סדור
שים
שלום

לשבת ויום טוב

Siddur Sim Shalom

FOR SHABBAT AND FESTIVALS

THE RABBINICAL ASSEMBLY
THE UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM
New York City

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in memory of his father

IRVING S. RAPAPORT

יצחק שמואל בן מאיר שמעון ופרומע, ז״ל

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שַׁחֲרִית וּמוּסָף לְשַׁבָּת וְיוֹם טוֹב

Morning Service for Shabbat and Festivals

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שחרית

ברכות השחר

Upon arising in the morning, we acknowledge
God's compassion in restoring us to life each day.

מוֹדֶה / מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיָּם,
שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה, רַבָּה אֱמוּנָתֶךָ.

Upon ritual washing of hands:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדָיִם.

Upon entering the sanctuary:

מַה טֹּבוּ אׇהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.
וַאֲנִי בְּרֹב חַסְדְּךָ אָבוֹא בֵיתֶךָ,
אֶשְׁתַּחֲוֶה אֶל הֵיכַל קׇדְשְׁךָ בְּיִרְאָתֶךָ.
יהוה, אָהַבְתִּי מְעוֹן בֵּיתֶךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ.
וַאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה, אֲבָרְכָה לִפְנֵי יהוה עֹשִׂי.
וַאֲנִי תְפִלָּתִי לְךָ, יהוה, עֵת רָצוֹן.
אֱלֹהִים, בְּרָב חַסְדֶּךָ, עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ.

Birkhot Ha-Shaḥar (The B'rakhot of morning's light) has become a generic name for all those b'rakhot which the rabbis considered appropriate to recite upon awakening in the morning, to direct our thoughts to God. The Torah relates that Abraham arose early in the morning; the psalms extol the beauty of a new dawn — inspiring our sages to urge us to greet the emerging day like a lion, in our fervor to worship the Holy One.

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MORNING SERVICE

BIRKHOT HA-SHAḤAR

Prayer begins in the home,
as we arise each morning with our acknowledgment
of God's presence and compassion.

I am grateful to You, living, enduring Sovereign,
for restoring my soul to me in compassion.
You are faithful beyond measure.

Upon ritual washing of hands:

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to rinse our hands.

Upon entering the sanctuary:

How lovely are your dwellings, people of Jacob,
your sanctuaries, descendants of Israel.
As for me, O God,
Your great love inspires me to enter Your house,
to worship in Your holy sanctuary,
filled with awe for You.
Adonai, I love Your house, the place of Your glory.
Before my Maker I humbly bow in worship.
May this be an auspicious time, Adonai, for my prayer.
Your love, O God, is great;
answer me with Your true deliverance.

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Meditation before putting on the טלית

תהלים ק״ד: א׳-ב׳

בָּרְכִי נַפְשִׁי אֶת־יהוה. יהוה אֱלֹהַי גָּדַלְתָּ מְאֹד, הוֹד וְהָדָר לָבָשְׁתָּ. עֹטֶה אוֹר כַּשַּׂלְמָה, נוֹטֶה שָׁמַיִם כַּיְרִיעָה.

הִנְנִי מִתְעַטֵּף / מִתְעַטֶּפֶת בַּצִּיצִית כְּדֵי לְקַיֵּם מִצְוַת בּוֹרְאִי, כַּכָּתוּב בַּתּוֹרָה: וְעָשׂוּ לָהֶם צִיצִת עַל כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם.

The fringes of the טלית, as explained in Numbers 15:39-40, serve to remind us of the Torah's mitzvot, and the ideal of holiness to which we are summoned. Tefillin are not worn on Shabbat and Festivals, because these days are themselves reminders of these very truths.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִית.

תהלים ל״ו: ח׳-י״א

מַה יָּקָר חַסְדְּךָ, אֱלֹהִים, וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יֶחֱסָיוּן.
יִרְוְיֻן מִדֶּשֶׁן בֵּיתֶךָ, וְנַחַל עֲדָנֶיךָ תַשְׁקֵם.
כִּי עִמְּךָ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאֶה אוֹר.
מְשֹׁךְ חַסְדְּךָ לְיֹדְעֶיךָ, וְצִדְקָתְךָ לְיִשְׁרֵי לֵב.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
בְּטֶרֶם כָּל־יְצִיר נִבְרָא.
לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כִּכְלוֹת הַכֹּל
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה וְהוּא הֹוֶה,
וְהוּא יִהְיֶה בְּתִפְאָרָה.
וְהוּא אֶחָד וְאֵין שֵׁנִי
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלוֹ הָעֹז וְהַמִּשְׂרָה.
וְהוּא אֵלִי וְחַי גּוֹאֲלִי,
וְצוּר חֶבְלִי בְּעֵת צָרָה.
וְהוּא נִסִּי וּמָנוֹס לִי
מְנָת כּוֹסִי בְּיוֹם אֶקְרָא.
בְּיָדוֹ אַפְקִיד רוּחִי
בְּעֵת אישַׁן וְאָעִירָה.
וְעִם רוּחִי גְּוִיָּתִי
יהוה לִי וְלֹא אִירָא.

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Meditation before putting on the tallit

PSALM 104:1-2

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.

I wrap myself in a fringed tallit to fulfill the mitzvah of my Creator, as written in the Torah: "They shall put *tzitzit* on the corners of their garments in every generation" (Numbers 15:38).

We put on the tallit, which reminds us of all 613 mitzvot.

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to wrap ourselves in *tzitzit*.

PSALM 36:8-11

How precious is Your constant love, O God. Mortals take shelter under Your wings. They feast on the abundance of Your house; You give them drink from Your stream of delights. With You is the fountain of life; in Your light we are bathed in light. Maintain Your constant love for those who acknowledge You, and Your beneficence for those who are honorable.

Before creation shaped the world,
God, eternal, reigned alone;
but only with creation done
could God as Sovereign be known.
When all is ended, God alone
will reign in awesome majesty.
God was, God is, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.
Without beginning, endlessly,
God's vast dominion is not shared.
But still — my God, my only hope,
my one true refuge in distress,
my shelter sure, my cup of life,
with goodness real and limitless.
I place my spirit in God's care;
my body too can feel God near.
When I sleep as when I wake,
God is with me; I have no fear.

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ברכה for the gift of our body

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת־הָאָדָם בְּחָכְמָה וּבָרָא בוֹ נְקָבִים נְקָבִים חֲלוּלִים חֲלוּלִים. גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדֶךָ שֶׁאִם יִפָּתֵחַ אֶחָד מֵהֶם אוֹ יִסָּתֵם אֶחָד מֵהֶם אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמֹד לְפָנֶיךָ. בָּרוּךְ אַתָּה יהוה רוֹפֵא כָל־בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

ברכה for the gift of our soul

אֱלֹהַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא. אַתָּה בְרָאתָהּ, אַתָּה יְצַרְתָּהּ, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִטְּלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבוֹא. כָּל־זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה / מוֹדָה אֲנִי לְפָנֶיךָ יהוה אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי רִבּוֹן כָּל־הַמַּעֲשִׂים אֲדוֹן כָּל־הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר נְשָׁמוֹת לִפְגָרִים מֵתִים.

הֲרֵינִי מְקַבֵּל/מְקַבֶּלֶת עָלַי מִצְוַת הַבּוֹרֵא: וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ.

ברכה for the gift of תורה

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה.

וְהַעֲרֶב־נָא יהוה אֱלֹהֵינוּ אֶת־דִּבְרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצֶאֱצָאֵינוּ וְצֶאֱצָאֵי עַמְּךָ בֵּית יִשְׂרָאֵל כֻּלָּנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתֶךָ לִשְׁמָהּ. בָּרוּךְ אַתָּה יהוה הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

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

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We marvel at the miraculous ways our body functions.

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

We are thankful for the gift of our soul.

The soul that You, my God, have given me is pure. You created it, You formed it, You breathed it into me; You keep body and soul together. One day You will take my soul from me, to restore it to me in life eternal. So long as this soul is within me I acknowledge You, Adonai my God, my ancestors' God, Master of all creation, Sovereign of all souls. Praised are You Adonai, who restores the soul to the lifeless, exhausted body.

I hereby accept the obligation of fulfilling my Creator's mitzvah in the Torah: Love your neighbor as yourself.

We give thanks for the gift of Torah.

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to study words of Torah.

May the words of Torah, Adonai our God, be sweet in our mouths and in the mouths of all Your people so that we, our children, and all the children of the House of Israel may come to love You and to study Your Torah on its own merit. Praised are You Adonai, who teaches Torah to His people Israel.

Praised are You Adonai our God, who rules the universe, choosing us from among all peoples by giving us His Torah. Praised are You Adonai, who gives the Torah.

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Choose one passage from the תורה:

במדבר ו׳: כ״ד-כ״ו

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם.

ויקרא י״ט: ב׳, י״ד-י״ח

קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יהוה אֱלֹהֵיכֶם. לֹא־תְקַלֵּל חֵרֵשׁ, וְלִפְנֵי עִוֵּר לֹא תִתֵּן מִכְשֹׁל. לֹא־תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט, לֹא תִשָּׂא פְנֵי דָל וְלֹא תֶהְדַּר פְּנֵי גָדוֹל, בְּצֶדֶק תִּשְׁפֹּט עֲמִיתֶךָ. לֹא תֵלֵךְ רָכִיל בְּעַמֶּיךָ. לֹא־תַעֲמֹד עַל דַּם רֵעֶךָ. לֹא־תִשְׂנָא אֶת־אָחִיךָ בִּלְבָבֶךָ. וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ, אֲנִי יהוה.

A passage from the משנה

פאה א: א

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר: הַפֵּאָה וְהַבִּכּוּרִים וְהָרֳאָיוֹן וּגְמִילוּת חֲסָדִים וְתַלְמוּד תּוֹרָה.

A passage from the גמרא

אחרי **שבת קכ״ז.**

אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶם בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא, וְאֵלּוּ הֵן: כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהַשְׁכָּמַת בֵּית הַמִּדְרָשׁ שַׁחֲרִית וְעַרְבִית, וְהַכְנָסַת אוֹרְחִים, וּבִקּוּר חוֹלִים, וְהַכְנָסַת כַּלָּה, וּלְוָיַת הַמֵּת, וְעִיּוּן תְּפִלָּה, וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ וּבֵין אִישׁ לְאִשְׁתּוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם.

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Choose one passage from the Torah:

NUMBERS 6:24-26

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

Selected from LEVITICUS 19:2, 14-18

You shall be holy for I, Adonai your God, am holy. You shall not insult the deaf, nor put a stumbling block before the blind. You shall not render an unjust decision: Do not be partial to the poor nor show deference to the rich. Judge your neighbor fairly. Do not stand idly by the blood of your neighbor. You shall not hate your brother in your heart. Love your neighbor as yourself; I am Adonai.

A passage from the Mishnah

PEAH 1:1

These are the deeds for which there is no prescribed measure: leaving crops at the corner of a field for the poor, offering first fruits as a gift to the Temple, bringing special offerings to the Temple on the three Festivals, doing deeds of lovingkindness, and studying Torah.

A passage from the Gemara

Based on SHABBAT 127a

These are the deeds that yield immediate fruit and continue to yield fruit in time to come: honoring parents; doing deeds of lovingkindness; attending the house of study punctually, morning and evening; providing hospitality; visiting the sick; helping the needy bride; attending the dead; probing the meaning of prayer; making peace between one person and another, and between husband and wife. And the study of Torah is the most basic of them all.

The group of b'rakhot on the following page were originally private devotions. Each passage was recited on the specific occasion of the divine gift for which it extols God: on awakening from sleep, on noticing the daylight, on dressing, on taking one's first steps, and so on. Maimonides stated: "These b'rakhot are without a prescribed order; each is to be recited only on the appropriate occasion, and not as part of the synagogue service." Other authorities, however, the earliest being the Siddur of Rabbi Amram Gaon in the ninth century, recommended their public recitation. This has been the standard Ashkenazi practice to this day. In the Sephardi ritual, these b'rakhot are still usually recited only privately.

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

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשַׂנִי בְּצַלְמוֹ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשַׂנִי יִשְׂרָאֵל.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשַׂנִי בֶּן / בַּת־חוֹרִין.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עִוְרִים.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקַע הָאָרֶץ עַל הַמָּיִם.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה לִי כָּל־צָרְכִּי.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמֵּכִין מִצְעֲדֵי־גָבֶר.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בִּגְבוּרָה.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַיָּעֵף כֹּחַ.

ברכה for God's compassion

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שֵׁנָה מֵעֵינַי וּתְנוּמָה מֵעַפְעַפָּי. וִיהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּרְגִּילֵנוּ בְּתוֹרָתֶךָ וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ, וְאַל תְּבִיאֵנוּ לֹא לִידֵי חֵטְא, וְלֹא לִידֵי עֲבֵרָה וְעָוֹן, וְלֹא לִידֵי נִסָּיוֹן, וְלֹא לִידֵי בִזָּיוֹן, וְאַל תַּשְׁלֵט־בָּנוּ יֵצֶר הָרָע, וְהַרְחִיקֵנוּ מֵאָדָם רָע וּמֵחָבֵר רָע. וְדַבְּקֵנוּ בְּיֵצֶר הַטּוֹב וּבְמַעֲשִׂים טוֹבִים, וְכוֹף אֶת־יִצְרֵנוּ לְהִשְׁתַּעְבֵּד־לָךְ. □ וּתְנֵנוּ הַיּוֹם וּבְכָל־יוֹם לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינֵי כָל־רוֹאֵינוּ, וְתִגְמְלֵנוּ חֲסָדִים טוֹבִים. בָּרוּךְ אַתָּה יהוה גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

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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 lovingkindness upon His people Israel.

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יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי, שֶׁתַּצִּילֵנִי הַיּוֹם וּבְכָל־יוֹם מֵעַזֵּי פָנִים וּמֵעַזּוּת פָּנִים, מֵאָדָם רָע וּמֵחָבֵר רָע, וּמִשָּׁכֵן רָע וּמִפֶּגַע רָע וּמִשָּׂטָן הַמַּשְׁחִית, מִדִּין קָשֶׁה וּמִבַּעַל דִּין קָשֶׁה, בֵּין שֶׁהוּא בֶּן־בְּרִית וּבֵין שֶׁאֵינוֹ בֶּן־בְּרִית.

Personal thoughts and supplications may be added.

לְעוֹלָם יְהֵא אָדָם יְרֵא שָׁמַיִם בַּסֵּתֶר וּבַגָּלוּי,
וּמוֹדֶה עַל הָאֱמֶת וְדוֹבֵר אֱמֶת בִּלְבָבוֹ, וְיַשְׁכֵּם וְיֹאמַר:

רִבּוֹן כָּל־הָעוֹלָמִים, לֹא עַל צִדְקוֹתֵינוּ אֲנַחְנוּ מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַבִּים. מָה אֲנַחְנוּ, מֶה חַיֵּינוּ, מֶה חַסְדֵּנוּ, מַה־צִּדְקֵנוּ, מַה־יְּשׁוּעָתֵנוּ, מַה־כֹּחֵנוּ, מַה־גְּבוּרָתֵנוּ. מַה נֹּאמַר לְפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל־הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךָ, וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ, וַחֲכָמִים כִּבְלִי מַדָּע, וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל, כִּי כָל מַעֲשֵׂינוּ תֹּהוּ וִימֵי חַיֵּינוּ הֶבֶל לְפָנֶיךָ. וּמוֹתַר הָאָדָם מִן הַבְּהֵמָה אָיִן, כִּי הַכֹּל הָבֶל.

אֲבָל אֲנַחְנוּ עַמְּךָ בְּנֵי בְרִיתֶךָ, בְּנֵי אַבְרָהָם אֹהֲבְךָ שֶׁנִּשְׁבַּעְתָּ לוֹ בְּהַר הַמֹּרִיָּה, זֶרַע יִצְחָק יְחִידוֹ שֶׁנֶּעֱקַד עַל גַּב הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בִּנְךָ בְּכוֹרֶךָ שֶׁמֵּאַהֲבָתְךָ שֶׁאָהַבְתָּ אוֹתוֹ וּמִשִּׂמְחָתְךָ שֶׁשָּׂמַחְתָּ בּוֹ קָרָאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל וִישֻׁרוּן.

לְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת לְךָ וּלְשַׁבֵּחֲךָ וּלְפָאֶרְךָ וּלְבָרֵךְ וּלְקַדֵּשׁ וְלָתֵת שֶׁבַח וְהוֹדָיָה לִשְׁמֶךָ. □ אַשְׁרֵינוּ, מַה־טּוֹב חֶלְקֵנוּ וּמַה־נָּעִים גּוֹרָלֵנוּ וּמַה יָּפָה יְרֻשָּׁתֵנוּ. אַשְׁרֵינוּ שֶׁאֲנַחְנוּ מַשְׁכִּימִים וּמַעֲרִיבִים עֶרֶב וָבֹקֶר, וְאוֹמְרִים פַּעֲמַיִם בְּכָל־יוֹם:

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד.
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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May it be Your will, Adonai my God and God of my ancestors, to protect me, this day and every day, from insolence in others and from arrogance in myself. Save me from vicious people, from evil neighbors, and from corrupt companions. Preserve me from misfortune and from powers of destruction. Save me from harsh judgments; spare me from ruthless opponents, be they members of the covenant or not.

Personal thoughts and supplications may be added.

We should always revere God, in private as in public. We should acknowledge the truth in our hearts, and practice it in thought as in deed. On arising one should declare:

Master of all worlds! Not upon our merit do we rely in our supplication, but upon Your limitless love. What are we? What is our life? What is our piety? What is our righteousness? What is our attainment, our power, our might? What can we say, Adonai, our God and God of our ancestors? Compared to You, all the powerful are nothing, the famous, insignificant; the wise lack wisdom, the clever lack reason. Our actions, for all their profuseness, are meaningless, the days of our lives, emptiness. Human preeminence over beasts is an illusion when all is seen as futility.

We, however, are Your people, partners to Your covenant, descendants of Your beloved Abraham to whom You made a pledge on Mount Moriah. We are the heirs of Isaac, his son, bound upon the altar. We are Your firstborn people, the congregation of Isaac's son Jacob, whom You named Israel and Jeshurun because of Your love for him and Your delight in him.

Therefore it is our duty to thank You and praise You, to glorify and sanctify Your name. How good is our portion, how pleasant our lot, how beautiful our heritage. How blessed are we that twice each day, morning and evening, we are privileged to declare:

Hear, O Israel: Adonai is our God, Adonai alone.

Praised be God's glorious sovereignty throughout all time.

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for God's holiness ברכה

אַתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, אַתָּה הוּא מִשֶּׁנִּבְרָא הָעוֹלָם, אַתָּה הוּא בָּעוֹלָם הַזֶּה וְאַתָּה הוּא לָעוֹלָם הַבָּא. □ קַדֵּשׁ אֶת־שִׁמְךָ עַל מְקַדִּישֵׁי שְׁמֶךָ, וְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָמֶךָ. וּבִישׁוּעָתְךָ תָּרִים וְתַגְבִּיהַּ קַרְנֵנוּ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ אֶת־שִׁמְךָ בָּרַבִּים.

אַתָּה הוּא יהוה אֱלֹהֵינוּ בַּשָּׁמַיִם וּבָאָרֶץ, וּבִשְׁמֵי הַשָּׁמַיִם הָעֶלְיוֹנִים. אֱמֶת, אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן וּמִבַּלְעָדֶיךָ אֵין אֱלֹהִים. קַבֵּץ קְוֵיךָ מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. יַכִּירוּ וְיֵדְעוּ כָּל־בָּאֵי עוֹלָם כִּי אַתָּה הוּא הָאֱלֹהִים לְבַדְּךָ לְכֹל מַמְלְכוֹת הָאָרֶץ. אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם, וּמִי בְּכָל־מַעֲשֶׂה יָדֶיךָ בָּעֶלְיוֹנִים אוֹ בַּתַּחְתּוֹנִים שֶׁיֹּאמַר לְךָ מַה תַּעֲשֶׂה. אָבִינוּ שֶׁבַּשָּׁמַיִם, עֲשֵׂה עִמָּנוּ חֶסֶד בַּעֲבוּר שִׁמְךָ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ, וְקַיֵּם־לָנוּ, יהוה אֱלֹהֵינוּ, מַה שֶּׁכָּתוּב: בָּעֵת הַהִיא אָבִיא אֶתְכֶם, וּבָעֵת קַבְּצִי אֶתְכֶם, כִּי אֶתֵּן אֶתְכֶם לְשֵׁם וְלִתְהִלָּה בְּכֹל עַמֵּי הָאָרֶץ, בְּשׁוּבִי אֶת־שְׁבוּתֵיכֶם לְעֵינֵיכֶם, אָמַר יהוה.

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We acclaim God's holiness.

You are eternal, before Creation and since Creation, in this world and in the world to come. Manifest Your holiness through those who hallow You, raising us to dignity and strength. Praised are You Adonai, manifesting Your holiness to all humanity.

You are Adonai, our God on earth and in all the spheres of heaven. Truly You are first and You are last; there is no God but You. From the four corners of the earth, gather those who hope in You under Your protecting presence. All who dwell on earth will acknowledge You alone as God over all the kingdoms of the world. You made the heavens, earth, and sea, and all that they contain. Who among all of Your creatures, in the heavens or on earth, can question You? Our Guardian in heaven, be merciful to us for we bear Your great name. Fulfill the prophetic promise: "A time will come when I will gather you in, a time when I will bring you home. Renown and praise shall be yours among all the peoples of the earth. This you yourself will see as I bring your captives back home, says Adonai" (Zephaniah 3:20).

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DEVOTIONAL RABBINIC TEXTS

This passage is read daily, followed by selections from pages 68 through 70, concluding with יהי רצון *on page 70.*

אבות דרבי נתן ד:ה

פַּעַם אַחַת הָיָה רַבָּן יוֹחָנָן בֶּן־זַכַּאי יוֹצֵא מִירוּשָׁלַיִם, וְהָיָה רַבִּי יְהוֹשֻׁעַ הוֹלֵךְ אַחֲרָיו וְרָאָה אֶת־בֵּית הַמִּקְדָּשׁ חָרֵב. אָמַר רַבִּי יְהוֹשֻׁעַ: אוֹי לָנוּ עַל זֶה שֶׁהוּא חָרֵב, מָקוֹם שֶׁמְּכַפְּרִים בּוֹ עֲוֹנוֹתֵיהֶם שֶׁל יִשְׂרָאֵל! אָמַר לוֹ רַבָּן יוֹחָנָן: בְּנִי, אַל יֵרַע לְךָ. יֵשׁ לָנוּ כַּפָּרָה אַחֶרֶת שֶׁהִיא כְּמוֹתָהּ. וְאֵיזוֹ? גְּמִילוּת חֲסָדִים, שֶׁנֶּאֱמַר: כִּי חֶסֶד חָפַצְתִּי וְלֹא זָבַח.

I סוכה מ״ט:

אָמַר רַבִּי אֶלְעָזָר: מַאי דִּכְתִיב, הַגִּיד לְךָ אָדָם מַה־טּוֹב וּמָה יהוה דּוֹרֵשׁ מִמְּךָ, כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהַצְנֵעַ לֶכֶת עִם אֱלֹהֶיךָ. עֲשׂוֹת מִשְׁפָּט, זֶה הַדִּין. וְאַהֲבַת חֶסֶד, זוֹ גְּמִילוּת חֲסָדִים. וְהַצְנֵעַ לֶכֶת עִם אֱלֹהֶיךָ, זוֹ הוֹצָאַת הַמֵּת וְהַכְנָסַת כַּלָּה לַחוּפָּה....

אָמַר רַבִּי אֶלְעָזָר: גָּדוֹל הָעוֹשֶׂה צְדָקָה יוֹתֵר מִכֻּל־הַקָּרְבָּנוֹת, שֶׁנֶּאֱמַר, עֲשֹׂה צְדָקָה וּמִשְׁפָּט נִבְחָר לַיהוה מִזָּבַח... וְאָמַר רַבִּי אֶלְעָזָר: אֵין צְדָקָה מִשְׁתַּלֶּמֶת אֶלָּא לְפִי חֶסֶד שֶׁבָּהּ, שֶׁנֶּאֱמַר: זִרְעוּ לָכֶם לִצְדָקָה, קִצְרוּ לְפִי חֶסֶד.

תָּנוּ רַבָּנָן: בִּשְׁלֹשָׁה דְּבָרִים גְּדוֹלָה גְּמִילוּת חֲסָדִים יוֹתֵר מִן הַצְּדָקָה. צְדָקָה בְּמָמוֹנוֹ, גְּמִילוּת חֲסָדִים בֵּין בְּגוּפוֹ בֵּין בְּמָמוֹנוֹ. צְדָקָה לָעֲנִיִּים, גְּמִילוּת חֲסָדִים בֵּין לָעֲנִיִּים בֵּין לָעֲשִׁירִים. צְדָקָה לַחַיִּים, גְּמִילוּת חֲסָדִים בֵּין לַחַיִּים בֵּין לַמֵּתִים.

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DEVOTIONAL RABBINIC TEXTS

AVOT D'RABBI NATAN 4:5

Once, Rabban Yoḥanan ben Zakkai was walking with his disciple, Rabbi Y'hoshua, near Jerusalem after the destruction of the Temple. Rabbi Y'hoshua looked at the Temple ruins and said: "Alas for us! The place that atoned for the sins of the people Israel — through the ritual of animal sacrifice — lies in ruins!" Then Rabbi Yoḥanan ben Zakkai spoke to him these words of comfort: "Be not grieved, my son. There is another equally meritorious way of gaining atonement even though the Temple is destroyed. We can still gain atonement through deeds of lovingkindness." For it is written: "Lovingkindness I desire, not sacrifice" (Hosea 6:6).

I SUKKAH 49b

Rabbi Elazar quoted this verse: "You have been told what is good and what Adonai requires of you — to act justly, to love kindness, and to walk humbly with your God" (Micah 6:8). What does this verse imply? "To act justly" means to act in accordance with the principles of justice. "To love kindness" means to let your actions be guided by principles of lovingkindness. "To walk humbly with your God" means to assist needy families at their funerals and weddings.

Rabbi Elazar said: Doing righteous deeds of charity is greater than offering all of the sacrifices, as it is written: "Doing charity and justice is more desirable to Adonai than sacrifice" (Proverbs 21:3). Rabbi Elazar further said: The reward for charity depends upon the degree of lovingkindness, as it is written: "Sow according to your charity, but reap according to your lovingkindness" (Hosea 10:12).

Our Rabbis taught: Deeds of lovingkindness are superior to charity in three respects. Charity can be accomplished only with money; deeds of lovingkindness can be accomplished through personal involvement as well as with money. Charity can be given only to the poor; deeds of lovingkindness can be done for both rich and poor. Charity applies only to the living; deeds of lovingkindness apply to both the living and the dead.

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II סוכה מ״ט:

אָמַר רַבִּי אֶלְעָזָר: כָּל־הָעוֹשֶׂה צְדָקָה וּמִשְׁפָּט כְּאִילּוּ מִילֵּא כָּל־הָעוֹלָם כּוּלּוֹ חֶסֶד, שֶׁנֶּאֱמַר, אוֹהֵב צְדָקָה וּמִשְׁפָּט חֶסֶד יהוה מָלְאָה הָאָרֶץ....

אָמַר רַבִּי אֶלְעָזָר: מַאי דִּכְתִיב, פִּיהָ פָּתְחָה בְחָכְמָה וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ. וְכִי יֵשׁ תּוֹרָה שֶׁל חֶסֶד וְיֵשׁ תּוֹרָה שֶׁאֵינָהּ שֶׁל חֶסֶד? אֶלָּא תּוֹרָה לִשְׁמָהּ זוֹ הִיא תּוֹרָה שֶׁל חֶסֶד, שֶׁלֹּא לִשְׁמָהּ זוֹ הִיא תּוֹרָה שֶׁאֵינָהּ שֶׁל חֶסֶד. אֵיפָא דְּאָמְרֵי, תּוֹרָה לְלַמְּדָהּ, זוֹ הִיא תּוֹרָה שֶׁל חֶסֶד, שֶׁלֹּא לְלַמְּדָהּ, זוֹ הִיא תּוֹרָה שֶׁאֵינָהּ שֶׁל חֶסֶד.

III ספרי דברים, עקב

לָלֶכֶת בְּכָל־דְּרָכָיו. אֵילּוּ דַּרְכֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: יהוה יהוה אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וֶאֱמֶת, נוֹצֵר חֶסֶד לָאֲלָפִים נוֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה... מָה הַמָּקוֹם נִקְרָא רַחוּם וְחַנּוּן, אַף אַתָּה הֱוֵי רַחוּם וְחַנּוּן... מָה הַקָּדוֹשׁ בָּרוּךְ הוּא נִקְרָא צַדִּיק, שֶׁנֶּאֱמַר, צַדִּיק יהוה בְּכָל־דְּרָכָיו, אַף אַתָּה הֱוֵי צַדִּיק. הַקָּדוֹשׁ בָּרוּךְ הוּא נִקְרָא חָסִיד, שֶׁנֶּאֱמַר, וְחָסִיד בְּכָל־מַעֲשָׂיו, אַף אַתָּה הֱוֵי חָסִיד.

IV סוטה י״ד.

אָמַר רַבִּי חֲמָא בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב, אַחֲרֵי יהוה אֱלֹהֵיכֶם תֵּלֵכוּ. וְכִי אֶפְשָׁר לוֹ לְאָדָם לַהֲלוֹךְ אַחַר שְׁכִינָה? אֶלָּא לַהֲלוֹךְ אַחַר מִדּוֹתָיו שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. מָה הוּא מַלְבִּישׁ עֲרֻמִּים אַף אַתָּה הַלְבֵּשׁ עֲרֻמִּים. הַקָּדוֹשׁ בָּרוּךְ הוּא בִּקֵּר חוֹלִים, אַף אַתָּה בַּקֵּר חוֹלִים. הַקָּדוֹשׁ בָּרוּךְ הוּא נִחֵם אֲבֵלִים, אַף אַתָּה נַחֵם אֲבֵלִים. הַקָּדוֹשׁ בָּרוּךְ הוּא קָבַר מֵתִים, אַף אַתָּה קְבוֹר מֵתִים... דָּרַשׁ רַב שִׁמְלָאי: תּוֹרָה תְּחִילָתָהּ גְּמִילוּת חֲסָדִים וְסוֹפָהּ גְּמִילוּת חֲסָדִים. תְּחִילָתָהּ גְּמִילוּת חֲסָדִים דִּכְתִיב, וַיַּעַשׂ יהוה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּישֵׁם. וְסוֹפָהּ גְּמִילוּת חֲסָדִים דִּכְתִיב, וַיִּקְבֹּר אוֹתוֹ בַּגַּי בְּאֶרֶץ מוֹאָב.

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II SUKKAH 49b

Rabbi Elazar said: Whoever does deeds of charity and justice is considered as having filled the world with lovingkindness, as it is written: "God loves charity and justice; the earth is filled with Adonai's lovingkindness" (Psalm 33:5).

Rabbi Elazar quoted this verse: "She opens her mouth with wisdom, and the Torah of lovingkindness is on her tongue" (Proverbs 31:26). What is the intent of this verse? Is there one Torah of lovingkindness and another which is not of lovingkindness? Torah studied for its own merit is a Torah of lovingkindness, whereas Torah studied for an ulterior motive is not. And some say that Torah studied in order to teach is a Torah of lovingkindness, whereas Torah not studied in order to teach is not a Torah of lovingkindness.

III SIFRE DEUTERONOMY, EKEV

"To walk in all His ways" (Deuteronomy 11:22): These are the ways of the Holy One—"gracious and compassionate, patient, abounding in kindness and faithfulness, assuring love for a thousand generations, forgiving iniquity, transgression, and sin, and granting pardon..." (Exodus 34:6). Just as God is gracious and compassionate, you too must be gracious and compassionate. "Adonai is faithful in all His ways and loving in all His deeds" (Psalm 145:17). As the Holy One is faithful, you too must be faithful. As the Holy One is loving, you too must be loving.

IV SOTAH 14a

Rabbi Ḥama said in the name of Rabbi Ḥanina: "Follow Adonai your God" (Deuteronomy 13:5): What does this mean? Is it possible for a mortal to follow God's presence? The verse means to teach us that we should follow the attributes of the Holy One. As God clothes the naked, you should clothe the naked. The Bible teaches that the Holy One visited the sick; you should visit the sick. The Holy One comforted those who mourned; you should comfort those who mourn. The Holy One buried the dead; you should bury the dead.

Rabbi Simlai taught: The Torah begins with deeds of lovingkindness and ends with deeds of lovingkindness. It begins with deeds of lovingkindness, as it is written: "And Adonai, God, made for Adam and for his wife garments of skins and clothed them" (Genesis 3:21). It ends with deeds of lovingkindness, as it is written: "And God buried Moses in the valley in the land of Moab" (Deuteronomy 34:6).

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v ספרא א

רַבִּי יִשְׁמָעֵאל אוֹמֵר: בִּשְׁלֹשׁ עֶשְׂרֵה מִדּוֹת הַתּוֹרָה נִדְרֶשֶׁת:

א. מִקַּל וָחֹמֶר.

ב. וּמִגְּזֵרָה שָׁוָה.

ג. מִבִּנְיַן אָב מִכָּתוּב אֶחָד, וּמִבִּנְיַן אָב מִשְּׁנֵי כְתוּבִים.

ד. מִכְּלָל וּפְרָט.

ה. וּמִפְּרָט וּכְלָל.

ו. כְּלָל וּפְרָט וּכְלָל אִי אַתָּה דָן אֶלָּא כְּעֵין הַפְּרָט.

ז. מִכְּלָל שֶׁהוּא צָרִיךְ לִפְרָט, וּמִפְּרָט שֶׁהוּא צָרִיךְ לִכְלָל.

ח. כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא מִן־הַכְּלָל לְלַמֵּד, לֹא לְלַמֵּד עַל עַצְמוֹ יָצָא, אֶלָּא לְלַמֵּד עַל הַכְּלָל כֻּלּוֹ יָצָא.

ט. כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִטְעוֹן טָעַן אֶחָד שֶׁהוּא כְּעִנְיָנוֹ, יָצָא לְהָקֵל וְלֹא לְהַחֲמִיר.

י. כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִטְעוֹן טָעַן אַחֵר שֶׁלֹּא כְּעִנְיָנוֹ, יָצָא לְהָקֵל וּלְהַחֲמִיר.

יא. כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִדּוֹן בַּדָּבָר הֶחָדָשׁ, אִי אַתָּה יָכוֹל לְהַחֲזִירוֹ לִכְלָלוֹ עַד שֶׁיַּחֲזִירֶנּוּ הַכָּתוּב לִכְלָלוֹ בְּפֵרוּשׁ.

יב. דָּבָר הַלָּמֵד מֵעִנְיָנוֹ, וְדָבָר הַלָּמֵד מִסּוֹפוֹ.

יג. וְכֵן שְׁנֵי כְתוּבִים הַמַּכְחִישִׁים זֶה אֶת־זֶה, עַד שָׁיָּבוֹא הַכָּתוּב הַשְּׁלִישִׁי וְיַכְרִיעַ בֵּינֵיהֶם.

Conclude with one of the following meditations:

□ **יְהִי רָצוֹן** מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּתֵּן חֶלְקֵנוּ בְּתוֹרָתֶךָ, וְנִהְיֶה מִתַּלְמִידָיו שֶׁל אַהֲרֹן הַכֹּהֵן, אוֹהֵב שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת־הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה.

□ **יְהִי רָצוֹן** מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. וְשָׁם נַעַבְדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת.

