

נְסִיִּים בְּכֹל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

BARUCH atah, Adonai  
Eloheinu, Melech haolam,  
asher natan lasechvi vinah  
l'havchin bein yom uvein lailah.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר נָתַן לְשִׁכְוֵי בֵינָה  
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

*For awakening*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who has given the mind the ability to distinguish day from night.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
pokei-ach ivrim.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
פוֹקֵי אֶחָד עֵוְרִים.

*For vision*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who opens the eyes of the blind.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
matir asurim.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
מַתִּיר אֲסוּרִים.

*For the ability  
to stretch*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who frees the captive.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
zokeif k'fufim.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
זוֹקֵף כְּפוּפִים.

*For rising to the  
new day*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who lifts up the fallen.

נְסִיִּים בְּכֹל יוֹם *Nisim b'chol yom . . . For daily miracles . . .* These morning blessings evoke wonder at awakening to physical life: we open our eyes, clothe our bodies, and walk again with purpose; in spiritual life also, we are created in God's image, are free human beings, and as Jews, celebrate the joy and destiny of our people, Israel.

Though they are intended literally, we may perceive each blessing spiritually.

*For Daily Miracles — Inspiration for blessings three to five comes from Psalm 146:7-8.*

נְסִיִּים בְּכֹל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

BARUCH atah, Adonai  
Eloheinu, Melech haolam,  
roka haaretz al hamayim.

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

*For firm earth to  
stand upon*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who stretches the earth over the waters.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
hameichin mitzadei gaver.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
הַמַּכִּין מֵצַעְדֵי גֵבֶר.

*For the gift of  
motion*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who strengthens our steps.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
malbish arumim.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
מַלְבִּישׁ עֲרֻמִּים.

*For clothing  
the body*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who clothes the naked.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
hanotein laya-eif ko-ach.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
הַנוֹתֵן לַיָּעוֹף כֹּחַ.

*For renewed  
enthusiasm for life*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who gives strength to the weary.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
hamaavir sheinah mei-einai,  
ut'numah mei-afapai.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
הַמַּעֲבִיר שְׁנָה מֵעֵינַי,  
וְהַנּוֹמָה מֵעַפְעָפִי.

*For reawakening*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who removes sleep from the eyes, slumber from the eyelids.

נְסִים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

BARUCH atah, Adonai  
Eloheinu, Melech haolam,  
she-asani b'tzelem Elohim.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂנִי בְּצַלְמֵם אֱלֹהִים.

*For being in  
the image of God*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who made me in the image of God.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
she-asani ben / bat chorin.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂנִי בֶן / בַּת חוֹרִין.

*For being  
a free person*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who has made me free.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
she-asani Yisrael.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂנִי יִשְׂרָאֵל.

*For being a Jew*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who has made me a Jew.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
ozeir Yisrael big'vurah.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה.

*For purpose*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who girds Israel with strength.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
oteir Yisrael b'tifarah.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

*For harmony*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who crowns Israel with splendor.

BARUCH atah, Adonai  
Eloheinu, Melech haolam,  
asher kid'shanu b'mitzvotav  
v'tzivanu laasok b'divrei Torah.

BLESSED ARE YOU, Adonai our God,  
Sovereign of the universe,  
who hallows us with mitzvot,  
commanding us to engage with words of Torah.

V'HAAREV NA Adonai Eloheinu  
et divrei Torat-cha b'finu,  
uv'fi amcha beit Yisrael,  
v'nih'yeh anachnu v'tze-etza-einu,  
v'tze-etza-ei amcha beit Yisrael,  
kulanu yodei sh'mecha,  
v'lomdei Toratecha lish'mah.  
Baruch atah, Adonai,  
ham'lameid Torah l'amo Yisrael.

O ADONAI, our God,  
let the words of Torah be sweet in our mouths  
and the mouths of Your people Israel,  
so that we, our descendants and the descendants of all Your people Israel  
may know You, by studying Your Torah for its own sake.  
Blessed are You, Adonai, who teaches Torah to Your people Israel.

ברוך אתה, יי, המלמד תורה לעמו ישראל.  
Baruch atah, Adonai, ham'lameid Torah l'amo Yisrael.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְעִסוֹק בְּדִבְרֵי תוֹרָה.

