Shacharit for Weekdays



14 BIRKHOT HA-SHAHAR

PSALM 30

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

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

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

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

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

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

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

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

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

You transformed my mourning into dancing, my sackcloth into robes of joy that I might sing Your praise unceasingly, that I might thank You, Adonai my God, forever. 14 ברכות השחר

תהלים לי מזמור שיר חַגַפַּת הַפַּיָת לְדָוִד. אַרוֹמִמָּך יהוה כִּי דִלִיתָנִי וְלֹא שִׂמַחְתָ אֹיְבַי לִי. יהוה אֵלהַי, שָׁוַעָתִי אֵלֵיך וַתִּרְפָאֵנִי. יהוה הֵעֵלֵיתַ מִן־שָׁאוֹל נַפִּשִׁי, חִיּתַנִי מִיּרִדִי־בוֹר. זַמְרוּ לַיהוה חֲסִידָיו, וְהוֹדוּ לְזֵבֶר קַדְשׁוֹ. פּי הַגַע בּאַפּוֹ, חַיִּים בּרְצוֹנוֹ, בַּעֶרֶב יָלִין בֶּכִי וְלַבְּקֶר רְנָּה. וַאָנִי אָמַרְתִי בְשַׁלִוִי, בַּל־אָמּוֹט לִעוֹלַם. יהוה בְּרָצוֹנֶךְ הֵעֵמֵדְתַּה לְהַרְרָי עוֹ, הַסְתַרָתַ פַּנֵיךּ, הַזֶּיָתִי נְבְהָל. אֵלֶיךּ יהודז אֶקְרָא, וְאֶל־אֲדֹנָי אֵתִחַנַּן. מַה־בֶּצַע בָּדַמִי, בִּרְדָתִּי אֵל שֵׁחַת. הַיוֹדָך עַפַר, הַיַגִּיד אָמִתָּרָ. שַׁמֵע־יהוה וְחַנֵּנִי, יהוה הֵיֶה־עוֵר לִי. דַפְּכָתַ מִסְפָּדִי לִמְחוֹל לִי, 🖾 פִּתַּחִתַּ שַׂקִי וַתִּאַזְרֵנִי שִׂמִחָה. לְמַעַן יוַמִרְרֶ כֵבוֹד וְלֹא יִדֹם, יהוה אַלהֵי לְעוּלֵם אוֹדֵרַ.

6

BIRKHOT HA-SHAHAR

We are grateful for the daily renewal of our lives.

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

We pray for God's compassion.

Praised are You Adonai our God, who rules the universe, removing sleep from my eyes and slumber from my eyelids. May we feel at home with Your Torah, and cling to Your mitzvot. Keep us from error, from sin and transgression. Bring us not to trial or to disgrace; let no evil impulse control us. Keep us far from wicked people and corrupt companions. Strengthen our desire to do good deeds; teach us humility, that we may serve You. May we find grace, love, and compassion in Your sight and in the sight of all who look upon us, this day and every day. Grant us a full measure of lovingkindness. Praised are You Adonai, who bestows great kindness upon His people Israel.

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

בָּרוּה אַתָּה יהוה אָלהֵינוּ מֶלֶה הָעוֹלָם, אֲשָׁר נָתַן לַשְׁרָוּ בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לָזְלָה. בְּרוּה אַתָּה יהוה אֵלהֵינוּ מֶלֶה הָעוֹלָם, שֶׁעָשְׁנִי הְצַלְמוּ. בְּרוּה אַתָּה יהוה אֵלהֵינוּ מֶלֶה הָעוֹלָם, שֶׁעָשְׁנִי יִשְׁרָאֵל. בָּרוּה אַתָּה יהוה אֲלהֵינוּ מֶלֶה הָעוֹלָם, שֶׁעָשְׁנִי יָשְׁרָאַל. בָּרוּה אַתָּה יהוה אֲלהֵינוּ מֶלֶה הָעוֹלָם, פּוֹקַם עוִרִים. בָּרוּה אַתָּה יהוה אֲלהֵינוּ מֶלֶה הָעוֹלָם, פּוֹקַם, עַוִרִים. בָּרוּה אַתָּה יהוה אֲלהֵינוּ מֶלֶה הָעוֹלָם, פּוֹקָם, מַיְרִים. בְּרוּה אַתָּה יהוה אֲלהֵינוּ מֶלֶה הָעוֹלָם, פּוֹקָם, מַלְבִישׁ עַרָמִים. בְּרוּה אַתָּה יהוה אֶלהֵינוּ מֶלֶה הָעוֹלָם, מַלְבִישׁ עַרָמִים. בְּרוּה אַתָּה יהוה אֶלהֵינוּ מֶלֶה הָעוֹלָם, רוֹקַע הָאָרָים. בָּרוּה אַתָּה יהוה אֶלהֵינוּ מֶלֶה הָעוֹלָם, זוֹקָף כְּפוּפִים. בְּרוּה אַתָּה יהוה אֶלהֵינוּ מֶלֶה הָעוֹלָם, זוֹקָף בְּפּוּפִים. בָּרוּה אַתָּה יהוה אֶלהֵינוּ מֶלֶה הָעוֹלָם, שִׁעָשָׁה לִי בָּל-צָרְכִים. בְּרוּה אַתָּה יהוה אֶלהֵינוּ מֶלֶה הָעוֹלָם, עוֹילָם, גוֹפָע הַמּנִרים. בְּרוּה אַתָּה יהוה אֶלהֵינוּ מֶלֶה הָעוֹלָם, עוֹילָם, גוֹפָע הָאָרָים. בְּרוּה אַתָּה יהוה אֶלהֵינוּ מֶלֶה הָעוֹלָם, הַעוֹלָם, עוֹינים. בָרוּה אַתָּה יהוה אֶלהֵינוּ מֶלֶה הָעוֹלָם, הַעוֹלָם, עוֹמַרים. בָרוּה אַתָּה יהוה אֶלהֵינוּ מֶלֶה הָעוֹלָם, הַעוֹלָם, עוֹמַר ישָׁרָאַל בּנוּר הָעוֹרָם. בָּרוּה אַתָּה יהוּה אֶלהֵינוּ מֶלֶה הָעוֹלָם, הַעוֹלָם, בּרּוּרָם אַתָּרָה.

for God's compassion

ברוך אַתָּה יהוה אַלהֵינו מֵלֵך הַעוֹלַם, הַמַּעַבִיר שנה מעיני ותנומה מעפעפי. ויהי רצון מלפניך יהוה אלהינו ואלהי אבותינו, שהרגילנו בתורתה ודבקנו במצותיה, תביאנו לא לידי הטא, ולא לידי עברה לידי נסיוז, ולא לידי בזיוז, ואל תּשלט־בַנו ילא י וְהַרְחִיֹקֵנוּ מֵאַדַם רַע וּמֶחַבָּר רַע. ודבקנו הטוב ובמעשים טובים, וכוף את־יצרנו וּלרחמים ולחסד לחן וּבכל־יוֹם היום ותננו בל־רואינו, ותגמלנו חַסַדים טובים. ובעיני פעיניק ברוך אַתָּה יהוה גומל חַסָדים טוֹבִים לעַמו ישְׁרָאָל.

A State

15 ברכות השחר

15 BIRKHOT HA-SHAHAR

We mourner's kaddish

Mourners and those observing Yahrzeit: Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, ki-r'utei, v'yamlikh malkhutei b'hayeikhon u-v'yomeikhon u-v'hayei d'khol beit Yisra-el, ba'agala u-vi-z'man kariv, v'imru amen.

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

Mourners:

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

*Between Rosh Hashanah and Yom Kippur: I'ela I'ela mi-kol birkhata v'shirata tushb'hata v'nehamata da'amiran b'alma, v'imru amen.

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

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

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

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

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

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

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

Mowners and those observing Yahrzeit: יִּתְאֵּדָּל וְיִרְקַדַּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, בִּרְעוּתֵה, וְּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעַגְלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners: יְהֵא שְׁמֵה-רַבָּא-מְבָרַך לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

ּיִתְבָּרַהְ וְיִשְׁתַּבָּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵׂא וְיִתְהַדֵּר וְיִתְעַלֶּה וְיִתְתַלֵּל שְׁמֵה דְּקָדְשָׁא, בְּרִיךָ הוּא *לְעֵלַא מִן כֵּל־בְּרָבַתַא וְשִׁירֵתָא

יים כפור and ראש חשנה Between אַעָלָא לְעֵלָא לְעֵלָא מְכָּל־בָּרְבָתָא וְשִׁירָתָא לְעֵלָא לְעֵלָא מְכָּל־בִּרְבָתָא וְשִׁירָתָא הְשִׁבְּקָת וְנֶחְמָתָא דַאַמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן. וְחַיִּים עָלִינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן. עשֶׁה שָׁלום בִּמְרוֹמֵיו, הוּא יַעֲשָּׁה שָׁלום עַלֵּינוּ וְעַל בַּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

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

P'SUKEI D'ZIMRA PSALM AND SONG

澤 BARUKH SHE-AMAR

In the b'rakhah that introduces P'sukei D'Zimra, we praise our eternal, compassionate Creator.

Praised is God, whose word created the world.

Sing praise.

Glorified is the Author of Creation.

Laud the One whose word is performance.

Acclaimed is God, whose decree is fulfillment.

Revere the One whose mercy envelops the world.

Adored is God, whose kindness embraces all creatures.

Honor the One who rewards those who revere Him.

Blessed is God, who lives forever, endures eternally.

Celebrate the One who redeems and rescues.

Praised is God's name.

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

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

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

ברוך שאמר 🗏

פסוקי דזמרא

רוּך שֶׁאָמַר וְהָיָה הָעוֹלָם, בְּרוּך הוּא. בְּרוּך עוֹשָׁה בְרֵאשִׁית, בְּרוּך אוֹמֵר וְעוֹשֶׁה, בְּרוּך אוֹמֵר וְעוֹשֶׁה, בְּרוּך מְרַחֵם עַל הַאָרֶץ, בְּרוּך מְשַלֵם שָׁכָר טוֹב לִירֵאֶיו, בְּרוּך חֵי לָעַר וְקַיָּם לָנֶצַח, בְּרוּך שְׁמוֹ.

Barukh she-amar v'hayah ha-olam. Barukh hu. Barukh oseh v'reshit. Barukh omer v'oseh. Barukh gozer u-m'kayem. Barukh m'raḥem al ha-aretz. Barukh m'raḥem al ha-b'riyot. Barukh m'shalem sakhar tov li-y're-av. Barukh ḥai la'ad v'kayam la-netzaḥ. Barukh podeh u-matzil. Barukh sh'mo.

אֶלהֵינוּ מֶלֶך הַעוֹלַם, הַאַל, האב יהוה אתה בלשוו ומפאר משבח עמו, החל ידוה דוד וּנִפַּאָרְרָ ובזמירות, בשבחות חי יויד 🖾 שמו הַגַּרוֹל. עד העולמים. מלה בַּהָשְׁבַּחוֹת. ברוך אַתַּה יהוה מֵלַך מהלל 0.21

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

16

21 P'SUKEI D'ZIMRA

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

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

PSALM 145; 115:18 A Psalm of David.

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

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

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

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

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

They recall Your goodness; they sing of Your faithfulness.

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

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

All of Your creatures shall praise You; the faithful shall continually bless You,

recounting Your glorious sovereignty, telling tales of Your might.

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

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

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

E

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

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

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

תהלים פ״דיה, קמ״דיט״ו אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךּ, עוֹד יְהַלְלְוּךּ סֶּלָה. אַשְׁרֵי הֶעֵם שֶׁבֶּכָה לוֹ, אַשְׁרֵי הָעָם שֶׁיהוה אֶלֹהָיו.

> תהלים קמ״ה, קט״ווי״ח הְוָהַלָּה לְדַוָד.

אָרוֹמִמְךּ אֶלוֹהַי הַמֵּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעָד. בְּכָל־יוֹם אֲבָרְכֶךֵ, וַאֲהַלְלָה שִׁמְךּ לְעוֹלָם וָעָד. גָּדוֹל יהוה וּמְהֻלָּל מְאֹד, וְלְגְדָלָתוֹ אֵין חֵקֶר. הוֹר לְדוֹר יְשַׁבַּח מַעַשֶׂיךּ, וּגְבוּרֹתֶיךָ אַשִיחָה. הַדַר בְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְּלְאֹתֶיךָ אֲסַבְּרֶנָה. וֶעֶזוּז נוֹרְאֹתֶיךָ יֹאמֵרוּ, וּגְדֵלְתִךָ אֲסַבְּרֶנָה.

זְכֶר רַב־טּוֹבְהְ יַהִיּעוּ, וְצִדְקָתְרְ יְרַגְנוּ. חַנּוּן וְרַחוּם יהוה, אֶרֶהְ אַפָּים וּגְדָל־חֲסֶד. טוֹב יהוה לַכּל, וְרַחֲמָיו עַל־כָּל-מַעֲשָׁיו. יוֹרְוּך יהוה כָּל־מַעֲשֶׁיּך, וּהְבוּרָתְרְ יְדַבְּרְנּיָה. כְּבוּד מַלְכוּתְרָ יֹאמֵרוּ, וּגְבוּרָתְרָ יְדַבֵּרוּ כְּבוּד מַלְכוּתָרְ יֹאמֵרוּ, וּגְבוּרָתְרָ יְדַבֵּרוּ מַלְכוּתָרְ מַלְכוּת כָּל־מַנַפְלים, וּמָמְשַׁלְתַרְ בְּכָל־הַרָוּר וָדָר. סוֹמֵרְ יהוה לְכָל־הַנּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּנִים. שִינֵי־כֹל אֵלֶיךְ יְשַׂבְרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכָלָם בְּעָתוֹ פּוֹתֵה אֵת־יַדָרָ, וּמַשִּׁבִּיִם, וְמוֹקַף יְכָל־הַנְּפוּנִים.

22 פסוקי דזמרא

22 P'SUKEI D'ZIMRA

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

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

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

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

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

We shall praise Adonai now and always. Halleluyah!

PSALM 146

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

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

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

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

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

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

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

Adonai shall reign through all generations. Your God, Zion, shall reign forever. Halleluvah!

צַהִיק יהוה בַּכַל־הָרַכַיו, וְחָסִיד בְּכַל־מֵעֵשִׁיו. קרוב יהוה לבל-קראיו, לכל אַשֶׁר יִקָרָאָהוּ בָאָמָת.

רצון־יוֶראַיו יַעַשָּׁה, וְאֵת־שַׁוְעַתֵם יִשְׁמַע וִיוֹשִׁיעָם. שוֹמֶר יהוה אֶת־כֵּל־אהַבֵיוֹ, וְאֶת כֵּל־הַרְשֵׁעִים יַשְׁמִיד.

תהלת יהוה יְדַבֶּר־פִּי,
וִיבְרַךְ בְּל־בָּשָׁר שֵׁם קַדְשׁוֹ לְעוֹלָם וָעֶד. ואַנַחְנוּ נְבָרֵך זָה, מֵעַתָּה וְעַד עוֹלָם. הַלִלוּיַה.

תהלים קמ״ו הללויוה. הַלְלִי נַפִּשִׁי אֵת־יהוה. אַהַלְלַה יהוה בִּחַיַּי, אַזַמָרָה לֵאלהֵי בִּעוֹדִי. אַל הִבְּטְחוּ בְנִדִיבִים, בְּבֵן־אָדֵם שֵׁאֵין לוֹ תִשוּעַה. הֵצֵא רוּחוֹ יַשָּׁב לְאַדמַתוֹ, ביום ההוא אַבִדוּ עֵשָׁתּנֹתֵיו. אַשְׁרֵי שֶׁאֵל יְעַקֹב בְּעֶזְרוֹ, שִׁבְרוֹ עַל יהוה אַלהַיו. עשה שַמַים וַאָרָץ, אֶת־הַיָם ואָת־כָּל־אַשֶר בָּם, השמר אמת לעולם. עשה משפט לַעֲשוּקִים, נֹתֶן לֵחֶם לַרְעָבִים, יהוה מתיר אסורים, יהוה פּקֵחַ עָוְרִים, יהוה זקף כפופים, יהוה אֹהֶב צַרִּיקִים. יהוה שמר את גרים, 🗉 יַתוֹם וְאַלְמָנָה יְעוֹדֵד וְדֶרֶךְ רְשָׁעִים יְעַוֶּת.

ימלך יהוה לעולם, אלהיך ציון לדר ודר.

פסוקי דזמרא 23

23 P'SUKEI D'ZIMRA

PSALM 147

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

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

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

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

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

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

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

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

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

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

God makes His word known to Jacob, His statutes and decrees to the people Israel. This God has not done for other nations, nor has God taught them His laws. Halleluyah!

תהלים קמ״ז הללויה. פִּי טוֹב וַמָּרַה אֵלהֵינוּ, כִּי נַעִים נַאוָה תָהָלָה. בּוֹנֶה יִרוּשָׁלַיִם יהוה, נְדְחֵי יִשְׂרָאָל יְכַנָּס. הַרוֹפֵא לִשְׁבִוּרֵי לֵב וּמִחֲבֵּשׁ לָעַצְבוֹתַם. מוֹנֶה מִסְפֶּר לַכּוֹכַבִים, לְכָלַם שֵׁמוֹת יְקָרָא. גַּדוֹל אַדוֹגֵינוּ וְרֵב כְּחַ, לְתְבוּנֵתוֹ אֵין מִסְפֵּר. מְעוֹדֵד עֲנָוִים יהוה, מַשִּׁפִּיל רְשָׁעִים עֲדֵי אַרֵץ. אֵנוּ לַיהוה בְּתוֹדָה, וַמְרוּ לֵאלהֵינוּ בְכַנּוֹר. הַמְכַסֶה שָׁמַיִם בְּעָבִים, הַמֵּכִין לַאֲרֵץ מַטַר, הַמַּצְמֵיחַ הַרִים חַצִיר. נוֹתֵן לִבְהֵמָה לֵחִמָה, לִבְנֵי עָרֵב אֲשֶׁר יְקָרָאוּ. לא בְּגְבוּרֵת הֵסוּס וֶחְפַּץ, לא בְשוֹקֵי הֵאִיש יְרְצָה. רוצה יהוה את יראיו, את המיחלים לחסדו. שַׁבְּחִי יְרוּשָׁלַיִם אֵת־יהוה, הַלִלִי אֵלהַיָך צַיון. כּי חוזק בְּרִיחֵי שְׁעָרֵיָהְ, בְּרֵהְ בַּנֵיָהְ בְּקָרְבָּהָ. הַשָּׁם גְבוּלֵך שָׁלוֹם, חֵלֶב חְטִים יֵשְׁבֵּיעֵך. הַשֹּׁלֵחַ אִמְרָתוֹ אֶרֶץ, עַד מְהֵרָה יַרוּץ וְּבֵרוֹ. הַנֹּתֵן שֶׁלֶג כַּצְמֶר, כִּפור כֵּאָפֵר יִפַזָר. מַשְׁלִיך קַרְחוֹ כְפִתּים, לִפְנֵי קַרָתוֹ מִי יַעֵמד. יִשְׁלַח דְבָרוֹ וְיֵמִטֶם, יַשֶּׁב רוחוֹ יְזְלוּ־מֵיָם. מַגִּיד דְּבַרַיו לְיַעֵקב, חְקֵיו וּמשִׁפּטיו לִישׂראל. 📾 לא עשה כן לכל־גוי, ומשפטים בל ידעום. הללויה.

פסוקי דזמרא 24 תהלים קמ״ח

הַלְלִוּהוּ בַּמְרוֹמִים.

הודו על אָרָץ ושמים.

לבני ישראל עם קרבו.

הַלִלוּ אֵת־יהוה מִן־הַשָּׁמֵיִם,

ַהַלְלְוּהוּ כָּל־מַלְאָכָיו, הַלְלְוּהוּ כַּל־צָבַאֵיו.

ַהַלְלִּוּהוּ שֶׁמֶשׁ וְיָרֵחַ, הַלְלְוּהוֹ בֶּל-בְּוֹכְבֵי אוֹר.

הללויה.

24 P'SUKEI D'ZIMRA

PSALM 148 Halleluvah! Praise Adonai from the heavens. Praise God, angels on high.

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

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

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

all mountains and hills, all fruit trees and cedars, all beasts, wild and tame, creeping creatures, winged birds;

earthly rulers, all the nations, officers and mortal judges, men and women, young and old.

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

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

הַלְלְוּהוּ שְׁמֵי הַשָּׁמֶיִם וְהַמֵּיִם אֲשֵׁר מֵעַל הַשָּׁמֵיִם. יְהַלְלוּ אֶת־שֵׁם יהוה, כִּי הוּא צְוָה וְנִבְרֵאוּ. ויּעַמִידֵם לַעַד לְעוֹלֵם, חֵק־נַתו וְלֹא יַעַבוֹר. הַלְלוּ אֶת־יהוה מן הַאָרֵץ, הַנִּינִים וְכַל־תָּהמוֹת, אָש וּבָרָד, שֵׁלֵג וְקִיטוֹר, רְוּחָ סְעַרָה עשֵׁה דְבַרוֹ, ֶהֶהַיִּים וְכַל־גְּבָעוֹת, אֵץ פְּרִי וְכָל־אֲרָזִים, הַחַיָּה וִכַּל־בְּהֵמָה, הֵמֶשׁ וְצִפּוֹר בָּנָף, ַמַלְבֵּי־אֶֶרֶץ וְבָל־לְאֻמִּים, שָׁרִים וְבָל-שׁפְטֵי אֱרֶץ, בחורים וגם בתולות, זקנים עם נערים. יְהַלְלוּ אֶת־שֵׁם יהוה, כִּי נִשְׁגַב שָׁמוֹ לְבֵהוֹ, מַ וַיֶּרֶם קֶרָן לְעַמֵּוֹ, הְנִהּלָה לְבָל-חֲסִידָיו,

> P'sukei D'Zimra includes the final few psalms in the Book of Psalms, on pages 21-25, so that we might all "complete" that book of praise every day before Shaharit, a practice recommended by Rabbi Yose ben Halafta in the second century (Shabbat 118b).