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V SIFRA: Chapter 1

Rabbi Ishmael says the Torah may be expounded by these thirteen rules of textual interpretation:

1. An inference may be drawn from one premise to another that is more inclusive, or to another that is less inclusive.
2. An inference may be drawn from a similar phrase in two texts.
3. A comprehensive principle may be derived from a single text, or from two related texts.
4. A rule which appears general, but is followed by one or more particulars, is limited to those particulars.
5. A specific term followed by a general rule is expanded to include all that is implied by that rule.
6. A general rule limited by a specific application, then followed by another general principle, must be interpreted in terms of the specific limitation.
7. Rules four and five do not apply if the specifics or generalities are stated only to clarify the language.
8. When a subject included in a general proposition is later treated separately, the same rule applies to all other cases covered by that generalization.
9. A penalty specified for a general legal category followed by a particular exceptional case, may alleviate, but not aggravate, any penalty.
10. However, a penalty specified for a general legal category followed by a dissimilar particular case, sometimes may alleviate and sometimes aggravate the penalty.
11. A case logically falling within a general law but treated separately, remains outside that rule unless specifically included by the text.
12. A text obscure in itself may be clarified by its context or by a subsequent clarifying text.
13. Finally, contradictions between two texts may be reconciled by means of a third mediating text.

Conclude with one of the following meditations:

May it be Your will, Adonai our God and God of our ancestors, to grant us a portion in Your Torah. May we be disciples of Aaron the *Kohen*, loving peace and pursuing peace, loving our fellow creatures and drawing them near to the Torah.

May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

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קדיש דרבנן

Traditionally, Kaddish D'Rabbanan has been recited by mourners and those observing Yahrzeit, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

*לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא :שבת שובה On

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן, וְעַל כָּל־תַּלְמִידֵי תַלְמִידֵיהוֹן, וְעַל כָּל־מָאן דְּעָסְקִין בְּאוֹרַיְתָא, דִּי בְאַתְרָא הָדֵין וְדִי בְכָל־אֲתַר וַאֲתַר, יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא, חִנָּא וְחִסְדָּא וְרַחֲמִין, וְחַיִּין אֲרִיכִין וּמְזוֹנָא רְוִיחָא, וּפוּרְקָנָא מִן קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא בְרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

The service continues with the appropriate Daily Psalm, pages 72-78.

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KADDISH D'RABBANAN

After the study of Torah we praise God with the Kaddish, and include in it a prayer for the well-being of teachers and students of Torah, whose learning enhances the world.

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

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

Yitbarakh v'yishtabaḥ 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 tushb'ḥata v'neḥamata
da'amiran b'alma, v'imru amen.

**On Shabbat Shuvah:* l'ela l'ela mi-kol birkhata v'shirata,

Al Yisra-el v'al rabanan v'al talmideihon,
v'al kol talmidei talmideihon, v'al kol man d'askin b'oraita,
di v'atra ha-dein v'di v'khol atar v'atar,
y'hei l'hon u-l'khon sh'lama raba, ḥina v'ḥisda v'raḥamin,
v'ḥayin arikhin u-m'zona r'viḥa,
u-furkana min kodam avuhon di vi-sh'maya, v'imru amen.

Grant lasting peace, O God, to our people and their leaders, to our teachers and their disciples, and to all who engage in the study of Torah in this land and in all other lands. Let there be peace, grace and kindness, compassion and love, for them and for us all. Grant us fullness of life and sustenance. Save us from all danger and distress. And let us say: Amen.

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

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

The service continues with the appropriate Daily Psalm, pages 72-78.

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In some congregations the psalm for the day is recited at the end of the service.

THE PSALM FOR SHABBAT

הַיּוֹם יוֹם שַׁבַּת קֹדֶשׁ,
שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ.

תהלים צ״ב

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.

טוֹב לְהֹדוֹת לַיהוה, וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן.
לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ, וֶאֱמוּנָתְךָ בַּלֵּילוֹת.
עֲלֵי־עָשׂוֹר וַעֲלֵי־נָבֶל, עֲלֵי הִגָּיוֹן בְּכִנּוֹר.
כִּי שִׂמַּחְתַּנִי יהוה בְּפָעָלֶךָ, בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן.
מַה־גָּדְלוּ מַעֲשֶׂיךָ יהוה, מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ.
אִישׁ־בַּעַר לֹא יֵדָע, וּכְסִיל לֹא יָבִין אֶת־זֹאת.
בְּפְרֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב, וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן,
לְהִשָּׁמְדָם עֲדֵי־עַד.
וְאַתָּה מָרוֹם לְעֹלָם יהוה.
כִּי הִנֵּה אֹיְבֶיךָ, יהוה,
כִּי הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ,
יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן.
וַתָּרֶם כִּרְאֵים קַרְנִי,
בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן.
וַתַּבֵּט עֵינִי בְּשׁוּרָי,
בַּקָּמִים עָלַי מְרֵעִים תִּשְׁמַעְנָה אָזְנָי.
צַדִּיק כַּתָּמָר יִפְרָח, כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה.
שְׁתוּלִים בְּבֵית יהוה, בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ.
□ עוֹד יְנוּבוּן בְּשֵׂיבָה, דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ.
לְהַגִּיד כִּי יָשָׁר יהוה, צוּרִי וְלֹא עַוְלָתָה בּוֹ.

Psalm 30 is on page 81.
Mourner's Kaddish is on page 82.

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After recitation of the appropriate daily psalm(s), the service continues with Psalm 30, page 81.

THE PSALM FOR SHABBAT

On Shabbat the Levites recited this psalm in the Temple:

PSALM 92

A Song for Shabbat.

It is good to acclaim Adonai,
to sing Your praise, exalted God,

to affirm Your love each morning,
and Your faithfulness each night,
to the music of the lute
and the melody of the harp.

Your works, Adonai, make me glad;
I sing with joy of Your creation.

How vast Your works, Adonai!
Your designs are beyond our grasp.

The thoughtless cannot comprehend;
the foolish cannot fathom this:

The wicked may flourish, springing up like grass,
but their doom is sealed, for You are supreme forever.

Your enemies, Adonai, Your enemies shall perish;
all the wicked shall crumble.

But me You have greatly exalted;
I am anointed with fragrant oil.
I have seen the downfall of my foes;
I have heard the despair of my attackers.

The righteous shall flourish like the palm tree;
they shall grow tall like a cedar in Lebanon.
Planted in the house of Adonai,
they will thrive in the courts of our God.

They shall bear fruit even in old age;
they shall be ever fresh and fragrant,
to proclaim: Adonai is just —
my Rock, in whom there is no flaw.

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Psalms for other occasions:

THE PSALM FOR SUNDAY

הַיּוֹם יוֹם רִאשׁוֹן בַּשַּׁבָּת,
שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

תהלים כ״ד

לְדָוִד מִזְמוֹר.

לַיהוה הָאָרֶץ וּמְלוֹאָהּ, תֵּבֵל וְיֹשְׁבֵי בָהּ.
כִּי הוּא עַל יַמִּים יְסָדָהּ, וְעַל נְהָרוֹת יְכוֹנְנֶהָ.
מִי יַעֲלֶה בְהַר יהוה, וּמִי יָקוּם בִּמְקוֹם קָדְשׁוֹ.
נְקִי כַפַּיִם וּבַר־לֵבָב, אֲשֶׁר לֹא נָשָׂא לַשָּׁוְא נַפְשִׁי,
וְלֹא נִשְׁבַּע לְמִרְמָה.
יִשָּׂא בְרָכָה מֵאֵת יהוה, וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דּוֹר דּוֹרְשָׁיו, מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב, סֶלָה.
שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם,
וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם,
וְיָבוֹא מֶלֶךְ הַכָּבוֹד.
מִי זֶה מֶלֶךְ הַכָּבוֹד,
יהוה עִזּוּז וְגִבּוֹר,
יהוה גִּבּוֹר מִלְחָמָה.
שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם,
וּשְׂאוּ פִּתְחֵי עוֹלָם,
וְיָבוֹא מֶלֶךְ הַכָּבוֹד.
□ מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד,
יהוה צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד, סֶלָה.

Psalm 30 is on page 81.
Mourner's Kaddish is on page 82.

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Psalms for other occasions:

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.

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THE PSALM FOR MONDAY

הַיּוֹם יוֹם שֵׁנִי בַּשַּׁבָּת,
שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

תהלים מ״ח

שִׁיר מִזְמוֹר לִבְנֵי קֹרַח.

גָּדוֹל יהוה וּמְהֻלָּל מְאֹד, בְּעִיר אֱלֹהֵינוּ, הַר קָדְשׁוֹ.
יְפֵה נוֹף, מְשׂוֹשׂ כָּל־הָאָרֶץ הַר צִיּוֹן,
יַרְכְּתֵי צָפוֹן, קִרְיַת מֶלֶךְ רָב.
אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׂגָּב.
כִּי הִנֵּה הַמְּלָכִים נוֹעֲדוּ, עָבְרוּ יַחְדָּו.
הֵמָּה רָאוּ, כֵּן תָּמָהוּ, נִבְהֲלוּ נֶחְפָּזוּ.
רְעָדָה אֲחָזָתַם שָׁם, חִיל כַּיּוֹלֵדָה.
בְּרוּחַ קָדִים תְּשַׁבֵּר אֳנִיּוֹת תַּרְשִׁישׁ.
כַּאֲשֶׁר שָׁמַעְנוּ, כֵּן רָאִינוּ בְּעִיר יהוה צְבָאוֹת,
בְּעִיר אֱלֹהֵינוּ, אֱלֹהִים יְכוֹנְנֶהָ עַד־עוֹלָם, סֶלָה.
דִּמִּינוּ אֱלֹהִים חַסְדֶּךָ, בְּקֶרֶב הֵיכָלֶךָ.
כְּשִׁמְךָ אֱלֹהִים, כֵּן תְּהִלָּתְךָ עַל־קַצְוֵי־אֶרֶץ,
צֶדֶק מָלְאָה יְמִינֶךָ.
יִשְׂמַח הַר צִיּוֹן, תָּגֵלְנָה בְּנוֹת יְהוּדָה,
לְמַעַן מִשְׁפָּטֶיךָ.
סֹבּוּ צִיּוֹן וְהַקִּיפוּהָ, סִפְרוּ מִגְדָּלֶיהָ.
שִׁיתוּ לִבְּכֶם לְחֵילָהּ, פַּסְּגוּ אַרְמְנוֹתֶיהָ,
לְמַעַן תְּסַפְּרוּ לְדוֹר אַחֲרוֹן.
□ כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד,
הוּא יְנַהֲגֵנוּ עַל מוּת.

Psalm 30 is on page 81.
Mourner's Kaddish is on page 82.

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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 Koraḥ.

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.

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THE PSALM FOR TUESDAY

הַיּוֹם יוֹם שְׁלִישִׁי בַּשַּׁבָּת,
שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

תהלים פ״ב

מִזְמוֹר לְאָסָף.

אֱלֹהִים נִצָּב בַּעֲדַת אֵל, בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט:
״עַד מָתַי תִּשְׁפְּטוּ־עָוֶל, וּפְנֵי רְשָׁעִים תִּשְׂאוּ, סֶלָה.
שִׁפְטוּ דָל וְיָתוֹם, עָנִי וָרָשׁ הַצְדִּיקוּ.
פַּלְּטוּ דַל וְאֶבְיוֹן, מִיַּד רְשָׁעִים הַצִּילוּ.״
לֹא יָדְעוּ וְלֹא יָבִינוּ, בַּחֲשֵׁכָה יִתְהַלָּכוּ,
יִמּוֹטוּ כָּל־מוֹסְדֵי אָרֶץ.
אֲנִי אָמַרְתִּי אֱלֹהִים אַתֶּם, וּבְנֵי עֶלְיוֹן כֻּלְּכֶם.
אָכֵן כְּאָדָם תְּמוּתוּן, וּכְאַחַד הַשָּׂרִים תִּפֹּלוּ.
□ קוּמָה אֱלֹהִים, שָׁפְטָה הָאָרֶץ,
כִּי אַתָּה תִנְחַל בְּכָל־הַגּוֹיִם.

Psalm 30 is on page 81.
Mourner's Kaddish is on page 82.

THE PSALM FOR WEDNESDAY

הַיּוֹם יוֹם רְבִיעִי בַּשַּׁבָּת,
שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

תהלים צ״ד

אֵל־נְקָמוֹת, יהוה, אֵל נְקָמוֹת, הוֹפִיעַ.
הִנָּשֵׂא, שֹׁפֵט הָאָרֶץ, הָשֵׁב גְּמוּל עַל גֵּאִים.
עַד מָתַי רְשָׁעִים, יהוה, עַד מָתַי רְשָׁעִים יַעֲלֹזוּ.
יַבִּיעוּ יְדַבְּרוּ עָתָק, יִתְאַמְּרוּ כָּל־פֹּעֲלֵי אָוֶן.
עַמְּךָ יהוה יְדַכְּאוּ, וְנַחֲלָתְךָ יְעַנּוּ.
אַלְמָנָה וְגֵר יַהֲרֹגוּ, וִיתוֹמִים יְרַצֵּחוּ.

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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.

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וַיֹּאמְרוּ לֹא יִרְאֶה יָהּ, וְלֹא יָבִין אֱלֹהֵי יַעֲקֹב.
בִּינוּ בֹעֲרִים בָּעָם, וּכְסִילִים מָתַי תַּשְׂכִּילוּ.
הֲנָטַע אֹזֶן הֲלֹא יִשְׁמָע, אִם יוֹצֵר עַיִן הֲלֹא יַבִּיט.
הֲיֹסֵר גּוֹיִם הֲלֹא יוֹכִיחַ, הַמְלַמֵּד אָדָם דָּעַת.
יהוה יֹדֵעַ מַחְשְׁבוֹת אָדָם, כִּי הֵמָּה הָבֶל.
אַשְׁרֵי הַגֶּבֶר אֲשֶׁר תְּיַסְּרֶנּוּ יָהּ, וּמִתּוֹרָתְךָ תְלַמְּדֶנּוּ.
לְהַשְׁקִיט לוֹ מִימֵי רָע, עַד יִכָּרֶה לָרָשָׁע שָׁחַת.
כִּי לֹא יִטֹּשׁ יהוה עַמּוֹ, וְנַחֲלָתוֹ לֹא יַעֲזֹב.
כִּי־עַד־צֶדֶק יָשׁוּב מִשְׁפָּט, וְאַחֲרָיו כָּל־יִשְׁרֵי־לֵב.
מִי יָקוּם לִי עִם מְרֵעִים, מִי יִתְיַצֵּב לִי עִם פֹּעֲלֵי אָוֶן.
לוּלֵי יהוה עֶזְרָתָה לִּי, כִּמְעַט שָׁכְנָה דוּמָה נַפְשִׁי.
אִם אָמַרְתִּי מָטָה רַגְלִי, חַסְדְּךָ יהוה יִסְעָדֵנִי.
בְּרֹב שַׂרְעַפַּי בְּקִרְבִּי, תַּנְחוּמֶיךָ יְשַׁעַשְׁעוּ נַפְשִׁי.
הַיְחָבְרְךָ כִּסֵּא הַוּוֹת, יֹצֵר עָמָל עֲלֵי־חֹק.
יָגוֹדּוּ עַל נֶפֶשׁ צַדִּיק, וְדָם נָקִי יַרְשִׁיעוּ.
וַיְהִי יהוה לִי לְמִשְׂגָּב, וֵאלֹהַי לְצוּר מַחְסִי.
וַיָּשֶׁב עֲלֵיהֶם אֶת־אוֹנָם, וּבְרָעָתָם יַצְמִיתֵם,
יַצְמִיתֵם יהוה אֱלֹהֵינוּ.

תהלים צ״ה: א׳-ג׳

□ לְכוּ נְרַנְּנָה לַיהוה, נָרִיעָה לְצוּר יִשְׁעֵנוּ.
נְקַדְּמָה פָנָיו בְּתוֹדָה, בִּזְמִרוֹת נָרִיעַ לוֹ.
כִּי אֵל גָּדוֹל יהוה, וּמֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים.

Psalm 30 is on page 81.
Mourner's Kaddish is on page 82.

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They say, "Adonai does not see,
the God of Jacob pays no heed."

Be sage, 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 God'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.

Are You allied with seats of wickedness,
with those who frame injustice by statute?
They conspire against the righteous,
they condemn the innocent to death.

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

God will repay them for their wickedness
and destroy them with their own evil.
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.

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THE PSALM FOR THURSDAY

הַיּוֹם יוֹם חֲמִישִׁי בַּשַּׁבָּת,
שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

תהלים פ״א

לַמְנַצֵּחַ עַל הַגִּתִּית לְאָסָף.

הַרְנִינוּ לֵאלֹהִים עוּזֵּנוּ,
הָרִיעוּ לֵאלֹהֵי יַעֲקֹב.
שְׂאוּ זִמְרָה וּתְנוּ תֹף,
כִּנּוֹר נָעִים עִם נָבֶל.
תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר, בַּכֶּסֶה לְיוֹם חַגֵּנוּ.
כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב.
עֵדוּת בִּיהוֹסֵף שָׂמוֹ, בְּצֵאתוֹ עַל־אֶרֶץ מִצְרָיִם,
שְׂפַת לֹא יָדַעְתִּי אֶשְׁמָע.
הֲסִירוֹתִי מִסֶּבֶל שִׁכְמוֹ, כַּפָּיו מִדּוּד תַּעֲבֹרְנָה.
בַּצָּרָה קָרָאתָ וָאֲחַלְּצֶךָּ, אֶעֶנְךָ בְּסֵתֶר רַעַם,
אֶבְחָנְךָ עַל מֵי מְרִיבָה, סֶלָה.
שְׁמַע עַמִּי וְאָעִידָה בָּךְ, יִשְׂרָאֵל אִם תִּשְׁמַע לִי:
לֹא יִהְיֶה בְךָ אֵל זָר, וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֵכָר.
אָנֹכִי יהוה אֱלֹהֶיךָ, הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם,
הַרְחֶב־פִּיךָ וַאֲמַלְאֵהוּ.
וְלֹא שָׁמַע עַמִּי לְקוֹלִי, וְיִשְׂרָאֵל לֹא־אָבָה לִי.
וָאֲשַׁלְּחֵהוּ בִּשְׁרִירוּת לִבָּם, יֵלְכוּ בְּמוֹעֲצוֹתֵיהֶם.
לוּ עַמִּי שֹׁמֵעַ לִי, יִשְׂרָאֵל בִּדְרָכַי יְהַלֵּכוּ.
כִּמְעַט אוֹיְבֵיהֶם אַכְנִיעַ, וְעַל צָרֵיהֶם אָשִׁיב יָדִי.
□ מְשַׂנְאֵי יהוה יְכַחֲשׁוּ־לוֹ, וְיִהִי עִתָּם לְעוֹלָם.
וַיַּאֲכִילֵהוּ מֵחֶלֶב חִטָּה, וּמִצּוּר דְּבַשׁ אַשְׂבִּיעֶךָּ.

Psalm 30 is on page 81.
Mourner's Kaddish is on page 82.

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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 gittith: 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,
on the full moon for our festive day.

It is the law for the people Israel;
the God of Jacob sits in judgment.
God ordained it as a decree for Joseph
when He rose against the land of Egypt.

Then I heard a voice I never knew:
"I removed the burden from your shoulder;
your hands were freed from the load.

"When you called in distress I rescued you;
unseen, I answered you in thunder.
I tested your faith in the wilderness."

Hear this warning, My people;
Israel, if you would only listen:
"You shall have no strange god among you;
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 the people Israel would walk in My ways,
then would I soon subdue their foes
and strike out at their oppressors.

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

But you would I feed with the richest of wheat,
with honey from the rock would I satisfy you.

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THE PSALM FOR FRIDAY

הַיּוֹם יוֹם שִׁשִּׁי בַּשַּׁבָּת,
שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

תהלים צ״ג

יהוה מָלָךְ גֵּאוּת לָבֵשׁ,
לָבֵשׁ יהוה, עֹז הִתְאַזָּר,
אַף־תִּכּוֹן תֵּבֵל בַּל תִּמּוֹט.

נָכוֹן כִּסְאֲךָ מֵאָז, מֵעוֹלָם אָתָּה.

נָשְׂאוּ נְהָרוֹת יהוה,
נָשְׂאוּ נְהָרוֹת קוֹלָם,
יִשְׂאוּ נְהָרוֹת דָּכְיָם.

מִקֹּלוֹת מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי־יָם,
אַדִּיר בַּמָּרוֹם יהוה.

□ עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד,
לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ יהוה, לְאֹרֶךְ יָמִים.

Psalm 30 is on page 81.
Mourner's Kaddish is on page 82.

THE PSALM FOR ROSH ḤODESH

תהלים ק״ד

בָּרְכִי נַפְשִׁי אֶת־יהוה. יהוה אֱלֹהַי גָּדַלְתָּ מְאֹד, הוֹד וְהָדָר
לָבָשְׁתָּ. עֹטֶה־אוֹר כַּשַּׂלְמָה, נוֹטֶה שָׁמַיִם כַּיְרִיעָה. הַמְקָרֶה
בַמַּיִם עֲלִיּוֹתָיו, הַשָּׂם־עָבִים רְכוּבוֹ, הַמְהַלֵּךְ עַל־כַּנְפֵי־רוּחַ.
עֹשֶׂה מַלְאָכָיו רוּחוֹת, מְשָׁרְתָיו אֵשׁ לוֹהֵט.

יָסַד־אֶרֶץ עַל־מְכוֹנֶיהָ, בַּל־תִּמּוֹט עוֹלָם וָעֶד. תְּהוֹם כַּלְבוּשׁ
כִּסִּיתוֹ, עַל־הָרִים יַעַמְדוּ־מָיִם, מִן־גַּעֲרָתְךָ יְנוּסוּן, מִן־קוֹל
רַעַמְךָ יֵחָפֵזוּן. יַעֲלוּ הָרִים יֵרְדוּ בְקָעוֹת, אֶל־מְקוֹם זֶה יָסַדְתָּ
לָהֶם. גְּבוּל שַׂמְתָּ בַּל־יַעֲבֹרוּן, בַּל־יְשֻׁבוּן לְכַסּוֹת הָאָרֶץ.

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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 kingdom 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 THE NEW MONTH

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.

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הַמְשַׁלֵּחַ מַעְיָנִים בַּנְּחָלִים, בֵּין הָרִים יְהַלֵּכוּן. יַשְׁקוּ כָּל־חַיְתוֹ שָׁדָי, יִשְׁבְּרוּ פְרָאִים צְמָאָם. עֲלֵיהֶם עוֹף הַשָּׁמַיִם יִשְׁכּוֹן, מִבֵּין עֳפָאִים יִתְּנוּ קוֹל.

מַשְׁקֶה הָרִים מֵעֲלִיּוֹתָיו, מִפְּרִי מַעֲשֶׂיךָ תִּשְׂבַּע הָאָרֶץ. מַצְמִיחַ חָצִיר לַבְּהֵמָה וְעֵשֶׂב לַעֲבֹדַת הָאָדָם, לְהוֹצִיא לֶחֶם מִן הָאָרֶץ. וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן, וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד. יִשְׂבְּעוּ עֲצֵי יהוה, אַרְזֵי לְבָנוֹן אֲשֶׁר נָטָע. אֲשֶׁר שָׁם צִפֳּרִים יְקַנֵּנוּ, חֲסִידָה בְּרוֹשִׁים בֵּיתָהּ.

הָרִים הַגְּבֹהִים לַיְעֵלִים, סְלָעִים מַחְסֶה לַשְׁפַנִּים. עָשָׂה יָרֵחַ לְמוֹעֲדִים, שֶׁמֶשׁ יָדַע מְבוֹאוֹ. תָּשֶׁת חֹשֶׁךְ וְיִהִי לָיְלָה, בּוֹ תִרְמֹשׂ כָּל־חַיְתוֹ־יָעַר. הַכְּפִירִים שֹׁאֲגִים לַטָּרֶף וּלְבַקֵּשׁ מֵאֵל אָכְלָם. תִּזְרַח הַשֶּׁמֶשׁ יֵאָסֵפוּן, וְאֶל מְעוֹנֹתָם יִרְבָּצוּן. יֵצֵא אָדָם לְפָעֳלוֹ וְלַעֲבֹדָתוֹ עַדִי־עָרֶב.

מָה־רַבּוּ מַעֲשֶׂיךָ יהוה, כֻּלָּם בְּחָכְמָה עָשִׂיתָ, מָלְאָה הָאָרֶץ קִנְיָנֶךָ. זֶה הַיָּם גָּדוֹל וּרְחַב יָדָיִם, שָׁם־רֶמֶשׂ וְאֵין מִסְפָּר, חַיּוֹת קְטַנּוֹת עִם־גְּדֹלוֹת. שָׁם אֳנִיּוֹת יְהַלֵּכוּן, לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק בּוֹ.

כֻּלָּם אֵלֶיךָ יְשַׂבֵּרוּן לָתֵת אָכְלָם בְּעִתּוֹ. תִּתֵּן לָהֶם יִלְקֹטוּן, תִּפְתַּח יָדְךָ יִשְׂבְּעוּן טוֹב. תַּסְתִּיר פָּנֶיךָ יִבָּהֵלוּן, תֹּסֵף רוּחָם יִגְוָעוּן, וְאֶל־עֲפָרָם יְשׁוּבוּן. תְּשַׁלַּח רוּחֲךָ יִבָּרֵאוּן, וּתְחַדֵּשׁ פְּנֵי אֲדָמָה.

יְהִי כְבוֹד יהוה לְעוֹלָם, יִשְׂמַח יהוה בְּמַעֲשָׂיו. הַמַּבִּיט לָאָרֶץ וַתִּרְעָד, יִגַּע בֶּהָרִים וְיֶעֱשָׁנוּ. אָשִׁירָה לַיהוה בְּחַיָּי, אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי. □ יֶעֱרַב עָלָיו שִׂיחִי, אָנֹכִי אֶשְׂמַח בַּיהוה. יִתַּמּוּ חַטָּאִים מִן הָאָרֶץ, וּרְשָׁעִים עוֹד אֵינָם, בָּרְכִי נַפְשִׁי אֶת־יהוה, הַלְלוּיָהּ.

Psalm 30 is on page 81.
Mourner's Kaddish is on page 82.

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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, great 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; God touches 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!

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THE PSALM FOR THE SEASON OF REPENTANCE

From Rosh Ḥodesh Elul through Hoshana Rabbah (in some congregations, through Yom Kippur):

תהלים כ״ז

לְדָוִד.

יהוה אוֹרִי וְיִשְׁעִי, מִמִּי אִירָא.
יהוה מָעוֹז חַיַּי, מִמִּי אֶפְחָד.
בִּקְרֹב עָלַי מְרֵעִים לֶאֱכֹל אֶת־בְּשָׂרִי,
צָרַי וְאֹיְבַי לִי הֵמָּה כָּשְׁלוּ וְנָפָלוּ.
אִם תַּחֲנֶה עָלַי מַחֲנֶה לֹא יִירָא לִבִּי,
אִם תָּקוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בוֹטֵחַ.
אַחַת שָׁאַלְתִּי מֵאֵת יהוה, אוֹתָהּ אֲבַקֵּשׁ:
שִׁבְתִּי בְּבֵית־יהוה כָּל־יְמֵי חַיַּי,
לַחֲזוֹת בְּנֹעַם־יהוה וּלְבַקֵּר בְּהֵיכָלוֹ.
כִּי יִצְפְּנֵנִי בְּסֻכֹּה בְּיוֹם רָעָה,
יַסְתִּרֵנִי בְּסֵתֶר אָהֳלוֹ, בְּצוּר יְרוֹמְמֵנִי.
וְעַתָּה יָרוּם רֹאשִׁי עַל אֹיְבַי סְבִיבוֹתַי,
וְאֶזְבְּחָה בְאָהֳלוֹ זִבְחֵי תְרוּעָה,
אָשִׁירָה וַאֲזַמְּרָה לַיהוה.
שְׁמַע יהוה, קוֹלִי אֶקְרָא, וְחָנֵּנִי וַעֲנֵנִי.
לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי, אֶת־פָּנֶיךָ יהוה אֲבַקֵּשׁ.
אַל תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי,
אַל תַּט בְּאַף עַבְדֶּךָ, עֶזְרָתִי הָיִיתָ,
אַל תִּטְּשֵׁנִי וְאַל תַּעַזְבֵנִי אֱלֹהֵי יִשְׁעִי.
כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַיהוה יַאַסְפֵנִי.
הוֹרֵנִי יהוה דַּרְכֶּךָ וּנְחֵנִי בְּאֹרַח מִישׁוֹר לְמַעַן שׁוֹרְרָי.
אַל־תִּתְּנֵנִי בְּנֶפֶשׁ צָרָי, כִּי קָמוּ בִי עֵדֵי שֶׁקֶר וִיפֵחַ חָמָס.
□ לוּלֵא הֶאֱמַנְתִּי לִרְאוֹת בְּטוּב־יהוה בְּאֶרֶץ חַיִּים.
קַוֵּה אֶל־יהוה, חֲזַק וְיַאֲמֵץ לִבֶּךָ וְקַוֵּה אֶל־יהוה.

Psalm 30 is on page 81.
Mourner's Kaddish is on page 82.

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THE PSALM FOR THE SEASON OF REPENTANCE

PSALM 27

A Psalm of David.

Adonai is my light and my help. Whom shall I fear?
Adonai is the strength of my life. Whom shall I dread?

When evildoers draw near to slander me,
when foes threaten — they stumble and fall.
Though armies be arrayed against me, I have no fear.
Though wars threaten, I remain steadfast in my faith.

One thing I ask of Adonai — for this I yearn:
To dwell in the House of Adonai all the days of my life —
to behold God's beauty, to pray in God's sanctuary.

Hiding me in His shrine, safe from peril,
God will shelter me beyond the reach of disaster,
and raise my head high above my enemies.

I will bring God offerings with shouts of joy,
singing, chanting praise to Adonai.

Adonai, hear my voice when I call;
be gracious to me, and answer.
It is You whom I seek, says my heart.
It is Your presence that I seek, Adonai.

Do not hide from me; do not reject Your servant.
You have always been my help; do not abandon me.
Forsake me not, my God of deliverance.

Though my father and my mother leave me,
Adonai will care for me.

Teach me Your way, Adonai.
Guide me on the right path, to confound my oppressors.

Do not abandon me to the will of my foes,
for false witnesses have risen against me,
purveyors of malice and lies.

Yet I have faith that I shall surely see
Adonai's goodness in the land of the living.
Hope in Adonai.
Be strong, take courage, and hope in Adonai.

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All services continue here:

תהלים ל׳

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד.

אֲרוֹמִמְךָ יהוה כִּי דִלִּיתָנִי וְלֹא שִׂמַּחְתָּ אֹיְבַי לִי.
יהוה אֱלֹהָי, שִׁוַּעְתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי.
יהוה הֶעֱלִיתָ מִן־שְׁאוֹל נַפְשִׁי,
חִיִּיתַנִי מִיָּרְדִי־בוֹר.
זַמְּרוּ לַיהוה חֲסִידָיו, וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ.
כִּי רֶגַע בְּאַפּוֹ, חַיִּים בִּרְצוֹנוֹ,
בָּעֶרֶב יָלִין בֶּכִי וְלַבֹּקֶר רִנָּה.
וַאֲנִי אָמַרְתִּי בְשַׁלְוִי, בַּל־אֶמּוֹט לְעוֹלָם.
יהוה בִּרְצוֹנְךָ הֶעֱמַדְתָּה לְהַרְרִי עֹז,
הִסְתַּרְתָּ פָנֶיךָ, הָיִיתִי נִבְהָל.
אֵלֶיךָ יהוה אֶקְרָא, וְאֶל־אֲדֹנָי אֶתְחַנָּן.
מַה־בֶּצַע בְּדָמִי, בְּרִדְתִּי אֶל שָׁחַת.
הֲיוֹדְךָ עָפָר, הֲיַגִּיד אֲמִתֶּךָ.
שְׁמַע־יהוה וְחָנֵּנִי, יהוה הֱיֵה־עֹזֵר לִי.
□ הָפַכְתָּ מִסְפְּדִי לְמָחוֹל לִי,
פִּתַּחְתָּ שַׂקִּי וַתְּאַזְּרֵנִי שִׂמְחָה.
לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם,
יהוה אֱלֹהַי לְעוֹלָם אוֹדֶךָּ.

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All services continue here:

PSALM 30

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

I extol You, Adonai. 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.

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.

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קדיש יתום

Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

*On שבת שובה: לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

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MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir-utei,
v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon
u-v'ḥayei 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'yishtabaḥ 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, tushb'ḥata v'neḥamata
da'amiran b'alma, v'imru amen.

**On Shabbat Shuvah:* l'ela l'ela mi-kol birkhata v'shirata,

Y'hei sh'lama raba min sh'maya
v'ḥayim 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.

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פסוקי דזמרא

ברוך שאמר

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם,
בָּרוּךְ הוּא.
בָּרוּךְ עוֹשֶׂה בְרֵאשִׁית,
בָּרוּךְ אוֹמֵר וְעוֹשֶׂה,
בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,
בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,
בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,
בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו,
בָּרוּךְ חַי לָעַד וְקַיָּם לָנֶצַח,
בָּרוּךְ פּוֹדֶה וּמַצִּיל,
בָּרוּךְ שְׁמוֹ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל, הָאָב הָרַחֲמָן, הַמְהֻלָּל בְּפִי עַמּוֹ, מְשֻׁבָּח וּמְפֹאָר בִּלְשׁוֹן חֲסִידָיו וַעֲבָדָיו. וּבְשִׁירֵי דָוִד עַבְדֶּךָ נְהַלֶּלְךָ יהוה אֱלֹהֵינוּ, בִּשְׁבָחוֹת וּבְזִמִּירוֹת, נְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וְנַזְכִּיר שִׁמְךָ וְנַמְלִיכְךָ מַלְכֵּנוּ אֱלֹהֵינוּ, □ יָחִיד חֵי הָעוֹלָמִים. מֶלֶךְ מְשֻׁבָּח וּמְפֹאָר עֲדֵי עַד שְׁמוֹ הַגָּדוֹל. בָּרוּךְ אַתָּה יהוה מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

This group of prayers, beginning with Barukh She-amar — a celebration of God's majesty — and concluding with the Kaddish (page 106), consists principally of passages from various sections of the Bible. They praise God as the Author of nature, the Master of justice, the Giver of Torah, and the Guardian of Israel. They serve as a prelude to the Bar'khu, with which the Shaḥarit Service formally begins.

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P'SUKEI D'ZIMRA
PSALM AND SONG

BARUKH SHE-AMAR

In the b'rakhah that introduces P'sukei D'Zimra,
we praise our eternal, compassionate Creator.
Our chanting of psalms celebrates God's sovereignty.

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 84-103.)

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

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דברי הימים א׳, ט״ז: ח׳-ל״ו

הוֹדוּ לַיהוה, קִרְאוּ בִשְׁמוֹ, הוֹדִיעוּ בָעַמִּים עֲלִילֹתָיו.
שִׁירוּ לוֹ, זַמְּרוּ לוֹ, שִׂיחוּ בְּכָל־נִפְלְאוֹתָיו.
הִתְהַלְלוּ בְּשֵׁם קָדְשׁוֹ,
יִשְׂמַח לֵב מְבַקְשֵׁי יהוה.
דִּרְשׁוּ יהוה וְעֻזּוֹ, בַּקְּשׁוּ פָנָיו תָּמִיד.
זִכְרוּ נִפְלְאֹתָיו אֲשֶׁר עָשָׂה,
מֹפְתָיו וּמִשְׁפְּטֵי־פִיהוּ.
זֶרַע יִשְׂרָאֵל עַבְדּוֹ, בְּנֵי יַעֲקֹב בְּחִירָיו.

הוּא יהוה אֱלֹהֵינוּ, בְּכָל־הָאָרֶץ מִשְׁפָּטָיו.
זִכְרוּ לְעוֹלָם בְּרִיתוֹ, דָּבָר צִוָּה לְאֶלֶף דּוֹר,
אֲשֶׁר כָּרַת אֶת־אַבְרָהָם, וּשְׁבוּעָתוֹ לְיִצְחָק,
וַיַּעֲמִידֶהָ לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם,
לֵאמֹר: לְךָ אֶתֵּן אֶרֶץ כְּנָעַן, חֶבֶל נַחֲלַתְכֶם.