וְהֵעֲרַבְנָא יי אֱלֹהֵינוּ  
אֶת־דִּבְרֵי תוֹרַתְךָ בְּפִינוּ,  
וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל,  
וְנִהְיֶה אֲנַחְנוּ וְצִאֲצֵאֵינוּ,  
וְצִאֲצֵאֵי עַמְּךָ בֵּית יִשְׂרָאֵל,  
כְּלָנוּ יוֹדְעֵי שְׁמֶךָ,  
וְלוֹמְדֵי תוֹרַתְךָ לְשִׁמְחָה.  
בָּרוּךְ אַתָּה, יי,  
הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

ברוכים הבאים  
מוֹדָה / מוֹדָה אָנִי  
שיני שבת  
ציצת  
מהיטבו  
אשר יצר  
אלהי נשמה  
נשים בכל יום  
לעסוק  
והערבנא  
אלו דברים  
קדיש דרבנו

"Descendants" includes men and women who embrace the Jewish people and faith.

The two blessings above (derived from *B'rachot 11b*) are both Torah blessings and introduce the study which follows on pages 87 [205], 89 [207], 91 [209], and 93 [211].

לעסוק *Laasok . . . to engage . . .* אלו דברים *Eilu d'varim . . . These are things . . .* The traditional placement of these prayers differs. Here they are linked to emphasize the study of Torah and its influence on our daily ethical behavior.

EILU d'varim she-ein lahem shiur,  
 she-adam ocheil peiroteihem  
 baolam hazeh  
 v'hakeren kayemet lo laolam haba.  
 V'eilu hein:  
 kibud av va-eim,  
 ug'milut chasadim,  
 v'hashkamat beit hamidrash  
 shacharit v'arvit,  
 v'hachnasat orchim,  
 uvikur cholim,  
 v'hachnasat kalah,  
 ul'vayat hameit,  
 v'iyun t'filah,  
 vahavaat shalom bein adam lachaveiro.  
 V'talmud Torah k'neged kulam.

אֵילֵּי דְּבָרִים שֶׁאֵין לָהֶם שְׁעוֹר,  
 שֶׁאָדָם אוֹכֵל פְּרוֹתֵיהֶם  
 בְּעוֹלָם הַזֶּה  
 וְהִקְרָן קַיֵּמֶת לוֹ לְעוֹלָם הַבָּא.  
 וְאֵילֵּי הֵינּוּ:  
 כְּבוֹד אָב וְאִם,  
 וּגְמִילוּת חֲסָדִים,  
 וְהִשְׁכָּמַת בֵּית הַמִּדְרָשׁ  
 שַׁחֲרִית וְעֶרְבִית,  
 וְהַכְנָסַת אוֹרְחִים,  
 וּבִקּוּר חוֹלִים,  
 וְהַכְנָסַת כֵּלָּה,  
 וּלְבִיט הַמֵּית,  
 וְעֵינֵן תְּפִלָּה,  
 וְהַבָּאָת שְׁלוֹם בֵּין אָדָם לַחֲבֵירוֹ.  
 וְתַלְמוּד תּוֹרָה כְּנֶגֶד כּוּלָם.

נְרוּכִים הַבָּאִים  
 מוֹדָה / מוֹדָה אֲנִי  
 שִׁנֵּי שַׁבָּת  
 צִיצִת  
 מִה־טֹב  
 אֲשֶׁר יָצָר  
 אֱלֹהֵי נְשָׁמָה  
 נִסִּים בְּכָל יוֹם  
 לְעִסוּק  
 וְהֶאֱרִיבָהּ  
 אֵילֵּי דְּבָרִים  
 קְדִישׁ דְּבָרָיו

THESE ARE THINGS that are limitless,  
 of which a person enjoys the fruit of the world,  
 while the principal remains in the world to come.  
 They are: honoring one's father and mother,  
 engaging in deeds of compassion,  
 arriving early for study, morning and evening,  
 dealing graciously with guests, visiting the sick,  
 providing for the wedding couple,  
 accompanying the dead for burial,  
 being devoted in prayer,  
 and making peace among people.  
 But the study of Torah encompasses them all.

אָב וְאִם Kibud av va-eim — honoring one's father and mother. What can it mean to honor? Sometimes honoring one's parent is not easy. The word כְּבוֹד *kibud*, honor, has as its root כָּבַד *kaveid* — heavy; it can be a burden to honor another. In honoring those who have given us life or sustenance, we honor the Source of Life. Elyse D. Frishman

וְהִשְׁכָּמַת בֵּית הַמִּדְרָשׁ V'hashkamat beit hamidrash . . . arriving early for study . . . The Rabbis understood this to convey enthusiasm and earnestness. Yoel Kahn

תַּלְמוּד תּוֹרָה Talmud Torah, the study of Torah offers the knowledge of what is right and how to live justly. Jewish study includes the expectation that the lessons will be applied to life.

אֵילֵּי דְּבָרִים Eilu d'varim . . . These are things . . . based on Peah 1:1

שֶׁאָדָם אוֹכֵל She-adam ocheil . . . of which a person enjoys . . . Shabbat 127a

YITGADAL v'yitkdash sh'meih raba

b'alma di v'ra chiruteih,

v'yamlich malchuteih

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uviz'man kariv,

v'imru: Amen.