25 P'SUKEI D'ZIMRA

PSALM 149

Halleluyah! Sing a new song to Adonai. Where the faithful gather, let God be praised.

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

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

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

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

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

PSALM 150

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

Praise God for His mighty deeds, for His infinite greatness. Praise God with trumpet calls, with horp and lyre.

Praise God with drum and dance, with flute and strings. Praise God with clashing cymbals; with resounding cymbals sing praises.

Let every breath of life praise God. Halleluyah!

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

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

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

תהלים קמ״ט

הַלַלוּיַה.

שִׁירוּ לַיהוה שִׁיר חָדָשׁ, תְּהַלָּתוֹ בְּקְהֵל חֲסִידִים. יִשְׁמַח יִשְׁרָאֵל בְּעִשְׁיו, בְּנֵי צִיּוֹן יָגִילוּ בְמַלְכָּם. יְהַלְלוּ שְׁמוֹ בְמָחוֹל, בְּתֹף וְכִנּוֹר יְזַמְרוּ־לוֹ. בִּי רוֹצָה יהוה בְּעַמּוֹ, יְפָאֵר עֲנָוִים בִּישׁוּעָה. יַעְלְזוּ חֲסִידִים בְּכָבוֹד, יְרַוְּנוּ עַל מִשְׁבְּבוֹתָם. רוֹמְמוֹת אֵל בִּגְרוֹנָם, וְחֶרֶב פִּיפִיוֹת בְּיָדָם. לַעֲשׁוֹת וְקָמָה בַּגוּיִם, תּוֹבַחוֹת בַּלְאָמִים. שַּ לָאֲשׁוֹת בְּקָבו בְּזָקִים וְנִרְבְּדֵיהֶם בְּכַבְלֵי בַרְזָל. הַלְלוּיָה.

תהלים ק״נ

ַהַלְלַוּיָה.

הַלְלוּ אֵל בְּקָדְשׁוֹ, הַלְלְוּהוּ בְּרְקִיעַ עָזוֹ. הַלְלְוּהוּ בְּגְבוּרתָיו, הַלְלְוּהוּ בְּרֹב גָּדְלוֹ. הַלְלְוּהוּ בְּגַבְע שׁוֹפָּר, הַלְלְוּהוּ בְּגָבֶל וְכִנּוֹר. הַלְלְוּהוּ בְּגֹלְצְלֵי־שָׁמַע, הַלְלְוּהוּ בְּצִלְצְלֵי תְרוּעָה. שּ הַלְלְוּהוּ בְצִלְצְלֵי־שָׁמַע, הַלְלְוּהוּ בְּצִלְצְלֵי תְרוּעָה. כּל הַנְּשָׁמָה תִּהַלֵּל יָה, הַלְלוּיָה.

תהלים פ״ט ונ״ג, קל״ה וכ״א, ע״ב וי״ח-ו״ט

בְּרוּך יהוה לְעוֹלָם, אָמֵן וְאָמֵן. בָּרוּך יהוה מִצִּיוֹן, שֹׁבֵן יְרוּשֶׁלֵיִם, הַלְלוּיָה. ◙ בָּרוּך יהוה אֶלֹהִים אֶלֹהֵי יִשְׂרָאֵל, עֹשֵׁה נְפְּלָאוֹת לְבַדּוֹ. וּבָרוּך שֵׁם כְּבוֹדוֹ לְעוֹלָם, וְיִפָּוֹא כְבוֹדוֹ אֶת־כַּל־הָאֲרֵץ, אָמֵן וְאָמֵן.

29 P'SUKEI D'ZIMRA

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

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

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

🌿 HATZI KADDISH

Reader:

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

Congregation and Reader:

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

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen. וּשְׁתַּבַּח שִׁמְךָ לַעֵר, מַלְבֵּנוּ, הְאֵל הַמֶּלֶךְ הַגָּרוֹל וְהַקָּרוֹש בַּשְׁמַיִם וּבָאָרֶץ. כִּי לְךְ נָאֶה, יהוה אֶלהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, שִׁיר וּשְׁבָחָה, הַצֵּל וְזִמְרָה, מִז וּמָמְשָׁלָה, נֵצֵח גְּדֵלָה וּגְבוּרָה, הְּהַלָּה וְתִפְאֶרֶת, קָדָשָׁה וּמַלְכוּת. בּרוּך אַתָּה יהוה אַל מֶלֶך גָּרוֹל בַּתִּשְׁבָחוֹת, אֵל הַהוֹדָאוֹת, אֲרוֹן הַנִּפְּלָאוֹת, הַבּוֹחֵר בְּשִׁירֵי וִמְרָה, מַלֶךָ, אֵל, חֵי הָעוֹלָמִים.

Between יום כפור and יום כפור, Psalm 130 (page 62) may be added.

חצי קריש 💯

פסוקי דזמרא

Reader: זִּתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, בִּרְעוּתֵה, וְיַמְלִיך מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֵגַלַא וּבְזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader: יְהֵא שְׁמֵה רַבָּא מְבָרַך לְעָלַם וּלְעָלְמֵי עָלְמֵיָּא.

Reader:

יּוְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵה דְקָדְשָׁא, בְּרִיךּ הוּא אַלְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא Between ייים כפור and ראש השנה -Between

לְעֵלָא לְעֵלָא מְבֶּלֹ־בּּרְכָתָא וְשִׁירָתָא הַשְׁבְּחָתָא וְנֶחְמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

K'RIAT SH'MA AND ITS B'RAKHOT

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

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

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

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

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

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

קריאת שמע וברכותיה 🌿

Reader: ברכו אתריהוה הַמִבֹרָך.

Congregation, then Reader: בֶּרוּה יהוה הַמְבֹרָה לְעוֹלָם וָעֶד.

קריאת שמע before ברכה The first בָּרוּך אַתָּה יהוה אֶלהֵינוּ מֶלֶך הָעוֹלָם, יוֹצֵר אור ובוֹרֵא קְשֶׁךּ, עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכּּל.

הַמָּאִיר לָאָרֶץ וְלַדְרִים עָלֵיהָ בְּרַחֲמִים, וּרְטוּבוֹ מְחַדֵּשׁ הְּכָּל־יוֹם הָּמִיד מַעֲשָׁה בְרֵאשִׁית. מָה רַבּוּ מַעֲשֶׂיף יהוה, כָּלֶם בְּחָכְמָה עָשִׁית, מָלְאָה הָאֲרֶץ קִוּיָנֶרָ. חַמֶּלֶ הַמְרוֹמָם לְבַהּוֹ מֵאָז, הַמְשָׁבָּח וְהַמְפּאָר וְהַמִּתְנַשִׁא מימוֹת עוֹלָם, אֱלֹהֵי עוֹלָם, בְּרַחֲמֵיךּ הָרַבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֻזֵנוּ, צוּר מִשְׁגַּבְּנוּ, מָגַן ישְׁעֵנוּ, מִשְׁגָּב בַּעֲרֵנוּ אָל בְּרוֹך גְּדוֹן דֵעֲנוּ, צוּר מִשְׁגַבְּנוּ, מָגַן ישְׁעֵנוּ, מִשְׁגָּה בַּעֲרֵנוּ בָּבוֹד לִשְׁמוֹ, מָאוֹרוֹת נָתַן סְבִיבוֹת עָזוֹ. פּנּוֹת צְבָאָיו בְּרוּשִים, רוֹמְמִי שַׁדֵּי, הָמִיד מְסַפּּרִים כְּבוֹד אַל וּקָדָשָׁתוּ מְרוּשִים, רוֹמְמֵי שַׁדֵּי, הָמִיד מְסַפּּרִים כְּבוֹד אַל וּקָדָשָׁתוּ מְאוֹרֵי אוֹר שָׁעָשִׁיתָ, יָפָאָרְוּך שֶׁבָה

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

30

שחרית לחול 31

SHAHARIT FOR WEEKDAYS

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

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

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

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

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

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

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

מלכנו וגואלנו, בורא קדושים. ישתבח צורנו משרתיו משרתים, ואשר יוצר בנו. עומדים ברום עולם ומשמיעים ביראה יחר דְּבְרֵי אֲלֹהִים חֵיִים וֹמֵלֵך עוֹלָם. 🖩 כְּלָם אֲהוּבִים, ברורים, כַּלַם גָבּוֹרִים, וְכָלַם עשִים בָּאֵימַה וביראה רצון קונם, וכלם פותחים את-פיהם בּשִׁירַה וּבִזְמֶרַה, וּמִבַּרְכִים וּמִשֵׁבּחִים וּמִפָּאַרִים ומַעַרִיצִים ומקדישים וממליכים

אֶת־שֵׁם הַאֵל הַמֵּלֶך הַגָּרוֹל הַגִּבוֹר וְהַנוֹרָא, קַרוֹש הוּא. וכַלָם מְקַבְּלִים עֵלִיהֵם על מַלְכוּת שָׁמַיִם זֶה מָזֶה, ונותנים רשות זה לזה להקריש ליוצרם בנחת רוח, בִּשַׂפַה בְרוּרֵה וּבִגִּעִימַה קִדוֹשָׁה, כַּלָם כָּאָחַד עונים ואומרים בּיִרָאָה:

קָרוֹש קֶרוֹש קָרוֹש יהוה צְבָאוֹת, מְלֹא כֵל־הָאָרֶץ כְּבוֹדוֹ. ן הָאופַנִּים וְחַיוֹת הַקֶּרֶשׁ בְּרָעַשׁ גָּדוֹל מִתְנַשְׂאִים לְעַמַת 🖾 שָׁרַפִּים, לִעְמַתַם מִשַׁבִּחִים ואוֹמִרִים:

ברוה כבוד יהוה ממקומו.

לאל ברוה נעימות יתנו.

לַמֵּלֶך, אֶל חֵי וְקַיָּם, זְמִירוֹת יֹאמֵרוּ וְתָשְׁבַּחוֹת יַשְׁמִיעוּ, כִּי הוּא לְבַהּוֹ פּוֹעֵל גְבוּרוֹת, עשׁה חַדשוֹת, בעל מלחמות, זורע צדקות, מצמים ישועות, בורא רפואות, נורא תהלות, אדון הנפלאות, המחדש בטובו בכליום תמיד מעשה בראשית, פָאָמור: לְעַשֵׁה אורים גדלים, כִּי לְעוֹלָם חַסְדוֹ. אור חַרָש עַל צייון הַאִיר, 🖾 וְנְזֶכֵה כְּלֵנוּ מְהֵרָה לאורוֹ. ברוך אתה יהוה יוצר המאורות.

32 שאתרית לחול

32 SHAHARIT FOR WEEKDAYS

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

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

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

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

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

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

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

אַהָבָה רַבָּה אַהַבְהֵנוּ, יהוה אֶלהֵינוּ, הֶמְלָה גְּדוֹלָה וִיתֵרָה חַמַּלְתָּ עָלֵינוּ. אָבְינוּ מַלְבֵנוּ, בַּעֲבוּר אַבוֹתֵינוּ שֶׁבָּטְחוּ בְךָ וַהְלַמְדֵם חֻפֵּי חַוִּים, כֵּן הְחַגֵּנוּ וּתְלַמְדֵנוּ. אָבְינוּ הָאָב הָרַחַמָן, הַמְרַחֵם, רַחֵם עָלֵינוּ וְתַן בְּלִבֵנוּ לְהָבִין וּלְהַשְׂבִיל, וּלְקַוֵּם אֶת-בָּל־הַבְרֵי תַלְמוּד וּוֹרָתֶךָ בְּאַהַבָּה. וּלְקַוֵּם אֶת-בָּלִ-הַבְרֵי תַלְמוּד וּוֹרָתֶךָ בְּאַהַבָּה.

ְּוְהָאֵר אֵינְינוּ הְּתוֹרָתָךּ, וְדַבֵּק לִבֵּנוּ הְּמִצְוֹתֶיךּ, וְיַחֵד לְבָבֵנוּ לְאַהַבָּה וּלְיִרְאָה אֶת־שְׁמֶךּ, וְלֹא נֵבוֹש לְעוּלָם וָעֶד. בָּגְיְלָה וְנִשְׁמְחָה בִּישׁוּעָתֶךָּ.

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

וַהַבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע בַּנְפוֹת הָאָרֶץ, וְתוֹלִיבֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנְוּ, בִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֲתָה, וּבֵנוּ בָחַרְתָּ מִכָּל־עַם וְלָשוֹן, וְקַרַבְתַּנוּ לְשָׁמְךָ הַנָּדוֹל סֵלָה בָּאָמֶת, לְהוּדוֹת לְךָ וּלְיַחֶרְךָ בְּאַהֲבָה. בָּרוּך אַתָּה יהוה הַבּוֹחֵר בְּעַפּוֹ יִשְׂרָאֵל בְּאַהֲבָ

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

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33 שחרית לחול

3 SHAHARIT FOR WEEKDAYS

🌿 K'RIAT SH'MA

If there is no minyan, add: God is a faithful sovereign. DEUTERONOMY 6:4-9

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

Silently:

Praised be God's glorious sovereignty throughout all time.

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

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

DEUTERONOMY 11:13-21

If you will earnestly heed the mitzvot I give you this day, to love Adonai your God and to serve God with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring, and you will have an ample harvest of grain, wine, and oil. I will assure abundance in the fields for your cattle. You will eat to contentment. Take care lest you be tempted to stray, and to worship false gods. For then Adonai's wrath will be directed against you. God will close the heavens and hold back the rain; the earth will not yield its produce. You will soon disappear from the good land which Adonaí is giving you. Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand; let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, night and day. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children, on the land that Adonai swore to give to your ancestors, will endure as the days of the heavens over the earth.

קריאת שמע 🜿

If there is no אל מַיָּקָן, מַאָמָן, add: אָל מֶיֶלֶך נָאָמָן

רברים ו׳: ד׳-ט׳

שמַע ישָרָאֵל יהוה אֶלהֵינו יהוה | אֶחָרי

Silently:

בֶּרוּך שֵׁם הְבוֹד מֵלְכוּתוֹ לְעוֹלָם וָעֶד.

וּבְּכָּל־מָבְּתָּ אֶת יהוּה אֶלֹהֵיךּ בְּכָל־לְבָרְהָ וּבְכָל־נַפְּשְׁרָ וּבְכָל־מְאָדֶר: וְהָיוּ הַדְּבָרִים הָאָלָה אֲשֶׁר אַנכִי מְצַוּך הַיּוֹם עַל־לְבָבֶר: וְשִׁנַּוְתָם לְבָנֶיר וְדִבּרְתָ בְּם בְּשִׁבְתְּרָ בְּבִיתֶׁרְ וּבְלָבְרָי וְשִׁנְתָם לְבָנֶיר וְרִבּרְתָ בְּם בְּשִׁבְתְרָ גַל־יָדֶרְ וְהָיוּ לְטְטָפָת בֵּין עֵינֶיך: וּכְתַבְתָּם עַל־מְזָזִוֹת בִיתֶרְ וּבִשְׁעָרֵיךּ:

דברים י״א: י״ג-כ״א

יְהָיָה אָם־שָׁמִעַ הָשָׁמִעוֹ אֵל־מִצְוֹתִׁי אַשֵּׁר אנכי מצויה אתכם היום לאהבה את יהוה אלהיכם ולעבדו בכלי לבבכם וּבכל־נפשכם: וַנַחַתֵּי מִטֵר אַרִצְכֵּם בְּעָתִוֹ וּמַלְקוֹשׁ וָאָסַפּת דְגָנֵה וְתִיוִשְׁה וְיִצְהֵרֵה: וְנַתַתֵּי בְּשֶׂרְהָ לִבְהֶמְתֶּהְ וְאָכֵלְתָּ וְשָׂבֶעְתָּ: הִשְׁמְרִוּ לָבֶׁם פּן־יִפְתֵּה לבבכם וסרתם ועבדתם אלהים אחרים והשתחויתם להם: וחַרָה אַף־יהוֹה בַּכֵּם וִעַצַר אֵת־הַשַּׁמִים וְלֹא־יָהִיָה מטר והאדמה לא תתו את יבולה ואבדתם מהוה מעל הָאָרֵץ הַטֹבָה אַשֵׁר יהוה נֹתֵן לַכֵם: וִשַׂמִתֵּם אֵת־דְּבָרֵי ּלְבַבְכֵם וְעֵל־נַפָּשְׁכֵם וּקַשַׁרָהֵם אֹתַם לאות והיוּ לטוֹטפת בּין עַינֵיכֵם: ולַמַּדָתֵם אתם על־ידכׄם אַת־בּנֵיכֵם לִדַבֶּר בַּם בִּשִׁרִתָּרָ בִּבֵיתֵׁרָ וּרָלֵרִתּרָ בדרך ּוְבִשַּׁרְבְּךָ וּבְקוּמֵך: וּרִתַבְתָּם עַל־מִזוּזִוֹת בֵּיתֵרָ וּבִשִׁעַתֵירָ: למען ירבו ימיבם וימי בניבם על האדמה אשר נשבע יהוה לאבתיכם לתת להם כימי השמים על הארץ:

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שחרית לחול

34

34 SHAHARIT FOR WEEKDAYS

NUMBERS 15:37-41

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

Adonai said to Moses: Instruct the people Israel that in every generation they shall put *tzitzit* on the corners of their garments and bind a thread of blue to the *tzitzit*, the fringe on each corner. Look upon these *tzitzit* — and you will be reminded of all the mitzvot of Adonai and will fulfill them, and not be seduced by your heart nor led astray by your eyes. Then you will remember and observe all My mitzvot and be holy before your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I am Adonai your God, *who is Truth*.

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

Your teaching is true and enduring, Your words are established forever. Awesome and revered are they, unceasingly right; well-ordered are they, always acceptable. They are eloquent, majestic and pleasant, our precious, everlasting legacy. True it is that eternal God is our Sovereign, that the Rock of Jacob is our protecting shield. God is eternal and eternally glorious, our God for all generations. God's sovereign throne stands firm; God's faithfulness endures for all time.

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

במדבר ט״ו: ל״ז-מ״א

זּיָּאָמֶר יהוה אָל־משֶׁה לֵאמְר: דַּבֶּר אָל־בְּנֵי יִשְׁרָאַל וְאָמַרְתָ אַלֵּהֶם וְעָשׁוּ לָהֶם צִיצְת עַל־בַּנְפִי בְּגְדִיהֶם לְדְרֹתֶם וְנְרְנִי עַל־צִיצְת הַבָּנָף פְּתִיל הְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתו וּזְכַרְתֶם אֶת־בָּל־מִצְוֹת יהוה וַעֲשִׁיתֶם אֹתֵם וְלָא תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עִינֵיכֶּם אֲשֶׁר־אַתֶם וֹנֶים אַחֲרֵיהֶם: לְבַבְכֶם וְאַחֲרֵי עִינֵיכֶּם אָשָׁיר־אַתֶּם וֹנֶים אַחֲרֵיהֶם: לְבַבְכֶם וְאַחֲרֵי שִינִיכָם אָשִׁיתָם אֹת וֹנֶים אַחֲרֵיהֶם: לְבַבְכֶם וְאַחֲרֵי שִׁנִילָם אָשִׁיתָם אָת וֹנֶים אַחֲרֵיהֶם: לְבַבְכָם וְאַחֲרֵי שִׁנִילָם אָשָׁר וֹנֶים אַחֲרֵיהָם בָּאַלְהֵיכָם: אַנִי יהוּה אֶלְהֵיכָם אַשָּׁר הוּצָאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לְהָיוֹת לָכֶם לֵאלֹהֵים אָנָי

קריאת שמע after ברכה

אָמֶת וְיַצִּיּב וְנָכוֹן וְקַיָּם וְיָשָׁר וְנָאָמָן וְאָהוּב וְחָבִיב וְנֶחְמָד וְנָעִים וְנוֹרָא וְאַדִּיר וּמְתָקָן וּמְקַבָּל וְטוֹב וְיָפָה הַדְּבָר הַזֶּה עָלִינוּ לְעוֹלָם וָעֶד. אָמֶת, אֱלֹהֵי עוֹלָם מַלְבֵנוּ, צוּר יַעַקב מָגן ישְׁעֵנוּ. שׁ לְדֹר וָדֹר הוּא קַיָּם וּשְׁמוֹ קַיָּם ובסאו נכון וּמֵלְכוּתוֹ וָאֵמוּנַתוֹ לַעַד קַיָּמֶת.

וּדְבָרָיוּ חָיִים וְקַיָּמִים, נָאֲמָנִים וְנָחֲמָדִים לָעַר וּלְעוּלְמֵי עוּלְמִים, עַל אֲבוֹתִינוּ וְעָלֵינוּ, עַל בָּנֵינוּ וְעַל הּוֹרוֹתֵינוּ, וְעַל בָּלְהוֹרוֹת זֶרַע יִשְׁרָאֵל עֵבָדֵיוּ. עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דָּבָר טוֹב וְקַיָּם לְעוֹלָם וָעָד. אֶמֶת וֶאֶמוּנְה, חק וְלא יַעֲבר. שּ אֱמֶת שָׁאַתָּה הוּא יחוה אֱלהֵינוּ וֵאלֹהֵי אַבוֹתֵינוּ, מַלְבֵנוּ מֶלֶךָ אֲבוֹתֵינוּ, גֹּאַלֵנוּ גֹּאַל אָבוֹתֵינוּ, יוֹצְרֵנוּ צוּר יְשוּעָתֵנוּ, פּוֹהֵנוּ וּמַצִּילֵנוּ, מַעוֹלָם שְׁמֶךּ, אֵין אֶלהִים זוּלָתֶף.

