁם יי אֶקְרָא.
 נְדָרֵי לַיי אֲשַׁלֵּם
 נִגְדָה נָא לְכָל עַמּוֹ.
 בְּחִצְרוֹת בֵּית יי
 בְּתוֹכְכִי יְרוּשָׁלַיִם, הַלְלוּיָהּ.

How can I repay Adonai for all His bounties to me?
 I raise the cup of deliverance and invoke the name of Adonai.
 I will pay my vows to Adonai in the presence of all His people.
 The death of His faithful ones is grievous in Adonai's sight.
 Adonai, I am Your servant — Your servant,
 the child of Your maidservant;
 You have undone the cords that bound me.
 I will offer up a thanksgiving offering to You
 and invoke the name of Adonai.
 I will pay my vows to Adonai
 in the presence of all His people,
 in the courts of the House of Adonai,
 in the midst of Jerusalem, Hallelujah.

Ha-l'lu et Adonai, kol go-yim,
 sha-b'chu-hu kol ha-u-mim.
 Ki ga-var a-lei-nu chas-do,
 Ve-emet Adonai l'o-lam
 Ha-l'lu-yah.

הַלְלוּ אֶת יי, כָּל גּוֹיִם,
 שֶׁבְּחוּהוּ כָּל הָאֲמִיּוֹת.
 כִּי גָבַר עָלֵינוּ חֶסֶדּוֹ,
 וְאֵמֶת יי לְעוֹלָם
 הַלְלוּיָהּ.

Psalm 117

Praise Adonai, all you nations;
 extol Him, all you peoples,
 for great is His steadfast love toward us;
 the faithfulness of Adonai endures forever.
 Hallelujah.

The prayer leader recites each of the following verses and the congregation repeats it.
 On Sukkot (but not on Shabbat), the lulav, with the etrog, is waved during the reciting of these verses.

Ho-du l'Adonai ki tov,
 ki l'o-lam chas-do.
 Yo-mar na Yis-ra-el,
 ki l'o-lam chas-do.
 Yo-m'ru na veit A-haron,
 ki l'o-lam chas-do.
 Yo-m'ru na yir-ei Adonai,
 ki l'o-lam chas-do.

הוֹדוּ לַיי כִּי טוֹב,
 כִּי לְעוֹלָם חֶסֶדּוֹ.
 יֹאמַר נָא יִשְׂרָאֵל,
 כִּי לְעוֹלָם חֶסֶדּוֹ.
 יֹאמְרוּ נָא בֵּית אַהֲרֹן,
 כִּי לְעוֹלָם חֶסֶדּוֹ.
 יֹאמְרוּ נָא יִרְאֵי יי,
 כִּי לְעוֹלָם חֶסֶדּוֹ.

Psalm 118

Praise Adonai, for He is good;
 His steadfast love is forever.
 Let Israel declare:
 His steadfast love is forever.
 Let the house of Aaron declare:
 His steadfast love is forever.
 Let those who revere Adonai declare:
 His steadfast love is forever.

Min ha-mei-tzar ka-ra-ti Yah,
 A-na-ni va-mer-chav Yah.
 Adonai li, lo i-ra,
 ma ya-aseh li a-dam?
 Adonai li b'o-z'rai,
 va-ani er-eh v'so-n'ai.
 Tov la-cha-sot b'Adonai,
 mi-b'to-ach ba-a-dam.
 Tov la-chasot b'Adonai
 mi-b'to-ach bi-n'di-vim.
 Kol go-yim s'va-vu-ni;
 b'sheim Adonai
 ki ami-lam.

מִן הַמִּצָּר קָרָאתִי יְהוָה,
 עֲנֵנִי בַמֶּרְחָב יְהוָה.
 יי לִי, לֹא אִירָא,
 מַה יַּעֲשֶׂה לִי אָדָם?
 יי לִי בַעֲזָרִי,
 וְאֲנִי אֶרְאֶה בִשְׁנֹאִי.
 טוֹב לַחֲסוֹת בַּיי,
 מִבֶּטֶחַ בָּאָדָם.
 טוֹב לַחֲסוֹת בַּיי
 מִבֶּטֶחַ בַּנְּדִיבִים.
 כָּל גּוֹיִם סָבְבוּנִי,
 בְּשֵׁם יי
 כִּי אֲמִילֵם.