Y'hei sh'meih raba m'varach

l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

v'yit'hadar v'yitaleh v'yit'halal

sh'meih d'kud'sha b'rich hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma, v'imru: Amen.

וְיִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא

בְּעֵלְמָא דִּי בְרָא כְרַעוּתְהָ,

וְיַמְלִיךְ מַלְכוּתְהָ

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב,

וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵינָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמַם וְיִתְנַשֵּׂא,

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל

שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,

לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,

תְּשֻׁבְתָּא וְנַחֲמָתָא,

דְאָמְרוּ בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

קְרוֹד שְׂאֵמֵר

מְזִמּוֹר צ"ב

אֲשֵׁנִי

מְזִמּוֹר קמ"ה

מְזִמּוֹר ק"ג

נְשִׁמַת כָּל חַי

לְשִׁתְּבַח

חֲצִי קֻדְשֵׁי

EXALTED and hallowed be God's great name,  
in the world which God created, according to plan.

May God's majesty be revealed in the days of our lifetime  
and the life of all Israel —  
speedily, imminently.

To which we say: Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted,  
extolled, glorified, adored, and lauded  
be the name of the Holy Blessed One,  
beyond all earthly words and songs of blessing, praise, and comfort.  
To which we say: Amen.

God can hardly be listening to the actual words of our prayers: how unendingly boring to hear such repetition days without number! And anyone who prays with any regularity or sincerity knows that the same prayers mean different things on different readings. Instead, each prayer is a metaphoric representation of the speaker's heart and mind. Now to God, that is an interesting and unending text, ever-changing, and God is the ultimate reader of nuance and allusion. *Adam Sol*

בָּרְכוּ

יוצר

אהבה רבה

שמע

ואהבת

למען תזכרו

ולאמר

אמת וצדיק

מירמכה

# שְׁמַע וּבְרַכּוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

BAR'CHU et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed!

בָּרְכוּ אֶת יְיָ הַמְבָרָךְ!

בָּרוּךְ יְיָ הַמְבָרָךְ

לְעוֹלָם וָעֶד!

PRAISE ADONAI to whom praise is due forever!

Praised be Adonai to whom praise is due,

now and forever!

For those who choose: The prayer leader at the word בָּרְכוּ *Bar'chu* (the call to worship) bends the knees and bows from the waist, and at יְיָ *Adonai* stands straight. יְיָ *Baruch Adonai* is the communal response, whereupon the community repeats the choreography of the first line.

BARUCH atah, Adonai  
 Eloheinu, Melech haolam,  
 yotzeir or uvorei choshech,  
 oseh shalom uvorei et hakol.  
 Hamei-ir laaretz  
 v'ladarim aleha b'rachamim,  
 uv'tuvo m'chadeish b'chol yom tamid  
 maaseih v'reishit.  
 Mah rabu maasecha, Adonai,  
 kulam b'chochmah asita,  
 mal'ah haaretz kinyanecha.  
 Titbarach, Adonai Eloheinu,  
 al shevach maaseih yadecha  
 v'al m'orei or she-asita,  
 y'faarucha selah.  
 Or chadash al Tzion tair,  
 v'nizkeh chulanu m'heirah l'oro.  
 Baruch atah, Adonai, yotzeir ham'orot.

בָּרוּךְ אַתָּה, יי  
 אֱלֹהֵינוּ, מִלְּךָ הָעוֹלָם,  
 יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,  
 עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת-הַכּוֹל.  
 הַמַּיִר לָאָרֶץ  
 וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים,  
 וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד  
 מַעֲשֵׂה בְּרֵאשִׁית.  
 מַה רַבּוּ מַעֲשֵׂיךָ, יי  
 כָּל־ם בְּחֹכְמָה עָשִׂיתָ,  
 מְלֵאָה הָאָרֶץ קִינְיָנֶיךָ.  
 תִּתְבָּרַךְ, יי אֱלֹהֵינוּ,  
 עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ  
 וְעַל מְאֹרֵי אוֹר שֶׁעָשִׂיתָ,  
 יְפָאֲרוּךְ סֵלָה.  
 אוֹר חָדָשׁ עַל צִיּוֹן תִּתְאִיר,  
 וְנִזְכֶּה כָּלֵנוּ מִהֲרָה לְאוֹרוֹ.  
 בָּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאוֹרוֹת.