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

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

You were always the help of our ancestors, a shield for them and their children, our deliverer in every generation. Though You abide at the pinnacle of the universe, Your just decrees extend to the ends of the earth. Happy the one who obeys Your mitzvot, who takes to heart the words of Your Torah. You are, in truth, a mentor to Your people, their defender and mighty Ruler. In truth, You are first and You are last; we have no Sovereign or Redeemer but You. You rescued us from Egypt, Adonai our God, and redeemed us from the house of bondage. The firstborn of the Egyptians were slain; Your firstborn were saved. You split the waters of the sea. The faithful You rescued; the wicked drowned. The waters engulfed Israel's enemies; not one of the arrogant remained alive. Then Your beloved sang hymns of acclamation, extolling You with psalms of adoration. They acclaimed God Sovereign, great and awesome Source of all blessing, the ever-living God, exalted in majesty. God humbles the proud and raises the lowly, frees the captive and redeems the meek. God helps the needy and answers His people's call. Praises to God supreme, who is ever praised. Moses and the people Israel joyfully sang this song to You (Exodus 15):

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

"Who is like You, Adonai, among all that is worshiped! Who is, like You, majestic in holiness,

awesome in splendor, working wonders!"

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

Adonai yimlokh l'olam va-ed. "Adonai shall reign throughout all time."

Tzur Yisra-el, kumah b'ezrat Yisra-el, u-f'deh khin-um'kha Y'hudah v'Yisra-el. Go-alenu Adonai Tz'va-ot sh'mo, k'dosh Yisra-el. Barukh atah Adonai, ga-al Yisra-el.

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

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

עזרת אַבוֹתֵינוּ אַתַּה הוא מֵעוֹלַם, מֵגון וּמוֹשִׁיע לְבַנֵיהָם אחריהם בכלידור ודור. ברום עולם מושָבֶך וּמִשְפָטֶיך וְצְרְקַתְך עַד אַפְסֵי אָרֵץ. אַשְׁרֵי אִישׁ שֵׁישִׁמַע למִצוֹתֵיֹך, וְתוֹרָתְךָ וּדְבָרְךָ יָשִׁים עַל לִבּוֹ. אֱמֶת אַתָּה הוּא אָדוֹן לְעַמֶּך, וּמֶלֶך גִּבּוֹר לָרִיב רִיבָם. אֱמֶת אַתָּה הוּא רָאשוֹן וְאַתָּד הוּא אַחֲרוֹן, וּמִבַּלְעָדֶיךּ אֵין לֶנוּ מֶלֶך גּוּאָל וּמוֹשֵׁיעַ. מִמִצְרַיִם גָּאַלְתָּנוּ, יהוה אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פִּדִיתַנוּ. כַּל־בְּכוֹרֵיהֵם הַרַגְתַ, וּבְכוֹרְהָ גַּאָלְתָּ, ויִים סוּף בַּקַעָתַ, ווִדִים טְבַּעָתַ, וִידִידִים הֵעֵבַרְתָּ, וַיִכַסּוּ מַיִם צָרֵיהֶם, אחד מהם לא נותר. על זאת שבחו אחובים ורוממו אל, ונתנו ידידים זמירות שירות ותשבחות, ברכות והודאות למלך אל חי וקים. רם ונשא, גדול ונורָא, משפיל גאים ומגביה שפלים, מוציא אַסִירִים, ופוֹדָה עַנוִים, וְעוֹזֵר דַלִים, וְעוֹנֵה לְעַמּוֹ בְּעֵת שַׁוּעֵם אֵלֵיו. הַהַלּוֹת לָאָל עַלִיוֹן בַרוּך הוא ומִבֹרָך. משֶׁה וּבְנֵי ישראל לך ענו שירה בשמחה רבה, ואמרו כבם:

> מִי־כָּמְכָה בָּאֵלִם יהוה, מִי בָּמְכָה נָאְדָר בַּקְּדָשׁ, נוֹרַא תִהָלֹת, עְשֵׁה־פֵּלֶא.

שִׁיְרָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים לְשִׁמְךָ עַל שְׂפַת הֵיֶם.

יהוה ימלך לעולם ואד.

צוּר יִשְׁרָאֵל, קוּמָה בְּעֶזְרַת יִשְׁרָאֵל, וּפְּדֵה כִוְאָמְךְ יְהוּדָה וְיִשְׁרָאֵל, גֹּאֲלֵנוּ יהוה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׁרָאֵל. בָּרוּך אַתָּה יהוה גָּאַל יִשְׂרָאֵל.

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

To begin the Amidah we take three steps forward to approach God's presence, then stand humbly, at attention. It is customary to bow at the opening and closing words of the first b'rakhah. We bend our knees while reciting "**Barukh** (Praised)," and bow at "Atah (You)," rising as we utter God's name.

AMIDAH FOR WEEKDAY SHAHARIT (with Matriarchs)

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

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

Between Rosh Hashanah and Yom Kippur:

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

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

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

*From Sh'mini Atzeret until Pesah:

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

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

Between Rosh Hashanah and Yom Kippur:

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

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

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

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

**Between Rosh Hashanah and Yom Kippur:

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 38.

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

עמידה – שחרית לחול (כולל אמהות) 💯

אַדנַי, שְׁפֶתֵי תִּפְתָּח וּפִי יַגִּיד תְּהַלֶּתֶךָ.

בָּרוּך אַתָּה יהוח אֱלהֵינוּ וֵאלהֵי אֲבוֹתֵינוּ, אֱלהֵי אַבְרָהָם אֱלהֵי יִצְחָק וֵאלהֵי יַעֲקָב, אֱלהֵי שֶׁרָה אֶלהֵי יִרְקָה אֱלהֵי רָתֵל וֵאלהֵי לֵאֶה, הָאֵל הַגָּרוֹל הַגִּבּוֹר וְהַנוֹרָא, אֵל עֶלִיוֹן, גּוֹמֵל חַסָּדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹבָר חַסְתִי אַבוֹת וּמֵבִיא גוּאֵל לְבָנֵי בְנֵיהֵם לְמַעַן שְׁמוֹ הַאַהֲבָה.

> Between ראש השנה and יים כפור מחלים זְכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵּץ בֵּחַיִּים, וְכָרְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַּנְךְ אֶלהים חַיִּים. מֶלֶךְ עוֹזֵר וּפּוֹמֵר וּמוֹשִׁיעַ וּמָגון. בֵּרוּהְ אַתָּד יהוה מֵגון אַבְרַהָם וּפֹקֵד שַׁרָה.

אַתַּה גִּבּוֹר לְעוֹלֵם אֲדֹנֵי, מְחַיֵּה מֵתִים אֲתָה, רֵב לְהוֹשִׁיעַ.

*From שמיני עצרת until פסח:

מַשִּׁיב הָרִוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְבֵּל חַיִּים בְּחֶסֶר, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵך נוּפְלִים וְרוּפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֶמוּנָתוֹ לִישֵׁנֵי עְפָר. מִי כָמְוֹך בַּעַל גְּבוּרוֹת וּמִי הְוֹמֶה לָךָ, מֶלֶך מֵמִית וּמְחַיֵּה וּמַץְמֵיחַ יְשוּעָה.

etween יום כפור and ראש השנה;

מִי כַמּוֹך אַב דֶרַחֲמִים, זוֹבֶר יְצוּרָיו לְחֵיּים בְּרַחֲמִים.

וְגָאֶמָן אַתָּה לְהַחֲיוֹת מֵתִים. בַּרוּך אַתַּה יהוה מִחַיֵּה הַמֵּתִים.

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

אַתָּה קָרוֹשׁ וְשִׁמְך קָרוֹשׁ, וּקְרוֹשִׁים בְּכָל־יוֹם יְהַלְלְוּך פֶּלָה. **בָּרוּך אַתָּה יהוה הָאֵל הַקָּרוֹש.

**Between יום כפור and יום כפור:

בְּרוּך אַתָּה יחוה הַכֶּוֶלֶך הַקָּרוש.

Silent recitation continues on page 38.

מוריד השל :some add שמיני עצרת to פטח some add

🖉 кеdushah

When the Amidah is chanted aloud, Kedushah is added.

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

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

Heavenly voices respond with praise:

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

And in Your holy psalms it is written:

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

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

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

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

37 שהרית להול

קרושה 🜿

When the עמידה is chanted aloud, קרושה is added.

וּקַדֵּשׁ אֶת־שִׁמְךּ בָּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִישִׁים אוֹתוֹ בִּשְׁמֵי מְרוֹם, בַּבְּתוּב עַל יַר וְבִיאָךּ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קַרוֹש קַרוֹש קַרוֹש יהוה צְבָאוֹת, מְלֹא כָל־הָאֶרֶץ כְּבוֹדוֹ.

ּלְעֻמֶּתָם בָּרוּך יאמרוּ:

בַּרוּך כְּבוֹד יהוה מִמְקוֹמוֹ.

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמר:

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהֵיָךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָה.

לְדוֹר נָדוֹר נַגִּיד גַּדְלֶךּ, וּלְנִצַח נְצָחִים קָדָשֶׁתְך נַקּייש. וְשִׁבְחַךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶר, כִּי אֵל מֶלֶך גָּדוֹל וְקָדוֹשׁ אֲתָּה, *בָּרוּך אַתָּה יהוה הָאֵל הַקָּדוֹש. יים כפור and ראש השנה Between בּרוּך אַתָּה יהוה הַמֵּלֶך הַקַּדוֹש.

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

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

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

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

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

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

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

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

On behalf of one who is ill:

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

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

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

Answer us, Adonai; answer us on our fast day, for we are in great distress. Overlook our faults; turn not away from us. Be mindful of our plea and receptive to our supplication. Your love is our comfort; answer us before we call. This is the promise uttered by Your prophet: "I shall answer before they call, I shall respond while they yet deliberate" (Isaiah 65:24). You, Adonai, respond in time of trouble; You rescue and redeem in a time of dire distress. Praised are You Adonai, who answers in a time of trouble. 38 שתרית לחול

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לֶאֲנוֹשׁ בִּינָה. חָנֵּנוּ מֵאַתְּרָ דֵּעָה בִּינֶה וְהַשְׂבֵּל. בְּרוּך אַתָּה יהוה חוֹנֵן הַדְּעַת.

ְהַשִּׁיבֵנוּ אָבְינוּ לְתוֹרָתֶךּ, וְאָרְבֵנוּ מַלְבֵנוּ לַעֲבוֹדָתֶךּ, וְהַחֲזִירֵנוּ בִּתְשוּבָה שְׁלֵמָה לְפָנֶיךּ. בָּרוּך אַתָּה יהוה הַרוֹצֵה בְּתִשׁוּבָה.

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

סָלַח לָנוּ אָבְינוּ כִּי חָטָאנוּ, מְחַל לְנוּ מַלְבֵנוּ כִּי פָּשֵׁעְנוּ, כִּי מוֹחֵל וְסוֹלֵחַ אֶתָּה. בָּרוּך אַתָּה יהוה חַנּוּן הַמַּרְבָּה לִסִלֹחַ.

רָאָה נָא בְעָנְיֵנוּ, וְרִיבָה רִיבֵנוּ, וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךּ, כִּי גּוֹאֵל חָזָק אֶתָּה. בָּרוּך אַתְּה יהוה גּוֹאֵל יִשְׂרָאֵל.*

רְפָאֵנוּ יהוה, וְנֵרְפֵּא, הוֹשִׁיאֵנוּ וְנָוָשֵׁעָה, בִּי תְהַלָּתֵנוּ אֲתָּה, וְהַעֲלֵה רְפּוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ,

On behalf of one who is ill: ויהי רָצוֹן מִלְפָנֶיךּ יהוה אֲלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, שֶׁתּשְׁלַח מְהַרָה רְפוּאָה שְׁלֵמָה מִן הַשְּׁמַיִם, רְפּוּאַת הַנֶּפֶש וּרְפּוּאַת הַגוּף, לְ_____ בֶּן/בַת ____ בְּתוֹך שְׁאָר חוֹלֵי יִשְׁרָאַל, וִתְזֵּק אֵת־יְדֵי הֻעוֹסְקִים בְּצַרְכֵיהֶם,

ּבִּי אֵל מֶלֶך רוֹפֵא נָאֶמָן וְרַחֲמָן אֶתָּה. בָּרוּך אַתָּה יהוה רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

*On a public fast (including אַגָּרָה), the Reader adds: עַגָּנָוּ יהוה, עַגָּגוּ, בְּיוֹם צוֹם תַּעֲנִיחֵנוּ, בִּי בְצָרָה גְדוֹלֶה אֲגָחְנוּ. אַל תֵּפֶּן אֶל רִשְׁעֵנוּ, וְאַל תַּסְתֵר פָּגֶיךָ מִמֶּנּוּ, וְאַל תִּתְעַלֵם מִתְּחַבְּנוּנוּ. אַל הֶכֶּן אֶל רִשְׁעֵנוּ, וְאַל תַּסְתֵר פָּגֶיךָ מְמֶנּוּ, וְאַל תִּתְעַלֵם מִתְּחַבְּנוּנוּ. אַל הֶנֵה נָא קֶרוֹב לְשַׁוְעָתֵנוּ, יְהִי נָא חַסְדְךָ לְנַחַמֵנוּ, וַאָר תִּתַעַלם מִתְּחַבָּרָא אַלֵיךָ עַגַנּוּ, פַדְכָר שֶׁנָּאֲמַר: ״וְהָיָה טֶּרֶם יִקְרָאוּ וַאַנִי אָעֶגָה, עוֹד הֵם מְדַבְּרִים וַאֲנִי אָשְׁמָע״. בִּי אַתָּה, יהוה, הְעוֹנֶה בְּעֵרָה, בּּוֹדֶה וּמַצִּיל בְּכַל עַת צָרָה וְצוּהָה. בָּרוּךָ אַתָּה יהוה הְעוֹנֶה בְּעֵת צָרָה,

שחרית לחול 39

SHAHARIT FOR WEEKDAYS

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

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

From December 5th to Pesah (December 6th in a Hebrew year divisible by four): Grant dew and rain for blessing

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

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

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

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

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

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

בָּרָך עַלֵינוּ יהוה אֱלֹהֵינוּ אֶת הַשְׁנָה הַוֹאת וְאֶת־כָּל־מִינֵי תבואתה לטובה

פסה From December 5th to פסה (December 6th in a Hebrew year divisible by four): וְהֵן טַל וּמֵטַר לְבְרַכָּה

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

ותן ברכה

עַל פְּגֵי הָאֲדָמָה, וְשַׂבְּעֵנוּ מִטּוּבָה, וּבָרֵך שְׁנָתַנוּ פַּשְׁנִים הַטוֹבוֹת. בַּרוּך אַתַּה יהוה מבָרָך הַשָּׁנִים.

תקע בשופר גדול לְחֵרוּתֵנוּ, וְשָׂא נֵס לְקַבֵּץ גָּלָיּוֹתֵינוּ, וְקַבְּצֵנוּ יְחַד מֵאַרְבַּע בַּנְפוֹת הָאֶֶרֶץ. בְּרוּך אַתָּה יהוה מקבץ נדחי עמו ישראל.

הַשֶּׁיבָה שוֹפְטֵינוּ כִּבַרִאשוֹנַה וִיוֹעַצֵינוּ כִּבַתִּחִלָּה, והסר מִמֶּנוּ יָגוֹן וַאֲנָחָה, וּמְלוֹך עָלֵינוּ אַתָּה יהוה לְבַרְךָ בְּחֶטֶּר וּבְרַחַמִים, וְצַרְקֵנוּ בַּמִשְׁפָּט. *בָּרוּך אַתָּה יהוה מֶלֶך אוֹהָב צַדַקָה וּמִשְׁפַּט.

> *Between ראש השנה and ייום כפור ברוה אתה יהוה הַמֵּלָך הַמִּשְׁפֵּט.

ולמלשונים אַל תַּהֵי תַקָּוָה, וְכַל הַרִשְׁעַה כָּרֵגַע תֹאבָד, וְכַל אוּיְבֶיךּ מְהֵרָה יִבְּרֵתוּ, וְהַזֵּדִים מְהֵרָה תִּצַפֵּר וּתִשַּׁבֵר ותַכְנֵיעַ בְּמִהֵרָה בְיָמֵינוּ. בָּרוּך אַתַּה יהוה שֹׁבֵר ותמגר איבים ומכניע זרים.

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

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

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

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

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

On Yom Ha-shoah:

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

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

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

שחרית לחול

On ייום השואה:

עַל הַצִּדִיקִים וְעַל הַחֲסִיִדִים, וְעַל זְקְנֵי עַמְךְ בִּית יִשְׂרָאֵל וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גַּרֵי הַצֶּדֶק וְעָלֵינוּ, יֶהֶמוּ נָא רַחֲמֶיךּ יהוה אֶלהֵינוּ, וְתֵן שָׁכָר טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְךְ בָּאֶמֶת, וְשִׁים חֶלְקֵנוּ עִמָּהֶם, וּלְעוּלָם לֹא גַבוּשׁ כִּי בְךָ בַּטֵחֵנוּ. בַּרוּך אַתָּה יהוה מִשְׁעָן וּמִרְטָח לַצַּדִּיקִים.

יִלִירוּשָׁלַיִם אִירְה בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכוֹן בְּתוֹכָה כַּאֲשֶׁר דְּבֵּרְתָּ, וּבְנֵה אוֹתָה בְּקָרוֹב בְּיָמֵינוּ בְּנְיֵן עוֹלָם, וְכִפֵּא דַוִד מהרה לתובה תַכִין. בַּרוּה אַתַּה יהוה בּוֹנֵה יִרוּשֶׁלָיִם.

אֶת־אֶמַת דָּוִד עַבְדְּךְ מְהֵרָה תַצְמִיחַ, וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ, בִּי לִישׁוּעָתְךְ קַוְּינוּ כָּל הַיּוֹם. בָּרוּך אַתָּה יהוה מַצְמִיחַ קֶרֶן יִשוּעָה.

שְׁמַע קוֹלֵנוּ יהוה אֱלהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֶּל בְּרַחֲמִים וּבְרָצוֹן אֶת־הְפִּלְתֵנוּ, כִּי אֵל שוֹמֵעַ הְפִלוֹת וְתַחֵנוּנִים אַתַּה, וּמִלְפָּנֵיך מַלְבֵּנוּ רֵיקָם אַל הְשִׁיבֵנוּ,

נַחָם, יהוה אֶלהֵינוּ, אֶת שְׁאֵרִית עַמְּךְ יִשְׁרָאֵל, אוּד מָצָל מֵאֵשׁ. כִּי קָם עָלַיֵנוּ, אָת שְׁאֵרִית עַמְּךְ יִשְׁרָאֵל, אוּד מָצָל מֵאֵשׁ. כִּי קָם עָלֵינוּ אויֵב אַכְזָר, בִּקָש לְהַשְׁמִיד לַהֲרֹג וּלְאַבּד אֶת־כָּל-הַוְּהוּדִים, מְנַעַר וְעַד־זָקֵן, טַף וְנָשִׁים, וְאָמַר לְכוּ וְנַרְחוּדִים מְגוּי וְלא ייָזָכָר שִׁם ישְׁרָאַל עוֹד. אַזַי הַמַּיִם שְׁטָפוּנוּ, הִרְזְנוּ לַעַנָה. אוי־נָא לְנוּ כִּי שֶׁהֶרְנוּ, כִּירְהַק מִמֶּנוּ מְנַחֵם. עַל־אֵלָה אַנִי בוֹכִיָה. אוּי־נָא לָגוּ לָנֵצַח תִּשְׁכָּחֵנוּ,

> ּבִּי אַתָּה שוֹמֵעַ הְפִלַת עַמְךּ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּך אַתָּה יהוה שוֹמֵעַ הְפָלָה.

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

41 שחרית לחול

1 SHAHARIT FOR WEEKDAYS

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

On Rosh Hodesh and Hol Ha-mo'ed:

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

Rosh Hodesh. Festival of Sukkot. Festival of Matzot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God. May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

MODIM

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

When the Reader recites Modim, the congregation continues silently:

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

When we recite Modim (the prayer of thanksgiving), we bow without bending our knees — in gratitude to God, while saying "Modim anahnu lakh (We proclaim)." We then bend our knees and bow once more while reciting the b'rakhah which concludes Modim (at the top of page 43). רְצֵח יהוה אֶלהֵינוּ בְּעַמְךּ יִשְׁרָאֵל וּבִתְפִּלָּתָם, וְהָשֵׁב אֶת־ הָעֲבוֹדָה לִדְבִיר בֵּיתֶךּ, וּתְפִלֶּתֶם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תַּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

On הול המוער and ראש חודש.

אָלהִינוּ וֵאלהֵי אֲבוֹתֵינוּ, יַשָּלָה וְיָבֹא וְיַגָּיִשָ, וְיֵרָאָה וְיָבָא וְיִשְׁמַע, וְיִפָּקֵר וְיִזָּבֵר זְכְרוֹנֵנוּ וּפִּקְּדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מָשִׁים בֶּן־נְּדִוּד עַבְדָּךָּ, וְזְכְרוֹן יְרוּשְׁלֵים אִיר קַדְשֶׁךָּ וְזְכְרוֹן כָּל־עַמְךָ בֵּית יִשְׁרָאֵל לְפָנֶיְךָ, לְפְלֵיטָה לְטוֹבָה, לְחַן וּלְחֵסֵר וּלְרַחַמִים, לְחַיִּים וּלְשָׁלוֹם, בִּיוֹם

ראש הַחְרֵשׁ הַזֶּה. :ראש חודש On

חַג הַסָּבּוֹת הַזֶּה. יסומית On חַג הַמַּצוֹת הַזֶּה. יפּס ס זְכָרְנוּ יהוה אֱלהֵינוּ בּוֹ לְטוֹבָה, וּפָקְרֵנוּ בּוֹ לִבְרָכָה, וְהוּשִׁיעֵנוּ בּוֹ לְחֵיִים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵנוּ וְרַחֵם עָלֵינוּ וְהוּשִׁיעֵנוּ בִּי אֵלֵיךּ עֵינֵינוּ, בִּי אֶל מֵלֵךְ הַנּוּן וְרֵחוּם אֵתָּה.

וְתָחֶזֶינָה אֵינֵינוּ בְּשׁוּבְךּ לְצִיּוֹן בְּרַחֲמִים. בָּרוּך אַתָּה יהוה הַמַּחַזִיר שְׁכִינָתוֹ לְצִיּוֹן.