בִּהְיוֹתְכֶם מְתֵי מִסְפָּר, כִּמְעַט וְגָרִים בָּהּ.
וַיִּתְהַלְּכוּ מִגּוֹי אֶל־גּוֹי, וּמִמַּמְלָכָה אֶל עַם אַחֵר.
לֹא הִנִּיחַ לְאִישׁ לְעָשְׁקָם, וַיּוֹכַח עֲלֵיהֶם מְלָכִים:
אַל תִּגְּעוּ בִּמְשִׁיחָי, וּבִנְבִיאַי אַל תָּרֵעוּ.

שִׁירוּ לַיהוה כָּל־הָאָרֶץ,
בַּשְּׂרוּ מִיּוֹם־אֶל־יוֹם יְשׁוּעָתוֹ.
סַפְּרוּ בַגּוֹיִם אֶת־כְּבוֹדוֹ,
בְּכָל־הָעַמִּים נִפְלְאֹתָיו.
כִּי גָדוֹל יהוה וּמְהֻלָּל מְאֹד,
וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים.
□ כִּי כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים,
וַיהוה שָׁמַיִם עָשָׂה.

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I CHRONICLES 16:8-36

Acclaim Adonai; invoke God's name.
Make God's deeds known among all people.
Praise God in song and in psalm;
recall all of God's wonders.

Exult in God's hallowed name;
let God's seekers rejoice in their heart.
Seek Adonai and His strength;
seek God's presence always.

Children of Israel, God's servant, chosen people of Jacob:
Remember the wonders God has wrought,
God's marvels and justice.

This is Adonai our God, whose justice fills the earth.

Remember God's covenant always,
God's word to a thousand generations —

God's covenant with Abraham, God's oath to Isaac,
God's unchanging compact with Jacob;
the everlasting promise to Israel:
"I will give you the land of Canaan
as your inheritance, your possession."

You were very few in number,
little more than strangers in the land,
wandering from nation to nation, from kingdom to kingdom.

God would let no one oppress you,
admonishing kings for your sake:
"Touch not My anointed ones, harm not My prophets."

Sing to Adonai, all the earth;
proclaim God's triumph day by day.
Announce God's glory among the nations,
God's marvels among all peoples.

Great is Adonai, and worthy of praise,
to be revered beyond all gods.
For all the pagan gods are mere idols,
but Adonai created the heavens.

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הוֹד וְהָדָר לְפָנָיו, עֹז וְחֶדְוָה בִּמְקוֹמוֹ.
הָבוּ לַיהוה מִשְׁפְּחוֹת עַמִּים,
הָבוּ לַיהוה כָּבוֹד וָעֹז.
הָבוּ לַיהוה כְּבוֹד שְׁמוֹ,
שְׂאוּ מִנְחָה וּבֹאוּ לְפָנָיו,
הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת קֹדֶשׁ.
חִילוּ מִלְּפָנָיו כָּל־הָאָרֶץ,
אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט.
יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ,
וְיֹאמְרוּ בַגּוֹיִם יהוה מָלָךְ.
יִרְעַם הַיָּם וּמְלוֹאוֹ,
יַעֲלֹץ הַשָּׂדֶה וְכָל־אֲשֶׁר־בּוֹ.
אָז יְרַנְּנוּ עֲצֵי הַיָּעַר, מִלִּפְנֵי יהוה,
כִּי־בָא לִשְׁפּוֹט אֶת־הָאָרֶץ.

הוֹדוּ לַיהוה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.
וְאִמְרוּ: הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ,
וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם,
לְהוֹדוֹת לְשֵׁם קָדְשֶׁךָ, לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ.
בָּרוּךְ יהוה אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם,
וַיֹּאמְרוּ כָל־הָעָם אָמֵן וְהַלֵּל לַיהוה.

פסוקים מספר תהלים

רוֹמְמוּ יהוה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו, קָדוֹשׁ הוּא.
□ רוֹמְמוּ יהוה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ,
כִּי קָדוֹשׁ יהוה אֱלֹהֵינוּ.

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Grandeur and glory attend God;
strength and joy abide in God's dwelling.

Acclaim Adonai, you families of nations!
Acclaim God's glory and might.

Come into God's presence with an offering;
worship Adonai in the splendor of holiness.

Let all on earth tremble before God,
who fashioned and steadied the world.

Let the heavens rejoice; let the earth be glad.
Declare to the world: Adonai is sovereign.

Let the sea roar, and all that is in it;
let the fields exult, and all they contain.

Let field and forest sing for joy —
Adonai comes to rule the earth.

It is good to acclaim Adonai,
whose love endures forever.

Cry out: "Save us, God of our salvation.
Bring us together and deliver us from oppression,

"that we may acknowledge Your holiness,
that we may take pride in Your praise.

"Praised be Adonai, God of Israel from age to age."

And all the people said: "Amen" and "Praise Adonai."

An anthology of verses from Psalms

Extol Adonai our God.
Worship God,
who is holy.

Extol Adonai our God,
and bow toward God's holy mountain.
Adonai our God is holy.

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וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית,
וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל־חֲמָתוֹ.
אַתָּה יהוה לֹא תִכְלָא רַחֲמֶיךָ מִמֶּנִּי,
חַסְדְּךָ וַאֲמִתְּךָ תָּמִיד יִצְּרוּנִי.

זְכֹר רַחֲמֶיךָ יהוה וַחֲסָדֶיךָ, כִּי מֵעוֹלָם הֵמָּה.
תְּנוּ עֹז לֵאלֹהִים,
עַל יִשְׂרָאֵל גַּאֲוָתוֹ וְעֻזּוֹ בַּשְּׁחָקִים.
נוֹרָא אֱלֹהִים מִמִּקְדָּשֶׁיךָ, אֵל יִשְׂרָאֵל
הוּא נֹתֵן עֹז וְתַעֲצֻמוֹת לָעָם בָּרוּךְ אֱלֹהִים.
אֵל־נְקָמוֹת יהוה, אֵל נְקָמוֹת הוֹפִיעַ.
הִנָּשֵׂא שֹׁפֵט הָאָרֶץ, הָשֵׁב גְּמוּל עַל גֵּאִים.
לַיהוה הַיְשׁוּעָה, עַל־עַמְּךָ בִרְכָתֶךָ סֶלָה.
יהוה צְבָאוֹת עִמָּנוּ, מִשְׂגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה.
□ יהוה צְבָאוֹת, אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ.
יהוה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ.

הוֹשִׁיעָה אֶת־עַמֶּךָ וּבָרֵךְ אֶת־נַחֲלָתֶךָ
וּרְעֵם וְנַשְּׂאֵם עַד הָעוֹלָם.
נַפְשֵׁנוּ חִכְּתָה לַיהוה, עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא.
כִּי בוֹ יִשְׂמַח לִבֵּנוּ,
כִּי בְשֵׁם קָדְשׁוֹ בָטָחְנוּ.
יְהִי חַסְדְּךָ יהוה עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ.
הַרְאֵנוּ יהוה חַסְדֶּךָ, וְיֶשְׁעֲךָ תִּתֶּן לָנוּ.
קוּמָה עֶזְרָתָה לָנוּ וּפְדֵנוּ לְמַעַן חַסְדֶּךָ.
אָנֹכִי יהוה אֱלֹהֶיךָ הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם,
הַרְחֶב־פִּיךָ וַאֲמַלְאֵהוּ.
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ,
אַשְׁרֵי הָעָם שֶׁיהוה אֱלֹהָיו.
□ וַאֲנִי בְּחַסְדְּךָ בָטַחְתִּי, יָגֵל לִבִּי בִּישׁוּעָתֶךָ,
אָשִׁירָה לַיהוה כִּי גָמַל עָלָי.

(On הושענא רבה, add Psalm 100, page 205.)

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God, being merciful,
grants atonement for 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 me;
may Your unfailing love always guard me.
Remember Your compassion, Adonai, and Your lovingkindness —
for they are eternal.

Acclaim the power of God,
whose pride is in the people Israel,
whose majesty is in the heavens.
Awesome is God in His holy place;
the God of Israel gives courage
and strength to His people. Praised be God.
God of retribution —
Adonai, God of retribution appear!
Judge of the earth, bring the arrogant to judgment.
Triumph is Yours, Adonai;
may Your blessing be upon Your people.
Adonai Tz'va-ot, be with us.
God of Jacob, be our protection.
Adonai Tz'va-ot, blessed are those who trust in You.
Adonai, help us.
Answer us, Sovereign, when we call.

Save Your people, bless Your heritage;
nurture and sustain them forever.
We wait hopefully for Adonai;
God is our help and our shield.
In God our hearts rejoice,
in God's holy name do we trust.
May Your lovingkindness be extended to us, Adonai,
for we have placed our hope in You.
Show us Your love, grant us Your saving power.
Arise and come to our help.
Redeem us because of Your love:
"I am Adonai your God
who brought you out of the land of Egypt.
Express your need and I will fulfill it."
Blessed the people who are so privileged,
blessed the people whose God is Adonai.
I have indeed trusted in Your love;
may I rejoice in Your saving power.
I shall sing to Adonai,
for God has been bountiful to me.

(On Hoshana Rabbah, add Psalm 100, page 205.)

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תהלים י״ט

לַמְנַצֵּחַ מִזְמוֹר לְדָוִד.

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל,
וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ.
יוֹם לְיוֹם יַבִּיעַ אֹמֶר, וְלַיְלָה לְלַיְלָה יְחַוֶּה־דָּעַת.
אֵין אֹמֶר וְאֵין דְּבָרִים, בְּלִי נִשְׁמָע קוֹלָם.
בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם,
לַשֶּׁמֶשׁ שָׂם אָהֶל בָּהֶם.
וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ,
יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח.
מִקְצֵה הַשָּׁמַיִם מוֹצָאוֹ,
וּתְקוּפָתוֹ עַל־קְצוֹתָם, וְאֵין נִסְתָּר מֵחַמָּתוֹ.
תּוֹרַת יהוה תְּמִימָה, מְשִׁיבַת נָפֶשׁ.
עֵדוּת יהוה נֶאֱמָנָה, מַחְכִּימַת פֶּתִי.
פִּקּוּדֵי יהוה יְשָׁרִים, מְשַׂמְּחֵי־לֵב.
מִצְוַת יהוה בָּרָה, מְאִירַת עֵינָיִם.
יִרְאַת יהוה טְהוֹרָה, עוֹמֶדֶת לָעַד.
מִשְׁפְּטֵי־יהוה אֱמֶת, צָדְקוּ יַחְדָּו.
הַנֶּחֱמָדִים מִזָּהָב וּמִפַּז רָב,
וּמְתוּקִים מִדְּבַשׁ וְנֹפֶת צוּפִים.
גַּם־עַבְדְּךָ נִזְהָר בָּהֶם, בְּשָׁמְרָם עֵקֶב רָב.
שְׁגִיאוֹת מִי־יָבִין, מִנִּסְתָּרוֹת נַקֵּנִי.
גַּם מִזֵּדִים חֲשׂךְ עַבְדֶּךָ, אַל יִמְשְׁלוּ בִי.
אָז אֵיתָם, וְנִקֵּיתִי מִפֶּשַׁע רָב.
□ יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יהוה צוּרִי וְגֹאֲלִי.

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PSALM 19

For the leader, a Song of David.

The heavens declare the glory of God.
The sky proclaims God's handiwork.

Day after day the word goes forth;
night after night the story is told.
Soundless the speech, voiceless the talk,
yet the tale is echoed throughout the world.

The sun, from its tent in the heavens,
emerges like a bridegroom from his chamber,
exulting like a champion, eager to run his course.

From the rim of the east it rises,
to sweep in majesty upward, westward,
warming all on earth as it passes.

The Torah of Adonai is perfect, reviving the spirit.
The decrees of Adonai are sure, enlightening the simple.
The precepts of Adonai are just, gladdening the heart.
The mitzvah of Adonai is clear, opening the eyes.

The fear of Adonai is pure, enduring forever.
The laws of Adonai are true, altogether just.
They are more precious than gold, even the purest gold;
and sweeter than honey, the drippings of the honeycomb.

Your servant strives to keep them;
to observe them brings great reward.
Yet who can discern one's own errors?

Cleanse me of secret faults.
Restrain Your servant from willful sins;
may they not control me.
Then shall I be clear of wrongs,
innocent of grave transgression.

May the words of my mouth
and the meditations of my heart
be acceptable to You, Adonai,
my Rock and my Redeemer.

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Psalm 34, like a number of other Psalms, is composed in the form of an acrostic, the first letters of the verses comprising the full Hebrew alphabet.

תהלים ל״ד

לְדָוִד בְּשַׁנּוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיְגָרְשֵׁהוּ וַיֵּלַךְ.

אֲבָרְכָה אֶת־יהוה בְּכָל־עֵת, תָּמִיד תְּהִלָּתוֹ בְּפִי.
בַּיהוה תִּתְהַלֵּל נַפְשִׁי, יִשְׁמְעוּ עֲנָוִים וְיִשְׂמָחוּ.
גַּדְּלוּ לַיהוה אִתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.
דָּרַשְׁתִּי אֶת־יהוה וְעָנָנִי, וּמִכָּל־מְגוּרוֹתַי הִצִּילָנִי.
הִבִּיטוּ אֵלָיו וְנָהָרוּ, וּפְנֵיהֶם אַל יֶחְפָּרוּ.
זֶה עָנִי קָרָא וַיהוה שָׁמֵעַ, וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוֹ.
חֹנֶה מַלְאַךְ יהוה סָבִיב לִירֵאָיו וַיְחַלְּצֵם.
טַעֲמוּ וּרְאוּ כִּי טוֹב יהוה, אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה בּוֹ.
יִרְאוּ אֶת־יהוה קְדֹשָׁיו, כִּי אֵין מַחְסוֹר לִירֵאָיו.
כְּפִירִים רָשׁוּ וְרָעֵבוּ, וְדֹרְשֵׁי יהוה לֹא יַחְסְרוּ כָל־טוֹב.
לְכוּ בָנִים שִׁמְעוּ לִי, יִרְאַת יהוה אֲלַמֶּדְכֶם.
מִי הָאִישׁ הֶחָפֵץ חַיִּים, אֹהֵב יָמִים לִרְאוֹת טוֹב.
נְצֹר לְשׁוֹנְךָ מֵרָע וּשְׂפָתֶיךָ מִדַּבֵּר מִרְמָה.
סוּר מֵרָע וַעֲשֵׂה־טוֹב, בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ.
עֵינֵי יהוה אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם.
פְּנֵי יהוה בְּעֹשֵׂי רָע, לְהַכְרִית מֵאֶרֶץ זִכְרָם.
צָעֲקוּ וַיהוה שָׁמֵעַ, וּמִכָּל־צָרוֹתָם הִצִּילָם.
קָרוֹב יהוה לְנִשְׁבְּרֵי־לֵב, וְאֶת־דַּכְּאֵי־רוּחַ יוֹשִׁיעַ.
רַבּוֹת רָעוֹת צַדִּיק, וּמִכֻּלָּם יַצִּילֶנּוּ יהוה.
שֹׁמֵר כָּל־עַצְמוֹתָיו, אַחַת מֵהֵנָּה לֹא נִשְׁבָּרָה.
תְּמוֹתֵת רָשָׁע רָעָה, וְשֹׂנְאֵי צַדִּיק יֶאְשָׁמוּ.
□ פּוֹדֶה יהוה נֶפֶשׁ עֲבָדָיו,
וְלֹא יֶאְשְׁמוּ כָּל־הַחֹסִים בּוֹ.

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PSALM 34

A Psalm of David, who feigned madness before Avimelekh and was forced to flee.

I will praise Adonai at all times,
God's glory always on my lips.

In Adonai will I exult;
let the humble hear and be glad.
Proclaim God's greatness with me;
let us exalt God together.

I sought Adonai who answered me,
freeing me from all my fears.
Look to God and be radiant, never to be downcast.

This poor wretch cried out;
Adonai heard and delivered him from all his troubles.
Adonai's angel guards and rescues those who revere God.

Taste and find that Adonai is good;
blessed the one who takes refuge in God.

Let His holy ones revere Adonai;
those who revere God lack for nothing.
Those who deny may suffer and starve,
but those who seek Adonai will not lack any good.

Come, children, listen to me;
I will teach you to revere Adonai.
Which of you desires life,
loves long years discovering goodness?

Keep your tongue from evil, your lips from speaking lies.
Shun evil and do good; seek peace and pursue it.
The eyes of Adonai are on the righteous;
God's ears are open to their cry.

Adonai's face is set against evildoers,
to erase all memory of them from the earth.
When the righteous cry out, Adonai listens
and sets them free from all their troubles.

Adonai is close to the brokenhearted
and helps those who are crushed in spirit.

Many are the troubles of the righteous,
but with Adonai's help, they are overcome.
God protects every limb; not one is broken.

Misfortune destroys the wicked,
and those who hate the righteous are doomed.

Adonai redeems the life of His servants.
None who take refuge in God will be forsaken.

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תהלים צ׳

תְּפִלָּה לְמֹשֶׁה אִישׁ הָאֱלֹהִים.

אֲדֹנָי מָעוֹן אַתָּה הָיִיתָ לָּנוּ בְּדֹר וָדֹר.
בְּטֶרֶם הָרִים יֻלָּדוּ וַתְּחוֹלֵל אֶרֶץ וְתֵבֵל,
וּמֵעוֹלָם עַד עוֹלָם אַתָּה אֵל.

תָּשֵׁב אֱנוֹשׁ עַד־דַּכָּא וַתֹּאמֶר שׁוּבוּ בְנֵי אָדָם.
כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר,
וְאַשְׁמוּרָה בַלָּיְלָה.
זְרַמְתָּם שֵׁנָה יִהְיוּ, בַּבֹּקֶר כֶּחָצִיר יַחֲלֹף.
בַּבֹּקֶר יָצִיץ וְחָלָף, לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ.
כִּי כָלִינוּ בְאַפֶּךָ, וּבַחֲמָתְךָ נִבְהָלְנוּ.
שַׁתָּה עֲוֹנֹתֵינוּ לְנֶגְדֶּךָ, עֲלֻמֵנוּ לִמְאוֹר פָּנֶיךָ.
כִּי כָל־יָמֵינוּ פָנוּ בְעֶבְרָתֶךָ, כִּלִּינוּ שָׁנֵינוּ כְּמוֹ הֶגֶה.
יְמֵי שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה,
וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה
וְרָהְבָּם עָמָל וָאָוֶן, כִּי גָז חִישׁ וַנָּעֻפָה.
מִי יוֹדֵעַ עֹז אַפֶּךָ וּכְיִרְאָתְךָ עֶבְרָתֶךָ.
לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע, וְנָבִא לְבַב חָכְמָה.
שׁוּבָה יהוה, עַד מָתָי, וְהִנָּחֵם עַל־עֲבָדֶיךָ.
שַׂבְּעֵנוּ בַבֹּקֶר חַסְדֶּךָ וּנְרַנְּנָה וְנִשְׂמְחָה בְּכָל־יָמֵינוּ.
שַׂמְּחֵנוּ כִּימוֹת עִנִּיתָנוּ, שְׁנוֹת רָאִינוּ רָעָה.
יֵרָאֶה אֶל עֲבָדֶיךָ פָּעֳלֶךָ, וַהֲדָרְךָ עַל בְּנֵיהֶם.
□ וִיהִי נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ,
וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ,
וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ.

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PSALM 90

A prayer of Moses, man of God.

Adonai, You have been our refuge through all generations.
Before mountains emerged, before the earth was formed —
from age to age, everlastingly, You are God.

But humans You crumble into dust,
and say: "Return, O mortals."
For a thousand years in Your sight
are as a passing day, an hour of night.

You engulf all human beings in sleep.
They flourish for a day, like grass.
In the morning it sprouts afresh;
by nightfall it fades and withers.

By Your anger we are consumed,
by Your wrath we are overcome.
You set out our transgressions before You,
our secret sins before Your presence.

Your wrath darkens our days;
our lives are over like a sigh.

Three score and ten our years may number,
four score years if granted the vigor.
Laden with trouble and travail,
life quickly passes and flies away.

Who can know the power of Your wrath?
Who can measure the reverence due You?
Teach us to use all of our days,
that we may attain a heart of wisdom.

Relent, Adonai! How long must we suffer?
Have compassion upon Your servants.
Grant us Your love in the morning
that we may sing in gladness all our days.

Match days of sorrow with days of joy
equal to the years we have suffered.
Then Your servants will see Your power;
their children will know Your glory.

May Adonai our God show us compassion,
and establish the work of our hands.
May the work of our hands be firmly established.

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תהלים צ״א

יֹשֵׁב בְּסֵתֶר עֶלְיוֹן, בְּצֵל שַׁדַּי יִתְלוֹנָן.

אֹמַר לַיהוה מַחְסִי וּמְצוּדָתִי, אֱלֹהַי אֶבְטַח־בּוֹ.

כִּי הוּא יַצִּילְךָ מִפַּח יָקוּשׁ, מִדֶּבֶר הַוּוֹת.

בְּאֶבְרָתוֹ יֶסֶךְ לָךְ וְתַחַת־כְּנָפָיו תֶּחְסֶה,
צִנָּה וְסֹחֵרָה אֲמִתּוֹ.

לֹא תִירָא מִפַּחַד לָיְלָה, מֵחֵץ יָעוּף יוֹמָם.

מִדֶּבֶר בָּאֹפֶל יַהֲלֹךְ, מִקֶּטֶב יָשׁוּד צָהֳרָיִם.

יִפֹּל מִצִּדְּךָ אֶלֶף וּרְבָבָה מִימִינֶךָ, אֵלֶיךָ לֹא יִגָּשׁ.

רַק בְּעֵינֶיךָ תַבִּיט וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה.

כִּי־אַתָּה יהוה מַחְסִי, עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ.

לֹא־תְאֻנֶּה אֵלֶיךָ רָעָה
וְנֶגַע לֹא־יִקְרַב בְּאָהֳלֶךָ.

כִּי מַלְאָכָיו יְצַוֶּה־לָּךְ לִשְׁמָרְךָ בְּכָל־דְּרָכֶיךָ.

עַל־כַּפַּיִם יִשָּׂאוּנְךָ פֶּן־תִּגֹּף בָּאֶבֶן רַגְלֶךָ.

עַל שַׁחַל וָפֶתֶן תִּדְרֹךְ, תִּרְמֹס כְּפִיר וְתַנִּין.

כִּי בִי חָשַׁק וַאֲפַלְּטֵהוּ, אֲשַׂגְּבֵהוּ כִּי־יָדַע שְׁמִי.

□ יִקְרָאֵנִי וְאֶעֱנֵהוּ, עִמּוֹ אָנֹכִי בְצָרָה,
אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ.

אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ, וְאַרְאֵהוּ בִּישׁוּעָתִי.
אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ, וְאַרְאֵהוּ בִּישׁוּעָתִי.

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PSALM 91

Dwelling in the shelter of the Most High,
abiding in the shadow of the Almighty,
I call Adonai my refuge and fortress,
my God in whom I trust.

God will save you from the fowler's snare,
from deadly illness.
God will cover you with His wings;
in God's shelter you will find refuge.

Fear not terror by night nor the arrow that flies by day,
the pestilence that stalks in darkness
nor the plague that rages at noon.

A thousand may fall by your side,
ten thousand close at hand, but it will never touch you;
God's faithfulness will shield you.

You need only look with your eyes
to see the recompense of the wicked.

You have made Adonai your refuge,
the Most High your haven.
No evil shall befall you;
no plague shall approach your dwelling.

God will instruct His angels to guard you in all your paths,
to carry you in their hands lest you stumble on a stone.

You will step on cubs and cobras,
tread safely on lions and serpents.

"Since you are devoted to Me I will deliver you;
I will protect you because you care for Me.

"When you call to Me, I will answer;
I will be with you in time of trouble.
I will rescue you and honor you.

"I will satisfy you with long life,
and lead you to enjoy My salvation."

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תהלים קל״ה

הַלְלוּיָהּ.

הַלְלוּ אֶת־שֵׁם יהוה, הַלְלוּ עַבְדֵי יהוה.
שֶׁעֹמְדִים בְּבֵית יהוה, בְּחַצְרוֹת בֵּית אֱלֹהֵינוּ.
הַלְלוּיָהּ כִּי טוֹב יהוה, זַמְּרוּ לִשְׁמוֹ כִּי נָעִים.

כִּי יַעֲקֹב בָּחַר לוֹ יָהּ, יִשְׂרָאֵל לִסְגֻלָּתוֹ.
כִּי אֲנִי יָדַעְתִּי כִּי גָדוֹל יהוה,
וַאֲדֹנֵינוּ מִכָּל־אֱלֹהִים.
כֹּל אֲשֶׁר חָפֵץ יהוה עָשָׂה,
בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת.
מַעֲלֶה נְשִׂאִים מִקְצֵה הָאָרֶץ, בְּרָקִים לַמָּטָר עָשָׂה,
מוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו.

שֶׁהִכָּה בְּכוֹרֵי מִצְרָיִם, מֵאָדָם עַד בְּהֵמָה.
שָׁלַח אוֹתֹת וּמוֹפְתִים בְּתוֹכֵכִי מִצְרָיִם,
בְּפַרְעֹה וּבְכָל־עֲבָדָיו.
שֶׁהִכָּה גּוֹיִם רַבִּים וְהָרַג מְלָכִים עֲצוּמִים.
לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי וּלְעוֹג מֶלֶךְ הַבָּשָׁן,
וּלְכֹל מַמְלְכוֹת כְּנָעַן.
וְנָתַן אַרְצָם נַחֲלָה, נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ.

יהוה שִׁמְךָ לְעוֹלָם, יהוה זִכְרְךָ לְדֹר וָדֹר.
כִּי יָדִין יהוה עַמּוֹ וְעַל עֲבָדָיו יִתְנֶחָם.

עֲצַבֵּי הַגּוֹיִם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם.
פֶּה לָהֶם וְלֹא יְדַבֵּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
אָזְנַיִם לָהֶם וְלֹא יַאֲזִינוּ, אַף אֵין יֶשׁ־רוּחַ בְּפִיהֶם.
כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם, כֹּל אֲשֶׁר בֹּטֵחַ בָּהֶם.

□ בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת־יהוה,
בֵּית אַהֲרֹן בָּרְכוּ אֶת־יהוה,
בֵּית הַלֵּוִי בָּרְכוּ אֶת־יהוה,
יִרְאֵי יהוה בָּרְכוּ אֶת־יהוה.
בָּרוּךְ יהוה מִצִּיּוֹן, שֹׁכֵן יְרוּשָׁלָיִם. הַלְלוּיָהּ.

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PSALM 135

Halleluyah! Praise Adonai's glory.
Offer praise, servants of Adonai
who stand in Adonai's house,
in the courts of the house of our God.
Halleluyah! For Adonai is good;
sing to God, who is gracious.

God chose Jacob for His own,
the people Israel as His special treasure.
I know Adonai is great,
greater than anything worshiped as divine.
Whatever Adonai pleases
has He done in the heavens and on earth,
in the sea and all the depths.
God gathers clouds from the ends of the earth,
makes lightning for the rain,
and releases the wind from His vaults.

God smote the firstborn of Egypt, human and beast alike,
sent signs and portents in Egypt
against Pharaoh and all his subjects.
God smote many nations and slew mighty kings:
Siḥon, king of the Amorites;
Og, king of Bashan; and all the princes of Canaan —
and gave their land, as a heritage, to His people Israel.

Adonai, Your glory endures forever;
Your fame, Adonai, for all generations.
Adonai will provide for His people,
and have compassion for His servants.

The idols of the nations are silver and gold,
made by human hands.
They have mouths that cannot speak;
they have eyes that cannot see.
They have ears that cannot hear,
nor have they breath in their mouths.
Their makers shall become like them;
so shall all who trust in them.

House of Israel, praise Adonai;
House of Aaron, praise Adonai.
House of Levi, praise Adonai;
You who revere Adonai, praise Adonai.
Praised from Zion be Adonai who dwells in Jerusalem.
Halleluyah!

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תהלים קל״ו

הוֹדוּ לַיהוה כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ.
הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חַסְדּוֹ.
הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים כִּי לְעוֹלָם חַסְדּוֹ.

לְעֹשֵׂה נִפְלָאוֹת גְּדֹלוֹת לְבַדּוֹ כִּי לְעוֹלָם חַסְדּוֹ.
לְעֹשֵׂה הַשָּׁמַיִם בִּתְבוּנָה כִּי לְעוֹלָם חַסְדּוֹ.
לְרֹקַע הָאָרֶץ עַל הַמָּיִם כִּי לְעוֹלָם חַסְדּוֹ.

לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ.
אֶת־הַשֶּׁמֶשׁ לְמֶמְשֶׁלֶת בַּיּוֹם כִּי לְעוֹלָם חַסְדּוֹ.
אֶת־הַיָּרֵחַ וְכוֹכָבִים לְמֶמְשְׁלוֹת בַּלָּיְלָה כִּי לְעוֹלָם חַסְדּוֹ.

לְמַכֵּה מִצְרַיִם בִּבְכוֹרֵיהֶם כִּי לְעוֹלָם חַסְדּוֹ.
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם כִּי לְעוֹלָם חַסְדּוֹ.
בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה כִּי לְעוֹלָם חַסְדּוֹ.

לְגֹזֵר יַם־סוּף לִגְזָרִים כִּי לְעוֹלָם חַסְדּוֹ.
וְהֶעֱבִיר יִשְׂרָאֵל בְּתוֹכוֹ כִּי לְעוֹלָם חַסְדּוֹ.
וְנִעֵר פַּרְעֹה וְחֵילוֹ בְיַם־סוּף כִּי לְעוֹלָם חַסְדּוֹ.

לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר כִּי לְעוֹלָם חַסְדּוֹ.
לְמַכֵּה מְלָכִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ.
וַיַּהֲרֹג מְלָכִים אַדִּירִים כִּי לְעוֹלָם חַסְדּוֹ.

לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי כִּי לְעוֹלָם חַסְדּוֹ.
וּלְעוֹג מֶלֶךְ הַבָּשָׁן כִּי לְעוֹלָם חַסְדּוֹ.

וְנָתַן אַרְצָם לְנַחֲלָה כִּי לְעוֹלָם חַסְדּוֹ.
נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ כִּי לְעוֹלָם חַסְדּוֹ.

שֶׁבְּשִׁפְלֵנוּ זָכַר לָנוּ כִּי לְעוֹלָם חַסְדּוֹ.
וַיִּפְרְקֵנוּ מִצָּרֵינוּ כִּי לְעוֹלָם חַסְדּוֹ.

□ נֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ.
הוֹדוּ לְאֵל הַשָּׁמָיִם כִּי לְעוֹלָם חַסְדּוֹ.

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PSALM 136

Hodu ladonai ki tov, ki l'olam ḥasdo.

Praise Adonai, for God is good, ki l'olam ḥasdo;
praise God who is almighty;
praise the supreme Sovereign: God's love endures forever.

Praise God who works great wonders alone, ki l'olam ḥasdo;
making the heavens with wisdom,
suspending earth over waters: God's love endures forever.

God made the great lights, ki l'olam ḥasdo;
the sun to rule by day,
the moon and stars by night: God's love endures forever.

God smote the Egyptian firstborn, ki l'olam ḥasdo;
and brought Israel out of their midst
with strong hand and outstretched arm:
God's love endures forever.

God split the Sea of Reeds, ki l'olam ḥasdo;
and brought Israel through,
while sweeping Pharaoh and his troops into the sea:
God's love endures forever.

God led His people in the wilderness, ki l'olam ḥasdo;
smiting great kings, slaying the mighty Siḥon,
king of the Amorites, and Og, king of Bashan:
God's love endures forever.

God gave their land
as a heritage to His servant Israel, ki l'olam ḥasdo;
remembering us when we were low,
and rescuing us from our oppressors:
God's love endures forever.

God gives food to all flesh, ki l'olam ḥasdo.
Praise the Sovereign of heaven: God's love endures forever.

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תהלים ל״ג

רַנְּנוּ צַדִּיקִים בַּיהוה לַיְשָׁרִים נָאוָה תְהִלָּה.
הוֹדוּ לַיהוה בְּכִנּוֹר, בְּנֵבֶל עָשׂוֹר זַמְּרוּ־לוֹ.
שִׁירוּ לוֹ שִׁיר חָדָשׁ, הֵיטִיבוּ נַגֵּן בִּתְרוּעָה.
כִּי יָשָׁר דְּבַר יהוה, וְכָל־מַעֲשֵׂהוּ בֶּאֱמוּנָה.
אֹהֵב צְדָקָה וּמִשְׁפָּט, חֶסֶד יהוה מָלְאָה הָאָרֶץ.
בִּדְבַר יהוה שָׁמַיִם נַעֲשׂוּ, וּבְרוּחַ פִּיו כָּל־צְבָאָם.
כֹּנֵס כַּנֵּד מֵי הַיָּם, נֹתֵן בְּאוֹצָרוֹת תְּהוֹמוֹת.
יִירְאוּ מֵיהוה כָּל־הָאָרֶץ, מִמֶּנּוּ יָגוּרוּ כָּל־יֹשְׁבֵי תֵבֵל.
כִּי הוּא אָמַר וַיֶּהִי, הוּא צִוָּה וַיַּעֲמֹד.
יהוה הֵפִיר עֲצַת גּוֹיִם, הֵנִיא מַחְשְׁבוֹת עַמִּים.
עֲצַת יהוה לְעוֹלָם תַּעֲמֹד, מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר.
אַשְׁרֵי הַגּוֹי אֲשֶׁר יהוה אֱלֹהָיו, הָעָם בָּחַר לְנַחֲלָה לוֹ.
מִשָּׁמַיִם הִבִּיט יהוה, רָאָה אֶת־כָּל־בְּנֵי הָאָדָם.
מִמְּכוֹן שִׁבְתּוֹ הִשְׁגִּיחַ, אֶל כָּל־יֹשְׁבֵי הָאָרֶץ.
הַיֹּצֵר יַחַד לִבָּם, הַמֵּבִין אֶל כָּל־מַעֲשֵׂיהֶם.
אֵין הַמֶּלֶךְ נוֹשָׁע בְּרָב־חָיִל, גִּבּוֹר לֹא יִנָּצֵל בְּרָב־כֹּחַ.
שֶׁקֶר הַסּוּס לִתְשׁוּעָה, וּבְרֹב חֵילוֹ לֹא יְמַלֵּט.
הִנֵּה עֵין יהוה אֶל יְרֵאָיו, לַמְיַחֲלִים לְחַסְדּוֹ.
לְהַצִּיל מִמָּוֶת נַפְשָׁם, וּלְחַיּוֹתָם בָּרָעָב.
□ נַפְשֵׁנוּ חִכְּתָה לַיהוה, עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא.
כִּי בוֹ יִשְׂמַח לִבֵּנוּ, כִּי בְשֵׁם קָדְשׁוֹ בָּטָחְנוּ.
יְהִי חַסְדְּךָ יהוה עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ.

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PSALM 33

Sing to Adonai, you righteous.
It is fitting for the upright to praise God.
Praise Adonai on the harp;
sing God songs with the ten-stringed lute.
Sing to God a new song; play sweetly and shout for joy
for the word of Adonai holds true; all God's deeds endure.

God loves righteousness and justice;
the earth is filled with divine love.
By the word of Adonai were the heavens made;
at God's command, all they contain.
God gathers the waters of the sea as a mound,
and stores the deep in vaults.

Let all the earth revere Adonai,
and all who inhabit the world stand in awe.
For God spoke, and it came to be;
God commanded, and it stood firm.

Adonai annuls the plans of nations
and thwarts the designs of peoples.
Adonai's plans stand firm forever;
God's designs shall endure throughout the ages.
Blessed the nation for whom Adonai is God,
the people chosen as God's heritage.

Adonai looks out from heaven and beholds all mortals.
From His dwelling place God surveys
all the inhabitants of the earth,
fashioning the hearts of all, discerning all their deeds.

A king is not rescued by an army,
nor is a warrior saved by sheer strength.
Horses are a delusion of security;
their great power provides no escape.

Adonai watches over those who revere Him —
over those who hope for God's lovingkindness —
to save them from death
and sustain their lives in famine.