ברכו  
 יוצר  
 אהבה רבה  
 שמע  
 ואהבת  
 למען תזכרו  
 ויאמר יי  
 אמת ונציב  
 מירמכה

PRAISED ARE YOU, Adonai our God, Sovereign of the universe,  
 Creator of light and darkness, who makes peace and fashions all things.  
 In mercy, You illumine the world and those who live upon it.  
 In Your goodness You daily renew creation.  
 How numerous are Your works, Adonai!  
 In wisdom, You formed them all, filling the earth with Your creatures.  
 Be praised, Adonai our God, for the excellent work of Your hands,  
 and for the lights You created, may they glorify You.  
 Shine a new light upon Zion, that we all may swiftly merit its radiance.  
 Praised are You, Adonai, Creator of all heavenly lights.

בָּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאוֹרוֹת.

Baruch atah, Adonai, yotzeir ham'orot.

אוֹר חָדָשׁ עַל צִיּוֹן תִּתְאִיר Or chadash al Tzion ta-ir . . . Shine a new light upon Zion . . .  
 Classical Reform prayerbook authors in the Diaspora consistently omitted this line with its  
 mention of Zion from the liturgy because of their opposition to Jewish nationalism. With the  
 restoration of this passage to *Mishkan T'filah*, our movement consciously affirms its devotion to  
 the modern State of Israel and signals its recognition of the religious significance of the reborn  
 Jewish commonwealth. David Ellenson

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ Baruch atah, Adonai . . . yotzeir or uvorei choshech . . .  
 Praised are You, Adonai . . . Who forms light and creates darkness . . . based on Isaiah 45:7

מַה רַבּוּ Mah rabu . . . How numerous . . . Psalm 104:24



נִרְכּוּ  
יִצַר  
אֱהָבָה רַבָּה  
שָׁמַע  
וְאֱהָבָה  
לִמְעַן תִּזְכְּרוּ  
וְיִאמְרוּ  
אֱמֶת וְיִצַיֵּב  
מִי־כִמְקָה

AHAVAH rabah ahavtanu, Adonai Eloheinu,  
chemlah g'dolah viteirah chamalta aleinu.  
Ba-avur avoteinu v'imoteinu shebat'chu v'cha  
vat'lamdeim chukei chayim, kein t'choneinu  
ut'lamdeinu. Ham'racheim, racheim aleinu,  
v'tein b'libeinu l'havin ul'haskil, lishmo-a,  
lilmod ul'lameid, lishmor v'laasot ul'kayeim  
et kol divrei talmud Toratecha b'ahavah.

אֱהָבָה רַבָּה אֱהָבְתָנוּ, יי אֱלֹהֵינוּ,  
חֲמַלְהָ גְדוֹלָה וְיִתְרָה חֲמַלְתָּ עָלֵינוּ.  
בְּעִבּוּר אַבּוֹתֵינוּ וְאִמּוֹתֵינוּ שֶׁבְטַחוּ בְךָ  
וְתִלְמַדְם חֻקֵי חַיִּים, כֵּן תִּחְנַנֵנוּ  
וְתִלְמַדְנוּ. הִמְרַחֵם, רַחֵם עָלֵינוּ,  
וְתֵן בְּלִבֵּנוּ לְהִבִּין וְלִהְשָׁכִיל, לְשָׁמַע,  
לְלַמֵּד וְלִלְמֹד, לְשָׁמֹר וְלַעֲשׂוֹת וּלְקַיֵּם  
אֶת־כָּל־דִּבְרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

HOW DEEPLY You have loved us Adonai, our God, gracing us with surpassing  
compassion! On account of our forebears whose trust led You to teach them the laws  
of life, be gracious to us, teaching us as well. O Merciful One, have mercy on us  
by making us able to understand and discern, to heed, learn, and teach, and, lovingly,  
to observe, perform, and fulfill all that is in Your Torah.

V'ha-eir eineinu b'Toratecha,  
v'dabeik libeinu b'mitzvotcha,  
v'yacheid l'vaveinu l'ahavah  
ul'yirah et sh'mecha,  
v'lo neivosh v'lo nikaleim,  
v'lo nikasheil l'olam va-ed.  
Ki v'sheim kodsh'cha hagadol v'hanora  
batachnu, nagilah v'nism'chah bishuatecha.  
Vahavi-einu l'shalom mei-arba kanfor  
haaretz, v'tolicheinu kom'miyut l'artzeinu.  
Ki El po-eil y'shuot atah, uvanu vacharta  
v'keiravtanu l'shimcha hagadol selah be-emet,  
l'hodot l'cha ul'yachedcha b'ahavah.  
Baruch atah, Adonai,  
habocheir b'amo Yisrael b'ahavah.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,  
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,  
וְיַחַד לִבְבָנוּ לְאַהֲבָה  
וּלְיִרְאָה אֶת־שְׁמֶךָ,  
וְלֹא יִבּוֹשׁ וְלֹא יִכָּלֵם,  
וְלֹא יִכָּשֵׁל לְעוֹלָם וָעֶד.  
כִּי בְשֵׁם קְדוֹשְׁךָ הַגָּדוֹל וְהַנּוֹרָא  
בְּטַחָנוּ, נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.  
וְהִבִּיאָנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת  
הָאָרֶץ, וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.  
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה, וּבָנוּ בְּחַרְתָּ  
וְקִרְבַּתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאֱמֶת,  
לְהוֹדוֹת לָךְ וּלְיַחַדְךָ בְּאַהֲבָה.  
בְּרוּךְ אַתָּה, יי,  
הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Enlighten our eyes with Your Torah, focus our minds on Your mitzvot, unite our  
hearts in love and reverence for Your Name. Then we will never feel shame, never  
deserve rebuke, and never stumble. Having trusted in Your great and awesome  
holiness, we shall celebrate Your salvation with joy.