When the Reader recites מודים, the congregation continues silently:

מורים אנתנו לך שאתה הוא יהוה אלהינו ואלהי אבותינוּ אלהי כל-בשר, בראשית. יוצר יוצרנו, לשמך והודאות ברכות וְהַקָּרוֹשׁ, הגרול על Ξ שֵׁהֶחֵיִיתֵנוּ וְקַיֵּמְתֵּנוּ. תחינו ותקימנו, ותאסוף גּלִיוֹתֵינוּ לְחַצְרוֹת קַדְשֵׁךּ, ולעשות לשמור חקיר וּלעבִדָּך ּבְּלֵבַב רצונק, שלם, על שאנחנו מודים ברוּך אל ההודאות. _קי-

מורים אַנַחנו לַך שַאַתָּה הוא יהוה אַלהֵינו ואלהֵי אַבותֵינו לעולם ועד, צור חיינו מגן ישענו אתה הוא לדור ודור. ּלְרָ וּנְסֵפֵּר תִּהָלַתֵרָ, נורה על חיינו המסורים בירך ועל נשמותינו הפקודות לך, נסיך שַבְּכֵל־יוֹם עמנו וטובותיק נפלאותיק שַׁבְּכַל־עֵת, עֵרָב וַבְקָר וְצַחֲרֵיִם. הַטּוֹב כִּי לא כַלוּ רַחַמִיךּ, והמרחם כי לא תמו חַסָּדֵיךּ, מעולם קוינו לך.

On Hanukkah, Purim, and Yom Ha-atzma'ut:

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

On Hanukkah:

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

On Purim:

In the days of Mordecai and Esther, in Shushan, the capital of Persia, the wicked Haman rose up against all Jews and plotted their destruction. In a single day, the thirteenth of Adar, the twelfth month of the year, Haman planned to annihilate all Jews, young and old, and to permit the plunder of their property. You, in great mercy, thwarted his designs, frustrated his plot, and visited upon him the evil he planned to bring on others. Haman, together with his sons, was put to death on the gallows he had made for Mordecai.

On Yom Ha-atzma'ut:

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

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On יום העצמאות, פורים, חנוכה:

על הַגָּסִים וְעַל הַפָּרְקָן, וְעַל הַגְבוּרוֹת, וְעַל הַהְשׁוּעוֹת, וְעַל הַמְלָחְמוֹת שֶׁעָשְׂיתָ לַאֲבוֹתֵינוּ בַּיָמִים הָהֵם וּבַוְמַן הַזֶּה.

חנוכה .On

בּימִי מַתְּתְיְהוּ בָּןְ־יוֹחָנָן כֹּהֵן נָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמָדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְּך וִשְׁרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶך וּלְהַעַבִיֹרָם מַחָקֵי רְצוֹנֶךּ, וְאַתָּה בְּרַחַמֶּיך הָרַבִּים עַמְרָתָ לָהָשׁ בְּעַת צָרָתָם, רְבְתָּ אֶת־רִיבָם, דַּנְתָ אֶת־דִינָם, נָקַמְתָ אֶת־נִקְמָתָם, מְסֵרֶת גַּבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַשִים, וּטְמָאִים בְּיַד מְסֵרֶת גַּבוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַשִים, וּטְמָאִים בְּיַד אָהוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְדַבִּים בְּיַד מְעַשִים, וּטְמָאִים בְּיַד עָקוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְדִבִים בְּיַד מְעַשִים, וּטְרָמָר, וּלְרָ אָהוֹרִים, וּרְשָׁעִים בְּיַד אַדִיקִים, וְדָשָׁים, וְדִים בְּיַד מְעַשִים, וּטְבָאָים בְּיַד אָמִרִים, וּרְשָׁעִים בְּיָד שְׁרָשָׁים, וְדִרִים בְּיָד מְשָׁעָק, וּקוּנִים גָרוֹלָה וּפָרָן בְּתוֹים הַזָּה, וְאָחַר בַּן בָּאוּ בָגֵיך לְרְבִיר בַּיתָרָ וּפְנּוּ גָרוֹלָה וּפָרָן בְּתַיוֹם הַזָּד אָת־מְקְדָשָׁרָ, וְהָדְלִיקוּ גַרוֹת בְּתָרָה מָקָרָשָׁרָן וּכְּנוּן גַרְתָן אָרוֹלָה וּשָׁרָבוּ אָתִרוֹת בְּעָשִים בְּיַד בָּיוֹם הַזָּרָה וּשְׁרָבִים בְּיָרוֹת בָּיוֹרָם בְּיָרִים בְּיוֹרָתָן הּעָנָרָ עָרָם בְּתָרָים בְּעָרָר וּזּעָהָה וּבָרָן בְּעָרָרָה בָּיוֹם הַזָּים בְּעָרָר בָּעָרָרָם בְּרָבָּוּ בָרָבָן בָּרָים בָּתָרָים בָּרָקוּ הָעָרָרָם בָּתָרָים בְּיָרָרָביים בָּיַרָרָים בָּעָרָרָים בָּיוֹים בָיָדָר מָעָים בְּיָרָם בָּיןם בָּיוֹם הַיָּים בְּיוּרָים בָּין בּעָרָרָן בָינוּין בָּינוּים בְּיוֹם הַיָּים בְּיָרָם בָּיוֹים בָּיוּרָעָים בָּיַין בּינוּין בָין בָינוּין בָּינוּ

פורים 0n;

בּימֵי מְרְדְכֵי וְאֶסְתֵר בְּשׁוּשֵׁן הַבִּירָה, כְּשֶׁעָמֵד עֲלֵיהֶם הָמָן הָרָשֶׁע, בִּקַשׁ לְהַשְׁמִיד, לַהֲרָג וּלְאַבֵּד אֶת־בָּל-הַיְּהוּוִים, מִנַּעַר וְעַד זְכֵן, טַף וְנָשִׁים, בִּיוֹם אֶחֶד בִּשְׁלוֹשָׁה עָשָׂר לְחָרָשׁ שְׁנִים־ עַשָּׁר, הוּא חֶרֶשׁ אֲדָר, וּשְׁלָלֶם לָבוֹז, וְאַתָּה בְּרַחֵמֶיךּ הָרַבִּים הַפֵּרְהָ אֶת־עַצָּתוֹ, וְקַלְקַלָהָ אֶת־מַחֲשַׁבְתוֹ, וַהֲשֵׁבְוֹתָ לוֹ גְּמוּלוֹ בִּרֹאשׁוֹ, וְהָלוּ אוֹתוֹ וְאֶת־בָּנָיו עַל הָעֵץ.

On ייום העצמאות.

בִּימֵי שִׁיבַת בָּנִים לְגְבוּלֶם, בְּעֵת תְּקוּמַת עֵם בְּאָרְצוֹ בִּימֵי אֶדֶר נְסְגְרוּ שֵׁעֲרֵי אֶרֶץ אָבוּת בִּפְנֵי אַחֵינּוּ פְּלִימֵי חֶרֶב, וְאוּיְבִים בָּאֶרֶץ וְשָׁבְעָה עֲמָמִים בַּעֲלִי בְרִיתָם קָמוּ לְהַרְרִית עַמְרָ יִשְׁרָאל, וְאתָה בְּרְחֵמֶיךּ הָרַבִּים, עַמַדְהֶ לָהֶם בְּעֵת צְרָתָם, רְבְתָּ אֶת-רִיבָם, בַּרְחַמֶיך הָרַבִּים, עַמַדְהֶ לָהֶם בְּעַת צְרָתָם, רְבְתָּ אֶת-רִיבָם, לַבְרָהַפִּים וּלְצָרָשׁ אֶת-צִבְאוֹת הָאוֹיֵב מַן הָאֶרֶץ. מַסַרְתָּ רַבִּים בְּצָרִי מַעַשִּים, וּרְשָׁעִים בְּיַד צַהִיקִים, וּלְךָ עַשִׁיתָ שֵׁם גָּרוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָּ, וּלְעַמְּךָ וִשְׁרָאֵל עַשִׁיתָ הְשוּעָה גִדוֹלָה וּפָּרְקָן בְּהַיוֹם הַזֶּה.

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

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

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

Reader:

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

> *Congregation:* Ken y'hi ratzon.

May Adonai bless you and guard you. May Adonai show you favor

Ken y'hi ratzon.

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

Ken y'hi ratzon. May this be God's will.

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

*Between Rosh Hashanah and Yom Kippur:

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

The Reader's recitation of the Amidah ends here.

שחרית לתול

43

ועל בָּלָם יִתְבָרַה וִיִתְרוֹמַם שִׁמְה מַלְבֵנוּ תָּמִיד לְעוֹלָם וָעֶד.

Between ייום כפור and ראש השנה וּכְתוֹב לְחֵיִים טוֹבִים כַּל־בְּגַי בְרִיתֶךָּ,

ןכל הַחַיִּים יוֹדְוּךּ סֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בָּאֲמֶת, הָאֵל יְשוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּך אַתָּה יהוה הַטוֹב שִׁמְךָ וּלְךְ נָאֶה לְהוֹדוֹת. *וּלְרְ נָאֶה לְהוֹדוֹת.* אֶלֹהְינוּ וֵאלהֵי אֲבוֹתֵינוּ, בְּרְכֵנוּ בַּבְּרָכָה הַמְשָׁלֶשֶׁת בַּתּוֹרָה הַבְּתוּבָה עַל יְדֵי משֶׁה עַבְהֶךָ, הָאֲמוּרָה מִפּּי אַהַרֹן וּבָנָיוּ, כֹהַנִים, עַם קְדוֹשֶׁךָ, בָּאָמוּר:

יְבָרֶכְהָ יחוה וְיִשְׁמְרֶהְ. בּן יְהִי רָצוֹן. יְבֵרֶכְהָ יחוה פָּנָיו אֵלֶיהְ וִיחֻגֶּרָ. בּן יְהִי רָצוֹן. יִשֶׁא יהוה פָּנָיו אֵלֶיך וְיָשֵׁם לְּך שָׁלוֹם. בּן יְהִי רָצוֹן.

שּׁׁים שָׁלּוֹם בְּעוּלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶטֶר וְרַחָמִים עָלִינוּ וְעַל בָּל־יִשְׁרָאַל עַמֶּךָ. בְּרְבֵנוּ אָבְינוּ בָּלְנוּ בְּאֶחֶר בְּאוֹר בֶּנֵיךְ, בִּי בְאוֹר בְּנֵיְךָ נָתַתָּ לְנוּ, יהוֹה אֶלֹחֵינוּ, הּוֹרַת חַוִּים וְאַהֲבַת חֶטֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים, וּבְרָכָל־שָׁעָה בְּשְׁלוֹם. יְטוֹב בְּגֵינֵיךָ לְבָרֵךְ אֶת-עַמְּךְ יִשְׁרָאֵל בְּכָל־צַת וּבְכָל־שָׁעָה בְּשְׁלוֹם.

*Between יום כפור and ראש השנה:

ַבְּסֵפֶר חַיִּים, בְּרָכָה וְשֶׁלוֹם, וּפַּרְנָסָה טוֹבָה, גָזְבֵר וְנָכָתֵב לְפֶנֶיךּ, אֲנַחְנוּ וְכַל־עַמְּך בֵּית יִשְׁרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בַּרוּך אַתַּה יהוה עשה הַשָּׁלוֹם.

The Reader's recitation of the עמירה ends here.

On Tishah B'Av and in a house of mourning, Birkat Kohanim (the passage headed "Reader") is omitted.

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

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

An alternative concluding prayer

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

Continue as instructed on the facing page.

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

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

אָלְהַיּ, גְצוּר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְצִי נַבְּשִׁי תִדּוֹם, וְנַבְּשִׁי כֶּעָפָר לַכּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצוֹתֶיךּ תִּרְדּוֹף נַפְּשִׁי. וְכָל־הַחוֹשְׁבִים עָלֵי רָעָה, מְהַרָה הְפֵּר עֲצָתָם וְקַלְקֵל מַחֲשֵׁרְתָם. עֲשֵׁה לְמַעַן שְׁמֶך, עֲשֵׁה לְמַעַן יְמִינֶך, עֲשֵׁה לְמַעַן קָדָשְׁתֶךּ, עֲשֵׁה לְמַעַן שְׁמֶך, עֲשֵׁה לְמַעַן יִתִינֶך, עַשָּׁה לְמַעַן קָדָשְׁתֶרָ, עַשֵּׁה לְמַעַן הוֹרָתֶךָּ לְמַעַן יִתִינֶר, עַשָּׁה לְמַעַן קָדָשְׁתֶרָ, יְהוּה צוּרִי וְגָאֵלִי. עשָׁה לְמַעַן יֵתְלְצוּן יְדִידֶיךָ, הוֹשְׁיעָה יְמִינְרָ וְעַבְנָי, יְהוּה צוּרִי וְגָאֵלִי. עְשָׁה שְׁלוּם בִּמְרוֹמֵיו, הוּא יַעֲשָׁה שָׁלוּם עָלֵינוּ וְעַל כָּל־יִשְׁרָאֵל, וַאמְרוּ אַמֵן.

An alternative concluding prayer

יְהִי רָצוֹן מִלְפָגֶיךְ יהוּה אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי, שֶׁיּכְבְּשׁוּ רַחֲמֶיךְ אֶת־בַּעַסְךְ וְשֶׁתִּפְנֶה אֵלֵינוּ בְּמִדַּת חֶטֶד. רַחֵם עָלֵי וְעַל בָּל וַנִפְשׁוֹת בֵּיתִי, וְתָגֵן עָלֵינוּ מִבָּל־אַכְוְרִיוּת. נְחֵנִי בְּאָרֵח מִישׁוֹר. הֶרֶך שֶׁקֶר הָסֵר מִמֶנִי, וְהַעֲבֵר עֵינַי מֵרְאוֹת שָׁוְא. גַּל עֵינַי וְאַבְּישָׁה נִפְּלָאוֹת מִתּוֹרָתֶךָ. תַּשְׁבִּילֵנִי שֵׁכָל טוֹב מִלְפָגֶיךְ וְאַבְּישָׁה וְקָלָאוֹת מִתּוֹרָתֶךָ. תַּשְׁבִּילֵנִי שֵׁכָל טוֹב מִלְפָגֵיךְ וְאַבְישָׁה זַון וְחֵטֶד וְרַחֲמִים בְּעֵינֵיךָ יְהוּה צוּרִי וְגֹאַלִי. יִהִינּ

> Continue with Tahanun (except as noted below): — on Mondays and Thursdays, page 59:

— on other days, page 62,

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

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

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

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

₩ ḤATZI KADDISH

Reader:

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

Congregation and Reader;

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

Reader:

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

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

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

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

On Tishah B'Av, some chant elegies (Kinot) at this time.

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

שחרית להול

חצי קריש 🎉

47

Reader:

ּיִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, בִּרְעוּתָהּ, וְיַמְלִיך מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׁרָאֵל, בַּעֵגֶלֵא וּבִוְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader:

יהָא שְׁמֵה רַבָּא מְבָרַך לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵה דְקָדְשָׁא, בְּרִיךָ הוּא *לַעֵלָא מו כַּל־בִּרְכָתָא וְשִׁירָתָא

> יום כפור and ראש השנה Between ייום כפור לְעֵלָּא לְעֵלָּא מִבְּלֹ־בִּרְכָתָא וְשִׁירָתָא

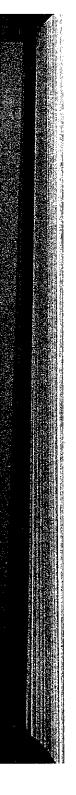
ַתַּשְׁבְּחֶתָא וְגָחָמָתָא דַאַמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

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

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

On מורים, continue with the reading of מורים; see page 194.

On השעה באב, some chant elegies (קינות) at this time.



烤 HALLEL

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

PSALM 113 Halleluyah! Praise Adonai.

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

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

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

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

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

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

Also on Sukkot, as Hallel is recited, the lulav and etrog are held (see page 49). They are used, in a unique waving ceremony called na-anu-im, to acknowledge that God's mastery encompasses all of nature. (Specific instructions can be found on page 53.) Reader, then congregation: בָּרוּך אַתָּה יהוה אֶלהֵינוּ מֶלֶך הָעוֹלָם, אַשֶׁר קִדְּשֶׁנוּ בְּמִצְוֹתֵיו וְצָוֶנוּ לִקְרֹא אֶת־הַהַלַל.

תהלים קי״ג

הללויה.

הַלְלוּ, עַבְדֵי יהוה, הַלְלוּ אֶת־שֵׁם יהוה. יְהִי שֵׁם יהוה מְבֹרָה מֵעַתָּה וְעַד־עוֹלָם. מִמְוְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהָלָל שֵׁם יהוה. רֶם עַל־בָּל־גוּיִם יהוה, עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי בַּיהוה אֲלהִינוּ, הַמַּגְבִּיהִי לָשֶׁבֶת, הַמַּשְׁפִּילִי לְרְאוֹת בַּשְׁמֵיִם וּבָאֶרֶץ. מּוְשִׁיבִי עִס־נְדִיבִים, עם נְדִיבִי עַמּוֹ. מוֹשִׁיבִי עַקֶרֶת הַבַּיִת, אֵם־הַבָּנִים שְׁמֵחָה. הללוּיה.

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

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

50

51 הלל

51 HALLEL

PSALM 114

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

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

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

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

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

FSALM 115:1-11 Not for us, Adonai, not for us, but for Yourself win praise through Your love and faithfulness.

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

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

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

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

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

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

Let those who revere God trust in Adonai; God is their help and their shield. תהלים קי״ד

בְּצֵאת וֹשְׂרָאֵל מִמִּצְרָיִם, בֵּית יַעֲלְב מֵעַם לעֵז.
 הַיְתָה יְהוּדָה לְקָרְשׁוֹ, יִשְׁרָאֵל מַמְשְׁלוֹתָיו.
 הַיֶּם רָאָה וַיָּנֹס, הַיַּרְהֵן יִשֹּׁב לְאָחוֹר.
 הָדָרִים רָקְדוּ כְאֵילִים, גְּבָעוֹת בְּבְנִי־צֹאן.
 מַה־לְךָ הַיָּם בִּי תָנוּס, הַיַּרְהֵן תּשֹּב לְאָחוֹר.
 מַה־לְךָ הַיָּם בִּי תָנוּס, הַיַּרְהֵן תּשֹּב לְאָחוֹר.
 מַה־לְךָ הַיָּם בִּי תָנוּס, גַּבְעוֹת בְּבְנֵי־צֹאן.
 מַלְפְנֵי אֶרוֹן חְוּלִי אֲרֶץ, מִלְפְנֵי אֶלְוֹה יַעֵּלְב.
 הַהְפְנֵי הַצוּר אֲנַם־מֵים, חַלָּמִיש לְמַעִינוֹ־מַיִם.

B'tzet Yisra-el mi-Mitzrayim, beit Ya'akov me-am lo-ez, hay'tah Y'hudah I'kodsho, Yisra-el mam-sh'lotav. Ha-yam ra-ah va-yanos, ha-Yarden yisov I'ahor. He-harim rakdu kh'eilim, g'va-ot ki-v'nei tzon. Mah I'kha ha-yam ki tanus, ha-Yarden tisov I'ahor; he-harim tirk'du kh'eilim, g'va-ot ki-v'nei tzon. Mi-lifnei Adon huli aretz, mi-lifnei Elo-ah' Ya'akov, ha-hof'khi ha-tzur agam mayim, halamish I'ma-y'no mayim.

The following passage is omitted on ראש חודש (except on הנוכה) and the last six days of הנוכה).

תחּלים קט״וּ א׳-י״א כּּזִ־לְשְׁמְך תֵּן כָּבוֹד עַל־חַסְדְּךָ עַל־אֲמָתֶּךָ. כִּזִ־לְשְׁמְך תֵן כָּבוֹד עַל־חַסְדְּךָ עַל־אֲמָתֶּךָ. לְמָה יֹאמְרוּ הַגּוּיִם אַיֵּה־נָּא אֶלהֵיהֶם. עַצַבֵּיהֶם כְּסָף וְזָהָב, מַעֲשֵׁה יְדֵי אָדָם. פָּה־לָהֶם וְלֹא יִדַבְּרוּ, עֵינַיָם לָהֶם וְלֹא יִרִיקוּן. אָזְנַיִם לָהֶם וְלֹא יִשְׁמֵעוּ, אַף לָהֶם וְלֹא יִרִיקוּן. נְדִיהֶם וְלֹא יִמִישְׁוּן, רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ, לֹא־יָרְאוּ. פַּמוֹהֶם יְהִיוּ עִשִׁיהֶם, כּּל אֲשֶׁר־בַּטֵח נְדֵיהֶם וְלֹא יִמִישְׁוּן, רַגְלֵיהֶם וְלֹא יְהַלֶּכוּ, לָא־יָהְגוּ בִּגְרוֹנָם. נְמוֹהֶם יְהִיוּ עִשִׁיהֶם, כּּל אֲשֶׁר־בַּטֵח בָּהָם. וֹהַיָּהָם יְהִיוּ בַשְׁהָרוּ, עָזְרָם וּמָגְנָם הוּא. בִית אַהַרן בְּטְחוּ בַיהוּה, עָזְרָם וּמָגְנָם הוּא.

52 HALLEL

PSALM 115:12-18 Adonai remembers us with blessing; God will bless the House of Israel.

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

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

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

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

But we shall praise Adonai now and forever. Halleluyah!

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

PSALM 116:1-11

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

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

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

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

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

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

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

I kept my faith even when greatly afflicted, even when, in anguish, I cried out: Mortals cannot be trusted!