Longingly we hope in Adonai;
God is our help and our shield.
In God our hearts rejoice;
in God's holy name have we put our trust.
May we enjoy Your lovingkindness, Adonai,
for we have placed our hope in You.

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תהלים צ״ב

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.

טוֹב לְהֹדוֹת לַיהוה, וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן.
לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ, וֶאֱמוּנָתְךָ בַּלֵּילוֹת.
עֲלֵי עָשׂוֹר וַעֲלֵי־נֵבֶל, עֲלֵי הִגָּיוֹן בְּכִנּוֹר.
כִּי שִׂמַּחְתַּנִי יהוה בְּפָעֳלֶךָ, בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן.
מַה־גָּדְלוּ מַעֲשֶׂיךָ יהוה, מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ.
אִישׁ־בַּעַר לֹא יֵדָע, וּכְסִיל לֹא יָבִין אֶת־זֹאת.
בְּפְרֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב, וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן,
לְהִשָּׁמְדָם עֲדֵי־עַד.
וְאַתָּה מָרוֹם לְעֹלָם יהוה.
כִּי הִנֵּה אֹיְבֶיךָ, יהוה,
כִּי הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ,
יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן.
וַתָּרֶם כִּרְאֵים קַרְנִי, בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן.
וַתַּבֵּט עֵינִי בְּשׁוּרָי,
בַּקָּמִים עָלַי מְרֵעִים תִּשְׁמַעְנָה אָזְנָי.
צַדִּיק כַּתָּמָר יִפְרָח,
כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה.
שְׁתוּלִים בְּבֵית יהוה,
בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ.
□ עוֹד יְנוּבוּן בְּשֵׂיבָה, דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ.
לְהַגִּיד כִּי יָשָׁר יהוה, צוּרִי וְלֹא עַוְלָתָה בּוֹ.

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PSALM 92

A Song for Shabbat.

It is good to acclaim Adonai,
to sing Your praise, exalted God,

to affirm Your love each morning,
and Your faithfulness each night,
to the music of the lute
and the melody of the harp.

Your works, Adonai, make me glad;
I sing with joy of Your creation.

How vast Your works, Adonai!
Your designs are beyond our grasp.

The thoughtless cannot comprehend;
the foolish cannot fathom this:

The wicked may flourish, springing up like grass,
but their doom is sealed, for You are supreme forever.

Your enemies, Adonai, Your enemies shall perish;
all the wicked shall crumble.

But me You have greatly exalted;
I am anointed with fragrant oil.
I have seen the downfall of my foes;
I have heard the despair of my attackers.

The righteous shall flourish like the palm tree;
they shall grow tall like a cedar in Lebanon.
Planted in the house of Adonai,
they will thrive in the courts of our God.

They shall bear fruit even in old age;
they shall be ever fresh and fragrant,
to proclaim: Adonai is just —
my Rock, in whom there is no flaw.

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תהלים צ״ג

יהוה מָלָךְ גֵּאוּת לָבֵשׁ,
לָבֵשׁ יהוה, עֹז הִתְאַזָּר,
אַף תִּכּוֹן תֵּבֵל בַּל תִּמּוֹט.

נָכוֹן כִּסְאֲךָ מֵאָז, מֵעוֹלָם אָתָּה.

נָשְׂאוּ נְהָרוֹת יהוה,
נָשְׂאוּ נְהָרוֹת קוֹלָם,
יִשְׂאוּ נְהָרוֹת דָּכְיָם.

מִקֹּלוֹת מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי יָם,
אַדִּיר בַּמָּרוֹם יהוה.

□ עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד,
לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ יהוה, לְאֹרֶךְ יָמִים.

פסוקים מספר תהלים, משלי, שמות, ודברי הימים

יְהִי כְבוֹד יהוה לְעוֹלָם, יִשְׂמַח יהוה בְּמַעֲשָׂיו. יְהִי שֵׁם יהוה מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם. מִמִּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ, מְהֻלָּל שֵׁם יהוה. רָם עַל כָּל־גּוֹיִם יהוה, עַל הַשָּׁמַיִם כְּבוֹדוֹ. יהוה שִׁמְךָ לְעוֹלָם, יהוה זִכְרְךָ לְדֹר וָדֹר. יהוה בַּשָּׁמַיִם הֵכִין כִּסְאוֹ, וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה. יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ, וְיֹאמְרוּ בַגּוֹיִם יהוה מָלָךְ. יהוה מֶלֶךְ, יהוה מָלָךְ, יהוה יִמְלֹךְ לְעֹלָם וָעֶד. יהוה מֶלֶךְ עוֹלָם וָעֶד, אָבְדוּ גוֹיִם מֵאַרְצוֹ. יהוה הֵפִיר עֲצַת גּוֹיִם, הֵנִיא מַחְשְׁבוֹת עַמִּים. רַבּוֹת מַחֲשָׁבוֹת בְּלֶב אִישׁ, וַעֲצַת יהוה הִיא תָקוּם. עֲצַת יהוה לְעוֹלָם תַּעֲמֹד, מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר. כִּי הוּא אָמַר וַיֶּהִי, הוּא צִוָּה וַיַּעֲמֹד. כִּי בָחַר יהוה בְּצִיּוֹן, אִוָּה לְמוֹשָׁב לוֹ. כִּי יַעֲקֹב בָּחַר לוֹ יָהּ, יִשְׂרָאֵל לִסְגֻלָּתוֹ. כִּי לֹא יִטֹּשׁ יהוה עַמּוֹ, וְנַחֲלָתוֹ לֹא יַעֲזֹב. □ וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית, וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל־חֲמָתוֹ. יהוה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ.

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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 kingdom 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.

Verses from Psalms, Proverbs, Exodus, and Chronicles

God's glory endures forever; may God rejoice in His creatures. May Adonai be praised now and forever. Praised be God from East to West. Adonai is exalted beyond all nations; God's glory extends beyond the heavens. Your glory, Adonai, endures forever, Your fame throughout all generations. Adonai established His throne in heaven; God's sovereignty encompasses all. The heavens rejoice and the earth is glad; the nations declare: "Adonai is Sovereign." Adonai reigns, Adonai has reigned, Adonai shall reign throughout all time. Adonai shall reign forever and ever; many peoples shall vanish from God's land. Adonai thwarts the designs of such nations, foiling the plans of such peoples. Many plans rise in human hearts, but Adonai's designs are fulfilled. For when God spoke it came to be; God issued a command and the world took form. Adonai has chosen Zion, desiring it for His dwelling place. God has chosen Jacob for His own, the people Israel as His treasure. Adonai will not abandon His people; God will not forsake His heritage. God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. Save us, Adonai. Answer us, Sovereign, when we call.

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Psalm 145 was uniquely treasured by the Rabbis. It is the only psalm traditionally recited three times each day. This psalm extols God's providence, which embraces all creatures, and the grandeur of God's work, which surpasses our comprehension.

תהלים פ״ד:ה, קמ״ד:ט״ו

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יְהַלְלוּךָ סֶּלָה.
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיְּהוָה אֱלֹהָיו.

תהלים קמ״ה, קט״ו:י״ח

תְּהִלָּה לְדָוִד.

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבָרְכֶךָּ, וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד.

גָּדוֹל יהוה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר.
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ.

הֲדַר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה.
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה.

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַנֵּנוּ.
חַנּוּן וְרַחוּם יהוה, אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד.

טוֹב יהוה לַכֹּל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
יוֹדוּךָ יהוה כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה.

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ, וּגְבוּרָתְךָ יְדַבֵּרוּ.
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדַר מַלְכוּתוֹ.

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר.
סוֹמֵךְ יהוה לְכָל־הַנֹּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ.
פּוֹתֵחַ אֶת־יָדֶךָ, וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן.

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PSALM 84;5; 144:15

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

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

PSALM 145: 115:18

A Psalm of David.

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

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

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

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

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

They recall Your goodness; they sing of Your faithfulness.

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

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

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

recounting Your glorious sovereignty,
telling tales of Your might.

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

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

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

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

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

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צַדִּיק יהוה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יהוה לְכָל־קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת.

רְצוֹן יְרֵאָיו יַעֲשֶׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יהוה אֶת־כָּל־אֹהֲבָיו, וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד.

□ תְּהִלַּת יהוה יְדַבֶּר־פִּי,
וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.
וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

תהלים קמ״ו

הַלְלוּיָהּ.
הַלְלִי נַפְשִׁי אֶת־יהוה.
אֲהַלְלָה יהוה בְּחַיָּי, אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי.
אַל תִּבְטְחוּ בִנְדִיבִים, בְּבֶן־אָדָם שֶׁאֵין לוֹ תְּשׁוּעָה.
תֵּצֵא רוּחוֹ יָשֹׁב לְאַדְמָתוֹ,
בַּיּוֹם הַהוּא אָבְדוּ עֶשְׁתֹּנֹתָיו.
אַשְׁרֵי שֶׁאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׂבְרוֹ עַל יהוה אֱלֹהָיו.
עֹשֶׂה שָׁמַיִם וָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם,
הַשֹּׁמֵר אֱמֶת לְעוֹלָם.
עֹשֶׂה מִשְׁפָּט לָעֲשׁוּקִים, נֹתֵן לֶחֶם לָרְעֵבִים,
יהוה מַתִּיר אֲסוּרִים,
יהוה פֹּקֵחַ עִוְרִים,
יהוה זֹקֵף כְּפוּפִים,
יהוה אֹהֵב צַדִּיקִים.
□ יהוה שֹׁמֵר אֶת־גֵּרִים,
יָתוֹם וְאַלְמָנָה יְעוֹדֵד וְדֶרֶךְ רְשָׁעִים יְעַוֵּת.
יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר.
הַלְלוּיָהּ.

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

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

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

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

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

We shall praise Adonai now and always. Halleluyah!

PSALM 146

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

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

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

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

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

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

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

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

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תהלים קמ״ז

הַלְלוּיָהּ.

כִּי טוֹב זַמְּרָה אֱלֹהֵינוּ,
כִּי נָעִים נָאוָה תְּהִלָּה.

בּוֹנֵה יְרוּשָׁלַיִם יהוה, נִדְחֵי יִשְׂרָאֵל יְכַנֵּס.

הָרוֹפֵא לִשְׁבוּרֵי לֵב וּמְחַבֵּשׁ לְעַצְּבוֹתָם.

מוֹנֶה מִסְפָּר לַכּוֹכָבִים, לְכֻלָּם שֵׁמוֹת יִקְרָא.

גָּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ, לִתְבוּנָתוֹ אֵין מִסְפָּר.

מְעוֹדֵד עֲנָוִים יהוה, מַשְׁפִּיל רְשָׁעִים עֲדֵי אָרֶץ.

עֱנוּ לַיהוה בְּתוֹדָה, זַמְּרוּ לֵאלֹהֵינוּ בְּכִנּוֹר.

הַמְכַסֶּה שָׁמַיִם בְּעָבִים, הַמֵּכִין לָאָרֶץ מָטָר,
הַמַּצְמִיחַ הָרִים חָצִיר.

נוֹתֵן לִבְהֵמָה לַחְמָהּ, לִבְנֵי עֹרֵב אֲשֶׁר יִקְרָאוּ.

לֹא בִגְבוּרַת הַסּוּס יֶחְפָּץ, לֹא בְשׁוֹקֵי הָאִישׁ יִרְצֶה.

רוֹצֶה יהוה אֶת־יְרֵאָיו, אֶת־הַמְיַחֲלִים לְחַסְדּוֹ.

שַׁבְּחִי יְרוּשָׁלַיִם אֶת־יהוה, הַלְלִי אֱלֹהַיִךְ צִיּוֹן.

כִּי חִזַּק בְּרִיחֵי שְׁעָרָיִךְ, בֵּרַךְ בָּנַיִךְ בְּקִרְבֵּךְ.

הַשָּׂם גְּבוּלֵךְ שָׁלוֹם, חֵלֶב חִטִּים יַשְׂבִּיעֵךְ.

הַשֹּׁלֵחַ אִמְרָתוֹ אָרֶץ, עַד מְהֵרָה יָרוּץ דְּבָרוֹ.

הַנּוֹתֵן שֶׁלֶג כַּצָּמֶר, כְּפוֹר כָּאֵפֶר יְפַזֵּר.

מַשְׁלִיךְ קַרְחוֹ כְפִתִּים, לִפְנֵי קָרָתוֹ מִי יַעֲמֹד.

יִשְׁלַח דְּבָרוֹ וְיַמְסֵם, יַשֵּׁב רוּחוֹ יִזְלוּ־מָיִם.

□ מַגִּיד דְּבָרָיו לְיַעֲקֹב, חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל.

לֹא עָשָׂה כֵן לְכָל־גּוֹי, וּמִשְׁפָּטִים בַּל יְדָעוּם.

הַלְלוּיָהּ.

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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 broken-hearted, 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 trust in His lovingkindness.

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.
God sends down snow as white as wool
and scatters frost as 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!

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תהלים קמ״ח

הַלְלוּיָהּ.

הַלְלוּ אֶת־יהוה מִן הַשָּׁמַיִם,
הַלְלוּהוּ בַּמְּרוֹמִים.
הַלְלוּהוּ כָּל־מַלְאָכָיו, הַלְלוּהוּ כָּל־צְבָאָיו.
הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ, הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר.
הַלְלוּהוּ שְׁמֵי הַשָּׁמָיִם וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמָיִם.
יְהַלְלוּ אֶת־שֵׁם יהוה, כִּי הוּא צִוָּה וְנִבְרָאוּ.
וַיַּעֲמִידֵם לָעַד לְעוֹלָם, חָק־נָתַן וְלֹא יַעֲבוֹר.
הַלְלוּ אֶת־יהוה מִן הָאָרֶץ, תַּנִּינִים וְכָל־תְּהֹמוֹת,
אֵשׁ וּבָרָד, שֶׁלֶג וְקִיטוֹר, רוּחַ סְעָרָה עֹשָׂה דְבָרוֹ,
הֶהָרִים וְכָל־גְּבָעוֹת, עֵץ פְּרִי וְכָל־אֲרָזִים,
הַחַיָּה וְכָל־בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר כָּנָף,
מַלְכֵי־אֶרֶץ וְכָל־לְאֻמִּים, שָׂרִים וְכָל־שֹׁפְטֵי אֶרֶץ,
בַּחוּרִים וְגַם בְּתוּלוֹת, זְקֵנִים עִם נְעָרִים.
יְהַלְלוּ אֶת־שֵׁם יהוה, כִּי נִשְׂגָּב שְׁמוֹ לְבַדּוֹ,
הוֹדוֹ עַל אֶרֶץ וְשָׁמָיִם.
□ וַיָּרֶם קֶרֶן לְעַמּוֹ, תְּהִלָּה לְכָל־חֲסִידָיו,
לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ,
הַלְלוּיָהּ.

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PSALM 148

Halleluyah!
Praise Adonai from the heavens.
Praise God, angels on high.

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

Let them all praise Adonai's glory
at whose command they were created,
at 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 the glory of Adonai,
for God alone is sublime,
more magnificent than the earth and the heavens.

God has exalted His people's fame
for the glory of all the faithful.

God has exalted the people Israel,
the people drawn close to Him.
Halleluyah!

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תהלים קמ״ט

הַלְלוּיָהּ.
שִׁירוּ לַיהוה שִׁיר חָדָשׁ, תְּהִלָּתוֹ בִּקְהַל חֲסִידִים.
יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו, בְּנֵי צִיּוֹן יָגִילוּ בְמַלְכָּם.
יְהַלְלוּ שְׁמוֹ בְמָחוֹל, בְּתֹף וְכִנּוֹר יְזַמְּרוּ־לוֹ.
כִּי רוֹצֶה יהוה בְּעַמּוֹ, יְפָאֵר עֲנָוִים בִּישׁוּעָה.
יַעְלְזוּ חֲסִידִים בְּכָבוֹד, יְרַנְּנוּ עַל מִשְׁכְּבוֹתָם.
רוֹמְמוֹת אֵל בִּגְרוֹנָם, וְחֶרֶב פִּיפִיּוֹת בְּיָדָם.
לַעֲשׂוֹת נְקָמָה בַּגּוֹיִם, תּוֹכֵחוֹת בַּלְאֻמִּים.
□ לֶאְסֹר מַלְכֵיהֶם בְּזִקִים וְנִכְבְּדֵיהֶם בְּכַבְלֵי בַרְזֶל.
לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כָּתוּב, הָדָר הוּא לְכָל־חֲסִידָיו.
הַלְלוּיָהּ.

תהלים ק״נ

הַלְלוּיָהּ.
הַלְלוּ אֵל בְּקָדְשׁוֹ, הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ.
הַלְלוּהוּ בִגְבוּרֹתָיו, הַלְלוּהוּ כְּרֹב גֻּדְלוֹ.
הַלְלוּהוּ בְּתֵקַע שׁוֹפָר, הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר.
הַלְלוּהוּ בְתֹף וּמָחוֹל, הַלְלוּהוּ בְּמִנִּים וְעֻגָב.
□ הַלְלוּהוּ בְצִלְצְלֵי־שָׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ, הַלְלוּיָהּ.
כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ, הַלְלוּיָהּ.

בָּרוּךְ יהוה לְעוֹלָם, אָמֵן וְאָמֵן. בָּרוּךְ יהוה מִצִּיּוֹן, שֹׁכֵן יְרוּשָׁלָיִם, הַלְלוּיָהּ. □ בָּרוּךְ יהוה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ. וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וְיִמָּלֵא כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ, אָמֵן וְאָמֵן.

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PSALM 149

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

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

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

Let God's faithful sing exultantly
and rejoice both night and day.

Let praise of God be on their lips,
and a double-edged sword in their hands
to execute judgment on the godless:

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

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

PSALM 150

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

Praise God for His mighty deeds, for His infinite greatness.

Praise God with trumpet calls, with harp and lyre.

Praise God with drum and dance, with flute and strings.

Praise God with clashing cymbals;
with resounding cymbals sing praises.

Let every breath of life praise God. Halleluyah!

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!

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It is customary to stand through the middle of page 103.

דברי הימים א כ״ט: י׳-י״ג

וַיְבָרֶךְ דָּוִיד אֶת־יהוה לְעֵינֵי כָּל־הַקָּהָל וַיֹּאמֶר דָּוִיד:
בָּרוּךְ אַתָּה יהוה אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ, מֵעוֹלָם וְעַד עוֹלָם.
לְךָ יהוה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ, לְךָ יהוה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא
לְכֹל לְרֹאשׁ. וְהָעֹשֶׁר וְהַכָּבוֹד מִלְּפָנֶיךָ, וְאַתָּה מוֹשֵׁל
בַּכֹּל, וּבְיָדְךָ כֹּחַ וּגְבוּרָה, וּבְיָדְךָ לְגַדֵּל וּלְחַזֵּק לַכֹּל. וְעַתָּה
אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ, וּמְהַלְלִים לְשֵׁם תִּפְאַרְתֶּךָ.

נחמיה ט׳: ו׳-י״א

אַתָּה־הוּא יהוה לְבַדֶּךָ, אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם, שְׁמֵי
הַשָּׁמַיִם וְכָל־צְבָאָם, הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ, הַיַּמִּים
וְכָל־אֲשֶׁר בָּהֶם, וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם, וּצְבָא הַשָּׁמַיִם
לְךָ מִשְׁתַּחֲוִים. □ אַתָּה הוּא יהוה הָאֱלֹהִים אֲשֶׁר בָּחַרְתָּ
בְּאַבְרָם, וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים, וְשַׂמְתָּ שְׁמוֹ אַבְרָהָם,
וּמָצָאתָ אֶת־לְבָבוֹ נֶאֱמָן לְפָנֶיךָ

וְכָרוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי הַחִתִּי
הָאֱמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי וְהַגִּרְגָּשִׁי לָתֵת לְזַרְעוֹ, וַתָּקֶם
אֶת־דְּבָרֶיךָ כִּי צַדִּיק אָתָּה. וַתֵּרֶא אֶת־עֳנִי אֲבֹתֵינוּ
בְּמִצְרָיִם, וְאֶת־זַעֲקָתָם שָׁמַעְתָּ עַל יַם סוּף. וַתִּתֵּן אֹתֹת
וּמֹפְתִים בְּפַרְעֹה וּבְכָל־עֲבָדָיו וּבְכָל־עַם אַרְצוֹ, כִּי
יָדַעְתָּ כִּי הֵזִידוּ עֲלֵיהֶם, וַתַּעַשׂ לְךָ שֵׁם כְּהַיּוֹם הַזֶּה.
□ וְהַיָּם בָּקַעְתָּ לִפְנֵיהֶם וַיַּעַבְרוּ בְתוֹךְ הַיָּם בַּיַּבָּשָׁה,
וְאֶת־רֹדְפֵיהֶם הִשְׁלַכְתָּ בִּמְצוֹלֹת כְּמוֹ אֶבֶן בְּמַיִם עַזִּים.

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I CHRONICLES 29:10-13

David praised Adonai in the presence of all the assembled, saying: Praised are You, God of our father Israel, from the past to the future. Yours are greatness and power, Adonai, glory and splendor and majesty — for everything in the heavens and on earth is Yours. Sovereignty is Yours; You are exalted as Ruler of all. You are the source of wealth and honor. Dominion over all the earth is Yours. Might and courage come from You; greatness and strength are Your gifts. We praise You now, our God, and we extol Your glory.

NEḤEMIAH 9:6-11

You alone are Adonai. You created the heavens, the high heavens and all their array, the land and all that is on it, the seas and all they contain. You sustain them all; the hosts of the heavens revere You. You are Adonai, the God who chose Abram and brought him out of Ur of the Chaldees, naming him Abraham, finding in him a faithful servant.

You made a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, the Perizites, the Jebusites, and the Girgashites to his descendants; and You kept Your promise, for You are just. You saw the suffering of our ancestors in Egypt; You heard their cry at the Sea of Reeds. With signs and wonders You confronted Pharaoh, all of his servants, and all the people of his land, because You knew of their shameless treatment of our ancestors; and You gained for Yourself a name that lives on to this day. You divided the sea for our ancestors, and they passed through it as if on dry land. But their pursuers You cast into the depths, like a stone into turbulent waters.

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שמות י״ד: ל׳-ל״א

וַיּוֹשַׁע יהוה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרָיִם וַיַּרְא יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שְׂפַת הַיָּם. □ וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יהוה בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־יהוה, וַיַּאֲמִינוּ בַּיהוה וּבְמֹשֶׁה עַבְדּוֹ.

שמות ט״ו: א׳-י״ח

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוה וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַיהוה כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם: עָזִּי וְזִמְרָת יָהּ וַיְהִי־לִי לִישׁוּעָה זֶה אֵלִי וְאַנְוֵהוּ אֱלֹהֵי אָבִי וַאֲרֹמְמֶנְהוּ: יהוה אִישׁ מִלְחָמָה יהוה שְׁמוֹ: מַרְכְּבֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם וּמִבְחַר שָׁלִשָׁיו טֻבְּעוּ בְיַם־סוּף: תְּהֹמֹת יְכַסְיֻמוּ יָרְדוּ בִמְצוֹלֹת כְּמוֹ אָבֶן: יְמִינְךָ יהוה נֶאְדָּרִי בַּכֹּחַ יְמִינְךָ יהוה תִּרְעַץ אוֹיֵב: וּבְרֹב גְּאוֹנְךָ תַּהֲרֹס קָמֶיךָ תְּשַׁלַּח חֲרֹנְךָ יְאכְלֵמוֹ כַּקַּשׁ: וּבְרוּחַ אַפֶּיךָ נֶעֶרְמוּ מַיִם נִצְּבוּ כְמוֹ־נֵד נְזָלִים קָפְאוּ תְהֹמֹת בְּלֶב־יָם: אָמַר אוֹיֵב אֶרְדֹּף אַשִּׂיג אֲחַלֵּק שָׁלָל תִּמְלָאֵמוֹ נַפְשִׁי אָרִיק חַרְבִּי תּוֹרִישֵׁמוֹ יָדִי: נָשַׁפְתָּ בְרוּחֲךָ כִּסָּמוֹ יָם צָלְלוּ כַּעוֹפֶרֶת בְּמַיִם אַדִּירִים: מִי־כָמֹכָה בָּאֵלִם יהוה מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא: נָטִיתָ יְמִינְךָ תִּבְלָעֵמוֹ אָרֶץ: נָחִיתָ בְחַסְדְּךָ עַם־זוּ גָּאָלְתָּ נֵהַלְתָּ בְעָזְּךָ אֶל־נְוֵה

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EXODUS 14:30-31

Thus Adonai saved the people Israel from the Egyptians on that day; Israel saw the Egyptians lying dead on the shore of the sea. When the people Israel witnessed the great power that Adonai wielded against the Egyptians, the people feared Adonai; but they had trust in Adonai and His servant Moses.

EXODUS 15:1-18

Then Moses and the people Israel sang this song to Adonai:

I will sing to Adonai, mighty in majestic triumph!
Horse and driver God has hurled into the sea.
Adonai is my strength and my might; God is my deliverance.
This is my God, to whom I give glory —
my ancestor's God, whom I exalt.

Adonai is a warrior; God's name is Adonai.
Pharaoh's chariots and army has God cast into the sea;
Pharaoh's choicest captains have drowned in the Sea of Reeds.
The depths covered them; they sank in the deep like a stone.

Your right hand, Adonai, singular in strength —
Your right hand, Adonai, shatters the enemy.
With Your majestic might You crush Your foes;
You let loose Your fury, to consume them like straw.
In the rush of Your rage the waters were raised;
the sea stood motionless, the great deep congealed.

The enemy said: "I will pursue and plunder!
I will devour them, I will draw my sword.
With my bare hands will I dispatch them."
You loosed the wind — the sea covered them.
Like lead they sank in the swelling waters.

Who is like You, Adonai, among all that is worshiped?
Who is, like You, majestic in holiness,
awesome in splendor, working wonders?

You stretched out Your hand — the earth swallowed them.
In Your love You lead the people You redeemed;
with Your strength You guide them to Your holy habitation.

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קָדְשֶׁךָ׃ שָׁמְעוּ עַמִּים יִרְגָּזוּן חִיל
אָחַז יִשְׁבֵי פְלָשֶׁת׃ אָז נִבְהֲלוּ אַלּוּפֵי
אֱדוֹם אֵילֵי מוֹאָב יֹאחֲזֵמוֹ רָעַד נָמֹגוּ
כֹּל יֹשְׁבֵי כְנָעַן׃ תִּפֹּל עֲלֵיהֶם אֵימָתָה
וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמּוּ כָּאָבֶן עַד
יַעֲבֹר עַמְּךָ יהוה עַד־יַעֲבֹר עַם־זוּ
קָנִיתָ׃ תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן
לְשִׁבְתְּךָ פָּעַלְתָּ יהוה מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ
יָדֶיךָ׃ יהוה יִמְלֹךְ לְעֹלָם וָעֶד׃
יהוה יִמְלֹךְ לְעֹלָם וָעֶד.

תהלים כ״ב:כ״ט, עבדיה א׳:כ״א, זכריה י״ד:ט׳

□ כִּי לַיהוה הַמְּלוּכָה וּמוֹשֵׁל בַּגּוֹיִם. וְעָלוּ מוֹשִׁעִים בְּהַר צִיּוֹן לִשְׁפֹּט אֶת־הַר עֵשָׂו, וְהָיְתָה לַיהוה הַמְּלוּכָה. וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.

(On הושענא רבה, continue on page 106.)

שַׁחַר אֲבַקֶּשְׁךָ צוּרִי וּמִשְׂגַּבִּי
אֶעֱרֹךְ לְפָנֶיךָ שַׁחֲרִי וְגַם עַרְבִּי.
לִפְנֵי גְדֻלָּתְךָ אֶעֱמֹד וְאֶבָּהֵל
כִּי עֵינְךָ תִרְאֶה כָּל־מַחְשְׁבוֹת לִבִּי.
מַה־זֶּה אֲשֶׁר יוּכַל הַלֵּב וְהַלָּשׁוֹן לַעֲשׂוֹת
וּמַה־כֹּחַ רוּחִי בְּתוֹךְ קִרְבִּי.
הִנֵּה לְךָ תִּיטַב זִמְרַת אֱנוֹשׁ
עַל כֵּן אוֹדְךָ בְּעוֹד נִשְׁמַת אֱלוֹהַּ בִּי.

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Nations take note and tremble;
panic grips the dwellers of Philistia.
Edom's chieftains are chilled with terror;
trembling seizes the mighty of Moab.
All the citizens of Canaan are confused;
dread and dismay descend upon them.
Your overwhelming power makes them still as stone,
while Your people, Adonai —
the people whom You have redeemed —
pass peacefully over.

Lead them to Your lofty mountain;
let them lodge there in Your abode,
the sanctuary You have established.
Adonai shall reign throughout all time.

Adonai shall reign throughout all time.

PSALM 22:29; OVADIAH 1:21; ZEKHARIAH 14:9

For sovereignty belongs to Adonai, who rules the nations. Deliverers shall arise on Mount Zion to judge the mountain of Esau, and Adonai shall be supreme. Adonai shall be sovereign over all the earth. On that day Adonai shall be One and His name One.

(On Hoshana Rabbah, continue on page 106.)

This poem by Solomon ibn Gabirol, composed in eleventh-century Spain, forms a poetic bridge between the majesty of the P'sukei D'Zimra psalms and the humble devotion of Nishmat, which follows.

At dawn I seek You, Refuge, Rock sublime;
My morning prayers I offer, and those at evening time.
I tremble in Your awesome presence, contrite,
For my deepest secrets lie stripped before Your sight.

My tongue, what can it say? My heart, what can it do?
What is my strength, what is my spirit too?
But should music be sweet to You in mortal key,
Your praises will I sing so long as breath's in me.

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נשמת

נִשְׁמַת כָּל־חַי תְּבָרֵךְ אֶת־שִׁמְךָ יהוה אֱלֹהֵינוּ. וְרוּחַ כָּל־בָּשָׂר תְּפָאֵר וּתְרוֹמֵם זִכְרְךָ מַלְכֵּנוּ תָּמִיד. מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל. וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמְפַרְנֵס וּמְרַחֵם בְּכָל־עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה. אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלוֹהַּ כָּל־בְּרִיּוֹת, אֲדוֹן כָּל־תּוֹלָדוֹת, הַמְהֻלָּל בְּרֹב הַתִּשְׁבָּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיהוה לֹא יָנוּם וְלֹא יִישָׁן, הַמְעוֹרֵר יְשֵׁנִים, וְהַמֵּקִיץ נִרְדָּמִים, וְהַמֵּשִׂיחַ אִלְּמִים, וְהַמַּתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים. לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

אִלּוּ פִינוּ מָלֵא שִׁירָה כַּיָּם וּלְשׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גַּלָּיו
וְשִׂפְתוֹתֵינוּ שֶׁבַח כְּמֶרְחֲבֵי רָקִיעַ
וְעֵינֵינוּ מְאִירוֹת כַּשֶּׁמֶשׁ וְכַיָּרֵחַ
וְיָדֵינוּ פְּרוּשׂוֹת כְּנִשְׁרֵי שָׁמָיִם וְרַגְלֵינוּ קַלּוֹת כָּאַיָּלוֹת,
אֵין אֲנַחְנוּ מַסְפִּיקִים לְהוֹדוֹת לְךָ
יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
וּלְבָרֵךְ אֶת־שִׁמְךָ עַל אַחַת מֵאֶלֶף אַלְפֵי אֲלָפִים
וְרִבֵּי רְבָבוֹת פְּעָמִים הַטּוֹבוֹת
שֶׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ.

מִמִּצְרַיִם גְּאַלְתָּנוּ, יהוה אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. בְּרָעָב זַנְתָּנוּ וּבְשָׂבָע כִּלְכַּלְתָּנוּ, מֵחֶרֶב הִצַּלְתָּנוּ וּמִדֶּבֶר מִלַּטְתָּנוּ, וּמֵחֳלָיִם רָעִים וְנֶאֱמָנִים דִּלִּיתָנוּ. עַד הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ, וְלֹא עֲזָבוּנוּ חֲסָדֶיךָ, וְאַל תִּטְּשֵׁנוּ, יהוה אֱלֹהֵינוּ, לָנֶצַח.

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NISHMAT

The breath of all that lives praises You, Adonai our God. The force that drives all flesh exalts You, our Sovereign, always. Transcending space and time, You are God. Without You we have no one to rescue and redeem us, to save and sustain us, to show us mercy in disaster and distress. Ruler of all ages, God of all creatures, endlessly extolled, You guide the world with kindness, its creatures with compassion. Adonai, who neither slumbers nor sleeps, You stir the sleeping, give voice to the speechless, free the fettered, support the falling, and raise those bowed down. You alone do we acknowledge.

Could song fill our mouth as water fills the sea
and could joy flood our tongue like countless waves —

Could our lips utter praise as limitless as the sky
and could our eyes match the splendor of the sun —

Could we soar with arms like an eagle's wings
and run with gentle grace, as the swiftest deer —

Never could we fully state our gratitude
for one ten-thousandth of the lasting love
that is Your precious blessing, dearest God,
granted to our ancestors and to us.

From Egypt You redeemed us, from the house of bondage You delivered us. In famine You nourished us; in prosperity You sustained us. You rescued us from the sword, protected us from pestilence, and saved us from severe and lingering disease. To this day Your compassion has sustained us; Your kindness has not forsaken us. Never abandon us, Adonai our God.

This closing section of P'sukei D'Zimra provides a transition from the personal intimacy of the psalms to Shaḥarit, the formal public worship, which follows (page 107).

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עַל כֵּן אֵבָרִים שֶׁפִּלַּגְתָּ בָּנוּ, וְרוּחַ וּנְשָׁמָה שֶׁנָּפַחְתָּ בְּאַפֵּינוּ, וְלָשׁוֹן אֲשֶׁר שַׂמְתָּ בְּפִינוּ, הֵן הֵם יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת־שִׁמְךָ מַלְכֵּנוּ. כִּי כָל־פֶּה לְךָ יוֹדֶה, וְכָל־לָשׁוֹן לְךָ תִשָּׁבַע, וְכָל־בֶּרֶךְ לְךָ תִכְרַע, וְכָל־קוֹמָה לְפָנֶיךָ תִשְׁתַּחֲוֶה, וְכָל־לְבָבוֹת יִירָאוּךָ, וְכָל־קֶרֶב וּכְלָיוֹת יְזַמְּרוּ לִשְׁמֶךָ, כַּדָּבָר שֶׁכָּתוּב: כָּל־עַצְמוֹתַי תֹּאמַרְנָה, יהוה מִי כָמוֹךָ, מַצִּיל עָנִי מֵחָזָק מִמֶּנּוּ, וְעָנִי וְאֶבְיוֹן מִגּוֹזְלוֹ. מִי יִדְמֶה־לָּךְ וּמִי יִשְׁוֶה־לָּךְ וּמִי יַעֲרָךְ־לָךְ, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, קֹנֵה שָׁמַיִם וָאָרֶץ. □ נְהַלֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וּנְבָרֵךְ אֶת־שֵׁם קָדְשֶׁךָ, כָּאָמוּר: לְדָוִד. בָּרְכִי נַפְשִׁי אֶת־יהוה, וְכָל־קְרָבַי אֶת־שֵׁם קָדְשׁוֹ.

On יום טוב, the Ḥazzan begins here:

הָאֵל בְּתַעֲצֻמוֹת עֻזֶּךָ, הַגָּדוֹל בִּכְבוֹד שְׁמֶךָ, הַגִּבּוֹר לָנֶצַח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ, הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא.

On שבת, the Ḥazzan begins here:

שׁוֹכֵן עַד, מָרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכָתוּב: רַנְּנוּ צַדִּיקִים בַּיהוה, לַיְשָׁרִים נָאוָה תְהִלָּה.
□ בְּפִי יְשָׁרִים תִּתְהַלָּל
וּבְדִבְרֵי צַדִּיקִים תִּתְבָּרַךְ
וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמָם
וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדָּשׁ.