Gather us in peace from the four corners of the earth and lead us upright to our land.  
For You, O God, work wonders. You chose us. Truly, You drew us near to Your  
Great Name, that we might acknowledge You, declaring You One in love.  
Praised be You, Adonai, who chooses Your people Israel in love.

בְּרוּךְ אַתָּה, יי, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.  
Baruch atah, Adonai, habocheir b'amo Yisrael b'ahavah.

שְׁמַע יִשְׂרָאֵל יְהוָה

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

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

אֱלֹהֵינוּ יְהוָה אֶחָד

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

The enlarged ע *ayin* at the end of שמע *Shima* (Hear) and the enlarged ד *dalet* at the end of אחד *echad* (one) combine to spell עד *eid* (witness). We recite the *Shima* to bear witness to the Oneness of God.

V'AHAVTA et Adonai Elohecha,  
 b'chol l'vav'cha uv'chol nafsh'cha uv'chol  
 m'odecha. V'hayu had'varim ha-eileh  
 asher anochi m'tzavcha hayom al  
 l'vavecha. V'shinantam l'vanecha v'dibarta  
 bam b'shivt'cha b'veitecha uv'lecht'cha  
 vaderech uv'shochb'cha uv'kumecha.  
 Ukshartam l'ot al yadecha v'hayu  
 l'totafot bein einecha. Uchtavtam  
 al m'zuzot beitecha uvish'arecha.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ  
 בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-  
 מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה  
 אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-  
 לִבְבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ  
 בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֹתְךָ  
 בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:  
 וְקָשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ  
 לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם  
 עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

ברכו  
 יוצר  
 אהבה רבה  
 שמע  
 ואהבת  
 למען תזכרו  
 והאמר יי  
 אמת ונציב  
 מירכמכה

YOU SHALL LOVE Adonai your God with all your heart,  
 with all your soul, and with all your might.  
 Take to heart these instructions with which I charge you this day.  
 Impress them upon your children.  
 Recite them when you stay at home and when you are away,  
 when you lie down and when you get up.  
 Bind them as a sign on your hand and let them serve as a symbol on your forehead;  
 inscribe them on the doorposts of your house and on your gates.

Continue or turn to pages 118–119 [236–237].

Lmaan tizk'ru, vaasitem et  
 kol mitzvotai vih'yitem k'doshim  
 l'Eloheichem. Ani Adonai Eloheichem asher  
 hotzeiti et-chem mei-eretz  
 Mitzrayim lih'yot lachem l'Elohim  
 ani Adonai Eloheichem.

לִמְעַן תִּזְכְּרוּ וְעִשִּׂיתֶם אֶת-  
 כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים  
 לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר  
 הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ  
 מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים  
 אֲנִי יְיָ אֱלֹהֵיכֶם:

Thus you shall remember to observe all My commandments  
 and to be holy to 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.

יְיָ אֱלֹהֵיכֶם אֱמֶת.  
 Adonai Eloheichem EMET.

Turn to pages 120–121 [238–239].

For those who choose: At the end of the שמע Shema, after the words אֱלֹהֵיכֶם יְיָ Adonai Eloheichem, the word אֱמֶת emet ("true") is added as an immediate affirmation of its truth.

וְאָהַבְתָּ V'ahavta... You shall love... Deuteronomy 6:5–9

לִמְעַן תִּזְכְּרוּ Lmaan tizk'ru... Thus you shall remember... Numbers 15:40–41

אבות ואמהות

גבורות

קדשה

קדשת היום

עבודה

הודאה

שלום

תפלת הלב

# תִּפְלָה

T'FILAH

ADONAI, s'fatai tiftach,  
ufi yagid t'hilatecha.

אֲדֹנָי, שִׁפְתַי תִּפְתָּח,  
וּפִי יגִיד תְּהִלָּתְךָ.