אחּלים קט״וּ: י״ב-י״ח זהוה זְכָרָגוּ יְכָרָרָ יְכָרָ אֶת־בֵּית יִשְׁרָאֵל, יְכָרָך אֶת־בֵּית אַהַרן. יְכָרַך יִרְאֵי יהוה, הַקְטַנִּים עִם־הַגְּרֹלִים. יֹסֵף יהוה עַלֵּיכֶם, עַלֵיכֶם וְעַל־בְּנֵיכֶם. בּרוּכִים אַתֶּם לַיהוה, עִשָּׁה שָׁמֵיִם וָאָרֶץ. שַ הַשְׁמֵים יָהַלְלוּ־יָה, וְלֹא בָּלֹירְדֵי דוּמָה. וַאַנַחְנוּ וְכָרֵך יָה מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּיָה.

Adonai z'kharanu y'varekh.

Y'varekh et beit Yisra-el, y'varekh et beit Aharon. Y'varekh yir-ei Adonai, ha-k'tanim im ha-g'dolim. Yosef Adonai aleikhem, aleikhem v'al b'neikhem. B'rukhim atem la-Adonai, oseh shamayim va-aretz. Ha-shamayim shamayim la-Adonai, v'ha-aretz natan li-v'nei adam. Lo ha-metim y'hal'lu Yah, v'lo kol yordei dumah. Va'anahnu n'varekh Yah me-atah v'ad olam. Halleluyah.

The following passage is omitted on ראש חודש (except on חוניה) and the last six days of הניכה)

תהלים קט״ז: א^{י-נ״}א

אָקְבְּתִּי בִּי־יִשְׁמַע יהוה אָת־קּוֹלִי תַּחֲנוּנִי. בִּי־הָשָׁה אָזְנוֹ לִי וּבְיָמֵי אָקְרָא. אַפְּבְּוּנִי חֶבְלֵי־מֶוֶת וּמְצָרֵי שְׁאוּל מְצָאוּנִי, צָרֶה וְיָגוֹן אֶמְצָא. וּבְּשֵׁם־יהוּה אֶקְרָא, אָנָּה יהוּה מַלְטָה נַפְשִׁי. חַנּוּן יהוּה וְצַדִּיק, וֵאלֹהֵינוּ מְרַחֵם. שׁמִר פְּתָאיִם יהוּה, דַּלּוֹתִי וְלִי יְהוּשִׁיעַ. שׁמִר כְּלָי מְנֵחוּןיָכִי, בִּיִיהוּה גָּמַל עָלְיְכִי, בִי חִלְצְתָ נַפְשִׁי מִמְוֶת, אֶת־עִינִי מִרְדִמִעָה, הָאָבְרְצוֹת הַחֵּיִים. הַאָּמַנְתִי בִּחַפּוּי, בַּלִיהַאָרֵם כּזֵב. אני אמרתּי בְחַפּוּי, בַּלִיהַאָבָם כּזֵב.

הלל

תהלים קט״ז: ו״ב-ו״ט

53 HALLEL

PSALM 116:12-19 How can I repay Adonai for all His gifts to me?

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

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

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

I will honor my vows to Adonai in the presence of all His people,

in the courts of the House of Adonai, in the midst of Jerusalem. Halleluyah!

e e e

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

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

God's love endures forever. God's love endures forever. God's love endures forever. are:

God's love endures forever.

During the chanting of "Hodu" (above), and "Ana" and "Hodu" (page 55), the lulav and etrog are waved (forward, right, back, left, up, and down), first by the Reader, then by the congregation. מָה־אָשׁיב לַיהוּה כָּל־תַּגְמוּלְוֹהֵי עָלָי. כּּוֹס־יְשׁוּעוֹת אָשָׂא, וּרְשֵׁם יהוה אָקְרָא. נְדָרַי לַיהוּה אַשַׁלֵם נָגְדָה־נָּא לְכָל־עַמּוֹ. יָקָר בְּעֵינֵי יהוּה הַמָּוְתָה לַחֲסִידָיוּ. אָנָּה יהוּה כִּי־אֲנִי עַרְדֶּך אַנִּד יהוּה אַשַׁלֵם נָגְדָה־נָּא לְכָל-עַמּוֹ. נְדָרַי לַיהוּה אַשַׁלֵם נָגְדָה־נָּא לְכָל-עַמּוֹ. בּתַצְרוֹת בֵּית יהוה בְּתוֹבֵכִי יְרוּשָׁלֵיִם. הַלְלוּיָה.

תהלים קי״ז

הַלְלוּ אֶת־יהוה כָּל־גּוּיִם, שַׁבְּחְוּהוּ כָּל־הָאָמִים. כִּי גָבַר עָלֵינוּ חַסְדוֹ, וָאֱמֶת־יהוה לְעוֹלָם, הַלְלוּיָה.

Hal'lu et Adonai kol goyim, shab'huhu kol ha-umim, ki gavar aleinu hasdo, ve-emet Adonai l'olam. Halleluyah.

תהלים קי״ח: א׳-ב׳

כִּי לְעוֹלָם חַסְרוֹ.	הודו לַיהוה כִּייטוֹב,
ּבִּי לְעוֹלָם חַסְדוֹ.	יאמַר־נָא יִשְׂרָאַל,
ּכִּי לְעוֹלָם חַסְדוֹ.	יאמְרוּ־נָא בֵית־אַהֲרֹן,
כִּי לְעוּלָם חֵסְדּוֹ.	יאמְרוּ־נָא יִרְאֵי יהוה,

Hodu la-Adonai ki tov, ki l'olam hasdo. Yomar na Yisra-el, ki l'olam hasdo. Yom'ru na beit Aharon, ki l'olam hasdo. Yom'ru na yir-ei Adonai, ki l'olam hasdo.

54 הלל

54 HALLEL

In distress I called to Adonai who answered by setting me free. Adonai is with me, I shall not fear; what can mortals do to me?

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

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

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

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

Though they surrounded me like bees, like burning stingers they were smothered. In Adonai's name I overcame them. Hard pressed was I and tottering, but Adonai stood by me.

Adonai is my strength, my might, my deliverance.

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

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

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

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

Each of the following four verses is recited twice. PSALM 118:21-29 I praise You for having answered me; You have become my deliverance.

The stone rejected by the builders has become the cornerstone.

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

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

מִן־הַמֵּצַר קָרֵאתִי יָה, עַנֵנִי בַמֵּרְחָב יָה. יהוה לי, לא אירא, מה־יַעשה לי אָדָם. יהוח לי בּעוֹרַי, וַאָנִי אָרָאָה בִשׂנָאַי. טוב לַחֵסוֹת בַּיהוה מִבְּטָחַ בַאָרַם. טוב לַחֵסות בַּיהוה מָבָּטָחַ בְּנִדִיבִים. כַּל־גּוֹיָם סְבַבְוּנִי, בְּשֵׁם יהוה כִּי אַמִילַם. סַבּּוּנִי גַם־סָבַבִּוּנִי, בִּשֵׁם יהוה בִּי אֲמִילַם. סַבּוּנִי כִדְבֹרִים, דעֵכוּ כָּאָש קוֹצִים, בשם יהוה בי אמילם. דַרוּת דְרוּתַנִי לָנָפּל, וַיהוה אַזַרַנִי. עַזִּי וְזְמֶרַת יַה, וַיָהִי־לִי לִישׁוּעַה. קול רנה וישועה באהלי צדיקים, יִמִין יהוה עשה חֵיָל. יִמִין יהוה רוֹמֵמָה, יִמִין יהוה עשה חַיִל. לאיאַמות בּי־אָחְיָה, וַאָסַבּּר מַעַשִי יָה. יַסר יִסְרַנִי יַה, וַלַמֵּוָת לא נִתַנָנִי. 📼 פּרְנְחוּ־לִי שַׁעֲרֵי־צֶדֶק, אֱבֹא־בָם, אוֹדֵה יַה. וָה־הַשֵּׁעַר לַיהוה, צַּדִיקים יַבאו בו.

Pit-hu li sha'arei tzedek, avo vam, odeh Yah. Zeh ha-sha'ar la-Adonai, tzadikim yavo-u vo.

Each of the following four verses is recited twice.

^{תהלים קייח: ביא-כיש} אוֹדְךָ כִּי עֲנִיתֶנִי וַתְּהִי לִי לִישׁוּעָה. אֶבֶן מָאֲסוּ הַבּוֹנִים הַיְתָה לְרֹאשׁ פִּנָה. מֵאֵת יהוה הֶיְתָה וֹאת, הִיא נִפְּלָאת בְּעֵינֵינוּ. וֵה־הַיוֹם עַשֵׂה יהוה, נַגֵּילַה וְנִשְׂמְחֵה בוֹ.

Od'kha ki anitani, va-t'hi li lishua. Ehven ma'asu ha-bonim hay'tah l'rosh pinah. Me-et Adonai hay'tah zot, hi niflat b'eineinu. Zeh ha-yom asah Adonai, nagilah v'nism'hah vo. 55 HALLEL

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

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

Each of the following four verses is recited twice. Blessed are all who come in the name of Adonai; we bless you from the House of Adonai.

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

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

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

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

On Sukkot, congregations that include Hoshanot here continue on page 116.

When praying without a minyan, continue on page 78.

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

אָנָא יהוה הוֹשִׁיעָה נָא. אָנָא יהוה הוֹשִׁיעָה נָא. אָנָא יהוה הַצְלִיחֶה נָא. אָנָא יחוה הַצְלִיחָה נָא.

Ana Adonai hoshi-ah na. Ana Adonai hoshi-ah na. Ana Adonai hatzlihah na. Ana Adonai hatzlihah na.

Each of the following four verses is recited twice.

ַבְּרוּך הַבָּא בְּשֵׁם יהוה, בֵּרַכְנוּכָם מִבֵּית יהוה. אַל יהוה וַיֶּאֶר לְנוּ, אַסְרוּ-חֵג בַּעֲבֹתִים עַד־קַרְנוֹת הַמִּזְבֵּחַ. אֵלִי אַתָּה וְאוֹדֶךָּ, אֱלהַי אַרוֹמְמֶךָ. הוֹדוּ לַיהוה בִּי־טוֹב, בִּי לְעוֹלָם חַסְדוֹ.

Barukh ha-ba b'shem Adonai, berakhnukhem mi-beit Adonai. El Adonai va-ya-er lanu,

isru hag ba'avotim ad karnot ha-mizbe-ah. Eli atah v'odeka, Elohai, arom'meka. Hodu la-Adonai ki tov, ki l'olam hasdo.

יָּהַלְלוּף יהוה אֶלהֵינוּ, כָּל־מַעַשָּׂיךּ, וַחֲסִידֶיךּ, צַּדִּיקִים עוֹשֵׁי רְצוֹנֶךּ, וְכָל־עַמְךּ בֵּית יִשְׁרָאֵל, בְּרְנֵה יוֹדוּ וִיבָרְכוּ, וִישַׁבְּחוּ וִיכּאֲרוּ וִירוֹמְמוּ וְיַעַרְיצוּ וְיַקְדְישׁוּ וְיַמְלִיכוּ אֶת־שִׁמְךּ מַלְבֵּנוּ. בּי לְךָ טוֹב לְהוֹדוֹת וּלְשִׁמְךּ נָאֶה לְוַמֵּר, כִּי מֵעוֹלֶם עַד עוֹלָם אַתָּה אֵל. בָּרוּך אַתָּה יהוה מֶלֶך מְהַלָּל בַּתִשְׁבָּחוֹת.

On הושענות congregations that include הושענות here continue on page 116.

When praying without a may, continue on page 78.

🌿 KADDISH

On Hanukkah (except on Rosh Hodesh) and Yom Ha-atzma'ut (as well as Yom Y'rushalayim when it falls on Monday), recite **Hatzi Kaddish**, then continue on page 65.

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

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

Reader:

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

Congregation and Reader:

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

Reader:

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

Hatzi Kaddish concludes here.

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

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

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

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

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

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

56 שחרית לחול

קריש 🜿

On יום ירושלים (except on Monday), recite אשרי then continue with אשרי on page 78.

On קרוש שלם and הול המועד, recite קרוש שלם.

Reader: וִּתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, בִּרְעוּתָה, וּבְחֵיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֵגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

> Congregation and Reader: יְהֵא שְׁמֵה רַבָּא מְבָרַך לְעָלַם וּלְעָלְמֵי עָלְמֵיָּא.

Reader:

יִתְבָּרַהְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַתֵּר וְיִתְעֵּלֶה וְיִתְהַלֵּל שְׁמֵה דְּקָדְשָׁא, בְּרִיךָ הוּא *לְעֵלֶא מִן בָּל-בִּרְכָתָא וְשִׁירָתָא

יום כפור and ראש השנה Between יום כפור and לעַבָּא לעַבָּא מָבָּל־בּּרְבָתָא וְשִׁירָתָא לְעֵבְּא לְעֵבָּא מִבָּל־בּּרְבָתָא וְשִׁירָתָא הַשְׁבְחַתָא וְגָחַמָּתָא הַאַמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן. הצי קריש concludes here.

On חול המועד and הול המועד, continue here.

תּּתְקַבּל צְלוּתְהוּן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אֲבוּהוֹן דִּי בִשְׁמַיֶּא וְאִמְרוּ אָמֵן. יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיֶּא וְחַיִּים עָלִינוּ וְעַל כָּל־יִשְׁרָאֵל, וְאִמְרוּ אָמֵן. עשֶׁה שָׁלום בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עלינוּ ועל בּל־ישׂראַל, וָאִמְרוּ אַמֵן.

On הול המוער and הול המוער, continue on page 65.

I

WE TAHANUN PERSONAL PRAYERS AND SUPPLICATIONS

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

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

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

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

_ תחנון 🌿

N

59

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

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

ישחית, והרבה עון יכפר והוא רחום בַּל־חֲמָתוֹ. אַתֵּה, יהוה, לא־תכלַא יעיך אפו, יצרונו. הושיענו, המיד ואמתר חסדק להודות מן־הגוֹיִם, יהוה השתבת בתהלתר. אם עונות השמר יַעַמדיז בּי־עמך הַסָּלִיחַה, למַעַן הוורא. העשה לנו, ולא כעונותינו תגמל עַוגַינוּ עַנוּ בָנוּ, יהוה, עַשָּה לְמַעַן

יעננו זַכֹּר רַחֵמֵיהָ, יהוה, וַחֵסַדֵיהָ, כִּי המה. מעולם יהוה, שם ישגבנו ביום מַלְכֵּנוּ, ביום־קראַנוּ. יעננו המלך הושיעה, עמנו צַרַקָה עֲשָׂה בנו מעשים, כי קול תַּחֵנוּנִינוּ, אַדוֹנֵינוּ אַלהינוּ, שמע את ברית אַבוֹתֵינוּ, והושיענוּ

Tahanun is the title given to the private meditations that were offered after the completion of the required Shaharit Service. They include supplications (I and IV), petitions for blessing (III and V), and yearning for national revival (II). These were not considered appropriate when one is emotionally focused on personal grieving or celebration.

Π

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

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

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

III From the Siddur of Rav Sa'adiah Gaon

Adonai our God, treat us with compassion all the days of our lives. Assuage our fears; establish the work of our hands. Heal our wounds, and save us from the grasp of our enemies. May weeping and wailing not be heard in our homes; may destruction and devastation not be found within our borders. May we be deemed worthy and reverent when You teach us Your Torah and enlighten us with Your wisdom. Unite our hearts to revere You, that we may prosper in all our paths, wherever we turn, until the day when You gather us unto You. Bring us to a more lasting peace, that we may find tranquility before You in our daily lives, and contentment at Your right hand forever. שחרית לחול

60

ב

וְעַתָּה, אֲדֹנָי אֶלהֵינוּ, אֲשֶׁר הוֹצֵאתָ אֶת־עַמְךּ מֵאֶרֶץ מִצְרַיִם הְּיָד חֲזָקָה, וַתְּעַשׁ־לְךָ שֵׁם כַּיוֹם תַזֶּה חָטָאנוּ רָשָׁעְנוּ, אֲדֹנִי, כְּכָל־צִרְקוֹתֶיךּ, יָשֶׁב־נָא אַפְּךְ וַחֲמָתְךָ מֵעִיךְךְ יְרוּשָׁלַיִם תַר קַדְשֶׁךָ, וְעַתָּה, שְׁמַע, אֶלהֵינוּ, אֶל־תִפּלַת עַבְדְךָ וְאֶל־ תַּחֲנוּנִיו, וְהָאֵר פָּגֵיךְ עַל־מִקְדָשְׁךָ הַשְׁמֵם לְמַעַן אֲדֹנָי.

הַאָּה, אֶלהַי, אָזְנְךָ וּשְׁמָע, פְּקַח עֵינֶיךְ וּרְאֵה שׁוֹמְמֹתִינוּ, וְהָעִיר אֲשֶׁר־נְקָרָא שִׁמְך עֲלֵיהַ. פִּי לֹא עַל־צִדְקוֹתִינוּ, אֲנִחְנוּ מַפִּילִים תַּחֲנוּנִינוּ לְפָנֶיךָ, כִּי עַל־רַחֲמֶיךָ הָרַבִּים. אֲדֹנִי, שְׁמֵעָה. אֲדֹנֵי, סְלֵחֶה. אֲדֹנֵי, הַקְשִׁיבָה וַאֲשֵׁה, אַל־ תְּאַחַר, לְמַעַנְךָ, אֱלֹהַי, כִּי־שִׁמְךְ נִקְרָא עַל־עִירְךָ וְעַל־עַמֶּךָ.

אָבְינוּ הָאָב הָרַחֲמָן, הַרָאֵנוּ אוֹת לְטוֹבָה, וְקַבֵּץ נְפוּצוֹתֵינוּ מַאַרְבַּע כַּנְפוֹת הָאֲרֶץ. יַקִּירוּ וְיֵדְעוּ כָּל־הַגוּיִם, כִּי אַתָּה יהוה אָלהֵינוּ. וְעַתָּת, יהוה, אָבְינוּ אָתָּה, אַנַחְנוּ הַחְמֶר וְאַתָּה יוֹצְרֵנוּ, וּמַעַשֵׁה יָדְךּ כָּלְנוּ. הוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךּ, צוּרֵנוּ מַלְכֵּנוּ וְגוֹאַלֵנוּ.

ג מטרור רב סעדיה גאון 🕽

יְהִוּ רָצוֹן מִלְפְנֶיְהְ, יְהוּה אֱלֹהֵינוּ, שֶׁתִּנְהֵג עִמְּנוּ בְּמִדֵּת הָרַחֲמִים בָּלֹיְמֵי חַיֵּינוּ, וְתָנִיחַ לְנוּ מִמְּגוּרָתֵנוּ וּתְכוֹגֵן מַעֲשֵׁי יְדֵינוּ וּהְרַפֵּא אֶתרמַפּוֹתֵינוּ וְתַצִּילֵנוּ מִבַּף אוֹיְבָנוּ, וְלֹא יִשְׁמְעוּ צְעָקֵה וּבְכִי בְּבָתֵּינוּ וְלֹא שׁד וָשֶׁכָר בִּגְבוּלְנוּ, וְלָא יִשְׁמְעוּ צְעָקָה וּבְכִי בְּבָתֵּינוּ וְלֹא שׁד וָשֶׁכָר בִּגְבוּלְנוּ, וְלָא יִשְׁמְעוּ צְעָקָה וּבְכִי בְּבָתִינוּ וְלָא שׁד וָשֶׁכָר בָּגְבוּלְנוּ, שְׁכָל טוּב מִלְפָנֵיךּ, וּהְיַהֵד לְבָבְנּ לְיִרְאָה אֶת־שְׁכֶר מְמַעַן נַשְׁבִּיל בְּכָל־אֲשֶׁר נֵלֵך וּבְכָל־אֲשֶׁר נְפְנָה שָׁם עַד הַיּוֹם אֲשֶׁר תַּאַסְפְנוּ אֵלֵיךּ, וְתוּצִיאֵנוּ מִשְׁלוּם אֶל שַׁלוֹם, וְנִמְצָא מְנוּחָה בְּאְרֵח הַחַיִים לְפָנֶיךּ וּנְעִימוֹת בִּימִינְרָ נֶצַח.

٦

אַל רַחוּם וְחַנּוּן, רַחֵם עָלֵינוּ וְעַל כָּל־מַעֲשֶׁיךּ, כִּי אֵין כָּמְוֹך יהוה אֶלהִינוּ, אָנָּא שָׁא נָא פְשָׁאֵינוּ, אָבְינוּ מַלְבֵנוּ צוּרְנוּ וְגוּאֲלֵנוּ, אֵל חֵי וְקַיָּם, הַחֲסִין בַּכְּם, חָסִיד וָטוֹב עַל כָּל־מַעֲשֶׁיךּ. כִּי אַתָּה הוּא יהוה אֶלהִינוּ, אֵל אֶרֶך אַפְּים וּמָלֵא רַחֲמִים, עֲשָׁה עִמְנוּ כְּרִב רַחֲמֶיךּ, וְהוּשִׁיעֵנוּ אַפְיִם וּמָלֵא רַחֲמִים, עֲשָׁה עִמְנוּ כְּרָב רַחֲמֶיךָ, וְהוּשִׁיעֵנוּ הַצִּילֵנוּ, שְׁמֶך. שְׁמֵע מַלְבֵנוּ הְפַּלְתֵנוּ וּמִכָּל־צָרָה וְיָגוֹן תַיִּייעֵנוּ הַצִּילֵנוּ, שְׁמֵך הַמָּע מַלְבֵנוּ הְפַלְתֵנוּ וּמְכָּל־צָרָה וְיָגוֹן תַיִּילְנוּ אָבִינוּ, מַלְבֵנוּ הְפָלָתֵנוּ וּמָכָּל־צָרָה וְיָגוֹן תַיִּילְבָנוּ הַצִּילֵנוּ, מַלְבֵנוּ אַמָּתָה, וְשָׁמְך עָלִינוּ וּמְכָּל־בָרָה וְיָגוֹן הַיִצִילֵנוּ. זַרָּבִינוּן הַעַיְבֵנוּ

אַין כָּמוֹך חַנּוּן וְרַחוּם, יהוה אֱלֹהֵינוּ, אֵין כָּמִוֹך אֵל אֶֶרָך אַפַּיִם, וְרַב־חֶטֶד וֶאֱמֶת, הוֹשִׁיעֵנוּ בְּרַחֲמֶיך הָרַבִּים, מַרַעַש וּמֵרְעַש וּמֵרְגָז הַצִּילֵנוּ. אָבִינוּ מַלְפֵנוּ, אִם אֵין בְּנוּ צְדָקָה וּמַעַשים טוֹבִים, זְכָר־לְנוּ אֶת בְּרִית אֲבוֹתֵינוּ, וְעֵדוֹתֵינוּ בְּכַל־יוֹם יהוה אֶתָר.