וּבְמַקְהֲלוֹת רִבְבוֹת עַמְּךָ בֵּית יִשְׂרָאֵל
בְּרִנָּה יִתְפָּאַר שִׁמְךָ מַלְכֵּנוּ בְּכָל־דּוֹר וָדוֹר.
□ שֶׁכֵּן חוֹבַת כָּל־הַיְצוּרִים לְפָנֶיךָ
יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
לְהוֹדוֹת לְהַלֵּל לְשַׁבֵּחַ, לְפָאֵר לְרוֹמֵם
לְהַדֵּר, לְבָרֵךְ לְעַלֵּה וּלְקַלֵּס
עַל כָּל־דִּבְרֵי שִׁירוֹת וְתִשְׁבְּחוֹת
דָּוִד בֶּן־יִשַׁי עַבְדְּךָ מְשִׁיחֶךָ.

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These limbs that You formed for us, this spirit You breathed into us, this tongue You set in our mouth, must laud, praise, extol, sing, and exalt Your holiness and sovereignty. Every mouth shall extol You, every tongue shall pledge devotion. Every knee shall bend to You, every back shall bow to You, every heart shall revere You, every fiber of our being shall sing of Your glory. As the psalmist sang: "All my bones exclaim: Adonai, who is like You, saving the weak from the powerful, the needy from those who would prey on them?" Who can equal You? Who can be compared to You — great, mighty, awesome, exalted God, Creator of the heavens and the earth? We extol You even as David sang: "Praise Adonai, my soul; let every fiber of my being praise God's holy name."

On Festivals, the Reader begins here:

You are God through the vastness of Your power, great through the glory of Your name, mighty forever, awesome through Your awesome works. You are Sovereign, enthroned supreme.

On Shabbat, the Reader begins here:

God, sacred and exalted, inhabits eternity.
As the psalmist has written:
"Rejoice in Adonai, you righteous.
It is fitting for the upright to praise God."

By the mouth of the upright are You extolled,
by the words of the righteous are You praised,
by the tongue of the faithful are You acclaimed,
in the soul of the saintly are You hallowed.

Among assembled throngs of the House of Israel
Your name shall be glorified in song, our Sovereign,
in every generation.
For it is the duty of all creatures,
Adonai our God and God of our ancestors,
to acclaim, laud, and glorify You —
extolling, exalting, to add our own praise
to the songs of David, Your anointed servant.

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יִשְׁתַּבַּח שִׁמְךָ לָעַד, מַלְכֵּנוּ,
הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ.
כִּי לְךָ נָאֶה, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה,
עֹז וּמֶמְשָׁלָה, נֶצַח גְּדֻלָּה וּגְבוּרָה,
תְּהִלָּה וְתִפְאֶרֶת, קְדֻשָּׁה וּמַלְכוּת.
□ בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.
בָּרוּךְ אַתָּה יהוה אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת,
אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלָאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,
מֶלֶךְ, אֵל, חֵי הָעוֹלָמִים.

On שבת שובה, Psalm 130 (page 254) may be added.

חצי קדיש

Ḥazzan:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא
מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן.

On שבת שובה: לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

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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.

On Shabbat Shuvah, Psalm 130 (page 254) may be added.

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.

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שחרית

קריאת שמע וברכותיה

Ḥazzan:

בָּרְכוּ אֶת־יהוה הַמְבֹרָךְ.

Congregation, then Ḥazzan:

בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד.

The first ברכה before קריאת שמע

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

When a יום טוב falls on a weekday, continue with המאיר לארץ, page 109.

On שבת:

הַכֹּל יוֹדוּךָ, וְהַכֹּל יְשַׁבְּחוּךָ, וְהַכֹּל יֹאמְרוּ: אֵין קָדוֹשׁ כַּיהוה. הַכֹּל יְרוֹמְמוּךָ סֶּלָה, יוֹצֵר הַכֹּל, הָאֵל הַפּוֹתֵחַ בְּכָל־יוֹם דַּלְתוֹת שַׁעֲרֵי מִזְרָח, וּבוֹקֵעַ חַלּוֹנֵי רָקִיעַ, מוֹצִיא חַמָּה מִמְּקוֹמָהּ וּלְבָנָה מִמְּכוֹן שִׁבְתָּהּ, וּמֵאִיר לָעוֹלָם כֻּלּוֹ וּלְיוֹשְׁבָיו שֶׁבָּרָא בְּמִדַּת רַחֲמִים. הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים, וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית. הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז, הַמְשֻׁבָּח וְהַמְפוֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם, אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֻזֵּנוּ, צוּר מִשְׂגַּבֵּנוּ, מָגֵן יִשְׁעֵנוּ, מִשְׂגָּב בַּעֲדֵנוּ. אֵין כְּעֶרְכֶּךָ וְאֵין זוּלָתֶךָ, אֶפֶס בִּלְתֶּךָ וּמִי דָּוֶמֶה לָּךְ. □ אֵין כְּעֶרְכְּךָ יהוה אֱלֹהֵינוּ בָּעוֹלָם הַזֶּה, וְאֵין זוּלָתְךָ מַלְכֵּנוּ לְחַיֵּי הָעוֹלָם הַבָּא. אֶפֶס בִּלְתְּךָ גּוֹאֲלֵנוּ לִימוֹת הַמָּשִׁיחַ, וְאֵין דָּוֶמֶה לְךָ מוֹשִׁיעֵנוּ לִתְחִיַּת הַמֵּתִים.

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SHAḤARIT

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 110), 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.

When a Festival falls on a weekday, continue on page 109.

On Shabbat:

All creatures praise You; all declare: "There is none holy as Adonai." All exalt You, Creator of all, God who daily opens the gates of the heavens, the casements of the eastern sky — bringing forth the sun from its dwelling place, the moon from its abode, illumining the whole world and its inhabitants whom You created with mercy. You illumine the earth and its creatures with mercy; in Your goodness, day after day, You renew creation. Uniquely exalted since earliest time, enthroned amidst praise and prominence since the world began — eternal God, with Your manifold mercies continue to love us, our Pillar of strength, protecting Rock, sheltering Shield, sustaining Stronghold. Incomparable, inimitable, peerless and singular, Adonai our God, You are our Sovereign — incomparable in this world, inimitable in the world to come, peerless Redeemer in the days of the Messiah, singular in assuring life immortal.

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אֵל אָדוֹן עַל כָּל־הַמַּעֲשִׂים, בָּרוּךְ וּמְבֹרָךְ בְּפִי כָּל־נְשָׁמָה.
גָּדְלוֹ וְטוּבוֹ מָלֵא עוֹלָם, דַּעַת וּתְבוּנָה סוֹבְבִים אוֹתוֹ.

הַמִּתְגָּאֶה עַל חַיּוֹת הַקֹּדֶשׁ, וְנֶהְדָּר בְּכָבוֹד עַל הַמֶּרְכָּבָה.
זְכוּת וּמִישׁוֹר לִפְנֵי כִסְאוֹ, חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.

טוֹבִים מְאוֹרוֹת שֶׁבָּרָא אֱלֹהֵינוּ, יְצָרָם בְּדַעַת בְּבִינָה וּבְהַשְׂכֵּל.
כְּחַ וּגְבוּרָה נָתַן בָּהֶם, לִהְיוֹת מוֹשְׁלִים בְּקֶרֶב תֵּבֵל.

מְלֵאִים זִיו וּמְפִיקִים נְגַהּ, נָאֶה זִיָּם בְּכָל־הָעוֹלָם.
שְׂמֵחִים בְּצֵאתָם וְשָׂשִׂים בְּבוֹאָם, עוֹשִׂים בְּאֵימָה רְצוֹן קוֹנָם.

פְּאֵר וְכָבוֹד נוֹתְנִים לִשְׁמוֹ, צָהֳלָה וְרִנָּה לְזֵכֶר מַלְכוּתוֹ.
קָרָא לַשֶּׁמֶשׁ וַיִּזְרַח אוֹר, רָאָה וְהִתְקִין צוּרַת הַלְּבָנָה.

שֶׁבַח נוֹתְנִים לוֹ כָּל־צְבָא מָרוֹם,
תִּפְאֶרֶת וּגְדֻלָּה, שְׂרָפִים וְאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ . . .

El Adon al kol ha-ma'asim, barukh u-m'vorakh b'fi kol n'shamah.
Godlo v'tuvo malei olam, da-at u-t'vunah sov'vim oto.

Ha-mitga-eh al ḥayot ha-kodesh, v'neh'dar b'khavod al ha-merkavah.
Z'khut u-mishor lifnei khis-o, ḥesed v'raḥamim lifnei kh'vodo.

Tovim m'orot shebara Eloheinu, y'tzaram b'da-at b'vinah u-v'haskel.
Ko-aḥ u-g'vurah natan ba-hem, lih'yot moshlim b'kerev tevel.

M'ley-im ziv u-m'fikim nogah, na-eh zivam b'khol ha-olam.
S'meḥim b'tzetam v'sasim b'vo-am, osim b'eimah r'tzon konam.

P'er v'khavod notnim lish'mo, tzo-holah v'rinah l'zekher malkhuto.
Kara la-shemesh va-yizraḥ or, ra-ah v'hitkin tzurat ha-l'vanah.

Shevaḥ notnim lo kol tz'va marom,
Tif-eret u-g'dulah, s'rafim v'ofanim v'ḥayot ha-kodesh.

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El Adon is a poetic tribute to the Author of all existence. All nature, with its vastness and grandeur, fills us with awe and proclaims the greatness of the Creator.

Creation reflects the rule of God,
who is praised by the breath of all life.

God's greatness and goodness fill the universe;
knowledge and wisdom encircle God's presence.

Exalted is God by creatures celestial,
enhanced and adorned by the mysteries of heaven.

God's throne is guarded by truth and purity;
God is surrounded by mercy and love.

Good are the lights our God has created,
fashioning them with insight and wisdom.

Endowed by God with power and vigor,
they maintain dominion amidst the world.

Abounding in splendor, emanating brilliance,
their radiant light adorns the universe.

Rejoicing in rising, gladly setting,
they rush to obey their Creator's will.

God is acclaimed by beauty and glory,
God's sovereignty sung by celebration and praise.

God summoned the sun, whose light shone forth,
then gave to the moon its cyclical glow.

The stars and planets, all bodies of the heavens
acclaim God with praise;
celestial creatures give glory and greatness . . .

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לָאֵל אֲשֶׁר שָׁבַת מִכָּל־הַמַּעֲשִׂים,
בַּיּוֹם הַשְּׁבִיעִי הִתְעַלָּה וְיָשַׁב עַל כִּסֵּא כְבוֹדוֹ.
תִּפְאֶרֶת עָטָה לְיוֹם הַמְּנוּחָה,
עִנֶּג קָרָא לְיוֹם הַשַּׁבָּת.
זֶה שֶׁבַח שֶׁלַּיּוֹם הַשְּׁבִיעִי,
שֶׁשָּׁבוּ שָׁבַת אֵל מִכָּל־מְלַאכְתּוֹ.
וְיוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר:
מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת,
טוֹב לְהוֹדוֹת לַיהוה.

לְפִיכָךְ יְפָאֲרוּ וִיבָרְכוּ לָאֵל כָּל־יְצוּרָיו.
שֶׁבַח יְקָר וּגְדֻלָּה יִתְּנוּ לָאֵל מֶלֶךְ יוֹצֵר כֹּל,
הַמַּנְחִיל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ
בְּיוֹם שַׁבַּת קֹדֶשׁ.
שִׁמְךָ יהוה אֱלֹהֵינוּ יִתְקַדַּשׁ
וְזִכְרְךָ מַלְכֵּנוּ יִתְפָּאַר,
בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת.
תִּתְבָּרַךְ מוֹשִׁיעֵנוּ עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ
וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ יְפָאֲרוּךָ סֶּלָה.

On weekdays:

הַמְאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים, וּבְטוּבוֹ מְחַדֵּשׁ
בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית. מָה רַבּוּ מַעֲשֶׂיךָ יהוה,
כֻּלָּם בְּחָכְמָה עָשִׂיתָ, מָלְאָה הָאָרֶץ קִנְיָנֶךָ. הַמֶּלֶךְ הַמְרוֹמָם
לְבַדּוֹ מֵאָז, הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם,
אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֻזֵּנוּ, צוּר
מִשְׂגַּבֵּנוּ, מָגֵן יִשְׁעֵנוּ, מִשְׂגָּב בַּעֲדֵנוּ.

אֵל בָּרוּךְ גְּדוֹל דֵּעָה, **הֵכִין** וּפָעַל **זָהֲרֵי חַמָּה**, **טוֹב** יָצַר **כָּבוֹד**
לִשְׁמוֹ, **מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ**. **פִּנּוֹת צְבָאָיו קְדוֹשִׁים**,
רוֹמְמֵי שַׁדַּי, **תָּמִיד** מְסַפְּרִים כְּבוֹד אֵל וּקְדֻשָּׁתוֹ. תִּתְבָּרַךְ
יהוה אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ וְעַל מְאוֹרֵי אוֹר
שֶׁעָשִׂיתָ, יְפָאֲרוּךָ סֶּלָה.

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To God, who completed the work of creation
on the seventh day and ascended His glorious throne.
God robed the day of rest in beauty,
calling Shabbat a delight.
God ceased all His labors on Shabbat;
that is its distinction.
The seventh day itself hymns praise to God:
"A song for Shabbat:
It is good to acclaim Adonai."

Let all God's creatures likewise sing His praise.
Let them honor their Sovereign,
Creator of all, who in holiness
grants rest and repose for His people Israel
on the holy Shabbat.
In the heavens above and on earth below
shall Your name be hallowed and acclaimed,
Adonai our God.
Praise shall be Yours, our Deliverer:
For Your wondrous works,
for the lights You have fashioned —
the sun and the moon, which reflect Your glory.

On weekdays:

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. Uniquely exalted since earliest time, enthroned amidst praise and prominence since the world began, eternal God, with Your manifold mercies continue to love us, our Pillar of strength, protecting Rock, sheltering Shield, sustaining Stronghold.

Our praiseworthy God, with 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.

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All services continue here:

תִּתְבָּרַךְ, צוּרֵנוּ מַלְכֵּנוּ וְגוֹאֲלֵנוּ, בּוֹרֵא קְדוֹשִׁים. יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ, יוֹצֵר מְשָׁרְתִים, וַאֲשֶׁר מְשָׁרְתָיו כֻּלָּם עוֹמְדִים בְּרוּם עוֹלָם וּמַשְׁמִיעִים בְּיִרְאָה יַחַד בְּקוֹל דִּבְרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם. □ כֻּלָּם אֲהוּבִים, כֻּלָּם בְּרוּרִים, כֻּלָּם גִּבּוֹרִים, וְכֻלָּם עֹשִׂים בְּאֵימָה וּבְיִרְאָה רְצוֹן קוֹנָם, וְכֻלָּם פּוֹתְחִים אֶת־פִּיהֶם בִּקְדֻשָּׁה וּבְטָהֳרָה, בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמַעֲרִיצִים וּמַקְדִּישִׁים וּמַמְלִיכִים

אֶת־שֵׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, קָדוֹשׁ הוּא. □ וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עֹל מַלְכוּת שָׁמַיִם זֶה מִזֶּה, וְנוֹתְנִים רְשׁוּת זֶה לָזֶה לְהַקְדִּישׁ לְיוֹצְרָם בְּנַחַת רוּחַ, בְּשָׂפָה בְרוּרָה וּבִנְעִימָה קְדוֹשָׁה, כֻּלָּם כְּאֶחָד עוֹנִים וְאוֹמְרִים בְּיִרְאָה:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

□ וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים, לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

לְאֵל בָּרוּךְ, נְעִימוֹת יִתֵּנוּ.
לַמֶּלֶךְ אֵל חַי וְקַיָּם, זְמִירוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ,
כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת,
בַּעַל מִלְחָמוֹת, זוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת,
בּוֹרֵא רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלָאוֹת,
הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית,
כָּאָמוּר: לְעֹשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חַסְדּוֹ.
□ אוֹר חָדָשׁ עַל צִיּוֹן תָּאִיר,
וְנִזְכֶּה כֻּלָּנוּ מְהֵרָה לְאוֹרוֹ.
בָּרוּךְ אַתָּה יהוה יוֹצֵר הַמְּאוֹרוֹת.

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All services continue here:

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

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

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

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

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

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

To praiseworthy God they sweetly sing;
in song they celebrate the living, enduring God.
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."
Cause a new light to illumine Zion.
May we all soon share a portion of its radiance.
Praised are You Adonai, Creator of lights.

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קריאת שמע before *ברכה* Second

אַהֲבָה רַבָּה אֲהַבְתָּנוּ, יהוה אֱלֹהֵינוּ,
חֶמְלָה גְדוֹלָה וִיתֵרָה חָמַלְתָּ עָלֵינוּ.
אָבִינוּ מַלְכֵּנוּ, בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטְחוּ בְךָ
וַתְּלַמְּדֵם חֻקֵּי חַיִּים, כֵּן תְּחָנֵּנוּ וּתְלַמְּדֵנוּ.
אָבִינוּ הָאָב הָרַחֲמָן, הַמְרַחֵם, רַחֵם עָלֵינוּ
וְתֵן בְּלִבֵּנוּ לְהָבִין וּלְהַשְׂכִּיל,
לִשְׁמֹעַ, לִלְמֹד וּלְלַמֵּד, לִשְׁמֹר וְלַעֲשׂוֹת
וּלְקַיֵּם אֶת־כָּל־דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וְיַחֵד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ,
וְלֹא נֵבוֹשׁ לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ,
נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ.
□ *וַהֲבִיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמְמִיוּת לְאַרְצֵנוּ,
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה,
וּבָנוּ בָחַרְתָּ מִכָּל־עַם וְלָשׁוֹן,
וְקֵרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בֶּאֱמֶת,
לְהוֹדוֹת לְךָ וּלְיַחֶדְךָ בְּאַהֲבָה.
בָּרוּךְ אַתָּה יהוה הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

**As we prepare to chant the Sh'ma, we gather together the tzitzit, the four fringes of the tallit, a reminder of our loving dedication to all of God's mitzvot.*

The first paragraph of the Sh'ma (ואהבת), which begins on the next page, expresses the obligations that flow from the recognition of God's sovereignty. The second paragraph (והיה) urges the acceptance of the discipline of מצוות, while the third (ויאמר) ordains an action that symbolizes the above principles: Gazing at the ציצית (fringes).

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

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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 discernment and understanding.
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.
Unite all our thoughts to 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.
Bring us safely from the four corners of the earth,
and lead us in dignity to our holy land,
for You are the Source of deliverance.
You have called us from all peoples and tongues,
constantly drawing us nearer to You,
that we may lovingly offer You praise,
proclaiming Your Oneness.
Praised are You Adonai, who loves the people Israel.

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

The Sh'ma was part of the service in the Temple in ancient Jerusalem. It was recited by the Kohanim in the same order as it is recited today.

***"Barukh shem k'vod malkhuto"** was the people's response. It was not part of the biblical text of the Sh'ma.*

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קריאת שמע

If there is no minyan add: אֵל מֶלֶךְ נֶאֱמָן

דברים ו׳: ד׳-ט׳

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה | אֶחָד׃

Silently:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאָהַבְתָּ אֵת יהוה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ׃ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם עַל־לְבָבֶךָ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם לְאוֹת
עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃ וּכְתַבְתָּם עַל־מְזוּזוֹת
בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

דברים י״א: י״ג-כ״א

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יהוה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃ וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה
וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃ וְנָתַתִּי עֵשֶׂב
בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃ הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה
לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם׃ וְחָרָה אַף־יהוה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה
מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל
הָאָרֶץ הַטֹּבָה אֲשֶׁר יהוה נֹתֵן לָכֶם׃ וְשַׂמְתֶּם אֶת־דְּבָרַי
אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת
עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם׃ וְלִמַּדְתֶּם אֹתָם
אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ
וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃
לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יהוה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ׃

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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 Eḥad

Hear, O Israel: Adonai is our God, Adonai alone.

Silently:

Praised be God's glorious sovereignty throughout all time.

V'ahavta et Adonai Elohekha b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol m'odekha. V'hayu ha-d'varim ha-eleh asher anokhi m'tzav'kha ha-yom al l'vavekha. V'shinantam l'vanekha v'dibarta bam b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokh-b'kha u-v'kumekha. U-k'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 Adonai is giving you. Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand; let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, night and day. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children, on the land that Adonai swore to give to your ancestors, will endure as the days of the heavens over the earth.

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במדבר ט״ו: ל״ז-מ״א

וַיֹּאמֶר יהוה אֶל־מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם
וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יהוה וַעֲשִׂיתֶם אֹתָם
וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם
זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי
וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יהוה אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי
□ יהוה אֱלֹהֵיכֶם: אֱמֶת

קריאת שמע after ברכה The

אֱמֶת וְיַצִּיב וְנָכוֹן וְקַיָּם וְיָשָׁר וְנֶאֱמָן וְאָהוּב וְחָבִיב
וְנֶחְמָד וְנָעִים וְנוֹרָא וְאַדִּיר וּמְתֻקָּן וּמְקֻבָּל
וְטוֹב וְיָפֶה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד.
אֱמֶת, אֱלֹהֵי עוֹלָם מַלְכֵּנוּ, צוּר יַעֲקֹב מָגֵן יִשְׁעֵנוּ.
□ לְדֹר וָדֹר הוּא קַיָּם וּשְׁמוֹ קַיָּם וְכִסְאוֹ נָכוֹן
וּמַלְכוּתוֹ וֶאֱמוּנָתוֹ לָעַד קַיָּמֶת.

וּדְבָרָיו חָיִים וְקַיָּמִים, נֶאֱמָנִים וְנֶחֱמָדִים לָעַד
וּלְעוֹלְמֵי עוֹלָמִים,
עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל בָּנֵינוּ וְעַל דּוֹרוֹתֵינוּ,
וְעַל כָּל־דּוֹרוֹת זֶרַע יִשְׂרָאֵל עֲבָדֶיךָ.
עַל הָרִאשׁוֹנִים וְעַל הָאַחֲרוֹנִים
דָּבָר טוֹב וְקַיָּם לְעוֹלָם וָעֶד.
אֱמֶת וֶאֱמוּנָה, חֹק וְלֹא יַעֲבֹר.
□ אֱמֶת שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
מַלְכֵּנוּ מֶלֶךְ אֲבוֹתֵינוּ, גֹּאֲלֵנוּ גֹּאֵל אֲבוֹתֵינוּ,
יוֹצְרֵנוּ צוּר יְשׁוּעָתֵנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ, מֵעוֹלָם שְׁמֶךָ,
אֵין אֱלֹהִים זוּלָתֶךָ.

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NUMBERS 15:37-41

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

In this b'rakhah (which ends at the bottom of page 114), we praise God as the eternal Redeemer of Israel, attested through our historic experience as God's eternal people.

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 is firmly established;
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.

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עֶזְרַת אֲבוֹתֵינוּ אַתָּה הוּא מֵעוֹלָם, מָגֵן וּמוֹשִׁיעַ לִבְנֵיהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר וָדוֹר. בְּרוּם עוֹלָם מוֹשָׁבֶךָ וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אַפְסֵי אָרֶץ. אַשְׁרֵי אִישׁ שֶׁיִּשְׁמַע לְמִצְוֹתֶיךָ, וְתוֹרָתְךָ וּדְבָרְךָ יָשִׂים עַל לִבּוֹ. אֱמֶת אַתָּה הוּא אָדוֹן לְעַמֶּךָ, וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם. אֱמֶת אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן, וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ. מִמִּצְרַיִם גְּאַלְתָּנוּ, יהוה אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל־בְּכוֹרֵיהֶם הָרָגְתָּ, וּבְכוֹרְךָ גָּאָלְתָּ, וְיַם סוּף בָּקַעְתָּ, וְזֵדִים טִבַּעְתָּ, וִידִידִים הֶעֱבַרְתָּ, וַיְכַסּוּ מַיִם צָרֵיהֶם, אֶחָד מֵהֶם לֹא נוֹתָר. עַל זֹאת שִׁבְּחוּ אֲהוּבִים וְרוֹמְמוּ אֵל, וְנָתְנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת וְהוֹדָאוֹת לַמֶּלֶךְ אֵל חַי וְקַיָּם. רָם וְנִשָּׂא, גָּדוֹל וְנוֹרָא, מַשְׁפִּיל גֵּאִים וּמַגְבִּיהַּ שְׁפָלִים, מוֹצִיא אֲסִירִים, וּפוֹדֶה עֲנָוִים, וְעוֹזֵר דַּלִּים, וְעוֹנֶה לְעַמּוֹ בְּעֵת שַׁוְּעָם אֵלָיו. □ תְּהִלּוֹת לְאֵל עֶלְיוֹן בָּרוּךְ הוּא וּמְבֹרָךְ. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

מִי־כָמֹכָה בָּאֵלִם יהוה, מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,
נוֹרָא תְהִלֹּת, עֹשֵׂה־פֶלֶא.

□ שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים לְשִׁמְךָ עַל שְׂפַת הַיָּם. יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יהוה יִמְלֹךְ לְעוֹלָם וָעֶד.

□ צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה כִנְאֻמֶךָ יְהוּדָה וְיִשְׂרָאֵל. גֹּאֲלֵנוּ יהוה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל. *בָּרוּךְ אַתָּה יהוה גָּאַל יִשְׂרָאֵל.

On שבת (including שבת חול המועד), *continue on page 115a or 115b (with* אמהות*) through page 120.*

On יום טוב, *continue on page 123a or 123b (with* אמהות*) through page 128.*

For notes on the עמידה, *see pages 155 and 157.*

**On the first two days of* פסח, *some congregations chant* בָּרַח דּוֹדִי, *page 221.*

(On הושענא רבה, *continue on pages 3-9.)*

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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. You are first and You are last; we have no Sovereign or Redeemer but You. You rescued us from Egypt, 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 everliving 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:

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

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

On Shabbat (including Shabbat Ḥol Ha-Mo'ed), continue on page 115a or 115b (with Matriarchs) through page 120.

On Festivals, continue on page 123a or 123b (with Matriarchs) through page 128.

For an interpretive Meditation on the Shabbat Amidah, see page 121; on the Festival Amidah, page 129.

(On Hoshana Rabbah, continue on pages 3-9.)

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עמידה — שחרית לשבת

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On שבת שובה:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם.

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

**From פסח until שמיני עצרת:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 116.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה.
**בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

***On שבת שובה:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Silent recitation continues on page 117.

**Between פסח and שמיני עצרת, some add:* מוֹרִיד הַטָּל.

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SHAḤARIT AMIDAH FOR SHABBAT

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

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, 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.

On Shabbat Shuvah:

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 saves and shields.
Praised are You Adonai, Shield of Abraham.

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

**From Sh'mini Atzeret until Pesaḥ:*

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.

On Shabbat Shuvah:

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 116.

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

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 117.

**Between Pesaḥ and Sh'mini Atzeret, some add:* You cause the dew to fall.

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עמידה — שחרית לשבת (כולל אמהות)

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On שבת שובה:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

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

**From פסח until שמיני עצרת:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

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

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה.
**בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

*On שבת שובה:***

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Silent recitation continues on page 117.

**Between פסח and שמיני עצרת, some add:* מוֹרִיד הַטָּל.

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SHAḤARIT AMIDAH FOR SHABBAT
(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.

On Shabbat Shuvah:

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 Pesaḥ:*

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.

On Shabbat Shuvah:

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 next page.

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

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 117.

**Between Pesaḥ and Sh'mini Atzeret, some add:* You cause the dew to fall.

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קדושה

When the עמידה is chanted by the Ḥazzan, קדושה is added.

נְקַדֵּשׁ אֶת־שִׁמְךָ בָּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

אָז בְּקוֹל רַעַשׁ גָּדוֹל אַדִּיר וְחָזָק מַשְׁמִיעִים קוֹל, מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים, לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

מִמְּקוֹמְךָ מַלְכֵּנוּ תוֹפִיעַ וְתִמְלוֹךְ עָלֵינוּ, כִּי מְחַכִּים אֲנַחְנוּ לָךְ. מָתַי תִּמְלוֹךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן. תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֵצַח נְצָחִים. וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתֶךָ, כַּדָּבָר הָאָמוּר בְּשִׁירֵי עֻזֶּךָ, עַל יְדֵי דָוִד מְשִׁיחַ צִדְקֶךָ.

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ. וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה. *בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

On שבת שובה:

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

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KEDUSHAH

When the Reader chants the Amidah, Kedushah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing the words of heavenly voices as recorded in Your prophet's vision:

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.

In thundering chorus, majestic voices resound, lifted toward singing seraphim and responding:

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

Throughout Your universe reveal Yourself, our Sovereign, and reign over us, for we await You. When will You reign in Zion? Let it be soon, in our time and throughout all time. May Your glory and holiness be apparent to all in Jerusalem, Your city, from generation to generation, eternally. May we see Your sovereignty, described in David's psalms, which sing of Your splendor:

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.

**On Shabbat Shuvah:*
Praised are You Adonai, holy Sovereign.

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יִשְׂמַח מֹשֶׁה בְּמַתְּנַת חֶלְקוֹ, כִּי עֶבֶד נֶאֱמָן קָרָאתָ לוֹ.
כְּלִיל תִּפְאֶרֶת בְּרֹאשׁוֹ נָתַתָּ,
בְּעָמְדוֹ לְפָנֶיךָ עַל הַר סִינַי.
וּשְׁנֵי לוּחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ,
וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת, וְכֵן כָּתוּב בְּתוֹרָתֶךָ:

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם
כִּי שֵׁשֶׁת יָמִים עָשָׂה יהוה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ.

וְלֹא נְתַתּוֹ, יהוה אֱלֹהֵינוּ, לְגוֹיֵי הָאֲרָצוֹת,
וְלֹא הִנְחַלְתּוֹ, מַלְכֵּנוּ, לְעוֹבְדֵי פְסִילִים,
וְגַם בִּמְנוּחָתוֹ לֹא יִשְׁכְּנוּ עֲרֵלִים,
כִּי לְיִשְׂרָאֵל עַמְּךָ נְתַתּוֹ בְּאַהֲבָה,
לְזֶרַע יַעֲקֹב אֲשֶׁר בָּם בָּחָרְתָּ.
עַם מְקַדְּשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ.
וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ,
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,
זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ.
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ,
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת.
וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ,
וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.
בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת.

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Moses rejoiced at the gift of his destiny
when You declared him a faithful servant,
adorning him with splendor
as he stood in Your presence atop Mount Sinai.
Two tablets of stone did he bring down,
inscribed with Shabbat observance.
And thus is it written in Your Torah:

The people Israel shall observe Shabbat,
to maintain it as an everlasting covenant
through all generations.
It is a sign between Me and the people Israel for all time,
that in six days Adonai made the heavens and the earth,
and on the seventh day, ceased from work and rested.

You have not granted this day, Adonai our God,
to other peoples of the world, nor have You granted it,
our Sovereign, as a heritage to idolaters.
Nor do others share in its rest,
for You have given Shabbat in love to Your people Israel,
the descendants of Jacob whom You have chosen.
May the people who revere the seventh day
find satisfaction and delight in Your generosity.
You have chosen the seventh day and made it holy,
declaring it most precious,
a day recalling the work of creation.

Our God and God of our ancestors,
find favor in our Shabbat rest.
Instill in us the holiness of Your mitzvot
and let Your Torah be our portion.
Fill our lives with Your goodness,
and gladden us with Your triumph.
Cleanse our hearts so that we might serve You faithfully.
Lovingly and willingly, Adonai our God,
grant that we inherit Your holy Shabbat,
so that the people Israel, who hallow Your name,
will always find rest on this day.
Praised are You Adonai, who hallows Shabbat.

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רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

On שבת חול המועד and ראש חודש:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ, וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לִפְלֵיטָה לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On ראש חודש: רֹאשׁ הַחֹדֶשׁ הַזֶּה.

On סוכות: חַג הַסֻּכּוֹת הַזֶּה. *On פסח:* חַג הַמַּצּוֹת הַזֶּה.

זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

When the Ḥazzan recites מודים, the congregation continues silently:

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וֵאלֹהֵי כָּל־בָּשָׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

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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 Ḥodesh and Shabbat Ḥol 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 Ḥodesh. 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 whole-heartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

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On חנוכה:

עַל הַנִּסִּים וְעַל הַפֻּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.

בִּימֵי מַתִּתְיָהוּ בֶּן־יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ, וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבְתָּ אֶת־רִיבָם, דַּנְתָּ אֶת־דִּינָם, נָקַמְתָּ אֶת־נִקְמָתָם, מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וּטְמֵאִים בְּיַד טְהוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ. וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ אֶת־הֵיכָלֶךָ, וְטִהֲרוּ אֶת־מִקְדָּשֶׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ, וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

On שבת שובה:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וְכֹל הַחַיִּים יוֹדְוּךָ סֶלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

Ḥazzan adds:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךָ, כָּאָמוּר:

Congregation:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. כֵּן יְהִי רָצוֹן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. כֵּן יְהִי רָצוֹן.

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On Ḥanukkah:

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

In the days of Mattathias son of Yoḥanan, 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.

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

On Shabbat Shuvah:

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 adds:

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, *Kohanim*, Your holy people.

Congregation:

May Adonai bless you and guard you. Ken y'hi ratzon.
May Adonai show you favor and be gracious to you. Ken y'hi ratzon.
May Adonai show you kindness and grant you peace. Ken y'hi ratzon.
May this be God's will.

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שִׂים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים, וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. *בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

On שבת שובה, substitute the following:

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יהוה עֹשֵׂה הַשָּׁלוֹם.

The Ḥazzan's chanting of the עמידה ends here.
The silent recitation of the עמידה concludes with a personal prayer.

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ, לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

An alternative concluding prayer

זַכֵּנִי לִשְׁמֹחָה וְחֵרוּת שֶׁל שַׁבָּת, לִטְעֹם טַעַם עֹנֶג שַׁבָּת בֶּאֱמֶת. זַכֵּנִי שֶׁלֹּא יַעֲלֶה עַל לִבִּי עַצְבוּת בְּיוֹם שַׁבָּת קֹדֶשׁ. שַׁמֵּחַ נֶפֶשׁ מְשָׁרְתֶךָ, כִּי אֵלֶיךָ אֲדֹנָי נַפְשִׁי אֶשָּׂא. עָזְרֵנִי לְהַרְבּוֹת בְּתַעֲנוּגֵי שַׁבָּת, וּלְהַמְשִׁיךְ הַשִּׂמְחָה שֶׁל שַׁבָּת לְשִׁשֶּׁת יְמֵי הַחוֹל. תּוֹדִיעֵנִי אֹרַח חַיִּים. שְׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Continue with קדיש שלם, page 138.
(On שבת חול המועד, ראש חודש, and חנוכה, continue instead with הלל, page 133.)

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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.

**On Shabbat Shuvah:*

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 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 acceptable to You, 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

Grant me the privilege of the liberating joy of Shabbat, of truly tasting its delights. May I be undisturbed by sorrow during these holy Shabbat hours. Fill my heart with gladness, for to You, Adonai, I offer my entire being. Help me to expand the dimensions of all of Shabbat's pleasures, to extend its spirit to the other days of the week. Show me the path of life, the fullness of Your presence, the bliss of being close to You forever. May the words of my mouth and the meditations of my heart be acceptable 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.

Continue with Kaddish Shalem, page 138.
(On Rosh Ḥodesh, Ḥanukkah, and Shabbat Ḥol Ha-mo'ed, continue instead with Hallel, page 133.)

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A MEDITATION ON THE AMIDAH FOR SHABBAT

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah, stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being, whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

Blissful Moses, content with his gift, God's loyal servant aglow with glory, standing at Sinai, embracing the law! In it, keeping Shabbat is commanded, as it is written in Your Torah:

Israel's children must observe Shabbat, keeping it sacred, a timeless covenant age after age. Between God and the Jew an eternal symbol shall it remain. For in six phases God created heaven and earth — and on the seventh day came Shabbat, and soul.