ADONAI, open up my lips,  
that my mouth may declare Your praise.

For those who choose: Before reciting the תִּפְלָה *T'filah*, one takes three steps forward.

אֲדֹנָי, שִׁפְתַי תִּפְתָּח *Adonai s'fatai tiftach* . . . *Adonai, open up my lips* . . . Psalm 51:17

BARUCH atah, Adonai Eloheinu  
 v'Elohei avoteinu v'imoteinu, Elohei  
 Avraham, Elohei Yitzchak v'Elohei Yaakov,  
 Elohei Sarah, Elohei Rivkah, Elohei  
 Rachel v'Elohei Leah. Ha-El hagadol  
 hagibor v'hanora, El elyon, gomeil  
 chasadim tovim, v'koneih hakol, v'zocheir  
 chasdei avot v'imahot, umeivi g'ulah  
 liv'nei v'neihem l'maan sh'mo b'ahavah.

\*SHABBAT SHUVAH —

Zochreinu l'chayim,  
 Melech chafeitz bachayim,  
 v'choiveinu b'sefer hachayim,  
 l'maancha Elohim chayim.

Melech ozeir umoshia umagen.  
 Baruch atah, Adonai,  
 magein Avraham v'ezrat Sarah.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ  
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי  
 אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב,  
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי  
 רָחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל  
 הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל  
 חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר  
 חֲסֵדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְאֻלָּה  
 לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

— SHABBAT SHUVAH\*

זָכְרֵנוּ לְחַיִּים,  
 מֶלֶךְ חַפֵּץ בַּחַיִּים,  
 וְקוֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,  
 לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
 בָּרוּךְ אַתָּה, יי,  
 מִגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

אבות ואמהות  
 גבורות  
 קדושה  
 קדושת היום  
 עבודה  
 הודאה  
 שלום  
 תפלת הלב

BLESSED ARE YOU, Adonai our God,  
 God of our fathers and mothers,  
 God of Abraham, God of Isaac, and God of Jacob,  
 God of Sarah, God of Rebecca, God of Rachel, and God of Leah,  
 the great, mighty and awesome God, transcendent God  
 who bestows lovingkindness, creates everything out of love,  
 remembers the love of our fathers and mothers,  
 and brings redemption to their children's children for the sake of the Divine Name.

\*SHABBAT SHUVAH — Remember us for life, O Sovereign who delights in life,  
 and inscribe us in the Book of Life, for Your sake, Living God.

Sovereign, Deliverer, Helper and Shield,  
 Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.

בָּרוּךְ אַתָּה, יי, מִגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.  
 Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

\*SHABBAT SHUVAH: The Shabbat between Rosh HaShanah and Yom Kippur.

For those who choose: At the beginning and end of the blessing, one bends the knees and bows from the waist at the word בָּרוּךְ *Baruch* and stands straight at the word יי *Adonai*.

The content of this prayer has to do with *the merit of our ancestors*. This is traditionally conceived of as a sort of bank account into which the Patriarchs and Matriarchs deposited funds of righteousness that were so great that they covered all future generations. *Judith Z. Abrams*

N'KADEISH et shimcha baolam,  
k'shem shemakdishim oto bish'mei marom,  
kakativ al yad n'vi-echa,  
v'kara zeh el zeh v'amar:

Kadosh, kadosh, kadosh Adonai tz'vaot,  
m'lo chol haaretz k'vodo.

Adir adireinu, Adonai Adoneinu,  
mah adir shimcha b'chol haaretz.

Baruch k'vod Adonai mimkomo.

Echad hu Eloheinu, hu Avinu,  
hu Malkeinu, hu Moshi-einu,  
v'hu yashmi-einu b'rachamav l'einei kol chai.

Ani Adonai Eloheichem.

Yimloch Adonai l'olam, Elohayich Tzion  
l'dor vador, hal'luyah.

נְקַדִּישׁ אֶת שְׁמֶךָ בְּעוֹלָם,  
כְּשֵׁם שְׁמֵי קְדֻשָׁתְךָ אֲתוֹ בְּשָׁמַי מְרוֹם,  
כְּכַתְּוִב עַל יַד נְבִיאֶךָ,  
וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ אֲדֹנָי צְבָאוֹת,  
מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.  
אֲדִיר אֲדִירֵנוּ, יְיָ אֲדֹנֵינוּ,  
מַה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.  
בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,  
הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ,  
וְהוּא יִשְׁמָעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל חַי.  
אֲנִי יְיָ אֱלֹהֵיכֶם.

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן  
לְדוֹר וָדוֹר, הַלְלוּיָהּ.

אבות ואמהות  
גבורות  
קדושה  
קדושת היום  
עבודה  
הודאה  
שלום  
תפלת הלב

LET US SANCTIFY Your Name on earth, as it is sanctified in the heavens above.