מסדור רב עמרם גאון 🗖

זְּהִי רָצוֹן מִלְפָנֶיְהְ, יהוה אֶלהִינוּ וְאלֹהֵי אֲבוֹתִינוּ, שֶׁתְּתֵן לְנוּ לֵב טוֹב וְחֵלֶק טוֹב וְרְוּחֵ וְמִיּכָה וְנֶפָּשׁ שְׁפָלָה וְחָבָר טוֹב. וְאַל־יִתְחַלֵּל שִׁמְךְ בְנוּ, וְאַל־תַּצְשֵׁנוּ שִׁיחָה בְּפִי כָּל הַבְּרִיוֹת, וְאַל־תַּצְשֵׁנוּ קְלָלָה בִּפְנֵי כָּלְהַבְּרִיוֹת, וְאַל־ תְּדִי אַחֲרִיתֵנוּ לְהַכְרִית וְתַקְנָתֵנוּ לְמַפַּח נֶפָּשׁ, וְאַל־ מְדִרִיכֵנוּ לְמַתְנַת בָּשָׁר וְדָם, שֶׁמַּהְנָתָם מְעוּטָה וְחֶרְפָּתָם מְרִיכְנוּ לְמַתְנַת בָּשָׁר וְדָם, שֶׁמַּהְנָתָם מְעוּטָה וְחֶרְפָּתָם מְרִיכְנוּ לְמַתְנַת בָּשָׁר וְדָם, שֶׁמַהְנָתָם מְעוּטָה וְחֶרְפָּתָם מְכָּרִיכֵנוּ לְמַתְנַת בָּשָׁר וְדָם, שְׁמַהְנָתָם מְעוּטָה וְחָרְפָּתָם מְכָּרִיכֵנוּ לְמַתְנַת בָּשָׁר וְדָם, שְׁמַהְנָתָם מְעוּטָה וְחָרְפָתָם מְכָּלִרִיכֵנוּ מַלְפָנוּ, וְאַל־ וְעָקָרָה וְתוּן אַם הַמְיַחֲרִים שִׁמְךָ בַּעְכָנִים בְּכָרִיוֹם תָמִיד בְאַתְקָר וְחָן אם הַמְיַחֲרִים שִׁמְך מֵוְכָּנוּת בְּעַמִים בְּכָלִיים מְעוּטָה וְחָרָבָרָ

IV Gracious and merciful God, have mercy upon us and upon all of Your creatures, for there is none like You, Adonai our God. We beseech You — forgive our wrongdoing, Avinu Malkenu, our Rock and our Redeemer, living, everlasting God, You who are mighty, loving and good to all Your creatures. For You are Adonai our God, a God who is patient and abundantly merciful. Act on our behalf because of Your great compassion and save us, for that is Your nature. Hear our prayer, our Ruler, and save us from the hand of our enemies. Heed our prayer, our Sovereign, and save us from all trouble and sorrow. Avinu Malkenu, we bear Your name; do not abandon us. Do not neglect us, our Master; do not desert us, our Creator. Do not forget us, our Maker, for You, God, are gracious and merciful.

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

V From the Siddur of Rav Amram Gaon

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

62 SHAHARIT FOR WEEKDAYS

On days when the Torah is not read, Taḥanun begins here.

When a Sefer Torah is present, those wearing tefillin on the left arm rest their head on the right forearm. Others rest their head on the left forearm.

II SAMUEL 24:14

King David said to the prophet Gad: I am in deep distress. Let us fall into the hands of Adonai, whose compassion is great, but let me not fall into human hands.

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

I PSALM 6

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

II PSALM 130

A Song of Ascent. Out of the depths I call to You, Adonai. Adonai, hear my cry, heed my plea. Be attentive to my prayers, to my sigh of supplication. Who could survive, Adonai, if You kept count of every sin? Yet You forgive; therefore we revere You. My whole being waits for Adonai; hopeful, I long for God's word. I yearn for Adonai more eagerly than watchmen await the dawn. Israel, put your hope in Adonai, for Adonai is generous with mercy. Abundant is God's power to redeem. May God redeem the people Israel from all their sins. On days when the חורה is not read, החנון begins here.

When מ חפילין is present, those wearing הפילים on the left arm rest their head on the right forearm. Others rest their head on the left forearm.

שמואל ב׳, כ״ר יי״ר

וַיְּאמֶר דָּוִד אֶל-גֶּר, צַר־לִי מְאַר, נִפְּלָה־נָּא בְיַד־יהוה, כִּי־רַבִּים רַחֲמָיו וּבְיַד אָדָם אַל-אֶפְּלָה.

ַרַחוּם וְחַנּוּן חָטֶאתִי לְפָנֶיְרָ, יהוה מָלֵא רַחֲמִים, רַחֵם עָלַי וְקַבֵּל תַּחַנּוּנָי.

תהלים ו' 💦

להות אַל־בְּאַפְּך תוֹכִיחֵנִי, וְאַל־בַּחֲמָתְך תְיַסְרֵנִי. חַנֵּגִי יהוה כִּי אָמִלַל אָנִי, רְפָאָנִי יהוה, כִּי נִבְהֲלוּ עֲצָמִי. וְנַפְּשִׁי נִבְהֲלֵה מְאֹד, וְאַתָּה יהוה עַד־מָתָי. שׁוּבָה יהוה חַלְצָה נִבְּשִׁי, הוֹשִׁיעְנֵי לְמַעַן חַסְדֶךּ. כִּי אֵין בַּמָּוֶת זִכְרֶךָ, בִּשְׁאוֹל מִי יוֹדֶה־לְרָ. יְגַעְתִי בְּאַנְחָתִי, אַשְׁחֶה בְכָל־לַיְלָדָה מִשְׁתִי, בְּרָל־צוֹרְרָי. סְוּרוּ מִמֶּנִי בָּל־פְּעֵלֵי אָנֶן, כִּי־שְׁמֵע יהוה בְּכָל־צוֹרְרָי. סְוּרוּ מִמֶנִי בָּל־פְּעֵלֵי אָנֶן, כִּי־שְׁמַע יהוה בְּכָל־צוֹרְרָי. שְׁרוּ מִמֶנִי בָּל־פְּעֵלֵי אָנֶן, כִּי־שְׁמַע יהוה בְּכָל־צוֹרְרָי. שְׁמַע יהוה הְתִבָּתֵי יַבָּחַרָּי וְשָׁחָה הְנָפָלָתִי יָקָח. כְּבָשוּ וְיַבְּהֵלוּ מֵאַד כָּל־אוּרָבִי, יַשְׁבוּ וְהָתַנְי יִבָּעוּ וְעָרָיָהָרָי הָיָחָר.

🗖 ' תהלים ק״ל

שׁיר הַפּוְעַלוֹת מִפּוְעַמָקִים קָרָאתִיךּ יהוה. אֲדֹנָי שָׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךְ קַשָּׁבוֹת לְקוֹל תַּחֲנוּנָי. אם־עֲוֹנוֹת תִּשְׁמֶר־יָה, אֲדֹנֵי מִי יַעֲמֹר. בִּיֹ-עָמְךָ הַסְּלִיחָה לְמַעַן תּוָרֵא. קוִיְתִי יהוה קוְתָה נַפְשָׁי וְלִדְבָרוֹ הוֹחֵלְתִי. נַפְשִׁי לַאדֹנֵי מִשׁמְרִים לַבְּקָר שׁמְרִים לַבְּקָר. יַחֵל ישִׁרָאַל אָל־יִהוה בִּי־עִם־יִהוה הַחֶסֶר וְתַרְבֵה עִמּו פְּדוֹת. וְהוּא יִפְדֶה אֶת־יִשְׁרֵאַל מִכָּל עֵוֹנוֹתָיו.

Tahanun is also known as "N'filat Apayim (falling prone)." This refers to resting the head on the forearm during this portion of Tahanun — a symbolic vestige of early supplications, which were offered in a prostrate position. This gesture continues from Va-yomer David (II Samuel 24) through the accompanying psalm.

62 שחרית להול

63 שחריח לחול

63 SHAHARIT FOR WEEKDAYS

Shomer Yisra-el, sh'mor sh'erit Yisra-el. V'al yovad Yisra-el, ha-omrim: Sh'ma Yisra-el.

Shomer goy eḥad, sh'mor sh'erit am eḥad. V'al yovad goy eḥad, ha-m'yaḥadim shimkha: Adonai Eloheinu, Adonai eḥad.

Shomer goy kadosh, sh'mor sh'erit am kadosh. V'al yovad goy kadosh, ha-m'shalshim b'shalosh k'dushot l'kadosh.

Guardian of Israel, guard the remnant of Israel; and preserve the people Israel, who proclaim: Sh'ma Yisra-el.

Guardian of a unique people, guard the remnant of that people; and preserve that people who affirm: Adonai is our God, Adonai alone.

Guardian of a holy people, guard the remnant of that holy people; and preserve that holy people who chant in praise of the Holy One: *Kadosh, Kadosh, Kadosh.*

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

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

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

When praying without a minyan, continue on page 78.

שׁוֹמֵר וִשְׂרָאֵל, שְׁמוֹר שְׁאֵרִית יִשְׁרָאֵל. וְאַל־יֹאבַד יִשְׂרָאֵל, הָאוֹמְרִים: שְמַע יִשְׂרָאֵל.

שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׁאֵרִית עַם אֶחָד. וְאַל־יאבַר גּוֹי אֶחָד, הַמְיַחֲדִים שִׁמְךּ: יהוה אֶלהֵינוּ יהוה אֶחָר.

שׁוֹמֵר גּוֹי קָדוֹשׁ, שְׁמוֹר שְׁאַרִית עַם קָדוֹשׁ. וְאַל־יֹאבֵד גוֹי קְדוֹשׁ, הַמְשַׁלְשִׁים בְּשָׁלש קְדָשׁוֹת לְקָדוֹשׁ.

מִתְרַשָּׁה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים, הָתְרַשָּׁה וְהָתְפַּיֵּס לְדוֹר עָנִי כִּי אֵין עוֹזֵר. יָשְׁבְנוּ גַם־בָּכִינוּ בְּזָכְרָנוּ אֶת־אַחֵינוּ שֶׁנִּטְבְּחוּ וְשֶׁנִּשְׁרְפוּ וְשֶׁנֶחְנְקוּ בִּימֵי עָנְיֵנוּ. אַל־הַעַזְבֵנוּ יהוה אֱלֹהֵינוּ, אַל־הָרְחַק מִמֶנוּ.

אָבְינוּ מַלְבֵּנוּ, חָנְנוּ וַעֲנֵנוּ כִּי אֵין בֵּנוּ מַעֲשִׁים, עֲשֵׂה עִמְנוּ צְדָקָה וְחֶסֶר וְהוֹשִׁיעֵנוּ.

וּאַנַחְנוּ לא גַדַע מַה־נַּעֲשָׁה, כִּי עָלֶיךּ עֵיגֵינוּ. זְכֹר רַחַמֶיךָ יהוּה וַחַסָּדֶיךּ, כִּי מֵעוֹלָם הַמָּה. יְהִי-חַסְדְּךּ יהוּה עָלִינוּ, כַּאַשֶׁר יִחַלְנוּ לָךָ. אַל־תִזְכָּר־לְנוּ עַוֹנוֹת רָאשׁוֹנִים, מַהֵר יִקַדְּמְוּנוּ רַחֲמֶיךּ, כִּי דַלְוֹנוּ מְאָד. חָנֵנוּ יהוּה חָנֵנוּ, כִּירַב שַּׁבַעְנוּ בוּז. בְּרְגָז רַחֵם תּזְכּוֹר. כִּי הוּא יָדַע יִצְרֵנוּ, זַכוּר כִּי־עָפָר אַנֵחְנוּ. שַ עָזְרַנוּ אֶלֹהֵי יִשְׁעֵנוּ עַל־דְּבַר כָּבוּד־שַׁמֶרָ, וְהַאֵילֵנוּ וְכַפָּר עַל־חַטּאתֵינוּ לְמֵעֵן שָׁמֶרָ.

When praying without a , continue on page 78.

64 SHAHARIT FOR WEEKDAYS

🌿 HATZI KADDISH

Reader:

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

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

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

On Mondays and Thursdays

(except as noted on the facing page):

Patient God, abounding in love and faithfulness, do not hide Your presence from us. Have pity on Your people Israel and save us from every evil. Though we have sinned against You, Adonai, forgive us in Your abundant compassion.

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

The passage above, "El Erekh Apayim (patient God)," is considered a special plea for salvation. As such, it is not recited on joyous days. It is also omitted on occasions of mourning, times of introspection that are not to be disturbed by other concerns. 6 שחרית לחול

חצי קריש 🜿

Reader:

ּיָתְאַדָּל וְיִתְקַדַּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִי בְרָא, בִּרְעוּתֵה, וְיַמְלִיך מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֵגַלַא וּבִוּמַן קַרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךּ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader:

יִתְבָּרַהְ וְיִשְׁתַּבֵּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעַלֶּח וְיִתְהַלֵּל שְׁמֵה הְקָדְשָׁא, בְּרִיךְ הוּא יּלְעֵלֵא מִן כַּל־בְּרְכָתָא וְשִׁירָתָא

> יום כפור and ראש השנה Betweon* לְעֵלָא לְעֵלָא מִבָּל־בִּרְכָתָא וְשִׁירָתָא

ּתַשְׁבְּחָתָא וְגָחָמֶתָא דַאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

On Mondays and Thursdays (except as noted below): אַל אֶרֶךְ אַפֵּיִם וְרֵב־חֶסֶד וֶאֶמֶת, אַל־תַּסְתֵּר פָּגֶיךְ מִמֶּנוּ. חוּסָה יהוה עַל־ישְׁרָאֵל עַמֶּךָ, וְהַצִּילֵנוּ מִכָּל־רָע. חֶטֶאנוּ לְּךָ אָדוֹן, סְלַח־נָא כְּרֹב רַחֲמֶיךָ, אֵל.

When the חורה is read (see note on page 47), continue on page 65,

When the הורה is not read, continue with אשרי, page 78.

The passage above is omitted on Rosh Hodesh and Hol Ha-mo'ed, and on the day before Yom Kippur and Pesah; on Hanukkah, Purim (both 14 & 15 Adar I & II), Yom Ha-shoah, Yom Ha-atzma'ut, Yom Y'rushalayim, and Tishah B'Av. It is not recited in a house of mourning. Some also omit it on the day before Rosh Hashanah and the day before and the day after each Festival.

28 ASHREI

PSALM 84:5; 144:15

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

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

PSALM 145; 115:18 A Psalm of David.

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

Every day I praise You, exalting Your glory forever.

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

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

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

They recall Your goodness; they sing of Your faithfulness.

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

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

All of Your creatures shall praise You; the faithful shall continually bless You,

recounting Your glorious sovereignty, telling tales of Your might.

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

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

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

סיום התפילה

אשרי 🕾

תהלים פּ״ריה, קפ״ריט״ו אַשְׁרֵוּ יוֹשְׁבֵי בֵיתֶךּ, עוֹד יְהַלְלְוּךּ פֶּלָה. אַשְׁרֵי הָעָם שֶׁבֵּכָה לוֹ, אַשְׁרֵי הָעָם שֶׁיהוה אֶלהָיו.

> תהלים קמ״ה, קט״ו:י״ח תַּהַלֵּה לְדַוִד.

אַרוֹמִמְךּ אֱלוֹהַי הַמֶּלֶך, וַאֲבָרְכָה שִׁמְךּ לְעוֹלָם וָעֶד. בְּכָל־יוֹם אֲבָרְכֶךָ, וַאֲהַלְלָה שִׁמְךּ לְעוֹלָם וָעֶד.

> גָּדוּל יהוה וּמְהָלָל מְאֹד, וְלִגְדָלְתוֹ אֵין חָקֶר. דּוֹר לְדוֹר יִשֵׁבֵּח מַעַשֵּׁיךּ, וּגְבוּרֹתֶיךּ יַגִּידוּ.

ַקַּדַר פְּבוֹד הוֹדֶךָּ, וְדִבְרֵי נִפְּלְאֹתֶיךָ אָשְׂיחָה. וֶעֵזוּז נוֹרְאוֹתֶיךֶ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה.

חַנּוּן וְרַחוּם יהוה, אֶרֶך אַפַּיִם וּגְדָל־חָסֶד. חַנּוּן וְרַחוּם יהוה, אֶרֶך אַפַּיִם וּגְדָל־חָסֶד.

Alter Alter (Alter 1000, Second Hours 2) [1-4]

טוב יהוה לַבּל, וְרַחֲמָיו עַל־בָּל־מֲעֲשִׁיו. יוּדוּרְ יחוה כַּל־מַעֵשֵׂיךּ, וַחֲסִידֶיךְּ יְבָרְכָוּכָה.

כוד מַלְכוּתְך יֹאמֵרוּ, וֹגְבוּרָתְך יְדַבְּרוּ.
לְהוֹזְיִיעַ לְבְנֵי הָאָדָם גְבוּרֹתָיו, וֹכְבוֹד הַדַר מַלְכוּתוֹ.
מַלְבוּתְך מַלְכוּת כָּל־עַלָמִים, וּמֶמְשֵׁלְתְך בְּכָל־דוֹר וָדֹר.

78

CONCLUDING PRAYERS

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

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

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

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

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

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

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

We shall praise Adonai now and always. Halleluyah!

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

PSALM 20

A Psalm of David.

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

Psalm 20, like "El Brekh Apayim (patient God)" on page 64, is not recited when one is focused on festivity or occupied by introspection and mourning. צֵינֵי־כֹל אֵלֶיךְ יְשַׂבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתוֹ. פּוֹתֵם אֶת־יָדֶרְ, וּמַשְׂבִּיעַ לְכָל־חֵי רָצוֹן.

צַהִיק יהוה הְּכָל־הְרָכָיוּ, וְחָסִיד הְכָל־מֵעַשָּׁיוּ. קַרוֹב יהוה לְכָל־קֹרְאָיוּ, לְכֹל אֲשֶׁר יִקְרָאֲהוּ בֶאֶמֶת.

רְצוֹן־יְרֵאֶיו יַעֲשֶׂה, וְאֶת־שֵׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם. שוֹמֵר יהוה אֶת־בֶּל־אֹהֲבָיו, וְאֵת בְּל־הָרְשָׁעִים יַשְׁמִיד.

> אַהַפַּת יהוה יְדַבֶּר־פִּי, וִיבְרֵך כָּל־בָּשֶׂר שֵׁם קָּרְשׁוֹ לְעוֹלָם וָעֶד.
> וַאַנַקונוּ נְבָרֵך יָה, מֵעַתָּה וְעַר עוֹלָם, הַלְלוּיָה.

The following psalm is omitted on the days listed below:

תהלים כ׳

ַלַמְנַאֲחַ מִזְמוּר קְדָוּד. זִשְׁנָךְ יהוּה בְּיוֹם צָרָה, יִשַּׁגָּרָך שֵׁם אֶלֹהֵי יֵצַקֹב. יִשְׁלַח־עָוְרָך מִקְדָשׁ, וּמִצִּיוֹן יִסְעָדֶרָ. יִזְפֹר כָּל־מִנְחֹתֶיךּ, וְעוֹלַתְרְ יְדַשְׁנָה סֵלָה. וְתַרְנְדָרָ כִלְבָבֶרְ, וְכָל־עֲצָתְרָ יְמַמָּא. יְהַוּד בִּישׁוּעָתֶרְ, וּרְשֵׁם־אֶלֹהֵינוּ נִדְּגֹל, עַתָּה יָדְעָתִי, כִּי הוֹשִׁיעַ יהוּה מְשִׁיחוֹ, עַתָּה יָדְעָתִי, כִּי הוֹשִׁיעַ יהוּה מְשִׁיחוֹ, יַעֲנֵהוּ מִשְׁמֵי קָדְשׁוֹ, בִּגְבוּרוֹת יֵשַע יְמִינוֹ. וְאַנֵחֵנוּ בְשַׁם יהוּה אֶלֹהֵינוּ נַזְכִיר. הַמֵּלָר וְעַבָּרָי, וַאֲנָחְנוּ הָמִיחוֹ, יהוּה הוֹשִׁיעָה, הַמֵּלָך יַעַבָּרָי בְּיָר.

The passage above is omitted on Rosh Hodesh and Hol Ha-mo'ed, and on the day before Yom Kippur and Pesah; on Hanukkah, Purim (both 14 & 15 Adar I & II), Yom Ha-shoah, Yom Ha-atzma'ut, Yom Y'rushalayim, and Tishah B'Av. It is not recited in a house of mourning. Some also omit it on the day before Rosh Hashanah and on the day before and the day after each Festival.

^{1.} A. 1. A. A.

Adonai has assured a redeemer for Zion, for those of the House of Jacob who turn from sin.

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

Adonai has said: "This is My covenant with them: My spirit shall remain with you and with your descendants. My words shall be upon your lips and upon the lips of your children and your children's children, now and forever."

You are holy, enthroned upon the praises of Israel. "The angels on high called out one to another: 'Holy, holy, holy Adonai Tz'va-ot; the grandeur of the world is God's glory."" They receive sanction from one another, saying: "Adonai Tz'va-ot is holy in the highest heavens, holv on the earth, and holy forever, throughout all time; the radiance of God's glory fills the whole world." "Then a wind lifted me up and I heard the sound of a great rushing behind me, saving: 'Praised be Adonai's glory throughout the universe.'" Then a wind lifted me up and I heard the sound of a great rushing behind me, the voice of those who utter praise. saving: "Praised be Adonai's glory wherever the Sh'khinah abides." "Adonai shall reign through all generations." The sovereignty of Adonai endures forever, beyond all time.