Not to worldly empires, O God, not to worshipers of the base, not to the ruthless did Your gift of Shabbat descend, but to Israel, Your people, in love, to Jacob's seed whom You chose as Your own. Contentment and delight with Your blessings fill all who keep Shabbat holy, the seventh day, Your will and mystery and joy, sweetest of days, memento of Creation.

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O our God, our ancestors' God, find pleasure in our Shabbat, consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess Your holy Shabbat with love and eagerness. May the people Israel, bearer of Your holy name, be blessed with tranquility. We praise You, O God whose Shabbat is sacred.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

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עמידה — שחרית ליום טוב

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם.

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

On שמחת תורה and the first day of פסח:

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 124.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

Silent recitation continues on page 125.

Between פסח and שמיני עצרת, some add: מוֹרִיד הַטָּל.

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SHAḤARIT AMIDAH FOR FESTIVALS

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

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, 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. You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham.

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

**On Simḥat Torah and the first day of Pesaḥ:*

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. 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 124.

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

Silent recitation continues on page 125.

**Between Pesaḥ and Sh'mini Atzeret, some add:* You cause the dew to fall.

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עמידה — שחרית ליום טוב (כולל אמהות)

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

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

On שמחת תורה and the first day of פסח:

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 124.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

Silent recitation continues on page 125.

Between פסח and שמיני עצרת, some add: מוֹרִיד הַטָּל.

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SHAḤARIT AMIDAH FOR FESTIVALS
(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. 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.

**On Simḥat Torah and the first day of Pesaḥ:*

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. 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 next page.

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

Silent recitation continues on page 125.

**Between Pesaḥ and Sh'mini Atzeret, some add:* You cause the dew to fall.

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קדושה

When the עמידה is chanted by the Ḥazzan, קדושה is added.

נְקַדֵּשׁ אֶת־שִׁמְךָ בָּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

אָז בְּקוֹל רַעַשׁ גָּדוֹל אַדִּיר וְחָזָק מַשְׁמִיעִים קוֹל, מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים, לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

מִמְּקוֹמְךָ מַלְכֵּנוּ תוֹפִיעַ וְתִמְלוֹךְ עָלֵינוּ, כִּי מְחַכִּים אֲנַחְנוּ לָךְ. מָתַי תִּמְלוֹךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן. תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֵצַח נְצָחִים. וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתֶךָ, כַּדָּבָר הָאָמוּר בְּשִׁירֵי עֻזֶּךָ, עַל יְדֵי דָוִד מְשִׁיחַ צִדְקֶךָ.

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ. וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה. בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

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KEDUSHAH

When the Reader chants the Amidah, Kedushah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing the words of heavenly voices as recorded in Your prophet's vision:

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.

In thundering chorus, majestic voices resound, lifted toward singing seraphim and responding:

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

Throughout Your universe reveal Yourself, our Sovereign, and reign over us, for we await You. When will You reign in Zion? Let it be soon, in our time and throughout all time. May Your glory and holiness be apparent to all in Jerusalem, Your city, from generation to generation, eternally. May we see Your sovereignty, described in David's psalms, which sing of Your splendor:

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.

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אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

וַתִּתֶּן־לָנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לִמְנוּחָה וּ)מוֹעֲדִים לְשִׂמְחָה, חַגִּים וּזְמַנִּים לְשָׂשׂוֹן, אֶת־יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם)

On סוכות:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On שמחת תורה and שמיני עצרת:

הַשְׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On פסח:

חַג הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ,

On שבועות:

חַג הַשָּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ, וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לִפְלֵיטָה לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם,

On סוכות:

בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה.

On שמחת תורה and שמיני עצרת:

בַּיּוֹם הַשְׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה.

On פסח:

בְּיוֹם חַג הַמַּצּוֹת הַזֶּה.

On שבועות:

בְּיוֹם חַג הַשָּׁבֻעוֹת הַזֶּה.

זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

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You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

Lovingly, Adonai our God, have You given us (Shabbat for rest,) Festivals for joy and holidays for happiness, among them this (Shabbat and this)

Festival of Sukkot, season of our rejoicing,

Festival of Sh'mini Atzeret, season of our rejoicing,

Festival of Matzot, season of our liberation,

Festival of Shavuot, season of the giving of our Torah,

a day of sacred assembly, recalling the Exodus from Egypt.

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

Festival of Sukkot.

Festival of Sh'mini Atzeret.

Festival of Matzot.

Festival of Shavuot.

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.

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וְהַשִּׂיאֵנוּ יהוה אֱלֹהֵינוּ אֶת־בִּרְכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשָׂשׂוֹן, כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ. אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בִמְנוּחָתֵנוּ,) קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָׂשׂוֹן (שַׁבָּת וּ)מוֹעֲדֵי קָדְשֶׁךָ, וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים.

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

When the Ḥazzan recites מודים, *the congregation continues silently:*

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

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Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, as You have promised. Our God and God of our ancestors, (find favor in our Shabbat rest,) instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. (Lovingly and willingly,) Adonai our God, grant that we inherit Your holy (Shabbat and) Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallows (Shabbat,) the people Israel and the Festivals.

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.

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 whole-heartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

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וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכֹל הַחַיִּים יוֹדְוּךָ סֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

Ḥazzan adds:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךָ, כָּאָמוּר:

Congregation:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ.	כֵּן יְהִי רָצוֹן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ.	כֵּן יְהִי רָצוֹן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם.	כֵּן יְהִי רָצוֹן.

שִׂים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

The Ḥazzan's chanting of the עמידה ends here.

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

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 adds:

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, *Kohanim*, Your holy people.

Congregation:

May Adonai bless you and guard you. Ken y'hi ratzon.
May Adonai show you favor
and be gracious to you. Ken y'hi ratzon.
May Adonai show you kindness
and grant you peace. Ken y'hi ratzon.
May this be God's will.

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

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

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ, לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

An alternative concluding prayer

רִבּוֹנוֹ שֶׁל עוֹלָם, אֲדוֹן הַשִּׂמְחָה שֶׁאֵין לְפָנָיו עַצְבוּת, זַכֵּנִי לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קְדֻשַּׁת יוֹם טוֹב בְּשִׂמְחָה וְחֶדְוָה. יָשִׂישׂוּ וְיִשְׂמְחוּ בְךָ כָּל־מְבַקְשֶׁיךָ. תָּאִיר לִי וּתְלַמְּדֵנִי לַהֲפֹךְ יָגוֹן וַאֲנָחָה לְשִׂמְחָה, שֶׁהַהִתְרַחֲקוּת מִמְּךָ בָּאָה לָנוּ עַל יְדֵי הָעַצְבוּת. הָשִׁיבָה לִּי שְׂשׂוֹן יִשְׁעֶךָ, וְרוּחַ נְדִיבָה תִסְמְכֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

הלל begins on page 133.
An introduction to הלל is on page 132.

When סוכות falls on a weekday, we continue with נטילת לולב, page 131.

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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 acceptable to You, 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

Sovereign, Master of joy in whose presence despair takes flight, grant me the capacity to welcome and extend the holiness of this Festival with happiness and delight. Let all who seek You be jubilant, rejoicing in Your presence. Teach me to transcend sorrow with abiding contentment, for estrangement from You grows out of despair. Revive in me the joy of Your deliverance; may a willing spirit strengthen me. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who ordains universal peace bring peace to us and to all the people Israel. Amen.

Hallel begins on page 133.
An introduction to Hallel is on page 132.

When Sukkot falls on a weekday, we continue with N'tilat Lulav, page 131.

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A MEDITATION ON THE AMIDAH FOR FESTIVALS

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah, stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

Out of all humanity You chose us, You loved us, You found pleasure in us. Out of all peoples, through Your law, You uplifted us, You consecrated us, You drew us near to serve You, and shared with us Your great and holy name. Lovingly, *Adonai Eloheinu*, You gave us (Sabbaths for rest,) Festivals for joy, feasts and holy days for delight,

this Festival of Sukkot, season of our rejoicing,

this Festival of Sh'mini Atzeret, season of our rejoicing,

this Feast of Matzah, season of our liberation,

this Feast of Shavuot, season of Matan Torah,

a sacred gathering, memento of our Exodus from Egypt.

Our God, our ancestors' God, let an awareness of us and our destiny, of our ancestors and of our messianic dreams, of the holy city of Jerusalem, and of Your people, the family that is Israel, rise and ascend, soar and unfold, and shine in Your presence. May there be survival and sweetness, grace and tenderness, compassion and life and peace

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on this festive day. Remember us generously, find us worthy of Your blessing. Help us to choose life. Through Your word of comfort and mercy show us grace, solace, and pity, and help us, O our God, our Guardian, tender and gentle; our eyes look toward You always.

Shower upon us, *Adonai Eloheinu*, the gift of Your Festivals for life and peace, for happiness and joy, as You have promised to bless us. Consecrate us through Your law, give us a share of Your truth, fulfill us with Your goodness, cheer us with Your help. Make our hearts worthy to serve You truly. May Your holy Festivals be our glad and glorious treasure. Let Jews who worship You find joy today. We praise You O God, whose holiness illumines Israel and the sacred seasons.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

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For Sukkot when it falls on a weekday
(The lulav and etrog are not used on Shabbat.)

*"...you shall take the fruit of goodly trees, branches of palm trees, boughs of leafy trees and willows of the brook, and you shall rejoice before Adonai your God seven days" (*Leviticus 23:40*).*

The four varieties specified in this verse are known, in order, as etrog (citron), *lulav* (palm), *hadas* (myrtle), *and aravah* (willow). *These last two are bound together with the lulav, which you hold with the spine facing you — with three hadasim to the right and two aravot to the left. These three varieties bound together are referred to as lulav, the palm being the tallest and most prominent of the three.*

Stand holding the lulav in the right hand, the etrog in the left, with your hands close together. When reciting the b'rakhah, hold the etrog with the pitam (tip) *facing down.*

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת לוּלָב.

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat lulav.

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to take the *lulav*.

Each year the following is recited upon taking the lulav for the first time:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

Barukh atah Adonai, Eloheinu melekh ha-olam,
she-heḥeyanu v'kiy'manu v'higi-anu la-z'man ha-zeh.

Praised are You Adonai our God, who rules the universe,
granting us life, sustaining us,
and enabling us to reach this day.

After the b'rakhah, turn the etrog over, and hold it so the pitam faces up. Shake the lulav three times in each direction: to the front, to the right, behind you (over your right shoulder), to the left, then upward, then down.

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HALLEL הלל

Hallel is recited on Sukkot (including Ḥol Ha-mo'ed, the intermediate days), Sh'mini Atzeret, Simḥat Torah, Pesaḥ, Shavuot, Rosh Ḥodesh, Ḥanukkah, and Yom Ha-atzma'ut (Israel Independence Day), and also, in some congregations, on Yom Y'rushalayim.

On Sukkot, the lulav and etrog are held as Hallel is recited (except on Shabbat). During the chanting of "Hodu" (page 136), and "Ana" and "Hodu" (page 137), they are waved (forward, right, back, left, up, and down) — first by the Ḥazzan, then by the congregation.

On Rosh Ḥodesh and the last six days of Pesaḥ, the opening sections of Psalms 115 and 116 are omitted. This is known as Ḥatzi Hallel (Partial-Hallel). When Shabbat Ḥanukkah coincides with Rosh Ḥodesh, the full Hallel is recited.

It is likely that Psalms 113 to 118 have always formed a special unit, and were recited together on the Festivals in the ancient Temple in Jerusalem, even in biblical times.

The Hallel Psalms recall for us the celebration of Festivals in the Temple. 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.

Hallel begins on page 133.

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הלל

Ḥazzan, then Congregation:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִקְרֹא אֶת־הַהַלֵּל.

תהלים קי״ג

הַלְלוּיָהּ.
הַלְלוּ, עַבְדֵי יהוה, הַלְלוּ אֶת־שֵׁם יהוה.
יְהִי שֵׁם יהוה מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.
מִמִּזְרַח־שֶׁמֶשׁ עַד מְבוֹאוֹ מְהֻלָּל שֵׁם יהוה.
רָם עַל כָּל־גּוֹיִם יהוה, עַל הַשָּׁמַיִם כְּבוֹדוֹ.
מִי כַּיהוה אֱלֹהֵינוּ, הַמַּגְבִּיהִי לָשָׁבֶת,
הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ.
□ מְקִימִי מֵעָפָר דָּל, מֵאַשְׁפֹּת יָרִים אֶבְיוֹן,
לְהוֹשִׁיבִי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ.
מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת, אֵם הַבָּנִים שְׂמֵחָה.
הַלְלוּיָהּ.

תהלים קי״ד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם, בֵּית יַעֲקֹב מֵעַם לֹעֵז.
הָיְתָה יְהוּדָה לְקָדְשׁוֹ, יִשְׂרָאֵל מַמְשְׁלוֹתָיו.

הַיָּם רָאָה וַיָּנֹס, הַיַּרְדֵּן יִסֹּב לְאָחוֹר.
הֶהָרִים רָקְדוּ כְאֵילִים, גְּבָעוֹת כִּבְנֵי צֹאן.

□ מַה־לְּךָ הַיָּם כִּי תָנוּס, הַיַּרְדֵּן תִּסֹּב לְאָחוֹר.
הֶהָרִים תִּרְקְדוּ כְאֵילִים, גְּבָעוֹת כִּבְנֵי־צֹאן.

מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ, מִלִּפְנֵי אֱלוֹהַּ יַעֲקֹב,
הַהֹפְכִי הַצּוּר אֲגַם מָיִם, חַלָּמִישׁ לְמַעְיְנוֹ־מָיִם.

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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,
a mother happy with children. Halleluyah!

PSALM 114

When Israel left the land of Egypt,
when the House of Jacob left alien people,
Judah became God's holy one; Israel, God's domain.

The sea fled at the sight; the Jordan retreated.
Mountains leaped like rams; and hills, like lambs.

O sea, why did you flee? Jordan, why did you retreat?
Mountains, why leap like rams; and hills, like lambs?

Even the earth trembled at Adonai's presence,
at the presence of Jacob's God
who turns rock into pools of water; flint, into fountains.

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The following passage is omitted on ראש חודש *and the last six days of* פסח.

תהלים קט״ו: א׳-י״א

לֹא לָנוּ יהוה, לֹא־לָנוּ,
כִּי לְשִׁמְךָ תֵּן כָּבוֹד עַל חַסְדְּךָ עַל אֲמִתֶּךָ.
לָמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה־נָא אֱלֹהֵיהֶם.
וֵאלֹהֵינוּ בַשָּׁמָיִם, כֹּל אֲשֶׁר חָפֵץ עָשָׂה.
עֲצַבֵּיהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם.
פֶּה לָהֶם וְלֹא יְדַבֵּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
אָזְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ, אַף לָהֶם וְלֹא יְרִיחוּן.
יְדֵיהֶם וְלֹא יְמִישׁוּן, רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ,
לֹא יֶהְגּוּ בִּגְרוֹנָם.
כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם, כֹּל אֲשֶׁר בֹּטֵחַ בָּהֶם.
□ יִשְׂרָאֵל בְּטַח בַּיהוה, עֶזְרָם וּמָגִנָּם הוּא.
בֵּית אַהֲרֹן בִּטְחוּ בַיהוה, עֶזְרָם וּמָגִנָּם הוּא.
יִרְאֵי יהוה בִּטְחוּ בַיהוה, עֶזְרָם וּמָגִנָּם הוּא.

תהלים קט״ו: י״ב-י״ח

יהוה זְכָרָנוּ יְבָרֵךְ,
יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל,
יְבָרֵךְ אֶת־בֵּית אַהֲרֹן.
יְבָרֵךְ יִרְאֵי יהוה, הַקְּטַנִּים עִם הַגְּדֹלִים.
יֹסֵף יהוה עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
בְּרוּכִים אַתֶּם לַיהוה, עֹשֵׂה שָׁמַיִם וָאָרֶץ.
□ הַשָּׁמַיִם שָׁמַיִם לַיהוה,
וְהָאָרֶץ נָתַן לִבְנֵי אָדָם.
לֹא הַמֵּתִים יְהַלְלוּ יָהּ
וְלֹא כָּל־יֹרְדֵי דוּמָה.
וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד־עוֹלָם.
הַלְלוּיָהּ.

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The following passage is omitted on Rosh Ḥodesh and the last six days of Pesaḥ.

PSALM 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.

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!

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The following passage is omitted on ראש חודש *and the last six days of* פסח.

תהלים קט״ז: א׳-י״א

אָהַ֫בְתִּי כִּי יִשְׁמַע יהוה אֶת־קוֹלִי תַּחֲנוּנָי.
כִּי הִטָּה אָזְנוֹ לִי וּבְיָמַי אֶקְרָא.
אֲפָפוּנִי חֶבְלֵי־מָוֶת
וּמְצָרֵי שְׁאוֹל מְצָאוּנִי,
צָרָה וְיָגוֹן אֶמְצָא.
וּבְשֵׁם יהוה אֶקְרָא,
אָנָּה יהוה מַלְּטָה נַפְשִׁי.
חַנּוּן יהוה וְצַדִּיק, וֵאלֹהֵינוּ מְרַחֵם.
שֹׁמֵר פְּתָאִים יהוה, דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ.
שׁוּבִי נַפְשִׁי לִמְנוּחָיְכִי, כִּי יהוה גָּמַל עָלָיְכִי.
כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת, אֶת־עֵינִי מִן דִּמְעָה,
אֶת־רַגְלִי מִדֶּחִי.
□ אֶתְהַלֵּךְ לִפְנֵי יהוה בְּאַרְצוֹת הַחַיִּים.
הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד.
אֲנִי אָמַרְתִּי בְחָפְזִי, כָּל־הָאָדָם כֹּזֵב.

תהלים קט״ז: י״ב-י״ט

מָה אָשִׁיב לַיהוה כָּל־תַּגְמוּלוֹהִי עָלָי.
כּוֹס יְשׁוּעוֹת אֶשָּׂא, וּבְשֵׁם יהוה אֶקְרָא.
נְדָרַי לַיהוה אֲשַׁלֵּם נֶגְדָה נָּא לְכָל־עַמּוֹ.
יָקָר בְּעֵינֵי יהוה הַמָּוְתָה לַחֲסִידָיו.
אָנָּה יהוה כִּי אֲנִי עַבְדֶּךָּ
אֲנִי עַבְדְּךָ בֶּן־אֲמָתֶךָ,
פִּתַּחְתָּ לְמוֹסֵרָי.
□ לְךָ אֶזְבַּח זֶבַח תּוֹדָה וּבְשֵׁם יהוה אֶקְרָא.
נְדָרַי לַיהוה אֲשַׁלֵּם נֶגְדָה־נָּא לְכָל־עַמּוֹ.
בְּחַצְרוֹת בֵּית יהוה בְּתוֹכֵכִי יְרוּשָׁלָיִם.
הַלְלוּיָהּ.

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The following passage is omitted on Rosh Ḥodesh and the last six days of Pesaḥ.

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!

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!

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תהלים קי״ז

הַלְלוּ אֶת־יהוה כָּל־גּוֹיִם, שַׁבְּחוּהוּ כָּל־הָאֻמִּים.
כִּי גָבַר עָלֵינוּ חַסְדּוֹ, וֶאֱמֶת יהוה לְעוֹלָם. הַלְלוּיָהּ.

תהלים קי״ח: א׳-כ׳

הוֹדוּ לַיהוה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמַר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמְרוּ נָא בֵית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמְרוּ נָא יִרְאֵי יהוה, כִּי לְעוֹלָם חַסְדּוֹ.

מִן הַמֵּצַר קָרָאתִי יָהּ, עָנָנִי בַמֶּרְחָב יָהּ.
יהוה לִי, לֹא אִירָא, מַה יַּעֲשֶׂה לִי אָדָם.
יהוה לִי בְּעֹזְרָי, וַאֲנִי אֶרְאֶה בְשֹׂנְאָי.
טוֹב לַחֲסוֹת בַּיהוה מִבְּטֹחַ בָּאָדָם.
טוֹב לַחֲסוֹת בַּיהוה מִבְּטֹחַ בִּנְדִיבִים.
כָּל־גּוֹיִם סְבָבוּנִי, בְּשֵׁם יהוה כִּי אֲמִילַם.
סַבּוּנִי גַם סְבָבוּנִי, בְּשֵׁם יהוה כִּי אֲמִילַם.
סַבּוּנִי כִדְבֹרִים, דֹּעֲכוּ כְּאֵשׁ קוֹצִים,
בְּשֵׁם יהוה כִּי אֲמִילַם.
דָּחֹה דְחִיתַנִי לִנְפֹּל, וַיהוה עֲזָרָנִי.
עָזִּי וְזִמְרָת יָהּ, וַיְהִי־לִי לִישׁוּעָה.
קוֹל רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים,
יְמִין יהוה עֹשָׂה חָיִל.
יְמִין יהוה רוֹמֵמָה, יְמִין יהוה עֹשָׂה חָיִל.
לֹא־אָמוּת כִּי־אֶחְיֶה, וַאֲסַפֵּר מַעֲשֵׂי יָהּ.
יַסֹּר יִסְּרַנִּי יָהּ, וְלַמָּוֶת לֹא נְתָנָנִי.
□ פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק, אָבֹא־בָם, אוֹדֶה יָהּ.
זֶה הַשַּׁעַר לַיהוה, צַדִּיקִים יָבֹאוּ בוֹ.

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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

Hodu ladonai ki tov, ki l'olam ḥasdo.

Praise Adonai, for God is good; God's love endures forever.
Let the House of Israel declare: God's love endures forever.
Let the House of Aaron declare: God's love endures forever.
Let those who revere Adonai declare:
God's love endures forever.

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.

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Each of the following four verses is recited twice.

תהלים קי״ח: כ״א-כ״ט

אוֹדְךָ כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.
אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה.
מֵאֵת יהוה הָיְתָה זֹּאת, הִיא נִפְלָאת בְּעֵינֵינוּ.
זֶה הַיּוֹם עָשָׂה יהוה, נָגִילָה וְנִשְׂמְחָה בוֹ.

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

אָנָּא יהוה הוֹשִׁיעָה נָּא. אָנָּא יהוה הוֹשִׁיעָה נָּא.
אָנָּא יהוה הַצְלִיחָה נָּא. אָנָּא יהוה הַצְלִיחָה נָּא.

Each of the following four verses is recited twice.

בָּרוּךְ הַבָּא בְּשֵׁם יהוה, בֵּרַכְנוּכֶם מִבֵּית יהוה.
אֵל יהוה וַיָּאֶר לָנוּ,
אִסְרוּ־חַג בַּעֲבֹתִים עַד קַרְנוֹת הַמִּזְבֵּחַ.
אֵלִי אַתָּה וְאוֹדֶךָּ, אֱלֹהַי אֲרוֹמְמֶךָּ.
הוֹדוּ לַיהוה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.

יְהַלְלוּךָ יהוה אֱלֹהֵינוּ, כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ, צַדִּיקִים עוֹשֵׂי רְצוֹנֶךָ, וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, בְּרִנָּה יוֹדוּ וִיבָרְכוּ, וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ וְיַעֲרִיצוּ, וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת־שִׁמְךָ מַלְכֵּנוּ. □ כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשִׁמְךָ נָאֶה לְזַמֵּר, כִּי מֵעוֹלָם עַד עוֹלָם אַתָּה אֵל. בָּרוּךְ אַתָּה יהוה, מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

On סוכות, congregations that include הושענות here continue on page 200.

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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.

The Reader recites each of the next two lines,
which is then repeated by the congregation.

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

Ana Adonai hoshi'ah na. Ana Adonai hatzliḥah na.

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 200.

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קדיש שלם

Ḥazzan:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא :שבת שובה On

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא וְאִמְרוּ אָמֵן.

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Some congregations chant אנעים זמירות, page 185.

On שמחת תורה, continue with הקפות, page 213.

On the first day of שבועות, Akdamut, page 222-225, is recited immediately before the reading from the Torah.

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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.

Some congregations chant An'im Z'mirot, page 185.

On Simḥat Torah, continue on page 213.

On the first day of Shavuot, Akdamut, pages 222-225, is recited immediately before the reading from the Torah.

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סדר קריאת התורה

אֵין כָּמוֹךָ בָּאֱלֹהִים אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ.

מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.

יהוה מֶלֶךְ, יהוה מָלָךְ, יהוה יִמְלֹךְ לְעוֹלָם וָעֶד.

יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם.

אַב הָרַחֲמִים, הֵיטִיבָה בִרְצוֹנְךָ אֶת־צִיּוֹן,
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם.

כִּי בְךָ לְבַד בָּטָחְנוּ, מֶלֶךְ אֵל רָם וְנִשָּׂא, אֲדוֹן עוֹלָמִים.

We rise as the ארון הקודש is opened.

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה:

קוּמָה יהוה וְיָפֻצוּ אֹיְבֶיךָ, וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יהוה מִירוּשָׁלָיִם.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ.

On שבת:

זוהר, פרשת ויקהל

בְּרִיךְ שְׁמֵהּ דְּמָרֵא עָלְמָא, בְּרִיךְ כְּתִרָךְ וְאַתְרָךְ. יְהֵא רְעוּתָךְ עִם עַמָּךְ יִשְׂרָאֵל לְעָלַם, וּפָרְקַן יְמִינָךְ אַחֲזִי לְעַמָּךְ בְּבֵית מַקְדְּשָׁךְ, וּלְאַמְטוּיֵי לָנָא מְטוּב נְהוֹרָךְ וּלְקַבֵּל צְלוֹתָנָא בְּרַחֲמִין. יְהֵא רַעֲוָא קֳדָמָךְ דְּתוֹרִיךְ לָן חַיִּין בְּטִיבוּתָא, וְלֶהֱוֵי אֲנָא פְקִידָא בְּגוֹ צַדִּיקַיָּא, לְמִרְחַם עָלַי, וּלְמִנְטַר יָתִי וְיָת כָּל־דִּי לִי וְדִי לְעַמָּךְ יִשְׂרָאֵל. אַנְתְּ הוּא זָן לְכֹלָּא וּמְפַרְנֵס לְכֹלָּא. אַנְתְּ הוּא שַׁלִּיט עַל כֹּלָּא. אַנְתְּ הוּא דְּשַׁלִּיט עַל מַלְכַיָּא, וּמַלְכוּתָא דִּילָךְ הִיא.

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TORAH SERVICE

Ein kamokha va-elohim Adonai, v'ein k'ma'asekha.
Malkhut'kha malkhut kol olamim,
u-memshalt'kha b'khol dor va-dor.

Adonai melekh, Adonai malakh,
Adonai yimlokh l'olam va-ed.
Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

Av ha-raḥamim heitivah virtzon'kha et Tziyon,
tivneh ḥomot Y'rushalayim.
Ki v'kha l'vad bataḥnu, Melekh el ram v'nisa, Adon olamim.

None compare to You, Adonai, and nothing compares to Your creation. Your sovereignty is everlasting; Your dominion endures throughout all generations.

Adonai reigns, Adonai has reigned, Adonai shall reign throughout all time. May Adonai grant His people strength; may Adonai bless His people with peace.

Source of compassion, favor Zion with Your goodness; build the walls of Jerusalem. For in You alone do we put our trust, Sovereign — exalted, eternal God.

We rise as the Ark is opened.

Va-y'hi binso'a ha-aron, va-yomer Mosheh:
Kumah Adonai v'yafutzu oyvekha, v'yanusu m'san-ekha mi-panekha.

Ki mi-Tziyon tetze Torah, u-d'var Adonai mirushalayim.
Barukh she-natan Torah l'amo Yisra-el bi-k'dushato.

Whenever the Ark was carried forward, Moses would say:
Arise, Adonai! May Your enemies be scattered;
may Your foes be put to flight.

Torah shall come from Zion,
the word of Adonai from Jerusalem.
Praised is God who gave the Torah to Israel in holiness.

On Shabbat:

ZOHAR, Parashat Vayakhel

Ruler of the universe, praised be Your name and Your sovereignty. May Your favor abide with Your people Israel, and may Your redeeming power be revealed to them in Your sanctuary. Bless us with Your light, and with compassion accept our prayer. May it be Your will to grant us long life and well-being, to count me among the righteous and to guard me, my family, and all Your people Israel with compassion. You nourish and sustain all life. You rule over all, even kings, for dominion is Yours.

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אֲנָא עַבְדָּא דְקֻדְשָׁא בְּרִיךְ הוּא, דְּסָגְדָנָא קַמֵּה וּמְקַמֵּי דִּיקָר אוֹרַיְתֵהּ בְּכָל־עִדָּן וְעִדָּן. לָא עַל אֱנָשׁ רָחֵצְנָא, וְלָא עַל בַּר אֱלָהִין סָמְכְנָא, אֶלָּא בֵּאלָהָא דִשְׁמַיָּא, דְּהוּא אֱלָהָא קְשׁוֹט, וְאוֹרַיְתֵהּ קְשׁוֹט, וּנְבִיאָוֹהִי קְשׁוֹט, וּמַסְגֵּא לְמֶעְבַּד טַבְוָן וּקְשׁוֹט.

□ בֵּה אֲנָא רָחֵץ וְלִשְׁמֵהּ קַדִּישָׁא יַקִּירָא אֲנָא אֵמַר תֻּשְׁבְּחָן. יְהֵא רַעֲוָא קֳדָמָךְ דְּתִתְפְּתַח לִבִּי בְּאוֹרַיְתָא, וְתַשְׁלִים מִשְׁאֲלִין דְּלִבִּי וְלִבָּא דְכָל־עַמָּךְ יִשְׂרָאֵל, לְטָב וּלְחַיִּין וְלִשְׁלָם. אָמֵן.

On יום טוב (excluding שבת):

These verses are recited three times.

יהוה יהוה, אֵל רַחוּם וְחַנּוּן, אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וֶאֱמֶת, נֹצֵר חֶסֶד לָאֲלָפִים, נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה, וְנַקֵּה.

Private meditation

רִבּוֹנוֹ שֶׁל עוֹלָם, מַלֵּא מִשְׁאֲלוֹת לִבִּי לְטוֹבָה, וְהָפֵק רְצוֹנִי וְתֵן לִי שְׁאֵלָתִי, וְזַכֵּנִי (וְאֶת־אִשְׁתִּי / וְאֶת־בַּעֲלִי / וְאֶת־בָּנַי / וְאֶת־הוֹרַי) וְאֶת־כָּל־בְּנֵי בֵיתִי לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם. וּמַלְּטֵנוּ מִיֵּצֶר הָרָע, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, וְזַכֵּנוּ כְּדֵי שֶׁתִּשְׁרֶה שְׁכִינָתְךָ עָלֵינוּ, וְהוֹפַע עָלֵינוּ רוּחַ חָכְמָה וּבִינָה, וְיִתְקַיֵּם בָּנוּ מִקְרָא שֶׁכָּתוּב: וְנָחָה עָלָיו רוּחַ יהוה, רוּחַ חָכְמָה וּבִינָה, רוּחַ עֵצָה וּגְבוּרָה, רוּחַ דַּעַת וְיִרְאַת יהוה. וְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּזַכֵּנוּ לַעֲשׂוֹת מַעֲשִׂים טוֹבִים בְּעֵינֶיךָ, וְלָלֶכֶת בְּדַרְכֵי יְשָׁרִים לְפָנֶיךָ, וְקָדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, כְּדֵי שֶׁנִּזְכֶּה לְחַיִּים טוֹבִים וַאֲרִכִּים וּלְחַיֵּי הָעוֹלָם הַבָּא, וְתִשְׁמְרֵנוּ מִמַּעֲשִׂים רָעִים וּמִשָּׁעוֹת רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא לָעוֹלָם. וְהַבּוֹטֵחַ בַּיהוה חֶסֶד יְסוֹבְבֶנּוּ. אָמֵן.

יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ
יהוה צוּרִי וְגוֹאֲלִי.

This verse is recited three times.

וַאֲנִי תְּפִלָּתִי לְךָ יהוה עֵת רָצוֹן,
אֱלֹהִים בְּרָב חַסְדֶּךָ עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ.

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I am the servant of the Holy One, whom I revere and whose Torah I revere at all times. Not on mortals do I rely, nor upon angels do I depend, but on the God of the universe, the God of truth, whose Torah is truth, whose prophets are truth, and who abounds in deeds of goodness and truth. In God do I put my trust; unto God's holy, precious being do I utter praise. Open my heart to Your Torah. Answer my prayers and the prayers of all Your people Israel for goodness, for life, and for peace. Amen.

Bei ana raḥetz, v'lishmei kadisha yakira ana eimar tushb'ḥan.
Y'hei ra'ava kodamakh d'tiftaḥ libi b'oraita,
v'tashlim mish'alin d'libi v'liba d'khol amakh Yisra-el,
l'tav ul'ḥayin v'lishlam. Amen.

On Festivals (excluding Shabbat):

Adonai Adonai El raḥum v'ḥanun,
erekh apayim v'rav ḥesed ve'emet, notzer ḥesed la'alafim,
nosei avon va-fesha v'ḥata-ah v'nakeh.

Adonai, Adonai, God gracious and compassionate, patient, abounding in kindness and faithfulness, assuring love for a thousand generations, forgiving iniquity, transgression, and sin, and granting pardon.

Private meditation

Fulfill the worthy wishes of my heart, Adonai; grant me (and my wife / husband / children / parents) and my entire family the privilege of doing Your will wholeheartedly. Help us to overcome the evil impulse, and let Your Torah be our portion. Make us worthy of sensing Your presence. Touch our lives with the spirit of wisdom and insight, of resolution and strength, of knowing and revering You. May it be Your will, Adonai our God and God of our ancestors, that we have the privilege of doing deeds that are good in Your sight, walking in paths of honesty. Instill in us the holiness of Your mitzvot, that we may be worthy of a long and happy life, as well as life eternal. Guard us from evil deeds and evil times that threaten the world. May all who trust in Adonai be embraced by lovingkindness. Amen.

May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer.

Va-ani t'filati l'kha Adonai et ratzon,
Elohim b'rov ḥasdekha aneni be-emet yish-ekha.

I offer my prayer to You, Adonai, at this time of grace.
In Your abundant mercy answer me with Your saving truth.

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The ספר תורה is taken from the ארון הקודש.

Ḥazzan, then congregation:

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קָדוֹשׁ שְׁמוֹ.

On שמחת תורה and הושענא רבה:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Ḥazzan:

גַּדְּלוּ לַיהוה אִתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

As the ספר תורה is carried in procession, the Ḥazzan and congregation chant:

לְךָ יהוה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת
וְהַנֵּצַח וְהַהוֹד,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ,
לְךָ יהוה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.
רוֹמְמוּ יהוה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו, קָדוֹשׁ הוּא.
רוֹמְמוּ יהוה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ,
כִּי קָדוֹשׁ יהוה אֱלֹהֵינוּ.

אַב הָרַחֲמִים הוּא יְרַחֵם עַם עֲמוּסִים, וְיִזְכֹּר בְּרִית אֵיתָנִים, וְיַצִּיל נַפְשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת, וְיִגְעַר בְּיֵצֶר הָרָע מִן הַנִּשּׁוּאִים, וְיָחוֹן אוֹתָנוּ לִפְלֵטַת עוֹלָמִים, וִימַלֵּא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Torah Reader (or Gabbai):

וַיַּעֲזֹר וְיָגֵן וְיוֹשִׁיעַ לְכָל־הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן.
הַכֹּל הָבוּ גֹדֶל לֵאלֹהֵינוּ, וּתְנוּ כָבוֹד לַתּוֹרָה.
(כֹּהֵן, קְרַב. יַעֲמֹד _____ בֶּן _____ הַכֹּהֵן.)
(בַּת כֹּהֵן, קְרְבִי. תַּעֲמֹד _____ בַּת _____ הַכֹּהֵן.)
(יַעֲמֹד _____ בֶּן _____ , רִאשׁוֹן.)
(תַּעֲמֹד _____ בַּת _____ , רִאשׁוֹן.)
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ.

Congregation and Torah Reader:

וְאַתֶּם הַדְּבֵקִים בַּיהוה אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם.

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The Sefer Torah is taken from the Ark.

Reader, then congregation:

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

Eḥad Eloheinu, gadol Adonenu, kadosh sh'mo.
Unique is our God, supreme our Ruler, holy in spirit.