As it is written by Your prophet:

Holy, holy, holy is Adonai Tz'vaot! God's presence fills the whole earth.

Source of our strength, Sovereign One, how majestic is Your presence in all the earth!

Blessed is the presence of God, shining forth from where God dwells.

God alone is our God and our Creator, our Ruler and our Helper; and in mercy, God is revealed in the sight of all the living: I am Adonai your God!

Adonai shall reign forever, your God, O Zion,  
from generation to generation, Hallelujah!

L'dor vador nagid godlecha ul'neitzach n'tzachim  
k'dushat-cha nakdish, v'shivchacha Eloheinu,  
mipinu lo yamush l'olam va-ed.\*  
Baruch atah, Adonai, Ha-El hakadosh.

לְדוֹר וָדוֹר נִגִּיד גּוֹדְלֶךָ וְלִנְצַח וְלִנְצַח נִצְחִים  
קְדוּשַׁתְךָ נְקַדִּישׁ, וְשִׁבְּחָךָ, אֱלֹהֵינוּ,  
מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד.\*  
בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

TO ALL GENERATIONS we will declare Your greatness, and for all eternity proclaim Your holiness. Your praise, O God, shall never depart from our lips.\*

Blessed are You, Adonai, the Holy God.

בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

\*SHABBAT SHUVAH — Blessed are You, Adonai, Holy Sovereign.

Baruch atah, Adonai, HaMelech hakadosh.

בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ.

For those who choose: At the words וְקָרָא זֶה v'kara zeh one bows to the left and at el zeh one bows to the right, and at each mention of קְדוֹשׁ kadosh, one rises on one's toes.

Select either *Yism'chu* or *V'shamru*

YISM'CHU v'malchur'cha  
shomrei Shabbat v'korei oneg.  
Am m'kad'shei sh'vi-i,  
kulam yisb'u v'yitangu mituvecha.  
V'hashvi-i ratzita bo v'kidashto,  
chemdat yamim oto karara,  
zecher l'maaseih v'reishit.

יְשַׁמְחוּ בְּמַלְכוּתְךָ  
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֵג.  
עִם מְקַדְשֵׁי שִׁבְעֵי,  
כֻלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוּבְךָ.  
וְהַשְׁבִּיעֵי רַצִּיתָ בּוֹ וְקִדַּשְׁתּוֹ,  
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,  
זֵכֶר לַמַּעֲשֵׂה בְּרֵאשִׁית.

אבות ואמהות  
גבורות  
קדשה  
קדשת היום  
עבודה  
הודאה  
שלום  
תפלת הלב

THOSE WHO KEEP Shabbat by calling it a delight will rejoice in Your realm.  
The people that hallows Shabbat will delight in Your goodness.  
For, being pleased with the Seventh Day, You hallowed it  
as the most precious of days, drawing our attention to the work of Creation.

V'SHAMRU v'nei Yisrael et HaShabbat,  
laasot et HaShabbat l'dorotam  
b'rit olam.  
Beini u'vein b'nei Yisrael  
ot hi l'olam,  
ki sheshet yamim asah Adonai  
et hashamayim v'et haaretz,  
u'vayom hash'vi-i shavat vayinafash.

וְשַׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,  
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדוֹרוֹתָם  
בְּרִית עוֹלָם.  
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל  
אוֹת הִיא לְעָלָם,  
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְיָ  
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

THE PEOPLE OF ISRAEL shall keep Shabbat,  
observing Shabbat throughout the ages as a covenant for all time.  
It is a sign for all time between Me and the people of Israel.  
For in six days Adonai made heaven and earth,  
and on the seventh day God ceased from work and was refreshed.

יְשַׁמְחוּ? *Yism'chu* contains twenty-four Hebrew words said to correspond to the twenty-four hours of Shabbat.

וְשַׁמְרוּ בְּנֵי יִשְׂרָאֵל *V'shamru v'nei Yisrael* . . . *The people of Israel shall keep* . . . Exodus 31:16-17



HAVU GODEL l'Eloheinu  
ut'nu chavod laTorah.

הָבוּ גִדּוֹל לְאֱלֹהֵינוּ,  
וְתִנּוּ כְבוֹד לַתּוֹרָה.

קְבֵלַת הַתּוֹרָה

הַקִּפָּה

בְּרָכוֹת הַתּוֹרָה

מִי שֶׁבִרַךְ

הַנִּבְחָה

בְּרַפְת הַגּוֹמֵל

בְּרָכוֹת הַהִפְסָדָה

הַחֲזֵרַת הַתּוֹרָה

LET US DECLARE the greatness of our God and give honor to the Torah.