Hallel Medley

In distress I called on Adonai;
 Adonai answered me and brought me relief.
 Adonai is on my side, I have no fear;
 what can human beings do to me?
 With Adonai on my side as my helper,
 I will see the downfall of my foes.
 It is better to take refuge in Adonai
 than to trust in mortals;
 it is better to take refuge in Adonai
 than to trust in the great.
 All nations have beset me;
 by the name of Adonai
 I will surely cut them down.

Sa-bu-ni gam s'va-vu-ni,
 b'sheim Adonai
 ki ami-lam.
 Sa-bu-ni chid-vo-rim;
 do-achu k'eish ko-tzim.
 b'sheim Adonai
 ki ami-lam.
 Da-choh d'chi-ta-ni lin-pol,
 vAdonai aza-ra-ni.
 O-zi v'zim'rat Yah,
 va-y'hi li li-shu-ah.
 Kol ri-nah vi-shu-ah
 b'oho-lei tza-di-kim,
 Y'min Adonai o-sah cha-yil!
 Y'min Adonai ro-mei-mah!
 Y'min Adonai o-sah cha-yil!
 Lo a-mut ki ech-yeh,
 va-asa-peir ma-asei Yah.
 Ya-sor yis-ra-ni Yah,
 v'la-ma-vet lo n'ta-na-ni.
 Pit-chu li sha-arei tze-dek,
 a-vo vam o-deh Yah.
 Zeh ha-sha-ar lAdonai,
 Tza-di-kim ya-vo-u vo.

O-d'cha ki ani-ta-ni,
 va-t'hi li li-shu-ah.
 E-ven ma-asu ha-bo-nim,
 ha-y'tah l'rosh pi-nah.
 Mei-eit Adonai ha-y'tah zot,
 hi niflat b'ei-nei-nu.
 Zeh ha-yom a-sah Adonai,
 na-gi-lah v'nis-m'cha vo.

סְבוּנִי גַם סְבוּנִי,
 בְּשֵׁם יְיָ
 כִּי אֲמִילָם.
 סְבוּנִי כְּדֹבִים
 דֹּעֲכּוּ כָאֵשׁ קוֹצִים,
 בְּשֵׁם יְיָ
 כִּי אֲמִילָם.
 דַּחַה דְּחִיתָנִי לְנֶפֶל,
 וַיִּי עֲזָרָנִי.
 עֲזִי וְזִמְרַת יְהוָה,
 וַיְהִי לִי לִישׁוּעָה.
 קוֹל רִנָּה וִישׁוּעָה
 בְּאֶהְלֵי צְדִיקִים,
 יָמִין יְיָ עָשָׂה חֵיל!
 יָמִין יְיָ רוֹמְמָה!
 יָמִין יְיָ עָשָׂה חֵיל!
 לֹא אָמוּת כִּי אַחֲיָה,
 וְאֶסְפָּר מַעֲשֵׂי יְהוָה.
 יִסֹּר יִסְרָנִי יְהוָה,
 וְלִמּוֹת לֹא נָתַנִּי.
 פָּתַחוּ לִי שַׁעְרֵי צֶדֶק,
 אֲבֹא בָם אֹדֶה יְהוָה.
 זֶה הַשַּׁעַר לֵי,
 צְדִיקִים יָבֹאוּ בוֹ.

Each of the following verses is said twice:

אֹדֶךָ כִּי עֲנִיתָנִי,
 וְתָהִי לִי לִישׁוּעָה.
 אֲבֹן מָאֲסוּ הַבּוֹנִים,
 הֵיטָה לְרֹאשׁ פִּנָּה.
 מֵאֵת יְיָ הֵיטָה זֹאת,
 הִיא נִפְלְאֹת בְּעֵינֵינוּ:
 זֶה הַיּוֹם עָשָׂה יְיָ,
 נְגִילָה וְנִשְׂמָחָה בוֹ.