On Hoshana Rabbah and Simḥat Torah:
Eḥad Eloheinu, gadol Adonenu, kadosh v'nora sh'mo.
Unique is our God, supreme our Ruler, holy and awesome in spirit.

Reader:

Acclaim Adonai with me; let us exalt God together.

Reader and congregation:

L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet
v'ha-netzaḥ v'ha-hod, ki khol ba-shamayim u-va-aretz,
l'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.
Rom'mu Adonai Eloheinu
v'hish-taḥavu la-hadom raglav, kadosh hu.
Rom'mu Adonai Eloheinu v'hish-taḥavu l'har kodsho,
ki kadosh Adonai Eloheinu.

Yours, Adonai, is the greatness, the power, and the splendor. Yours is the triumph and the majesty, for all in heaven and on earth is Yours. Yours, Adonai, is supreme sovereignty. Exalt Adonai; worship God, who is holy. Exalt Adonai our God, and bow toward God's holy mountain. Adonai our God is holy.

May the Merciful One show mercy to the people He has always sustained, remembering His covenant with our ancestors. May God deliver us from evil times, restrain the impulse within us to do evil, and grace our lives with enduring deliverance. May God answer our petition with an abundant measure of kindness and compassion.

Torah Reader (or Gabbai):

May God help, save, and shield all who trust in Him. And let us say: Amen. Let us all declare the greatness of God and give honor to the Torah. (*Let the first to be honored come forward.*) Praised is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader:

V'atem ha-d'vekim badonai Eloheikhem ḥayim kulkhem hayom.
You who remain steadfast to Adonai your God have been sustained to this day.

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Each congregant receiving an עליה recites these ברכות.

Before the Reading:

בָּרְכוּ אֶת־יהוה הַמְבֹרָךְ.

Congregation responds:

בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד.

Congregant repeats above response, then continues:

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

After the Reading:

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

ברכת הגומל

B'rakhah recited by one who has recovered from a serious illness, returned safely from a long journey, or survived a life-threatening crisis (including childbirth)

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לְחַיָּבִים טוֹבוֹת, שֶׁגְּמָלַנִי כָּל־טוֹב.

Barukh atah Adonai, Eloheinu melekh ha-olam
ha-gomel l'ḥayavim tovot, she-g'malani kol tov.

Congregation responds:

מִי שֶׁגְּמָלְךָ (שֶׁגְּמָלֵךְ / שֶׁגְּמָלְכֶם) כָּל־טוֹב,
הוּא יִגְמָלְךָ (יִגְמָלֵךְ / יִגְמָלְכֶם) כָּל־טוֹב סֶלָה.

Mi she-g'malkha (she-g'malekh / she-g'malkhem) kol tov,
hu yigmol'kha (yigm'lekh / yigmol'khem) kol tov, selah.

In many congregations, one of the following ברכות is recited by parents of a בר/בת מצוה:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
א. שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.
For a boy: ב. שֶׁפִּטַּרְנִי / שֶׁפִּטַּרְנוּ מֵעָנְשׁוֹ שֶׁל זֶה.
For a girl: שֶׁפִּטַּרְנִי / שֶׁפִּטַּרְנוּ מֵעָנְשָׁהּ שֶׁל זוֹ.

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Each congregant receiving an aliyah recites these b'rakhot.

Before the Reading:

Bar'khu et Adonai ha-m'vorakh.

Congregation responds:

Barukh Adonai ha-m'vorakh l'olam va-ed.

Congregant repeats above response, then continues:

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher baḥar banu mi-kol ha-amim, v'natan lanu et torato.
Barukh atah Adonai, noten ha-Torah.

After the Reading:

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher natan lanu torat emet, v'ḥayei olam nata b'tokhenu.
Barukh atah Adonai, noten ha-Torah.

Praise Adonai, the Exalted One.

Praised be Adonai, the Exalted One, throughout all time.

Praised are You Adonai our God, who rules the universe, choosing us from among all peoples by giving us the Torah. Praised are You Adonai, who gives the Torah.

Praised are You Adonai our God, who rules the universe, giving us the Torah of truth, planting within us life eternal. Praised are You Adonai, who gives the Torah.

BIRKAT HA-GOMEL

Praised are You Adonai our God, who rules the universe,
showing goodness to us beyond our merits,
for bestowing favor upon me.

Congregation responds:

May God who has been gracious to you
continue to favor you with all that is good.

In many congregations, one of the following b'rakhot is recited by parents of a Bar/Bat Mitzvah:

Barukh atah Adonai, Eloheinu melekh ha-olam,

1. she-heḥeyanu, v'kiy'manu, v'higi-anu la-z'man ha-zeh.
   Praised are You Adonai our God, who rules the universe, granting us life, sustaining us, and enabling us to reach this day.
2. (she-p'tarani/she-p'taranu) me-onsho shel zeh/me-onshah shel zo.
   Praised is the One who has brought us to this time when our child assumes the obligation of mitzvot.

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מי שברך

For those called to the תורה

A male:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת _____ בֶּן _____ שֶׁעָלָה הַיּוֹם לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה (וְלִכְבוֹד הַשַּׁבָּת / וְלִכְבוֹד הָרֶגֶל). הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁמֹר אוֹתוֹ וְאֶת־כָּל־מִשְׁפַּחְתּוֹ, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יָדָיו (וְיִזְכֶּה לַעֲלוֹת לְרֶגֶל) עִם כָּל־יִשְׂרָאֵל אֶחָיו, וְנֹאמַר אָמֵן.

A female:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת _____ בַּת _____ שֶׁעָלְתָה הַיּוֹם לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה (וְלִכְבוֹד הַשַּׁבָּת / וְלִכְבוֹד הָרֶגֶל). הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁמֹר אוֹתָהּ וְאֶת־כָּל־מִשְׁפַּחְתָּהּ, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יָדֶיהָ (וְתִזְכֶּה לַעֲלוֹת לְרֶגֶל) עִם כָּל־יִשְׂרָאֵל אַחֶיהָ, וְנֹאמַר אָמֵן.

Plural:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ (אֶת _____ וְאֶת _____, וְאֶת־כָּל־הַקְּרוּאִים) אֲשֶׁר עָלוּ הַיּוֹם לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה (וְלִכְבוֹד הַשַּׁבָּת / וְלִכְבוֹד הָרֶגֶל). הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁמֹר אוֹתָם וְאֶת־מִשְׁפְּחוֹתָם, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם (וְיִזְכּוּ לַעֲלוֹת לְרֶגֶל) עִם כָּל־יִשְׂרָאֵל אֲחֵיהֶם, וְנֹאמַר אָמֵן.

For those about to be married

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת־הֶחָתָן _____ בֶּן _____, וְאֶת־הַכַּלָּה _____ בַּת _____, אֲשֶׁר בְּקָרוֹב יִכָּנְסוּ לַחֻפָּה, (וְעָלָה / וְעָלְתָה / וְעָלוּ) הַיּוֹם לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה (וְלִכְבוֹד הַשַּׁבָּת / וְלִכְבוֹד הָרֶגֶל). הַקָּדוֹשׁ בָּרוּךְ הוּא יַדְרִיכֵם לִבְנוֹת בַּיִת בְּיִשְׂרָאֵל אֲשֶׁר בּוֹ יִשְׁכְּנוּ אַהֲבָה וְאַחֲוָה, וְשָׁלוֹם וְרֵעוּת, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם, וְנֹאמַר אָמֵן.

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MI SHE-BERAKH

For those called to the Torah

A male:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has been called to the Torah with reverence for God, the Torah, and Shabbat/*and the Festival*. May the Holy One watch over him and the members of his family, bringing blessing and success to all his worthy endeavors, (*with the privilege of going up to Jerusalem for the Festival,*) together with our fellow Jews everywhere. And let us say: Amen.

A female:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has been called to the Torah with reverence for God, the Torah, and Shabbat/*and the Festival*. May the Holy One watch over her and the members of her family, bringing blessing and success to all her worthy endeavors, (*with the privilege of going up to Jerusalem for the Festival,*) together with our fellow Jews everywhere. And let us say: Amen.

Plural:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless (_____ and _____ and/all those) who have been called to the Torah with reverence for God, the Torah, and Shabbat / *and the Festival*. May the Holy One watch over them and their families, bringing blessing and success to all their worthy endeavors, (*with the privilege of going up to Jerusalem for the Festival,*) together with our fellow Jews everywhere. And let us say: Amen.

For those about to be married (Aufruf)

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless the Ḥatan _____ and the Kallah _____, soon to be joined under the ḥuppah, who has/have been called to the Torah with reverence for God, the Torah, and Shabbat/*and the Festival*. May the Holy One help them to build a Jewish home filled with love and harmony, peace and companionship. May God bring them fulfillment in all their worthy endeavors. And let us say: Amen.

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For a בר מצוה

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת־_____ בֶּן _____ שֶׁהִגִּיעַ לְמִצְוֹוֹת, וְעָלָה לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה (וְלִכְבוֹד הַשַּׁבָּת / וְלִכְבוֹד הָרֶגֶל). הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁמְרֵהוּ וְיַחַיֵּהוּ, וְיכוֹנֵן אֶת־לִבּוֹ לִהְיוֹת שָׁלֵם עִם יהוה אֱלֹהָיו, לַהֲגוֹת בְּתוֹרָתוֹ, לָלֶכֶת בִּדְרָכָיו, וְלִשְׁמוֹר מִצְוֹוֹתָיו, וְיִשְׂמַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדָיו. יְהִי רָצוֹן שֶׁיִּזְכּוּ הוֹרָיו לְגַדְּלוֹ לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים, וְיִמְצָא חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם. וְנֹאמַר אָמֵן.

For a בת מצוה

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת־_____ בַּת _____ שֶׁהִגִּיעָה לְמִצְוֹוֹת, וְעָלְתָה לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה (וְלִכְבוֹד הַשַּׁבָּת / וְלִכְבוֹד הָרֶגֶל). הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁמְרָהּ וְיַחַיֶּהָ, וְיכוֹנֵן אֶת־לִבָּהּ לִהְיוֹת שְׁלֵמָה עִם יהוה אֱלֹהֶיהָ, לַהֲגוֹת בְּתוֹרָתוֹ, לָלֶכֶת בִּדְרָכָיו, וְלִשְׁמוֹר מִצְוֹתָיו, וְיִשְׂמַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדֶיהָ. יְהִי רָצוֹן שֶׁיִּזְכּוּ הוֹרֶיהָ לְגַדְּלָהּ לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים, וְתִמְצָא חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם. וְנֹאמַר אָמֵן.

For one who is ill

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה,

Male:

הוּא יְבָרֵךְ וִירַפֵּא אֶת־הַחוֹלֶה _____ בֶּן _____. הַקָּדוֹשׁ בָּרוּךְ הוּא יְמַלֵּא רַחֲמִים עָלָיו לְהַחֲזִיקוֹ וּלְרַפְּאוֹתוֹ, וְיִשְׁלַח לוֹ מְהֵרָה

Female:

הוּא יְבָרֵךְ וִירַפֵּא אֶת־הַחוֹלָה _____ בַּת _____. הַקָּדוֹשׁ בָּרוּךְ הוּא יְמַלֵּא רַחֲמִים עָלֶיהָ לְהַחֲזִיקָהּ וּלְרַפְּאוֹתָהּ, וְיִשְׁלַח לָהּ מְהֵרָה

For all who are ill:

הוּא יְבָרֵךְ וִירַפֵּא (אֶת־_____, וְ)אֶת־כָּל הַחוֹלִים בִּקְהִילָה קְדוֹשָׁה _____. הַקָּדוֹשׁ בָּרוּךְ הוּא יְמַלֵּא רַחֲמִים עֲלֵיהֶם לְהַחֲזִיקָם וּלְרַפְּאוֹתָם, וְיִשְׁלַח לָהֶם מְהֵרָה

רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף, בְּתוֹךְ שְׁאָר חוֹלֵי יִשְׂרָאֵל, (שַׁבָּת הִיא / יוֹם טוֹב הוּא) מִלְּזַעוֹק וּרְפוּאָה קְרוֹבָה לָבוֹא, הַשְׁתָּא בַּעֲגָלָה וּבִזְמַן קָרִיב, וְנֹאמַר אָמֵן.

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For a Bar Mitzvah

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____, who has been called to the Torah upon reaching the age of mitzvot, with reverence for God, the Torah, and Shabbat/*and the Festival*. May the Holy One protect and sustain him, helping him to be wholehearted in his faith, to study Torah and fulfill mitzvot, and to walk in God's ways. May his parents rear him to maturity, guiding him to a love of Torah, to the ḥuppah, and to a life of good deeds. May he find favor before God and the community. And let us say: Amen.

For a Bat Mitzvah

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____, who has been called to the Torah upon reaching the age of mitzvot, with reverence for God, the Torah, and Shabbat/*and the Festival*. May the Holy One protect and sustain her, helping her to be wholehearted in her faith, to study Torah and fulfill mitzvot, and to walk in God's ways. May her parents rear her to maturity, guiding her to a love of Torah, to the ḥuppah, and to a life of good deeds. May she find favor before God and the community. And let us say: Amen.

For one who is ill

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah,

Male:

bring blessing and healing to _____. May the Holy One mercifully restore him to health and vigor, granting him physical and spiritual well-being,

Female:

bring blessing and healing to _____. May the Holy One mercifully restore her to health and vigor, granting her physical and spiritual well-being,

For all who are ill:

bring blessing and healing to (_____, and) all those who suffer illness within our congregational family. May the Holy One mercifully restore them to health and vigor, granting them physical and spiritual well-being,

together with all others who are ill. And although Shabbat/Yom Tov is a time to refrain from petitions, we yet hope and pray that healing is at hand. And let us say: Amen.

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For the well-being of a mother after childbirth

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת־הָאִשָּׁה הַיּוֹלֶדֶת _____ בַּת _____, וְאֶת־(בְּנָהּ הַנּוֹלָד / בִּתָּהּ הַנּוֹלָדָה) לָהּ בְּמַזָּל טוֹב. בִּשְׂכַר זֶה הַקָּדוֹשׁ בָּרוּךְ הוּא יְמַלֵּא רַחֲמִים עָלֶיהָ לְהַחֲלִימָהּ וּלְרַפְּאוֹתָהּ, לְהַחֲזִיקָהּ וּלְהַחֲיוֹתָהּ, וְיִשְׁלַח לָהּ רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף, בְּתוֹךְ שְׁאָר חוֹלֵי יִשְׂרָאֵל, וְנֹאמַר אָמֵן.

For the parents of a newborn daughter

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת־הָאִשָּׁה הַיּוֹלֶדֶת _____ בַּת _____, וְאֶת־בַּעֲלָהּ _____ בֶּן _____, וְאֶת־בִּתָּם הַנּוֹלָדָה לָהֶם בְּמַזָּל טוֹב. וְיִקָּרֵא שְׁמָהּ בְּיִשְׂרָאֵל _____ בַּת _____. יְהִי רָצוֹן שֶׁיִּזְכּוּ הוֹרֶיהָ לְגַדְּלָהּ לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים, וְנֹאמַר אָמֵן.

For the mother of a newborn daughter

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת־הָאִשָּׁה הַיּוֹלֶדֶת _____ בַּת _____, וְאֶת־בִּתָּהּ הַנּוֹלָדָה לָהּ בְּמַזָּל טוֹב. וְיִקָּרֵא שְׁמָהּ בְּיִשְׂרָאֵל _____ בַּת _____. יְהִי רָצוֹן (שֶׁתִּזְכֶּה אִמָּהּ / שֶׁיִּזְכּוּ הוֹרֶיהָ) לְגַדְּלָהּ לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים, וְנֹאמַר אָמֵן.

For the parents of a newborn son
(The son is named at the ברית מילה.)

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת־הָאִשָּׁה הַיּוֹלֶדֶת _____ בַּת _____, וְאֶת־בַּעֲלָהּ _____ בֶּן _____, וְאֶת־בְּנָם הַנּוֹלָד לָהֶם בְּמַזָּל טוֹב. יְהִי רָצוֹן שֶׁיִּזְכּוּ הוֹרָיו לְגַדְּלוֹ לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים, וְנֹאמַר אָמֵן.

For the mother of a newborn son

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת־הָאִשָּׁה הַיּוֹלֶדֶת _____ בַּת _____, וְאֶת בְּנָהּ הַנּוֹלָד לָהּ בְּמַזָּל טוֹב. יְהִי רָצוֹן (שֶׁתִּזְכֶּה אִמּוֹ / שֶׁיִּזְכּוּ הוֹרָיו) לְגַדְּלוֹ לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים, וְנֹאמַר אָמֵן.

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For the well-being of a mother after childbirth

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has given birth to a son/daughter. May the Holy One restore her to health and vigor, granting her physical and spiritual well-being, along with all who are in need of healing. And let us say: Amen.

For the parents of a newborn daughter

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and _____ and the daughter born to them. May her name be known among the people Israel as _____. May these parents be privileged to raise their daughter to a love of Torah, to the ḥuppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn daughter

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and the daughter born to her. May her name be known among the people Israel as _____. May she be privileged to raise her daughter to a love of Torah, to the ḥuppah, and to a life of good deeds. And let us say: Amen.

For the parents of a newborn son
(The son is named at the Brit Milah.)

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and _____ and the son born to them. May these parents be privileged to raise their son to a love of Torah, to the ḥuppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn son

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and the son born to her. May she be privileged to raise her son to a love of Torah, to the ḥuppah, and to a life of good deeds. And let us say: Amen.

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Before Maftir is called, חצי קדיש is recited.
(When we read from two ספרי תורה, both are placed on the Reader's desk for the chanting of חצי קדיש.)

Ḥazzan:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

*לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא :שבת שובה On**

The מגביה and גולל are called to raise and tie the ספר תורה.

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל, עַל פִּי יהוה בְּיַד מֹשֶׁה.

(On הושענא רבה, continue on page 153.)

ברכה before the הפטרה

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים, וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת. בָּרוּךְ אַתָּה יהוה הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק.

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Before Maftir is called, Ḥatzi Kaddish is recited.

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.

Reader and Congregation:

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.

The Sefer Torah is raised.

V'zot ha-Torah asher sahm Mosheh lifnei b'nai Yisra-el,
al pi Adonai, b'yad Mosheh.

This is the Torah that Moses set before the people Israel: The Torah, given by God, through Moses.

(On Hoshana Rabbah, continue on page 153.)

B'rakhah before the Haftarah

Praised are You Adonai our God, who rules the universe, appointing devoted prophets, and upholding their teachings, messages of truth. Praised are You Adonai, who loves the Torah, Moses His servant, Israel His people, and prophets of truth and righteousness.

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ברכות after the הפטרה

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל־הָעוֹלָמִים, צַדִּיק בְּכָל־הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק. נֶאֱמָן אַתָּה הוּא יהוה אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבָר אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא יָשׁוּב רֵיקָם, כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אָתָּה. בָּרוּךְ אַתָּה יהוה הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ. וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יהוה מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ.

שַׂמְּחֵנוּ יהוה אֱלֹהֵינוּ בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ. בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ, עַל כִּסְאוֹ לֹא יֵשֶׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת־כְּבוֹדוֹ, כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יהוה מָגֵן דָּוִד.

שבת חול המועד פסח) (including שבת On:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה שֶׁנָּתַתָּ לָנוּ יהוה אֱלֹהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה, לְכָבוֹד וּלְתִפְאָרֶת. עַל הַכֹּל יהוה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת.

שבת חול המועד סוכות) (including יום טוב On:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים (וְעַל יוֹם הַשַּׁבָּת הַזֶּה)

סוכות On:	*שמחת תורה and שמיני עצרת On:*
וְעַל יוֹם חַג הַסֻּכּוֹת הַזֶּה	וְעַל יוֹם הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה
פסח On:	*שבועות On:*
וְעַל יוֹם חַג הַמַּצּוֹת הַזֶּה	וְעַל יוֹם חַג הַשָּׁבֻעוֹת הַזֶּה

שֶׁנָּתַתָּ לָנוּ יהוה אֱלֹהֵינוּ (לִקְדֻשָּׁה וְלִמְנוּחָה) לְשָׂשׂוֹן וּלְשִׂמְחָה, לְכָבוֹד וּלְתִפְאָרֶת. עַל הַכֹּל יהוה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים.

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B'rakhot after the Haftarah

Praised are You Adonai our God, who rules the universe, Rock of all ages, righteous in all generations, steadfast God whose word is deed, whose decree is fulfillment, whose every teaching is truth and righteousness. Faithful are You, Adonai our God, in all Your promises, of which not one will remain unfulfilled, for You are a faithful and merciful God and Sovereign. Praised are You Adonai, God, faithful in all Your promises.

Show compassion for Zion, the fount of our existence, and bring hope soon to the humbled spirit. Praised are You Adonai, who brings joy to Zion.

Bring us joy, Adonai our God, through Your prophet Elijah and the kingdom of the House of David Your anointed. May Elijah come soon, to gladden our hearts. May no outsider usurp David's throne, and may no other inherit his glory. For by Your holy name have You promised that his light shall never be extinguished. Praised are You Adonai, Shield of David.

On Shabbat (including Shabbat Ḥol Ha-mo'ed Pesaḥ):

We thank You and praise You, Adonai our God, for the Torah, for worship, for the prophets, and for this Shabbat, which You have given us for holiness and rest, for dignity and splendor. We thank You and praise You for all things. May Your name be praised continually by every living creature. Praised are You Adonai, who sanctifies Shabbat.

On Festivals (including Shabbat Ḥol Ha-mo'ed Sukkot):

We thank You and praise You, Adonai our God, for the Torah, for worship, for the prophets, and for this (*Shabbat and for this*)

Festival of Sukkot	Festival of Sh'mini Atzeret
Festival of Matzot	Festival of Shavuot

You have given us (*for holiness and rest,*) for joy and gladness, for dignity and splendor. We thank You and praise You for all things. May Your name be praised continually by every living creature. Praised are You Adonai, who sanctifies (*Shabbat and*) the people Israel and the Festivals.

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The following two passages are recited only on שבת.

A prayer for the congregation

יְקוּם פֻּרְקָן מִן שְׁמַיָּא, חִנָּא וְחִסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי וּמְזוֹנֵי רְוִיחֵי, וְסַיְעְתָּא דִשְׁמַיָּא, וּבְרִיוּת גּוּפָא וּנְהוֹרָא מַעֲלָיָא, זַרְעָא חַיָּא וְקַיָּמָא, זַרְעָא דִי לָא יִפְסֵק וְדִי לָא יִבְטֵל מִפִּתְגָּמֵי אוֹרַיְתָא, לְכָל־קְהָלָא קַדִּישָׁא הָדֵין, רַבְרְבַיָּא עִם זְעֵרַיָּא טַפְלָא וּנְשַׁיָּא. מַלְכָּא דְעָלְמָא יְבָרֵךְ יָתְכוֹן, יַפִּישׁ חַיֵּיכוֹן וְיַסְגֵּא יוֹמֵיכוֹן וְיִתֵּן אַרְכָא לִשְׁנֵיכוֹן, וְתִתְפָּרְקוּן וְתִשְׁתֵּזְבוּן מִן כָּל־עָקָא וּמִן כָּל־מַרְעִין בִּישִׁין. מָרָן דִי בִשְׁמַיָּא יְהֵא בְּסַעְדְּכוֹן כָּל־זְמַן וְעִדָּן, וְנֹאמַר אָמֵן.

A prayer for those who serve the community

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת־כָּל־הַקָּהָל הַקָּדוֹשׁ הַזֶּה עִם כָּל־קְהִלּוֹת הַקֹּדֶשׁ, הֵם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכֹל אֲשֶׁר לָהֶם, וּמִי שֶׁמְּיַחֲדִים בָּתֵּי כְנֵסִיּוֹת לִתְפִלָּה, וּמִי שֶׁבָּאִים בְּתוֹכָם לְהִתְפַּלֵּל, וּמִי שְׁנוֹתְנִים נֵר לַמָּאוֹר וְיַיִן לְקִדּוּשׁ וּלְהַבְדָּלָה, וּפַת לָאוֹרְחִים וּצְדָקָה לַעֲנִיִּים, וְכָל־מִי שֶׁעוֹסְקִים בְּצָרְכֵי צִבּוּר וּבְבִנְיַן אֶרֶץ יִשְׂרָאֵל בֶּאֱמוּנָה. הַקָּדוֹשׁ בָּרוּךְ הוּא יְשַׁלֵּם שְׂכָרָם וְיָסִיר מֵהֶם כָּל־מַחֲלָה וְיִרְפָּא לְכָל־גּוּפָם וְיִסְלַח לְכָל־עֲוֹנָם, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם עִם כָּל־יִשְׂרָאֵל אֲחֵיהֶם, וְנֹאמַר אָמֵן.

A prayer for our country

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, קַבֵּל נָא בְּרַחֲמִים אֶת־תְּפִלָּתֵנוּ בְּעַד אַרְצֵנוּ וּמֶמְשַׁלְתָּהּ. הָרֵק אֶת־בִּרְכָתְךָ עַל הָאָרֶץ הַזֹּאת, עַל רֹאשָׁהּ, שׁוֹפְטֶיהָ וּפְקִידֶיהָ הָעוֹסְקִים בְּצָרְכֵי צִבּוּר בֶּאֱמוּנָה. הוֹרֵם מֵחֻקֵּי תוֹרָתֶךָ, הַבִּינֵם מִשְׁפְּטֵי צִדְקֶךָ לְמַעַן לֹא יָסוּרוּ מֵאַרְצֵנוּ שָׁלוֹם וְשַׁלְוָה, אֹשֶׁר וָחֹפֶשׁ כָּל־הַיָּמִים. אָנָּא יהוה אֱלֹהֵי הָרוּחוֹת לְכָל־בָּשָׂר, שְׁלַח רוּחֲךָ עַל כָּל־תּוֹשְׁבֵי אַרְצֵנוּ. עֲקֹר מִלִּבָּם שִׂנְאָה וְאֵיבָה, קִנְאָה וְתַחֲרוּת, וְטַע בֵּין בְּנֵי הָאֱמוּנוֹת וְהָאֻמּוֹנוֹת הַשּׁוֹנוֹת הַשּׁוֹכְנִים בָּהּ, אַהֲבָה וְאַחֲוָה, שָׁלוֹם וְרֵעוּת.

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ שֶׁתְּהִי אַרְצֵנוּ בְּרָכָה לְכָל־יוֹשְׁבֵי תֵּבֵל, וְתַשְׂרֵה בֵּינֵיהֶם רֵעוּת וְחֵרוּת, וְקֵיֵּם בִּמְהֵרָה חֲזוֹן נְבִיאֶיךָ: לֹא יִשָּׂא גוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה. וְנֶאֱמַר: כִּי כוּלָּם יֵדְעוּ אוֹתִי לְמִקְטַנָּם וְעַד גְּדוֹלָם, וְנֹאמַר אָמֵן.

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The following two passages are recited only on Shabbat.

A prayer for the congregation

May the blessings of heaven — kindness and compassion, long life, ample sustenance, well-being, and healthy children devoted to Torah — be granted to all members of this congregation. May the Sovereign of the universe bless you, adding to your days and your years. May you be spared all distress and disease. May our Protector in heaven be your help at all times. And let us say: Amen.

A prayer for those who serve the community

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless this entire congregation, together with all holy congregations: Them, their sons and daughters, their families, and all that is theirs; along with those who unite to establish synagogues for prayer, and those who enter them to pray, and those who give funds for heat and light, and wine for Kiddush and Havdalah, bread to the wayfarer and charity to the poor; and all who devotedly involve themselves with the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from them, heal them, and forgive their sins. May God bless them by making all their worthy endeavors prosper, as well as those of the entire people Israel. And let us say: Amen.

A prayer for our country

Our God and God of our ancestors: We ask Your blessings for our country — for its government, for its leaders and advisors, and for all who exercise just and rightful authority. Teach them insights from Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit. May citizens of all races and creeds forge a common bond in true harmony, to banish hatred and bigotry, and to safeguard the ideals and free institutions that are the pride and glory of our country.

May this land, under Your providence, be an influence for good throughout the world, uniting all people in peace and freedom — helping them to fulfill the vision of Your prophet: "Nation shall not lift up sword against nation, neither shall they experience war any more." And let us say: Amen.

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A prayer for the State of Israel

אָבִינוּ שֶׁבַּשָּׁמַיִם, צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ, בָּרֵךְ אֶת־מְדִינַת יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ. הָגֵן עָלֶיהָ בְּאֶבְרַת חַסְדֶּךָ, וּפְרֹשׂ עָלֶיהָ סֻכַּת שְׁלוֹמֶךָ. וּשְׁלַח אוֹרְךָ וַאֲמִתְּךָ לְרָאשֶׁיהָ, שָׂרֶיהָ וְיוֹעֲצֶיהָ, וְתַקְּנֵם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ. חַזֵּק אֶת־יְדֵי מְגִנֵּי אֶרֶץ קָדְשֵׁנוּ, וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה, וַעֲטֶרֶת נִצָּחוֹן תְּעַטְּרֵם. וְנָתַתָּ שָׁלוֹם בָּאָרֶץ וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֶיהָ, וְנֹאמַר אָמֵן.

A prayer for peace

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
שֶׁתְּבַטֵּל מִלְחָמוֹת וּשְׁפִיכוּת דָּמִים מִן הָעוֹלָם
וְתַשְׁפִּין שָׁלוֹם בָּעוֹלָם
וְלֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵּבֵל
שֶׁלֹּא בָּאנוּ לָעוֹלָם בִּשְׁבִיל רִיב וּמַחֲלֹקֶת
וְלֹא בִּשְׁבִיל שִׂנְאָה וְקִנְאָה וְקִנְתּוּר וּשְׁפִיכוּת דָּמִים.
רַק בָּאנוּ לָעוֹלָם כְּדֵי לְהַכִּיר אוֹתְךָ, תִּתְבָּרַךְ לָנֶצַח.

וּבְכֵן תְּרַחֵם עָלֵינוּ וְיִקַּיֵּם בָּנוּ מִקְרָא שֶׁכָּתוּב:
וְנָתַתִּי שָׁלוֹם בָּאָרֶץ וּשְׁכַבְתֶּם וְאֵין מַחֲרִיד
וְהִשְׁבַּתִּי חַיָּה רָעָה מִן הָאָרֶץ וְחֶרֶב לֹא תַעֲבֹר בְּאַרְצְכֶם.
וְיִגַּל כַּמַּיִם מִשְׁפָּט, וּצְדָקָה כְּנַחַל אֵיתָן.
כִּי מָלְאָה הָאָרֶץ דֵּעָה אֶת־יהוה כַּמַּיִם לַיָּם מְכַסִּים.

A personal meditation

אָבִינוּ מַלְכֵּנוּ, אֲדוֹן הַשָּׁלוֹם, עָזְרֵנוּ וְהוֹשִׁיעֵנוּ שֶׁנִּזְכֶּה תָמִיד לֶאֱחֹז בְּמִדַּת הַשָּׁלוֹם. וְיִהְיֶה שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ וּבֵין אִישׁ לְאִשְׁתּוֹ, וְלֹא תִהְיֶה שׂוּם מַחֲלֹקֶת בֵּין כָּל־בְּנֵי מִשְׁפַּחְתִּי. אַתָּה עוֹשֶׂה שָׁלוֹם בִּמְרוֹמֶיךָ. כֵּן תַּמְשִׁיךְ שָׁלוֹם עָלֵינוּ וְעַל כָּל־הָעוֹלָם כֻּלּוֹ, נִתְקָרֵב אֵלֶיךָ וּלְתוֹרָתְךָ בֶּאֱמֶת, וְנֵעָשֶׂה כֻּלָּנוּ אֲגֻדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם. אֲדוֹן הַשָּׁלוֹם, בָּרְכֵנוּ בַּשָּׁלוֹם. אָמֵן.

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A prayer for the State of Israel

Avinu She-bashamayim, Rock and Redeemer of the people Israel: Bless the State of Israel, with its promise of redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our Holy Land. Deliver them; crown their efforts with triumph. Bless the Land with peace, and its inhabitants with lasting joy. And let us say: Amen.

A prayer for peace

May we see the day when war and bloodshed cease,
when a great peace will embrace the whole world.

Then nation will not threaten nation,
and mankind will not again know war.

For all who live on earth shall realize
we have not come into being to hate or to destroy.
We have come into being to praise, to labor, and to love.

Compassionate God, bless the leaders of all nations
with the power of compassion.

Fulfill the promise conveyed in Scripture:
I will bring peace to the land,
and you shall lie down and no one shall terrify you.

I will rid the land of vicious beasts
and it shall not be ravaged by war.

Let love and justice flow like a mighty stream.
Let peace fill the earth as the waters fill the sea.
And let us say: Amen.

A personal meditation

Avinu Malkenu, bless my family with peace. Teach us to appreciate the treasure of our lives. Help us to find contentment in one another. Save us from dissension and jealousy; shield us from pettiness and rivalry. May selfish pride not divide us; may pride in one another unite us. Help us to renew our love for one another continually. In the light of Your Torah grant us, the people Israel and all Your children everywhere, health and fulfillment, harmony, peace, and joy. Amen.

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ברכת החודש

Recited on שבת מברכים החודש

It is customary to stand during this prayer.

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
שֶׁתְּחַדֵּשׁ עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה.
וְתִתֶּן לָנוּ חַיִּים אֲרֻכִּים, חַיִּים שֶׁל שָׁלוֹם,
חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרָכָה,
חַיִּים שֶׁל פַּרְנָסָה, חַיִּים שֶׁל חִלּוּץ עֲצָמוֹת,
חַיִּים שֶׁיֵּשׁ בָּהֶם יִרְאַת שָׁמַיִם וְיִרְאַת חֵטְא,
חַיִּים שֶׁאֵין בָּהֶם בּוּשָׁה וּכְלִמָּה,
חַיִּים שֶׁל עֹשֶׁר וְכָבוֹד,
חַיִּים שֶׁתְּהֵא בָּנוּ אַהֲבַת תּוֹרָה וְיִרְאַת שָׁמַיִם,
חַיִּים שֶׁיְּמַלְּאוּ מִשְׁאֲלוֹת לִבֵּנוּ לְטוֹבָה, אָמֵן סֶלָה.

The Ḥazzan holds the ספר תורה while continuing:

מִי שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ וְגָאַל אוֹתָם מֵעַבְדוּת לְחֵרוּת,
הוּא יִגְאַל אוֹתָנוּ בְּקָרוֹב, וִיקַבֵּץ נִדָּחֵינוּ מֵאַרְבַּע כַּנְפוֹת
הָאָרֶץ, חֲבֵרִים כָּל־יִשְׂרָאֵל, וְנֹאמַר אָמֵן.

רֹאשׁ חֹדֶשׁ _____ יִהְיֶה בְּיוֹם _____
הַבָּא עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל לְטוֹבָה.

The congregation repeats these two lines, then continues:

יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא עָלֵינוּ וְעַל כָּל־עַמּוֹ בֵּית יִשְׂרָאֵל
לְחַיִּים וּלְשָׁלוֹם, (אָמֵן.)
לְשָׂשׂוֹן וּלְשִׂמְחָה, (אָמֵן.)
לִישׁוּעָה וּלְנֶחָמָה, וְנֹאמַר אָמֵן.

This passage is then repeated by the Ḥazzan.

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ANNOUNCING THE NEW MONTH

Recited on the Shabbat before Rosh Ḥodesh

It is customary to stand during this prayer.

May it be Your will,
Adonai our God and God of our ancestors,
to reawaken in us joy and blessing in the month ahead.
Grant us a long life,
a peaceful life with goodness and blessing,
sustenance and physical vitality;
a life of reverence and piety,
a life free from shame and reproach,
a life of abundance and honor,
a reverent life guided by the love of Torah;
a life in which our worthy aspirations
will be fulfilled. Amen.

The Reader holds the Sefer Torah while continuing:

May God who wrought miracles for our ancestors, redeeming them from slavery to freedom, redeem us soon and gather our dispersed from the four corners of the earth in the fellowship of the entire people Israel. And let us say: Amen.