ONE WHO MAKES AN ALIYAH MIGHT OFFER:

ADONAI imachem. MAY GOD be with you! יְיָ עִמָּכֶם.

*Congregation responds:*

Y'varech'cha Adonai. MAY GOD bless you! יְבָרְכֶךָ יְיָ.

BLESSING BEFORE THE READING OF THE TORAH

BAR'CHU et Adonai ham'vorach.  
Baruch Adonai ham'vorach l'olam va-ed.  
Baruch atah, Adonai  
Eloheinu, Melech haolam,  
asher bachar banu mikol haamim,  
v'natan lanu et Torato.  
Baruch atah, Adonai, notein haTorah.

בְּרַכּוּ אֶת יְיָ הַמְבָרָךְ.  
בְּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֶד.  
בְּרוּךְ אַתָּה, יְיָ  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים,  
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.  
בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

BLESS ADONAI who is blessed.

Blessed is Adonai who is blessed now and forever.

Blessed are You, Adonai our God, Sovereign of the universe, who has chosen us from among the peoples, and given us the Torah. Blessed are You, Adonai, who gives the Torah.

BLESSING AFTER THE READING OF THE TORAH

BARUCH atah, Adonai  
Eloheinu, Melech haolam,  
asher natan lanu Torat emet,  
v'chayei olam nata b'tocheinu.  
Baruch atah, Adonai, notein haTorah.

בְּרוּךְ אַתָּה, יְיָ  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,  
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.  
בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe,  
who has given us a Torah of truth, implanting within us eternal life.

Blessed are You, Adonai, who gives the Torah.

BLESSING BEFORE THE HAFTARAH

BARUCH atah, Adonai  
Eloheinu, Melech haolam,  
asher bachar bin'vi-im tovim,  
v'ratzah v'divrei hem  
hane-emarim be-emet.

Baruch atah, Adonai, habocher baTorah  
uv'Moshe avdo, uv'Yisrael amo,  
uvin'vi-ei ha-emet varzedek.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,  
וְרָצָה בְּדִבְרֵיהֶם  
הַנְּאֻמָּרִים בְּאֵמֶת.  
בָּרוּךְ אַתָּה, יי, הַבוֹחֵר בַּתּוֹרָה  
וּבְמֹשֶׁה עַבְדּוֹ, וּבַיִשְׂרָאֵל עַמּוֹ,  
וּבְנְבִיאֵי הָאֵמֶת וְצַדִּיק.

קִבְּלַת הַתּוֹרָה  
הַשְׂפָּקָה  
בְּרִכּוֹת הַתּוֹרָה  
מִי שְׂפָרָד  
הַגְּבִיחָה  
בְּרִפְת הַגּוּמֵל  
בְּרִכּוֹת הַהַפְּסָרָה  
הַחֲזוֹנֵת הַתּוֹרָה

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who has chosen faithful prophets to speak words of truth.  
Praise to You, Adonai, for the revelation of Torah, for Your servant Moses,  
for Your people Israel and for prophets of truth and righteousness.

BLESSING AFTER THE HAFTARAH

BARUCH atah, Adonai Eloheinu, Melech  
haolam, tzur kol haolamim, tzaddik  
b'chol hadorot, HaEl hane-eman,  
haomeir v'oseh, ham'dabeir um'kayeim,  
shekol d'varav emet varzedek.

Al haTorah, v'al haavodah, v'al  
han'vi-im, v'al yom HaShabbat hazeh,  
shenatata lanu Adonai Eloheinu, lik'dushah  
v'lim'nuchah, l'chavod ul'tifaret.

Al hakol Adonai Eloheinu, anachnu modim  
lach, um'var'chim otach, yitbarach shimcha  
b'fi chol chai tamid l'olam va-ed.  
Baruch atah, Adonai, m'kadeish HaShabbat.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק  
בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן,  
הַאֹמֵר וְעֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם,  
שֶׁכָּל דְּבָרָיו אֵמֶת וְצַדִּיק.

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל  
הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה,  
שֶׁנִּתְּתָה לָנוּ יי אֱלֹהֵינוּ, לְקֹדֶשׁ  
וּלְמִנוּחָה, לְכָבוֹד וּלְתִפְאַרֶת.

עַל הַכֹּל יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים  
לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שִׁמְךָ  
בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד.  
בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
Rock of all creation, Righteous One of all generations,  
the faithful God whose word is deed, whose every command is just and true.  
For the Torah, for the privilege of worship, for the prophets,  
and for this Shabbat that You, Adonai our God, have given us  
for holiness and rest, for honor and glory: we thank and bless You.  
May Your name be blessed for ever by every living being.  
Praise to You, Adonai, for the Sabbath and its holiness.