They beset me, they surround me;
 by the name of Adonai
 I will surely cut them down.
 They have beset me like bees;
 they shall be extinguished like burning thorns;
 by the name of Adonai
 I will surely cut them down.
 You pressed me hard, I nearly fell;
 but Adonai helped me.
 Adonai is my strength and might;
 He has become my deliverance.
 The tents of the righteous resound
 with joyous shouts of deliverance,
 "The right hand of Adonai is triumphant!
 The right hand of Adonai is exalted!
 The right hand of Adonai is triumphant!"
 I shall not die but live
 and proclaim the works of Adonai.
 Adonai punished me severely,
 but did not hand me over to death.
 Open the gates of righteousness for me
 that I may enter them and praise Adonai.
 This is the gateway to Adonai —
 the righteous shall enter through it.

I thank You, for You have answered me,
 and have become my deliverance.
 The stone that the builders rejected
 has become the chief cornerstone.
 This is Adonai's doing;
 it is marvelous in our sight.
 This is the day that Adonai has made —
 let us exult and rejoice on it.

Each of the following verses is said by the prayer leader and repeated by the congregation:

<i>A-na Adonai ho-shi-ah na!</i>	אָנָא יי הוֹשִׁיעָה נָא!	Please, Adonai, deliver us!
<i>A-na Adonai ho-shi-ah na!</i>	אָנָא יי הוֹשִׁיעָה נָא!	Please, Adonai, deliver us!
<i>A-na Adonai hatz-li-chah na!</i>	אָנָא יי הצְלִיחָה נָא!	Please, Adonai, let us prosper!
<i>A-na Adonai hatz-li-chah na!</i>	אָנָא יי הצְלִיחָה נָא!	Please, Adonai, let us prosper!

Each of the following verses is said twice:

<i>Ba-ruch ha-ba</i>	בָּרוּךְ הַבָּא	May the one who enters be blessed
<i>b'sheim Adonai,</i>	בְּשֵׁם יי	in the name of Adonai;
<i>bei-rach-nu-chem mi-beit Adonai.</i>	בְּרַכְנוּכֶם מִבֵּית יי.	we bless you from the House of Adonai.
<i>Eil Adonai va-ya-er la-nu,</i>	אֵל יי וַיֹּאדָר לָנוּ,	Adonai is God; He has given us light;
<i>is-ru chag ba-avo-tim</i>	אֶסְרוּ חַג בְּעַבְתֵּים	bind the festival offering with cords
<i>ad kar-not ha-miz-bei-ach.</i>	עַד קַרְנוֹת הַמִּזְבֵּחַ.	to the horns of the altar.
<i>Ei-li a-tah v'o-de-ka,</i>	אֵלֵי אַתָּה וְאֹדְךָ	You are my God and I will praise You;
<i>Elo-hai aro-m'me-ka.</i>	אֱלֹהֵי אֲרוֹמְמֶךָ.	You are my God and I will extol You.
<i>Ho-du l'Adonai ki tov,</i>	הוֹדוּ לַיי כִּי טוֹב,	Give thanks to Adonai for He is good;
<i>ki l'o-lam chas-do.</i>	כִּי לְעוֹלָם חֲסִדוֹ.	His steadfast love is forever.

Concluding blessing:

יְהַלְלוּךָ יי אֱלֹהֵינוּ כָּל מַעֲשֶׂיךָ,	All Your works shall praise You, Adonai our God.
וְחַסִּידֶיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ,	Your faithful ones who do Your will,
וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל	along with all Your people Israel,
בְּרָנָה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ	will joyfully thank, bless, praise,
וַיִּפְאָרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ	glorify, exalt, revere,
וַיְקַדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ מְלָכֵנוּ.	sanctify and acclaim Your name, our King.
כִּי לָךְ טוֹב לְהוֹדוֹת	It is good to give thanks to You
וּלְשִׁמְךָ נֶאֱדָה לְזִמְרָה,	and to sing of Your name,
כִּי מִעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.	for from eternity to eternity You are God.
בָּרוּךְ אַתָּה יי,	Blessed are You, Adonai,
מֶלֶךְ מְהֻלָּל בַּתְּשֻׁבּוֹת.	King extolled in hymns of praise.