Adonai our God and God of our ancestors, impress this forever upon Your people, and direct our hearts toward You: God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath,

refusing to let rage be all-consuming.

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

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

וּבַא לִצִיוֹן גּוֹאֵל, וּלִשָּׁבֵי פֵשַע בְּיַעַקֹב, נְאָם יהוה. The following paragraph is omitted on תשעה באב and in a house of mourning. ואַנִי זאת בְּרִיתִי אֹתֵם אַמֵר יהוה, רוּחִי אֲשֵׁר עַלֵיךָ, וּדְבָרֵי אֲשֶׁר שֵׁמְתִּי בְּפִיך לֹא יָמִוּשׁוּ מִפֵּיך, וּמִפּי וַרְעַרָ, וּמִפּּי זֶרֵע זַרְעָךָ, אָמַר יהוה, מֵעַתַּה וַעַד עוּלַם. ואַתָּה קַדוש, יושב תָּהַלוֹת ישראל. וקרא זה אל זה ואמר: קרוש קרוש קרוש יהוה צבאות, מלא בל-הארץ כבודו. וּמקּבּלִין הֵין מִן הֵין, וְאָמְרִין: קדיש בשמי מרומא עלאה בית שכינתה, קַדִּיש עַל אַרַעַא עוֹבָד גָבוּרָתָה, קַדִּיש לעַלַם וּלָעַלְמֵי עַלָמֵיַא, יהוה צְבָאות מַלְיָא כָל־אַרְעָא זיו יָקָרָה. וַתּשָאַנִי רְוּחַ, וָאֶשְׁמַע אַחַרַי קוֹל רַעַש גַּדוֹל: בַּרוּך כִּבוֹד יהוה מִמָּקוֹמוֹ. וּנְטַלֵּתְנִי רוּחָא, וְשָׁמְעֵת בַּתָרֵי קַל זִיעַ סַגִּיא, דמשבחין ואמרין: בריך יקרא דיהוה מאתר בית שכינתה. יהוה ימלך לעלם ועד. יהוה מַלְכוּתֵה קָאָם לעָלַם וּלעלמי יהוה אֱלהֵי אַבְרָהָם יִצְחָק וִישָׂרָאֵל אֲבוֹתֵינוּ, שַׁמְרַה־זֹאת לְעוּלָם, לְיֵצֵר מְחָשְׁבוֹת לבב עמָר, וְהַכֵּן לְבָבָם אֵלֵיךָ. והוא רחום, יַכַפָּר עָון וָלא יַשׁחִית, והרבה להשיב אַפּוֹ ולא יַעִיר כַּל-חַמתו. אַתַּה אַרֹנֵי טוֹב וְסַלָּח, וְרַב־חֵסֶר, לְכַל

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

81 CONCLUDING PRAYERS

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

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

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

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

> On Rosh Hodesh and Hol Ha-mo'ed, continue with Hatzi Kaddish, page 103.

Tefillin are removed at this time.

צְּדְקַתְרֶ צֵדֵק לְעוֹלַם, וְתוֹרַתְרָ אֵמֶת. תְּהֵן אֱמֵת לִיַעַקב, חֵסֵד לאַבְרָהַם, אַשֶׁר נְשָׁבֵּעִתַ לַאַבוֹתֵינוּ מִימֵי קַדֶם. ברוך אדני, יום יום יעמס לנו, האל ישועתנו טָלָה. יהוה צְבָאות עִמְנוּ, מִשְׁנָב לְנוּ אֶלהֵי יַעַקֹב סֶלָה. יהוה צְבָאוֹת, אַשְׁרֵי אָדָם בֹּטֵחַ בָּרָ. יהוה הושיעה, הַמֵּלֵך יַעַנֵנוֹ בִיוֹם קַראַנוּ. ברוך הוא אַלהֵינוּ, שֵׁבְרָאָנוּ לִכְבוֹדוֹ, וְהַבְּדִּילֵנוּ מִן הַתוֹעִים, וְנֶתַן לֵנוּ תוֹרַת אֱמֶת, וחיי עולם נַטַע בְּתוֹכֵנוּ. הוא יפתח לבנו בתורתו וישם בלבנו אהבתו ויראתו, וְלַעֲשוֹת רְצוֹנוֹ וּלְעָבְדוֹ בְּלֵבָב שָׁלֵם, לְמַעַן לא נִיגַע כָרִיק, וְלא גַלֵד לַבֶּחָלָה. יְהִי רָצוֹן מִלְפָנֵיך, יהוה אֱלחֵינו ואלהי אַבוֹתִינוּ, שַׁנִשְׁמֹר חָקֵיך בָּעוֹלָם הַוָּה, נְזְבֶה וְנִחְיֶה וְנִרְאֵה, וְנִירַש טוֹכָה וּבִרַכָה, לשני ימות הַמַּשִיחַ, וּלְחַיִּי הַעוֹלָם הַבָּא. יַזַמֶּרְהְ כָּבוֹד וְלֹא יִהֹם, יהוה אֱלֹהֵי לְעוֹלָם אוֹדֶרָ. בֶּרוּה הַגֶּבֶר אֲשֶׁר יִבְטַח בַּיהוה, וְהָיָה יהוה מִבְטַחוֹ. בִּטְחוּ בַיהוה עֲדֵי עַד, בִּי בְּיָה יהוה צוּר עוֹלָמִים. ןיִבְטְחוּ בְךְ יוּדְעֵי שְׁמֶךְ, כִּי לֹא עָזְבְתָ דּוֹרְשֶׁיךּ יהוה. יהוה חָפֵּץ לְמַעַן צְרְקוֹ, יַגְדִּיל תּוֹרָה וְיַאִדִיר.

On ראש חורש and חול המוער, continue with דוצי קריש, page 103.

חפילין are removed at this time.

% KADDISH SHALEM

Reader:

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

Congregation and Reader:

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

Reader:

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

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

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

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

קריש שלם 🌿

Reader:

ּיִתְאַדָּל וְיִתְקַדַּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיהְ מֵלְכוּתֵה בְחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׁרָאֵל, בַּעֵגְלָא וּבוְמַן קָרִיב, וְאִמְרוּ אָמֵן.

> Congregation and Reader: יְהֵא שְׁמֵהּ רַבְּא מְבָרֵך לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader:

יּתְבָּרַה וְיִשְׁתַּבָּח וְיִתְפָּאַר וְיִתְרַמַם וְיִתְנַשֵּׁא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵה הְקָדְשָׁא, בְּרִיךָ הוּא אַלְעֵלָא מִן בְּל־בִּרְבָתָא וְשִׁירָתָא יים כפור and ראש השנה Between

אָעָלָא לְעֵלָּא מְכָּל־בְּרָכָּתָא וְשִׁירָתָא לְעֵלָּא לְעֵלָּא מְכָּל־בְּרְבָּתָא וְשִׁירָתָא הִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאַל הַתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאַל הַתְקַבַּן אֲבוּהוֹן דִי בִשְׁמַיֶּא וְאִמְרוּ אָמֵן. יְהֵא שְׁלָמֵא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן. עשֶׁה שָׁלוֹם בִּמְרוֹמֵיו, הוּא יַעֲשָׂה שָׁלוֹם עלינוּ וְעַל בַּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

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

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

. 83 סיום התפילה

83 CONCLUDING PRAYERS

🌿 ALEINU

Aleinu l'shabe-ah la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit, she-lo asanu k'goyei ha'aratzot

v'lo samanu k'mishp'hot ha'adamah,

she-lo sahm helkenu ka-hem, v'goralenu k'khol hamonam.

Va'anahnu kor'im u-mishtahavim u-modim 🗉

lifnei Melekh malkhei ha-m'lakhim, ha-Kadosh barukh hu.

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

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

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

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

בראשית, לשבח לאדון הכל, לתת גדלה ליוצר פמשפחות שמנו ולא הארצות בגויי עשנו האדמה, שֵׁלא שֵׁם חֵלְקֵנוּ כַּהֵם, וִגֹרַלֵנוּ כִּכַל־הַמוֹנַם. ואנחנו בורעים ומשתחוים ומודים לפני מֵלָך מַלְכֵי הַמִּלַכִים, הַקַּדוש בַּרוּה הוא, שֶׁהוּא נוֹטֶה שְׁמֵיִם וְיֹסֵד אֲרֶץ, וּמוֹשַב יִקַרוֹ בַּשְׁמֵיִם ממַעַל, וּשְׁכִינֵת עָזּוֹ בְּגַרְהֵי מְרוֹמִים. הוּא אֵלהֵינוּ אֵין עוד. אמת מַלְבֶנוּ, אָבֶס זוּלַתוֹ, כַּבָּתוּב בְּתוֹרָתוֹ: וְיָדַעהַ הַיּוֹם וַהֲשֵׁבֹתֶ אֶל לְבָכֶךּ, כִּי יהוה הוּא הָאֱלהים בַּשְׁמֵים מִמַעַל וְעַל הָאָרֵץ מִתַּחַת, אין עוד.

על בן נקוה לך יהוה אלהינו, לראות מהרה בתפארת עַוָּך, לְהַעַבִיר גִּלּוּלִים מִן הַאָרֶץ וְהָאֱלִילִים בָּרוֹת יִבָּרַתוּן, לְתַקָן עוֹכָם בְּמַלְכוּת שַׁדֵּי, וְכָל־בְּגֵי בָשָׁר יִקְרְאוּ בִשְׁמֶךּ, לְהַפְנוֹת אֵלֵיך כַּל־רִשְׁעֵי אָרֶץ. יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבִי ָרָפָנ*ֶי*רָ ַכּי לך הכרע כַּל־בֶּרֶך, תּשָׁבַע כָּל־לָשוֹן. תבל, ו יתנו, אלהינו יכרעו ויפלו. ולכבוד שמך יקר יהוה ייקַבְּלוּ כֻלָּם אֶת־עוֹל מַלְכוּתֶךּ וִתִּמְלֹך עַלֵיהֵם מִהֵרָה לעוֹלָם וַעָד, בִּי הַמֵּלְכוּת שֵׁלָך הִיא וּלעוֹלְמֵי עַד תִּמְלוֹך בְּכֵבוֹד, בַּכַּתוּב בְּתוֹרַתֵּף: יהוה יִמִלֹך לִעוֹלַם ועד. וְנֵאַמַר: וְהַיָה יהוה לְמֶלֶך עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא 🖬 יהיה יהוה אחר ושמו אחר.

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

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

2 MOURNER'S KADDISH

Mourners and those observing Yahrzeit: Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, ki-r'utei, v'yamlikh malkhutei b'hayeikhon u-v'yomeikhon u-v'hayei d'khol beit Yisra-el, ba'agala u-vi-z'man kariy, v'imru amen.

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

Mourners:

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

*Between Rosh Hashanah and Yom Kippur: l'ela l'ela mi-kol birkhata v'shirata tushb'hata v'nehamata da'amiran b'alma, v'imru amen.

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

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

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

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

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

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

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

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

In love we remember those who no longer walk this earth. We are grateful to God for the gift of their lives, for the joys we shared, and for the cherished memories that never fade. May God grant those who mourn the strength to see beyond their sorrow, sustaining them despite their grief. May the faith that binds us to our loved ones be a continuing source of comfort, as we invite those who mourn, and those observing Yahrzeit, to praise God's name with the words of the Kaddish.

Mourners and those observing Yahrzeit: זִּתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, בּּרְעוּתֵהּ, וְיַמְלִירְ מַלְכוּתֵה בְּחֵיֵיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֵגַלַא וּבוִמַן קַרִיב, וָאִמְרוּ אָמֵן.

Congregation and mourners: יְהֵא שְׁמֵה רַבָּא מְבָרַך לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners.

יּתְבָּרַהְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשָּׂא וְיִתְהַדַּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה הְקָדְשָׁא, בְּרִיךָ הוּא *לְעֵלָּא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא

*Between ראש השנה and יום כפור ממל לאַלָא לְעֵלָא מְכֵּל־בּּרְבֶתָא וְשִׁירָתָא

הַשְׁבְּחָתָא וְנֶחָמָתָא דַאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

ּיְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלִינוּ וְעַל בָּל־יִשְׁרָאֵל, וְאִמְרוּ אָמֵן. עשֶׁה שָׁלום בִּמְרוֹמָיו, הוּא יֵעֲשֶׂה שָׁלום עָלִינוּ וְעַל בָּל־יִשְׁרָאֵל, וְאִמְרוּ אָמֵן.

סיום התפילה 84

קריש יתום 🌿

The psalm of the day (pages 85-90) is recited here, followed by psalms for special occasions: for Rosh Hodesh (page 90), for Hanukkah (page 14), for the Season of Repentance (page 92), for a house of mourning (pages 93-99). Conclude with the Mourner's Kaddish, page 100.

THE PSALM FOR SUNDAY

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

PSALM 24 A Psalm of David.

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

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

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

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

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

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

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

Who is the glorious Sovereign? Adonai Tz'va-ot is the glorious Sovereign. The שיר של יום (pages 85-90) is recited here, followed by psalms for special occasions: for ראש חורש (page 90), for האש חורש (page 14), for the Season of Repentance (page 92), for a house of mourning (pages 93-99). Conclude with קריש יתום 2001.

THE PSALM FOR SUNDAY

הַיּוֹם יוֹם רִאשׁוֹן בַּשַׁבָּת, שַׁבּוּ הַיּוּ הַלְוִיִם אוֹמְרִים בְּבֵית הַמִּקְדָש:

תהלים כ״ד לְדַוִד מִזְמוֹר.

לַיהוח הָאֶָרָץ וּמְלוּאָה, הֵבָל וְיְשְׁבֵי בָה. כִּי הוּא עַל יַמִּים יְסָדָה, וְעַל נְהָרוֹת יְכוֹנְגָהָ. מִי יַעֲלֶה בְהֵר יהוה, וּמִי יָקוּם בִּמְקוֹם קָדְשׁוּ. נְקִי כַפַּיִם וּבַר־לֵבָב, אֲשֶׁר לֹא נָשָׂא לַשֶּׁןא וַפְּשִׁי, וְלֹא נִשְׁבֵּע לְמִרְמָה.

ישָּׁא בְרָכָה מֵאֵת יהוה, וּצְדָקָה מֵאֶלֹהֵי יִשְׁעוֹ. זֶה דּוֹר דּוֹרְשָׁיוּ, מְבַקְשֵׁי פָּגֶיךְ יַעֲקֹב, סֶלָה. שְׁאוּ שְׁעָרִים רָאשֵׁיבֶם, וְהַנָּשְׂאוּ פִּתְחֵי עוֹלָם, וְיָבוֹא מֶלֶךְ הַכָּבוֹד. מִי זֶה מֶלֶךְ הַכָּבוֹד, יהוה עוּוּו וְגִבּוֹר, יהוה גִּבּוֹר מִלְחָמָה.

שָׁאו שְׁעָרִים רָאשֵׁיכֶם,

וּשָאוּ פַּתְחֵי עוֹלָם,

וְיָבוֹא מֶלֶך הַכָּבוֹד.

מי הוא זה מֶלֶך הַכָּבוֹד,
יהוה צבאות הוא מֶלֶך הַכָּבוֹד, סֶלָה.

Mourner's Kaddish is on page 100.

On Tishah B'Av, the recitation of the psalm of the day is deferred until the beginning of Minhah.

THE PSALM FOR MONDAY

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

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

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

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

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

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

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

May God preserve it forever.

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

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

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

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

THE PSALM FOR MONDAY היום יום שני בשבת, שֵׁבּוֹ הַיּוּ הַלְוִיִם אוֹמִרִים בְּבֵית הַמִקְדֵשׁ: תהלים מ״ח שִׁיר מַזָמוֹר לִבְנֵי קְרַח. גַּרוֹל יהוה וּמְהָלֵל מָאֹד, בְּעִיר אֱלֹהֵינו, הַר קָדְשׁוֹ. יְפֵה גוֹף, מְשׁוֹשׁ כָּל־הָאָרֶץ הַר צִיּוֹן, יַרְבְּתֵי צָפּוֹן, קְרְיַת מֶלֶךְ רָב. אֶלהִים בְּאַרְמְנוֹתֵיהָ נוֹדַע לְמִשְׁנָב. בִּי הַגֵּה הַמְּלָבִים גוֹצֵדוּ, עָבְרוּ יַחְדָו. הַמָּה רָאוֹ, כֵּן תַּמָהוֹ, וִבְהַלוּ נֶחְפֵּזוֹ. רערה אחותם שם, חיל בּיוֹלֵרָה. בְּרְוּחַ קָדִים הְשֵׁבֵּר אֲנִיוֹת תַּרְשִׁישׁ. בּאֲשֶׁר שֶׁמַענוּ, בֵּן רָאִינוּ בְּעִיר יהוה צְבָאוֹת, ּבְּעִיר אֶלְהֵינוּ, אֶלֹהִים יְכוּנְגָה עַד־עוֹלָם, סֶלָה. דַּמָּינוּ אֵלֹהִים חַסְדֵּרָ, בָּקֵרֵב הֵיכָלֶךָ. בשמה אלהים, בן תהלתה על קצוי אָרָץ, צֵרֵק מַלאָה יִמִינֵךָ. ישמת הר ציון, תַּגַלְנָה בְּנוֹת יְהוּדַה, משפּטיך. סבו ציון והקיפוה, ספרו מגדליה. שֵׁיתוּ לִבְּכֵם לְחֵילָה, פַּסְגוּ אַרְמְנוֹתֶיהָ, ּלְמֵעֵן תִּסַפְּרוּ לִדוֹר אַחֵרוּז בי זה אלהים אלהינו עולם ועד, 🕮 הוא ינהגנו על מות.

Mourner's Kaddish is on page 100.

87 CONCLUDING PRAYERS

THE PSALM FOR TUESDAY

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

PSALM 82

A Psalm of Asaph.

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

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

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

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

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

THE PSALM FOR WEDNESDAY

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

PSALM 94 God of retribution — Adonai, God of retribution, appear!

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

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

They say: "Adonai does not see; the God of Jacob pays no heed." THE PSALM FOR TUESDAY

הַיּוֹם יוֹם שְׁלִישִׁי בֵּשַׁבָּת, שֵׁבּוֹ הַיּוּ הַלְוִיָּם אוֹמְרִים בְּבֵית הַמִּקְדָּש:

תהלים פ״ב

ַמַזְמוּר לְאָסָף.

אָלהּזּים נִצָּב בַּעֲדַת אָל, בְּקֶרֶב אָלהִים יִשְׁפּּט: ״עַד מָתַי תִּשְׁפְּטוּ־עֶָוֶל, וּפְנֵי רְשָׁעִים תִּשְׂאוּ־סֶלָה. שִׁפְּטוּ דָל וְיָתוֹם, עָנִי וָרָש הַצְהִיקוּ. פַּלְטוּ דַל וְאָבְיוֹן, מִיַּד רְשָׁעִים הַצְּיְלוּ״. לא יָדְעוּ וְלֹא יָבִינוּ, בַּחַשֵּׁכָה יִתְהַלֶּכוּ, זְמוֹטוּ בָּל-מוֹסְדֵי אָרֶץ. אָבו בְּאָרֶם תְמוּתוּן, וּרְאַחֵד הַשְּׁרִים תִּפְּלוּ. שַקוּמֵה אֶלהִים, שֵׁפְטָה הָאֶרֶץ, בּי אַתַּה תְנָחַל בְּכַל־הַגּוּיִם.

Mourner's Kaddish is on page 100.

THE PSALM FOR WEDNESDAY

הַיּוֹם יוֹם רְבִיּעִי בַּשַׁבָּת, שֶׁבּוֹ הָיוּ הַלְוִיִם אוֹמְרִים בְּבֵית הַמִּקְדָש:

תהלים צ״ד אַל־נְקָמוֹת, יהודה, אַל נְקָמוֹת, הוֹפְיעַ. הַנְּשֵׁא, שׁפֵּט הָאָרֶץ, הָשֵׁב גְּמוּל עַל גַּאִים. עַד מָתַי רְשָׁעִים, יהוה, עַד מָתַי רְשָׁעִים יַעֵלוּוּ יַבְּיעוּ יְדַבְּרוּ עָתָק, יִתְאַמְרוּ כָּל־פְּעַלֵי אֶנֶן. עַמְך יהוה יְדַבְּאוּ, וְנַחַלָּתְך יְעַנּוּ. אַלְמָנָה וְגַר יַהֲרְגוּ, וִיתוֹמִים יְרַצֵּחוּ. וַיֹּאמְרוּ לֹא יִרְאֶה יָהּ, וְלֹא יָבִין אֶלֹהֵי יַעַלְב.

Think clearly, you simpletons; when will you fools be wise? Surely the One who shapes the ear can hear. Surely the One who forms the eye can see.

Surely God who disciplines nations will chastise, teaching mortals to understand. Adonai knows human schemes, how futile they are.

Blessed are those whom God disciplines and teaches Torah, training them to wait calmly in adversity until a pit be dug for the wicked.

Adonai will not abandon His people; God will not forsake His very own. Justice will return to the righteous; all the upright in heart will strive for it.

Who will stand up for me against the ungodly? Who will take my part against evildoers?

Were it not for Adonai's help, I would be in my grave. When my foot slips, Your love, Adonai, supports me. When I am filled with cares, Your comfort soothes my soul.

Will the immoral claim You as their partner, defending evil under the mantle of law? They conspire against the righteous; they condemn the innocent to death.

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

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

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

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

הֵינוּ בַּעַרִים בַּעַם, וּכָסִילִים מַתַי תַּשְׂבֵּילוּ. ָהַנְטַע אָזֶן הֲלֹא יִשְׁמָע, אִם יוֹצֵר עַיָן הֲלֹא יַבִּיט. הַיֹּסֵר גּוֹיִם הֲלֹא יוֹכִיחַ, הַמְלַמֵּד אָדָם הֲעַת. יהוה יֹדֵעַ מַחְשְׁבוֹת אָדָם, כִּי הֵמָּה הָבֶל. אַשְׁרֵי הַגֶּבֶר אֲשֶׁר הְיַסְרֶנּוּ יָה, וּמִהוֹרָוּך הְלַמְדֶנּוּ. לַהַשְׁקִיט לוֹ מִימֵי רַע, עַד יִבָּרָה לַרַשָּע שְׁחַת. בי לא יטש יהוה עמו, ונחלתו לא יעוב. פּי־עַד־צֶדֶק יָשׁוּב מִשְׁפָּט, וְאַחַרָיו בּּל־יִשְׁרֵי־לֵב. מִי זְקום לִי עם מְרַעִים, מִי יִתְיַצֵּב לִי עם פּעַלִי אָוָן. לוֹלֵי יהוה עֵזְרֵתָה לִי, כְּמְעַט שֵׁכְנָה דוּמָה נַפְשִׁי. אם אַמַרָהָי מֵטָה רַגָּלִי, חַסִדְּךָ יהוה יִסְעָדֵנִי. בּרֹב שַׂרִעַׁפֵּי בְּקָרְבִּי, הֵנִחוּמֵיך יִשַׁעַשִׁעוּ נַפִּשִׁי. הַיַחַבְרָךָ כְּמֵא הַוּוֹת, יֹצֶר עַמַל עַלֵי־חֹק. יַגוֹדּוּ עַל נְפָש צַדִּיק, וְדָם נַקִי יֵרְשִׁיעוּ. ויִדְוּי יהוה לִי לְמִשְׁגָב, וֵאלהֵי לְצוּר מַחְסִי. וַיַשֶׁב עַלֵיהֶם אֵת־אוֹנָם, וּבְרָעָתָם יַצְמִיתֵם, יצמיתם יהוה אלהינו.

תהלים צ״ה: א׳-ג׳

לְכוּ נְרַנְּנָה לַיהוה, נָרְיעָה לְצוּר יִשְׁעֵנוּ. נְקַהְמָה פָּנְיו בְּתוֹדָה, בִזְמִרוֹת נָרְיעַ לוֹ. כִּי אֵל גָּדוֹל יהוה, וּמֶֶלֶך גָּדוֹל עַל־כָּל־אֶלהִים.

Mourner's Kaddish is on page 100.

89 CONCLUDING PRAYERS

THE PSALM FOR THURSDAY

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

PSALM 81

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

Sing with joy to God, our strength; shout with gladness to the God of Jacob. Strike up a melody, sound the timbrel! Play sweet tones on harp and lyre.

Sound the shofar on the New Moon, and again on the full moon for our Festival days. It is the law for the people of Israel; a statute of the God of Jacob. God ordained it for Joseph's descendants when He rose against the land of Egypt.

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

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

"Hear this warning, My people; Israel, if you would only listen!

"There shall be no strange god in your midst. You shall not worship an alien god — I am Adonai your God who brought you up out of Egypt. Open your mouth wide and I will fill it!

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

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

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

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

היום יום חַמִישִׁי בַשַּבָת, שֵׁבּוֹ הֵיוּ הַלְוִיִם אוֹמִרִים בְּבֵית הַמִקְדֵיש: תהלים פ״א למנצח על הגתית לאסף. **הרנינו** לאלהים עוזנו, ָהָרִיעוּ לֵאלהֵי וַעַקֹב. שָׁאוּ וִמְרֵה וּתְנוּ תֹף, כּנּוֹר נַעִים עם נַבֵּל. תִקעוּ בַחְרֵשׁ שׁוֹפָר, בַּכֵּסֵׁה לִיוֹם חֵגֵנוּ. כִּי חֹק לִישְׁרַאֶל הוּא, מִשְׁפֵּט לֵאלהֵי יַעֵקֹב. עדות ביהוסף שָׁמוֹ, בְּצָאתוֹ עַל־אָרֵץ מִצְרֵים, שַׁפַת לא יַדֵעָתִי אָשָׁמַע. הַסִירִוֹתִי מִסֵּבֵל שִׁכִמוֹ, כֵּפֵּיו מִדּוּד תַעַבְרְנָה. בַּצָרָה קָרָאת וָאַחַלְצֶרָ, אֶעֶנְרָ בְּסֵתֶר רַעַם, אָבְחַנָך עַל מֵי מִרִיבָה, סֵלָה, ישְׁמֵע עַמִי וְאָעִידָה בָּךְ, יִשְׁרָאָל אִם תּשִׁמַע לי: לא יהיה כך אל זר, ולא תשתחוה לאל גבר. אַנכִי יהוה אֵלהֵירָ, הַמַּעַלָך מֵאָרֶץ מִצְרָיִם, הַרְחֶב־פִּיךּ וַאַמַלָאֵהוּ. וְלֹא שְׁמַע עַמִּי לְקוֹלִי, וְישְׁרָאֵל לֹא־אַבָה לִי. וָאֲשַׁלְחֵהוּ בִּשְׁרִירוּת לִבָּם, יֵלְכוּ בִּמוֹעַצוֹתֵיהָם. לוּ עַמִּי שֹׁמֵעַ לִי, יִשְׁרָאֵל בִּדְרָכֵי יִהַלֵּכוּ.

בּמְעַט אוֹיְבֵיהֶם אַכְנְיַעַ, וְעַל צָרֵיהֶם אָשִׁיב יָדִי. שּ מְשַׂנְאֵי יהוה יְכֵחֲשׁוּ־לוֹ, וִיהִי עָתָּם לְעוֹלָם. וַיַּאַכִילֵהוּ מֵחֵלֶב חָטָה, וּמִצוּר דְּבַשׁ אַשְׂבִּיעֵרָ.

Mourner's Kaddish is on page 100.

THE PSALM FOR FRIDAY

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

PSALM 93

Adonai is sovereign, crowned with splendor; Adonai reigns, robed in strength.

You set the earth on a sure foundation. You created a world that stands firm.

Your kingdóm stands from earliest time. You are eternal.

The rivers may rise and rage, the waters may pound and pulsate, the floods may swirl and storm.

Yet above the crash of the sea and its mighty breakers is Adonai our God, supreme.

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

THE PSALM FOR ROSH HODESH

PSALM 104

Let all my being praise Adonai. Adonai my God, You are great indeed, clothed in splendor and majesty, wrapped in light as in a garment, unfolding the heavens like a curtain. On waters You lay the beams of Your chambers; You make the clouds Your chariot, riding the wings of the wind. You make the winds Your messengers, fire and flame Your servants.

You set the earth on its foundation that it should never collapse. The deep covered it like a cloak, until the waters rose over the mountains. At Your rebuke they fled, rushing away at the sound of Your thunder — climbing mountains, pouring into valleys to the place You had established for them. You set the bounds they may not cross, so that never again shall they cover the earth. סיום התפילה 🛛 90

THE PSALM FOR FRIDAY

היום יום ששי בשבת,

שבו היו הלוים אומרים בבית המקדש:

תהלים צ״ג

יהוה מַלַך גֵאוּת לֵבֵש,

לַבָש יהוה, עז הָתָאוַר,

אַף־תּכּוֹן תֶּבֶל בַּל תִּמּוֹט.

ַנָכון כִּסְאַך מֵאָז, מֵעוֹלָם אָתָה.

נַשאוּ נִהַרוֹת יהוה,

ַנַשָּׂאוּ נְהַרוֹת קוֹלָם,

ישאו נהרות דכים.

מקלות מים רַבִּים אַדִּירִים מִשְׁבְּרִי־יָם, אַדִיר בַּמָּרוֹם יהוה.

אַדֹתֶיךּ נָאֶמְנוּ מְאֹד,
לְבֵיתְך נַאֲנָה־קֶּדֶש יהוה, לְאְרֶך יָמִים.

Mourner's Kaddish is on page 100.

THE PSALM FOR ROSH HODESH

תהלים ק״ר

בּרְכִי נַפְשִׁי אֶת־יהוה. יהוה אֶלֹהֵי גָּדַלְתָּ מְאֹד, הוֹד וְדָדָר לֶבְשְׁתָּ. עְטֶה־אוֹר בַּשַׂלְמָה, גוֹטֶה שָׁמֵים בַּיְרִיעָה. הַמְקַרֶה בַמַּיִם עֵלִיוֹתָיו, הַשָּׁם־עָבִים רְכוּבוֹ, הַמְהַלֵּך עַל־כַּגְבָּי־רְוּחַ. עשֶׁה מֵלָאַכֵיו רוּחוֹת, מִשָּׁרְתַיו אֵש לֹהֵט.

ַיְטַד־אָרֶץ עַל־מְכוֹגֶיָהָ, בַּל־תַּמּוֹט עוֹלָם וָעָד. תְּהוֹם כַּלְבוּש בִּשְׁרִאָרֶץ עַל־מְכוֹגֶיהָ, בַּל־תַמִים, מִן־גַּעַרְתָך יְנוּסוּן, מִן־קוֹל רַעַמְך יִחָפּוּוּן, יַעֲלוּ הָרִים יִרְדוּ בְקַעוֹת, אֶל־מְקוֹם זֶה יָסֵדְתָּ לֶהֶם, גְּבוּל שַׁמְתָּ בַּל־יַעֲבֹרָוּן, בַּל־יִשְׁבָוּן לְכַפּוֹת הָאֶרֶץ.

91 CONCLUDING PRAYERS

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

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

The high hills are for the wild goats; the rocks are a refuge for badgers. You made the moon to measure the seasons; the sun knows its time for setting. You bring on darkness and it is night when all the beasts of the forest stir. The young lions roar for prey, seeking their food from God. When the sun rises they steal away and lie down in their dens. Then people go out to their work, to their labor until evening.

How varied are Your works, Adonai; in wisdom have You made them all. The earth is filled with Your creatures. Here is the great, vast sea, teeming with numberless living things, large and small. Here ships sail to and fro; here swims Leviathan, which You made as a plaything.

All of them look to You to give them their food at the proper time. What You give them they gather up; when You open Your hand, they eat their fill. When You hide Your face they feel panic; when You take away their breath they perish and return to their dust. With Your breath they are created, and You renew the face of the earth.

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

Praise Adonai, my soul. Halleluyah!

הַמְשַׁלֵחַ מַעְיָנִים בַּנְּחָלִים, בֵּיּן הָרִים יְהַלֵּכְוּן. יַשְׁקוּ בָּל־חַיְתוֹ שָׁדִי, יִשְׁבְּרוּ פְּרָאִים צְמָאָם. עַלֵּיהֶם עוֹף הַשָּׁמֵיִם יִשְׁבּוֹן, מִבֵּין עֲפָאיִם יִהְנוּ קוֹל.

מַשְׁקֶח הָרִים מֵעַלִּיּוֹתָיו, מִפְּרִי מַעֲשֶׂיךּ תִּשְׂבֵּע הָאָרָץ. מַצְמִיחַ חָצִיר לַבְּהַמָה וְעֵשָׁב לַעַבֹרַת הָאָדָם, לְהוֹצִיא לֶחָם מִן הַאֶרֶץ. וְיֵיון יְשַׂמַח לְבַב־אֵנוֹש לְחַצְהִיל פָּנִים מִשְׁמֶן, וְלֶחֶם לְבַב־אֵנוֹש יִסְעָד. יִשְׂבְעוּ עַצֵי יהוה, אַרְזֵי לְבָנוֹן אַשֶּׁר נָטָע, אֲשֶׁר שָׁם צִפֵּרִים יְקַנֵּנוּ, חַסִידָה בְּרוֹשִׁים בֵּיתָה.

ָּהָרִים הַגְּבֹהִים לַיְּעֵלִים, סְלָעִים מַחְסָה לַשְׁפַּנִים. עָשָׂה יָרָחַ לְמוֹעַדִים, שֶׁמֶשׁ יָדַע מְבוֹאוֹ. תְּשֶׁת חְשֶׁך וְיְהִי לֵיְלָה, בּוֹ תִרְמשׁ כָּל־חַיְתוֹ־יִעֵר. הַבְּפִּיִרִים שׁאֲגִים לַטֶּרֶף וּלְבַקֵּש מֵאֵל אֶכְלָם. תּוֹרַח הַשֶּׁמֶש יֵאָסַפְּוּן, וְאֶל מְעוֹנֹתָם יִרְבָּצְוּן. יֵצֵא אֶדֶם לְפַעַלוֹ וְלַעֲבֹרָתוֹ עֲדֵי־עֵרֶב.

מָה־רַבּוּ מַעַשֶּׂיף יהוה, בָּלָם בְּחַכְמָה עָשִיתָ, מָלְאָה הָאָרָץ קִנְיָנֵף. זֶה הַיָּם גָּרוֹל וּרְחֵב יְדֵים, שָׁם־רֶמֶשׁ וְאִין מִסְפָּר, חַיּוֹת קְטַנּוֹת עִם־גְּדלוֹת. שָׁם אֲנִיּוֹת יְהַלֵּכְוּן, לְוְיָתֶן זֶה־יָצֵרְתָּ לְשֵׁחֵק בּוֹ.

ַּכָּלָם אֵלֶיךּ יְשַׂבֵּרְוּן לָתֵת אָכְלָם בְּעִתוֹ. תִּתֵּן לָהֶם יִלְקְטְוּן, תִּפְתַּח יָדְךּ יִשְׁבְּעְוּן טוֹב. תַּסְתִּיר פָּגֶיךּ יִבָּהַלְוּן, וּתֹםָר רוּחָם יִגְנֵעְוּן, וְאֶל־אֲפָרָם יְשׁוּבְוּן. הְּשַׁלַח רוּחַךּ יִבָּרֵאְוּן, וּתְחַדֵּשׁ פְּנֵי אֵדַמַה.

יְהִי כְּבוֹד יהוה לְעוֹלָם, יִשְׁמַח יהוה בְּמַעֲשָׂיו. הַמֵּבִּיט לָאָרֶץ וַתְּרְעָד, יִגַּע בֶּהָרִים וְיֶעֶשְׁנוּ. אָשְׁיִרָה לַיהוה בְּחַיָּי, אַזַמְרֶה לֵאלֹהֵי בְּעוֹדִי. שַ יֶעֲרֵב עָלָיו שִׁיּחִי, אָנכִי אֶשְׁמַח בַּיהוה. יִמְמוּ חַשָּׁאִים מִן הָאֶרֶץ, וּרְשָׁעִים עוֹד אֵינָם, בְּרְכִי נַפְּשִׁי אֶתִייהוה, הַלְלוּיָה.

Mourner's Kaddish is on page 100.

迷 PSALMS FOR A HOUSE OF MOURNING

In a house of mourning, select one of the following seven passages:

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

PSALM 49

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

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

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

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

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

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

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

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

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

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

תהלים לבית אבל 🜿

In a house of mourning, select one of the following seven passages:

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

תחלים מט לַמְנַּצֵּחָ, לְבְנֵי־קָרַח, מִזָמוֹר.

שמעו־זאת כַּל־הַעַמִּים, הַאַזִינוּ, כַּל־ישְׁבֵי חֵלָד. גַּם־בְּגֵי אָדָם גַּם־בְּגֵי־אִישׁ, יַחֵר עֲשִׁיר וְאֵבִיוֹן. פּי יִדַבֶּר חַכָמוֹת, וְהַגוּת לִבְּי תָבוּנוֹת. אַטָה לְמֵשֵׁל אַזְנִי, אֵפְתַח בְּכָנוֹר חִידַתִי. ַלַמָּה אִירָא בִּימֵי רָע, עַוֹן עַקָבַי יִסוּבֵּנִי. הַבּטְחִים עַל־חֵילֵם, וּבְרֹב עַשְׁרַם יִתָהַלֵּלוּ. אַח לא־פָּרֹה יִפְדֶּה אִישׁ לא־יתו לאלהים פפרו. וְיֵקֵר פִּדְיוֹן נַפִּשֵם, וְחֲדֵל לְעוּלֵם. וִיחִי־עוד לַנֵצָח, לא יִרְאָה הַשֵּׁחָת. כִּי יָרְאָה חֵכֵמִים יַמִוּתוּ, יַחַד כִּסִיל וַבַּעַר יאבֶדוֹ, וִעַזְבוּ לַאָחָרים חֵילָם. קרבּם בַּתֵּימוֹ לְעוֹלֵם, מִשְׁבְנֹתָם לְדֹר וַדֹר, קראו בשמותם עלי אדמות. וְאֵדֵם בִּיקֵר בַּל־יַלִין, נְמִשֵּׁל בַּבְּהֵמוֹת נְדָמוּ. זַה דַרְבָּם בֵּסֵל לֵמוֹ, וְאָחֵרֵיהֵם בִּפִיהֶם יִרְצוּ, סֵלָה. כצאן לשאול שתו, מות ירעם, וירדו בם ישרים לבקר, וְצוּרָם לְבַלוֹת שְׁאוֹל מוּבל לוֹ. אַר־אַלהים יִפּרָה נַפָּשִׁי מַיָּד שָׁאוֹל בּי יִקַּחֵנִי, סֵלָה.

CONCLUDING PRAYERS

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

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

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

PSALM 16 A Mikhtam of David.

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

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

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

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

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

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

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

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

אל־תַּירַא כִּי־יַעַשר איש, כּי־יָרָבָה כּבוֹד בַּיתוֹ. כִּי לא בְמוֹתוֹ יִקַּח הַכּּל, לא־יֵרֵד אַחֲרָיו כָּבוֹדוֹ. בּי־נַפִּשׁוֹ בִּחֵיֵּיו יִבָרֵה, וִיוֹדֵך בִּי־תֵיטִיב לֵך. הָבוא עַד־דּוֹר אֲבוֹתָיו, עַד־נַצַח לא יִראוֹ־אוֹר. אַדַם בּיקַר וְלֹא יֵבִין, נְמִשֵׁל כַּבְּהָמוֹת נְדָמוּ. 🗉

Mourner's Kaddish is on page 100.

תהלום טז

מכתם לדוד

ש**ׁמְרֵנִי אֵל** פִּי־חֶסִיתִי בָךָ.

אַמַרָת ליהוה אַדֹנָי אָתָה, טוֹבָתִי בַּל־עָלֶיךָ. לְקְרוֹשִׁים אֲשֶׁרֹ־בָּאֲרֶץ הֵמָה, וְאַדִירֵי כֵּל־חֶפְצִי־בָם. יִרְבּוּ עַצְבוֹתֵם, אֲחֵר מַחֵרוּ, בַּל־אַסִיך נָסְבֵּיהֵם מִדֵּם ובליאשא אתישמותם עלישפתי. יהוה מנת הוקי וכוסי, אַתָּה תוֹמִיך גוֹרָלִי. חַבַּלִים נֵפְלוּ־לִי בַּנָּעִמִים, אַף־נַחַלַת שֵׁפְרָה עַלֵי. אַבֶרֶךְ אָת־יהוה אֲשֵׁר יִעֲצֵנִי, אַף לֵילוֹת יְסְרְוּנֵי כָלִיוֹתֵי. שׁוּיתי יהוה לְנֵגְדִי תַמִיד כִּי מִימִינִי בֵּל־אָמוֹט. לַכֵן שַׁמַח לִבִּי, וַיָּגֵל כִּבוֹדִי, אַף־בִּשָׁרִי יִשְׁכּן לַבֵּטַח. בִּי לֹא־תַעַזֹב נַפָּשִׁי לִשָּׁאוֹל, לא־תָתֵן הַסִידְךָ לְרָאוֹת שֲחַת. תודיעני ארח חיים, 🗉 שָׁבַע שִׁמַחות אָת־פָּגֵיךָ, נִעָמוֹת בִּימִינָך נֵצֵח.

Mourner's Kaddish is on page 100.

We mourner's kaddish

Mourners and those observing Yahrzeit: Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, ki-r'utei, v'yamlikh malkhutei b'hayeikhon u-v'yomeikhon u-v'hayei d'khol beit Yisra-el, ba'agala u-vi-z'man kariv, v'imru amen.

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

Mourners:

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

*Between Rosh Hashanah and Yom Kippur: l'ela l'ela mi-kol birkhata v'shirata

tushb'hata v'nehamata da'amiran b'alma, v'imru amen.

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

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

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

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

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

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

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

Amidst the sorrow of our bereavement, we lift our hearts to You, O God, for comfort and consolation. Help us to resist the shadows of despair that darken our lives. Help us find strength in the knowledge that those we have lost were not ours by right, but Your gift to us. Teach us to be grateful for the blessing of their lives, and for the time they were granted to walk this world by our side. May their memories continue to inspire us and to bring us blessing.

Mourners and those observing Yahrzeit: זְּתְאַדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, בִּרְעוּתֵה, וְּרַחַוּּי דְכָל־בִּית יִשְׁרָאֵל, בַּעַגָּלָא וּבִזְמַן קַרִיב, וְאָמְרוּ אַמֵן.

Congregation and mourners: יְהֵא שְׁמֵה רַבָּא מִבָרַך לְעַלָם וּלִעַלְמֵי עַלְמַיָּא.

ּיִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְבָּאַר וְיִתְרוֹמֵם וְיִתְנֵשֵׂא וְיִתְּתַדֵּר וְיִתְעֵלֶה וְיִתְהַלֵּל שְמֵה וְּקָדְשָׁא, בְּרִיךָ הוּא *לְעֵלָא מִן כַּל־בִּרְכָתָא וְשִׁירָתָא

> יום כפור and ראש השנה Between* לְעֵלָּא לְעֵלָּא מְבָּל־בִּרְבָתָא וְשִׁירֲתָא

マゴゴル マゴラ 日 シラウ アネガミ アネガミ

אַמָּיָדָן הָאָמְרוּ אָמֵן. אַמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

ְיָהֵא שְׁלָמָא רַבָּא מן שְׁמַיָּא

Mourners:

ןְׁחַיִּים עָלֵינוּ וְעַל בָּלֹיִשְׁרָאֵל, וְאִמְרוּ אָמֵן. עשֶׁה שָׁלוֹם בְּמִרוֹמֵיו, הוּא יַעֲשָׁה שָׁלוֹם

עַלִינוּ וְעַל כָּלֹיִשְׁרָאֵל, וְאִמְרוֹ אָמֵן.