The new month of _____ will begin on _____.
May it hold blessing for us and for all the people Israel.

The congregation repeats these two lines, then continues:

May the Holy One bless this new month
for us and for all His people, the House of Israel,
with life and peace,
joy and gladness,
deliverance and consolation.
And let us say: Amen.

This passage is then repeated by the Reader.

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A memorial prayer for our martyrs

Customs vary as to when this memorial prayer is recited. Some congregations include it during any period when Taḥanun is recited on weekdays (for a list of these dates, see page 239), while others recite it only on the Shabbat before Rosh Ḥodesh Sivan, Tisha B'av, or Yom Ha-shoah.

אַב הָרַחֲמִים, שׁוֹכֵן מְרוֹמִים, בְּרַחֲמָיו הָעֲצוּמִים הוּא יִפְקוֹד בְּרַחֲמִים הַחֲסִידִים וְהַיְשָׁרִים וְהַתְּמִימִים, קְהִלּוֹת הַקְּדֶשׁ שֶׁמָּסְרוּ נַפְשָׁם עַל קִדֻּשַׁת הַשֵּׁם, הַנֶּאֱהָבִים וְהַנְּעִימִים בְּחַיֵּיהֶם, וּבְמוֹתָם לֹא נִפְרָדוּ. מִנְּשָׁרִים קַלּוּ, מֵאֲרָיוֹת גָּבֵרוּ, לַעֲשׂוֹת רְצוֹן קוֹנָם וְחֵפֶץ צוּרָם. יִזְכֹּרֵם אֱלֹהֵינוּ לְטוֹבָה עִם שְׁאָר צַדִּיקֵי עוֹלָם, וְיִקּוֹם נִקְמַת דַּם עֲבָדָיו הַשָּׁפוּךְ, כַּכָּתוּב בְּתוֹרַת מֹשֶׁה אִישׁ הָאֱלֹהִים: הַרְנִינוּ גוֹיִם עַמּוֹ, כִּי דַם עֲבָדָיו יִקּוֹם, וְנָקָם יָשִׁיב לְצָרָיו, וְכִפֶּר אַדְמָתוֹ עַמּוֹ. וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר: וְנִקֵּיתִי דָמָם לֹא נִקֵּיתִי, וַיהוה שֹׁכֵן בְּצִיּוֹן. וּבִכְתְבֵי הַקֹּדֶשׁ נֶאֱמַר: לָמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה אֱלֹהֵיהֶם, יִוָּדַע בַּגּוֹיִם לְעֵינֵינוּ נִקְמַת דַּם עֲבָדֶיךָ הַשָּׁפוּךְ. □ וְאוֹמֵר: כִּי דוֹרֵשׁ דָּמִים אוֹתָם זָכָר, לֹא שָׁכַח צַעֲקַת עֲנָוִים.

אשרי

תהלים פ״ד:ה׳, קמ״ד:ט״ו

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יְהַלְלוּךָ סֶּלָה.
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיהוה אֱלֹהָיו.

תהלים קמ״ה, קט״ו:י״ח

תְּהִלָּה לְדָוִד.
אֲרוֹמִמְךָ אֱלֹהַי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבָרְכֶךָּ, וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד.

גָּדוֹל יהוה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר.
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ.

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A memorial prayer for our martyrs

This prayer was introduced into the Ashkenazi liturgy in the twelfth century, after numerous Jewish communities in Germany were destroyed by the crusaders. It honors the memory of all those who have sanctified God's name through suffering and martyrdom by remaining loyal to their faith, despite the temptation to abandon Judaism and forsake Jewish ideals.

May the compassionate One, enthroned on high, remember with sublime compassion the pious, the good, and the innocent; the holy communities who laid down their lives in the sanctification of God's name. Beloved and beautiful in their lives, in their death they were not parted. They were swifter than eagles, stronger than lions in doing the will of their Creator. May our God remember them for good together with the other righteous of the world, and render retribution for His servants' blood that has been shed, as it is written in the Torah of Moses, man of God: "Acclaim God's people, O nations, for God will avenge the blood of His servants, render retribution to His foes, and cleanse His people's land." And by Your servant, the prophet Joel, it is written: "Though I cleanse them, I shall not cleanse them in regard to their bloodshed; and Adonai dwells in Zion." And in the Psalms it is said: "Why should the nations ask, 'Where is their God?' Let Your retribution for the blood of Your servants be made known among the nations, in our sight." And the psalmist declares: "The One who renders retribution for bloodshed remembers them; God has not forgotten the cry of the humble."

ASHREI

PSALM 84:5; 144:15

What happiness to be in Your house,
to sing Your praise, to belong to Your people!

What happiness to worship God!

PSALM 145; 115:18

My God, my Guide, I will praise You always.
Day after day will I extol You.

God is infinite and awesome,
beyond all praise and all description.

Age after age Your works are praised,
Your power is felt, Your deeds are lauded.

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הָדַר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה.
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה.

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַנֵּנוּ.
חַנּוּן וְרַחוּם יהוה, אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד.

טוֹב יהוה לַכֹּל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.
יוֹדְוּךָ יהוה כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה.

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ, וּגְבוּרָתְךָ יְדַבֵּרוּ.
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדַר מַלְכוּתוֹ.

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר.
סוֹמֵךְ יהוה לְכָל־הַנֹּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.

עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ.
פּוֹתֵחַ אֶת־יָדֶךָ, וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן.

צַדִּיק יהוה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יהוה לְכָל־קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת.

רְצוֹן יְרֵאָיו יַעֲשֶׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יהוה אֶת־כָּל־אֹהֲבָיו, וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד.

□ תְּהִלַּת יהוה יְדַבֶּר־פִּי,
וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.
וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

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I too am touched by Your glory,
the wonders of Your creation.

Some may speak of You only in awe,
but I speak of You with immense joy.

The very mention of Your goodness yields delight.

God is gracious and kind, patient and very loving,
good to everyone, compassionate to all creatures.

May all Your children be worthy of You.
May all who claim to love You be a blessing.

May they honor Your sovereignty by declaring Your power,
by showing the splendor of Godliness.

Your realm is the unbounded cosmos;
Your reign endures throughout eternity.

God upholds all who falter,
and lifts up all the downtrodden.

All eyes must look to You with hope;
satisfy our needs in due time.

Your hand is always ready to fill all life with joy.
You are just in every way, loving in every gesture.

You are near to all who call upon You,
to all who call upon You with integrity.

May God always hear the prayer of the pious,
always answer their pleas, come to their aid.

May God guard every loving soul,
and destroy all wickedness.

May my own lips utter God's praise;
may all people worship God always.

May all of us praise God now and forever. Halleluyah!

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החזרת ספר תורה

We rise as the ארון הקודש is opened.

Ḥazzan:

יְהַלְלוּ אֶת־שֵׁם יהוה כִּי נִשְׂגָּב שְׁמוֹ לְבַדּוֹ.

Congregation:

הוֹדוֹ עַל אֶרֶץ וְשָׁמָיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל־חֲסִידָיו, לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ, הַלְלוּיָהּ.

On שבת:

תהלים כ״ט

מִזְמוֹר לְדָוִד.

הָבוּ לַיהוה, בְּנֵי אֵלִים, הָבוּ לַיהוה כָּבוֹד וָעֹז.
הָבוּ לַיהוה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת קֹדֶשׁ.
קוֹל יהוה עַל הַמָּיִם,
אֵל הַכָּבוֹד הִרְעִים, יהוה עַל מַיִם רַבִּים.
קוֹל יהוה בַּכֹּחַ, קוֹל יהוה בֶּהָדָר.
קוֹל יהוה שֹׁבֵר אֲרָזִים וַיְשַׁבֵּר יהוה אֶת־אַרְזֵי הַלְּבָנוֹן.
וַיַּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשִׂרְיוֹן כְּמוֹ בֶן־רְאֵמִים.
קוֹל יהוה חֹצֵב לַהֲבוֹת אֵשׁ,
קוֹל יהוה יָחִיל מִדְבָּר,
יָחִיל יהוה מִדְבַּר קָדֵשׁ.
קוֹל יהוה יְחוֹלֵל אַיָּלוֹת
וַיֶּחֱשֹׂף יְעָרוֹת, וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד.
יהוה לַמַּבּוּל יָשָׁב, וַיֵּשֶׁב יהוה מֶלֶךְ לְעוֹלָם.
יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם.

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RETURNING THE SEFER TORAH

We rise as the Ark is opened.

Y'hal'lu et shem Adonai, ki nisgav sh'mo l'vado.
Praise Adonai, for God is unique, exalted.

Hodo al eretz v'shamayim, va-yarem keren l'amo,
t'hilah l'khol ḥasidav, liv'nei Yisra-el am k'rovo. Halleluyah!
God's glory encompasses heaven and earth. God exalts and extols His faithful, the people Israel who are close to Him. Halleluyah!

On Shabbat:

PSALM 29

A Song of David. Acclaim Adonai, exalted creatures; acclaim Adonai, glorious and mighty. Acclaim Adonai, whose name is majestic. Worship Adonai in sacred splendor. The voice of Adonai thunders over rushing waters. The voice of Adonai roars with might. The voice of Adonai echoes with majesty. The voice of Adonai shatters the cedars. Adonai splinters the cedars of Lebanon, making Mount Lebanon skip like a calf, compelling Siryon to leap like a ram. The voice of Adonai splits rock with lightning. The voice of Adonai stirs the wilderness. The voice of Adonai strips the forest bare, while in His sanctuary all chant: Glory! Adonai sat enthroned at the Flood; Adonai will sit enthroned forever, bestowing strength upon His people, blessing His people with peace.

Mizmor l'David.

Havu ladonai b'nai elim, havu ladonai kavod va-oz.
Havu ladonai k'vod sh'mo,
hishtaḥavu ladonai b'hadrat kodesh.
Kol Adonai al ha-mayim, Eil ha-kavod hir'im,
Adonai al mayim rabim.
Kol Adonai ba-ko-aḥ, kol Adonai be-hadar.
Kol Adonai shover arazim,
va-y'shaber Adonai et arzei hal'vanon.
Va-yarkidem k'mo egel, l'vanon v'siryon k'mo ven r'eymim.
Kol Adonai ḥotzev lahavot esh, kol Adonai yaḥil midbar,
yaḥil Adonai midbar kadesh.
Kol Adonai y'ḥolel ayalot,
va-yeḥesof y'arot, u-v'heikhalo kulo omer kavod.
Adonai la-mabul yashav, va-yeshev Adonai melekh l'olam.
Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

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On weekdays:

תהלים כ״ד

לְדָוִד מִזְמוֹר.
לַיהוה הָאָרֶץ וּמְלוֹאָהּ, תֵּבֵל וְיֹשְׁבֵי בָהּ.
כִּי הוּא עַל יַמִּים יְסָדָהּ, וְעַל נְהָרוֹת יְכוֹנְנֶהָ.
מִי יַעֲלֶה בְהַר יהוה, וּמִי יָקוּם בִּמְקוֹם קָדְשׁוֹ.
נְקִי כַפַּיִם וּבַר לֵבָב,
אֲשֶׁר לֹא נָשָׂא לַשָּׁוְא נַפְשִׁי, וְלֹא נִשְׁבַּע לְמִרְמָה.
יִשָּׂא בְרָכָה מֵאֵת יהוה, וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דּוֹר דּוֹרְשָׁיו, מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב, סֶלָה.
שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם,
וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם, וְיָבוֹא מֶלֶךְ הַכָּבוֹד.
מִי זֶה מֶלֶךְ הַכָּבוֹד, יהוה עִזּוּז וְגִבּוֹר, יהוה גִּבּוֹר מִלְחָמָה.
שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם,
וּשְׂאוּ פִּתְחֵי עוֹלָם, וְיָבוֹא מֶלֶךְ הַכָּבוֹד.
מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד,
יהוה צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד, סֶלָה.

The ספר תורה is placed in the ארון הקודש.

וּבְנֻחֹה יֹאמַר: שׁוּבָה יהוה רִבְבוֹת אַלְפֵי יִשְׂרָאֵל.
קוּמָה יהוה לִמְנוּחָתֶךָ, אַתָּה וַאֲרוֹן עֻזֶּךָ.
כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק, וַחֲסִידֶיךָ יְרַנֵּנוּ.
בַּעֲבוּר דָּוִד עַבְדֶּךָ, אַל תָּשֵׁב פְּנֵי מְשִׁיחֶךָ.

□ כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל תַּעֲזֹבוּ.

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתוֹמְכֶיהָ מְאֻשָּׁר.

דְּרָכֶיהָ דַרְכֵי־נֹעַם, וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם.

הֲשִׁיבֵנוּ יהוה אֵלֶיךָ וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

(On הושענא רבה, continue with אשרי, page 226.)

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On weekdays:

PSALM 24

A Song 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 Sefer Torah is placed in the Ark.

Whenever the Ark was set down, Moses would say:
Adonai, may You dwell among the myriad families
of the people Israel.

Return, Adonai, to Your sanctuary,
You and Your glorious Ark.

Let Your *Kohanim* be clothed in triumph,
let Your faithful sing for joy.

For the sake of David, Your servant,
do not reject Your anointed.

Precious teaching do I give you:
Never forsake My Torah.

It is a tree of life for those who grasp it,
and all who uphold it are blessed.

Its ways are pleasant, and all its paths are peace.

Help us turn to You, Adonai, and we shall return.
Renew our lives as in days of old.

Etz ḥayim hi la-maḥazikim bah, v'tom'kheha m'ushar.
D'rakheha darkhei no-am, v'khol n'tivoteha shalom.
Hashiveinu Adonai e-lekha v'nashuva,
ḥadesh yameinu k'kedem.

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מוסף

חצי קדיש

Ḥazzan:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא :שבת שובה On

On שבת, continue on page 156a or 156b (with אמהות) through page 161.

On שבת ראש חודש and on יום טוב (including שבת חול המועד and הושענא רבה), continue on page 166a or 166b (with אמהות) through page 178.

We begin the Amidah by taking three steps forward to approach God's presence, and standing humbly, at attention.

*It is customary to bow four times during the recitation of the Amidah. The first two accompany 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. As we recite Modim (the prayer of Thanksgiving, page 159), we bow (without bending our knees) in gratitude to God, as we say "**Modim anaḥnu lakh** (We proclaim)." We then bend our knees and bow once more during the b'rakhah which follows (page 160).*

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

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MUSAF SERVICE

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.

On Shabbat, continue on page 156a or 156b (with Matriarchs) through page 161.

On Shabbat Rosh Ḥodesh and on Festivals (including Shabbat Ḥol Ha-mo'ed and Hoshana Rabbah), continue on page 166a or 166b (with Matriarchs) through page 178.

For an interpretive Meditation on the Shabbat Amidah, see page 162; on the Festival Amidah, page 179.

The Musaf, or Additional Service, dates back to ancient times — a reminder of the double Shabbat portion of manna in the wilderness, and the additional Shabbat offering in the Temple. According to the Midrash, this "double measure" has become the symbol of Shabbat itself, expressed in spiritual imagery (our "additional soul"), in ritual observance (e.g. ḥallot, candles), as well as in prayer. In our day, the Musaf Amidah takes the place of the ancient Musaf sacrifice in the Temple.

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עמידה — מוסף לשבת

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On שבת שובה:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם.

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

*From שמיני עצרת until פסח:**

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is recited aloud, continue on page 157.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה.
**בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

*On שבת שובה:**

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Silent recitation continues on page 158.

From שמיני עצרת to פסח, some add: מוֹרִיד הַטָּל.*

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MUSAF AMIDAH FOR SHABBAT

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, 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.

On Shabbat Shuvah:

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 saves and shields.
Praised are You Adonai, Shield of Abraham.

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

**From Sh'mini Atzeret until Pesaḥ:*

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.

On Shabbat Shuvah:

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 recited aloud, continue on page 157.

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

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 158.

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

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עמידה — מוסף לשבת (כולל אמהות)

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On שבת שובה:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

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

*From שמיני עצרת until פסח:**

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is recited aloud, continue on page 157.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה.
**בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

*On שבת שובה:**

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Silent recitation continues on page 158.

From שמיני עצרת to פסח, some add: מוֹרִיד הַטָּל.

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MUSAF AMIDAH FOR SHABBAT
(with Matriarchs)

When I call upon Adonai, proclaim glory to our God!
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.

On Shabbat Shuvah:

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 Pesaḥ:*

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.

On Shabbat Shuvah:

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 recited aloud, continue on page 157.

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

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 158.

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

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קדושה

When the עמידה is chanted by the Ḥazzan, קדושה is added.

נַעֲרִיצְךָ וְנַקְדִּישְׁךָ כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ הַמַּקְדִּישִׁים שִׁמְךָ בַּקֹּדֶשׁ, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מָלֵא עוֹלָם, מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה: אַיֵּה מְקוֹם כְּבוֹדוֹ. לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יֶפֶן בְּרַחֲמִים, וְיָחוֹן עַם הַמְיַחֲדִים שְׁמוֹ עֶרֶב וָבֹקֶר בְּכָל־יוֹם תָּמִיד, פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מַלְכֵּנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְעֵינֵי כָּל־חָי, לִהְיוֹת לָכֶם לֵאלֹהִים.

אֲנִי יהוה אֱלֹהֵיכֶם.

וּבִדְבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ. וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה. *בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

On שבת שובה:

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

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*Ezekiel's vision describes the angels as having one straight, unbent leg. As we recite the Kedushah — our echo of the angels' praise of God found in Isaiah, Ezekiel, and Psalm 146 — we too stand erect in God's presence. It is customary to rise on one's toes during the repetitions of "**Kadosh** (Holy)," literally lifting our praise "toward singing seraphim."*

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KEDUSHAH

When the Reader chants the Amidah, Kedushah is added.

We revere and hallow You on earth as Your name is hallowed in heaven, where it is sung by celestial choirs, as in Your prophet's vision. The angels called 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.

God's glory fills the universe. When one angelic chorus asks, "Where is God's glory?" another responds with praise:

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

May God turn in compassion, granting mercy to His people who twice each day, evening and morning, proclaim God's oneness with love:

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

This is our God, our Creator, our Sovereign, and our Redeemer. And in His mercy God will again declare, before all the world:

Ani Adonai Eloheikhem. I, Adonai, am your God.

And thus sang the psalmist:

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.

**On Shabbat Shuvah:*
Praised are You Adonai, holy Sovereign.

The Kedushah is among the holiest prayers of the Jewish service, requiring a minyan to achieve the proper solemnity. We are to imagine ourselves in God's closest circle, joining with the ministering angels in chanting the most precious of praises.

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For an alternative that omits mention of the sacrifices, continue at the bottom of the page.

תִּכּוֹנָתָּ שַׁבָּת רָצִיתָ קָרְבְּנוֹתֶיהָ, צִוִּיתָ פֵּרוּשֶׁיהָ עִם סְדוּרֵי נְסָכֶיהָ. מְעַנְּגֶיהָ לְעוֹלָם פָּבוֹד יִנְחָלוּ, טוֹעֲמֶיהָ חַיִּים זָכוּ, וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גְּדֻלָּה בָּחָרוּ. אָז מִסִּינַי נִצְטַוּוּ עָלֶיהָ וַתְּצַוֵּם יהוה אֱלֹהֵינוּ לְהַקְרִיב בָּהּ קָרְבַּן מוּסַף שַׁבָּת כָּרָאוּי.

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, הַמֵּשִׁיב בָּנִים לִגְבוּלָם, שֶׁתַּעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ וְתִטָּעֵנוּ בִּגְבוּלֵנוּ, שָׁשָׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קָרְבְּנוֹתֵיהֶם, תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם, וְאֶת־מוּסַף יוֹם הַשַּׁבָּת הַזֶּה עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ כַּכָּתוּב בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

במדבר כ״ח:ט׳-י׳

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם, וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ. עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל עֹלַת הַתָּמִיד וְנִסְכָּהּ.

Alternative selection

תִּכּוֹנָתָּ שַׁבָּת רָצִיתָ קְדוּשָׁתָהּ, צִוִּיתָ פֵּרוּשֶׁיהָ עִם סְדוּרֵי נוּסְחָתָהּ. מְעַנְּגֶיהָ לְעוֹלָם פָּבוֹד יִנְחָלוּ, טוֹעֲמֶיהָ חַיִּים זָכוּ, וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גְּדֻלָּה בָּחָרוּ. אָז מִסִּינַי נִצְטַוּוּ עָלֶיהָ וַתְּצַוֵּנוּ לְעָבְדְּךָ בִּירוּשָׁלַיִם עִירֶךָ בְּיוֹם שַׁבַּת קֹדֶשׁ עַל הַר קָדְשֶׁךָ.

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, הַמֵּשִׁיב בָּנִים לִגְבוּלָם, שֶׁתַּעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ וְתִטָּעֵנוּ בִּגְבוּלֵנוּ, וְלֹא יִשָּׁמַע עוֹד חָמָס בְּאַרְצֵנוּ, שֹׁד וְשֶׁבֶר בִּגְבוּלֵנוּ. וְשָׁם נַעֲבָדְךָ בְּאַהֲבָה וּבְיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת.

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For an alternative that omits mention of sacrifices, continue at the bottom of the page.

You have established Shabbat, Adonai our God, prescribing by Your will its special offerings and sacrifices. Those who delight in Shabbat will inherit enduring glory. Those who savor Shabbat will share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai our ancestors received the mitzvah of Shabbat, and You, Adonai, commanded that they offer an additional sacrifice on Shabbat.

May it be Your will, Adonai our God and God of our ancestors who returns Your children to their land, to lead us in joy to our land and to settle us within our borders. There our ancestors offered to You their daily and special sacrifices. And the special sacrifice for Shabbat they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant:

NUMBERS 28:9-10

Offerings for the day of Shabbat: two yearling lambs without blemish, together with two-tenths of an ephah of choice flour mingled with oil as a grain offering, with the proper libation; a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

Alternative selection

You have established Shabbat, Adonai our God, declaring its special holiness, ordaining details of its sacred observance. Those who delight in Shabbat will inherit enduring glory. Those who savor Shabbat will share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai our ancestors received the mitzvah of Shabbat. And You commanded us to worship You on Shabbat in Jerusalem Your city, on Your holy mountain.

May it be Your will, Adonai our God and God of our ancestors, who returns Your children to their land, to lead us in joy to our land and to settle us within our borders. No more shall violence be heard in our land; no more shall destruction be found within its borders. May we be privileged to worship You there, in splendor and in awe, as in ancient days.

Other interpretive English meditations may be found on pages 162-164.

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יִשְׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג. עַם מְקַדְּשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ. וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ, חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ, זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ, וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת.

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

When the Ḥazzan recites מודים, *the congregation continues silently:*

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

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Those who celebrate Shabbat rejoice in Your sovereignty and hallow the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

Our God and God of our ancestors, find favor in our Shabbat rest. Instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. Lovingly and willingly, Adonai our God, grant that we inherit Your holy Shabbat, so that the people Israel, who hallow Your name, will always find rest on this day. Praised are You Adonai, who hallows Shabbat.

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.

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 whole-heartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

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On חנוכה:

עַל הַנִּסִּים וְעַל הַפֻּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.

בִּימֵי מַתִּתְיָהוּ בֶּן־יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ, וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבְתָּ אֶת־רִיבָם, דַּנְתָּ אֶת־דִּינָם, נָקַמְתָּ אֶת־נִקְמָתָם, מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וּטְמֵאִים בְּיַד טְהוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ. וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ אֶת־הֵיכָלֶךָ, וְטִהֲרוּ אֶת־מִקְדָּשֶׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ, וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

On שבת שובה:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וְכֹל הַחַיִּים יוֹדְוּךָ סֶלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

Ḥazzan adds:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךָ, כָּאָמוּר:

Congregation:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. כֵּן יְהִי רָצוֹן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. כֵּן יְהִי רָצוֹן.

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On Ḥanukkah:

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

In the days of Mattathias son of Yoḥanan, 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.

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

On Shabbat Shuvah:

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 adds:

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, *Kohanim*, Your holy people.

Congregation:

May Adonai bless you and guard you. Ken y'hi ratzon.
May Adonai show you favor
and be gracious to you. Ken y'hi ratzon.
May Adonai show you kindness
and grant you peace. Ken y'hi ratzon.
May this be God's will.

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שִׂים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. *בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

On שבת שובה, substitute the following:

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יהוה עֹשֵׂה הַשָּׁלוֹם.

The Ḥazzan's chanting of the עמידה ends here.
The silent recitation of the עמידה concludes with a personal prayer.

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ, לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת.

An alternative concluding prayer

יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהַי, שֶׁתִּפְתַּח לִי שַׁעֲרֵי תוֹרָה, שַׁעֲרֵי אַהֲבָה וְאַחֲוָה, שַׁעֲרֵי שָׁלוֹם וְרֵעוּת. שׂוֹשׂ אָשִׂישׂ בַּיהוה, תָּגֵל נַפְשִׁי בֵּאלֹהַי. וְגַלְתִּי בִּירוּשָׁלַיִם וְשַׂשְׂתִּי בָעַמִּי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Continue with קדיש שלם, page 181.

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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.

**On Shabbat Shuvah:*

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 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 acceptable to You, 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.

May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

An alternative concluding prayer

May it be Your will, Adonai my God, to open for me the gates of learning, love and harmony, peace and companionship. I will surely rejoice in Adonai, my whole being will exult in my God. May I know the joy of celebrating in Jerusalem, rejoicing with my people. May the One who ordains peace for His universe bring peace to us and to all the people Israel. Amen.

Continue with Kaddish Shalem, page 181.

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A MEDITATION ON THE MUSAF AMIDAH FOR SHABBAT

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel and Leah stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

I

You ordained Shabbat; You willed its holy intimacy. You inspired its symbols, rites, and profundities. Jews who rejoice in Shabbat reap everlasting glory. Jews who cherish Shabbat gain fullness of life; Jews who treasure her subtlest details choose a legacy of grandeur. Ever since Sinai we bear this honor and obey God's command to celebrate Shabbat. May it please You, O our God, God of our ancestors, to help us take root in our legacy, to lead us joyfully to our homeland, where we may fulfill our duty to worship You, recalling the ancient pageant of sacrifice.

Those who observe Shabbat, calling it a pleasure, rejoice in Your sovereignty. Contentment and delight with Your blessings fill all who keep Shabbat holy — Shabbat, the seventh day, Your will and mystery and joy, sweetest of days, memento of Creation.

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II

Shabbat celebrates the world's creation.
On Shabbat we attest that God is Creator;
Blessed are those who tell of God's goodness.

Shabbat expands our lives with holiness.
Be open to joy with both body and soul;
Blessed are those who make Shabbat a delight.

Shabbat is a foretaste of future redemption.
Rejoice in Shabbat, inherit God's holy mountain;
Blessed are those who will sing in God's Temple.
The homeless will all be restored to God's home.

Shabbat rest makes whole our fragmented lives.
It foreshadows a world totally at peace.
Blessed be God, the Master of peace;
May His harmony, seen in nature, enhance every life.

May we be renewed by the calm of Shabbat,
As we praise our Creator for the gift of Shabbat.

III

As we fulfill the mitzvah of Shabbat with body and soul, may we be refreshed by its sacred splendor. Freed from weekday routine and burdensome labor, may we be true to our own nature, reflecting God's compassion for all earthly creatures, blessed by the beauty of sanctified time amid family and friends. May the charm of Shabbat help us to resist the inclination to squander time on vanities. Help us, Creator, to find true pleasure in Your Torah; plant, in our sometimes unwilling hearts, the wisdom to treasure its teachings. May Your gift of Shabbat continue to bind us to You throughout all generations, teaching each of us that holiness can be a living presence in our lives. May we serve You purely, without thought of reward. May we be inspired by the spirit of Shabbat, as we praise You, God who hallows Shabbat.

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IV

To celebrate Shabbat is to share in holiness:
The presence of eternity, a moment of majesty,
The radiance of joy, enhancement of the soul.

To celebrate Shabbat is to realize freedom.
Shabbat reminds us that we are all royalty;
That all mortals are equal, children of God.

To celebrate Shabbat is to surpass limitations.
We can sanctify time and redeem history,
Affirm the world without becoming its slaves.

To celebrate Shabbat is to sing its melody.
We delight in the song of the spirit,
The joys of the good,
The grandeur of living in the face of eternity.

To celebrate Shabbat is to sense God's presence.
God sustains us even when our spirits falter.

May we deepen our spirituality and expand our compassion
As we praise our Creator for the holiness of Shabbat.

Continue here:

O our God, our ancestors' God, find pleasure in our Shabbat. Consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess Your holy Shabbat with love and eagerness. May the people Israel, bearer of Your holy name, be blessed with tranquility. We praise You, O God whose Shabbat is sacred.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

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You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

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עמידה — מוסף ליום טוב ולשבת ראש חודש

On שמיני עצרת and the first day of פסח, the Ḥazzan's recitation begins with גשם or טל, page 217.

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם.

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

*From שמיני עצרת until פסח:**

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 167.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

*On **שבת ראש חודש**, the silent recitation of the עמידה continues on page 168.*

*On **יום טוב**, the silent recitation of the עמידה continues on page 170.*

**From פסח to סוכות, some add:* מוֹרִיד הַטָּל.

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MUSAF AMIDAH FOR FESTIVALS and SHABBAT ROSH ḤODESH

On Sh'mini Atzeret and the first day of Pesaḥ, the Reader's recitation begins with Geshem or Tal, page 217.

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, 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. You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham.

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

**From Sh'mini Atzeret until Pesaḥ:*

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. 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 167.

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

On Shabbat Rosh Ḥodesh, the silent recitation of the Amidah continues on page 168.

On Festivals, the silent recitation of the Amidah continues on page 170.

**From Pesaḥ to Sukkot, some add:* You cause the dew to fall.

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עמידה — מוסף ליום טוב ולשבת ראש חודש (כולל אמהות)

On שמיני עצרת and the first day of פסח, the Ḥazzan's recitation begins with גשם or טל, page 217.

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

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

**From שמיני עצרת until פסח:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 167.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

*On **שבת ראש חודש**, the silent recitation of the עמידה continues on page 168.*

*On **יום טוב**, the silent recitation of the עמידה continues on page 170.*

**From פסח to סוכות, some add:* מוֹרִיד הַטָּל.

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MUSAF AMIDAH FOR FESTIVALS and SHABBAT ROSH ḤODESH
(with Matriarchs)

On Sh'mini Atzeret and the first day of Pesaḥ, the Reader's recitation begins with Geshem or Tal, page 217.

When I call upon Adonai, proclaim glory to our God!
Adoniai, 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. 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 Pesaḥ:*

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. 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 167.

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

On Shabbat Rosh Ḥodesh, the silent recitation of the Amidah continues on page 168.

On Festivals, the silent recitation of the Amidah continues on page 170.

**From Pesaḥ to Sukkot, some add:* You cause the dew to fall.

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קדושה

When the עמידה is chanted by the Ḥazzan, קדושה is added.

נַעֲרִיצְךָ וְנַקְדִּישְׁךָ כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ הַמַּקְדִּישִׁים שִׁמְךָ בַּקֹּדֶשׁ, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מָלֵא עוֹלָם, מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה: אַיֵּה מְקוֹם כְּבוֹדוֹ. לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֶן בְּרַחֲמִים, וְיָחוֹן עַם הַמְיַחֲדִים שְׁמוֹ עֶרֶב וָבֹקֶר בְּכָל־יוֹם תָּמִיד, פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מַלְכֵּנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְעֵינֵי כָּל־חָי, לִהְיוֹת לָכֶם לֵאלֹהִים:

אֲנִי יהוה אֱלֹהֵיכֶם.

On שבת ראש חודש and שבת חול המועד, omit the following three lines:

אַדִּיר אַדִּירֵנוּ יהוה אֲדוֹנֵנוּ, מָה אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ.
וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ. וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה. בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

On **שבת ראש חודש**, *continue on page 168.*

On **יום טוב**, *continue on page 170.*

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KEDUSHAH

When the Reader chants the Amidah, Kedushah is added.

We revere and hallow You on earth as Your name is hallowed in heaven, where it is sung by celestial choirs, as in Your prophet's vision. The angels called 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.

God's glory fills the universe. When one angelic chorus asks, "Where is God's glory?" another responds with praise:

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

May God turn in compassion, granting mercy to His people who twice each day, morning and evening, proclaim God's oneness with love:

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

This is our God, our Creator, our Sovereign, and our Redeemer. And in His mercy God will again declare, before all the world:

Ani Adonai Eloheikhem. I, Adonai, am your God.

On Shabbat Ḥol Ha-mo'ed and Shabbat Rosh Ḥodesh, omit the following three lines:

Adonai, eternal, how magnificent Your name in all the world. Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One.

And thus sang the psalmist:

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.

On Shabbat Rosh Ḥodesh, continue on page 168.

On Festivals, continue on page 170.

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לשבת ראש חודש:

אַתָּה יָצַרְתָּ עוֹלָמְךָ מִקֶּדֶם, כִּלִּיתָ מַלְאכְתְּךָ בַּיּוֹם הַשְּׁבִיעִי. אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ. וַתִּתֶּן לָנוּ יהוה אֱלֹהֵינוּ, בְּאַהֲבָה, שַׁבָּתוֹת לִמְנוּחָה וְרָאשֵׁי חֳדָשִׁים לְכַפָּרָה. וּלְפִי שֶׁחָטָאנוּ לְפָנֶיךָ, אֲנַחְנוּ וַאֲבוֹתֵינוּ, חָרְבָה עִירֵנוּ וְשָׁמֵם בֵּית מִקְדָּשֵׁנוּ וּגְלָה יְקָרֵנוּ, וְנָטַל כָּבוֹד מִבֵּית חַיֵּינוּ, וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתֶךָ, בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶׁךָ.

For an alternative, which omits mention of sacrifices, continue at the top of the next page.

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, הַמֵּשִׁיב בָּנִים לִגְבוּלָם, שֶׁתַּעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ וְתִטָּעֵנוּ בִּגְבוּלֵנוּ, שָׁשָׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קָרְבְּנוֹתֵיהֶם, תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם. וְאֶת־מוּסַף יוֹם הַשַּׁבָּת הַזֶּה וְאֶת־מוּסַף יוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ, כַּכָּתוּב בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

במדבר כ״ח:ט׳-י״א

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם, וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשָּׁמֶן וְנִסְכּוֹ. עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ, עַל עֹלַת הַתָּמִיד וְנִסְכָּהּ.

וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עֹלָה לַיהוה, פָּרִים בְּנֵי בָקָר שְׁנָיִם וְאַיִל אֶחָד, כְּבָשִׂים בְּנֵי שָׁנָה שִׁבְעָה, תְּמִימִם.

וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר, שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר, וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל, וְעִשָּׂרוֹן לַכֶּבֶשׂ, וְיַיִן כְּנִסְכּוֹ, וְשָׂעִיר לְכַפֵּר, וּשְׁנֵי תְמִידִים כְּהִלְכָתָם.

Continue with ישמחו, *next page.*

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On Shabbat Rosh Ḥodesh:

You formed Your world at the beginning, completing Your labor by the seventh day. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name. Adonai our God, lovingly have You given us Shabbat for rest and New Moon Festivals for atonement. Because we and our ancestors sinned, our city was laid waste, our sanctuary made desolate, our splendor taken, and glory removed from Zion. We are unable to partake in the solemn service in the great and holy Temple dedicated to You.

For an alternative, which omits mention of sacrifices, continue at the top of the next page.

May it be Your will, Adonai our God and God of our ancestors, who returns Your children to their land, to lead us in joy to our land and to settle us within our borders. There our ancestors sacrificed to You with their daily offerings and with their special offerings. And the special offering for Shabbat and for New Moon Festivals they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant:

NUMBERS 28:9-11

Offerings for the day of Shabbat: two yearling lambs without blemish, together with two-tenths of an ephah of choice flour mingled with oil as a grain offering, with the proper libation; a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

On your New Moon Festivals you shall bring a burnt offering to Adonai: two young bulls, one ram, and seven yearling lambs, without blemish.

The grain offering shall be three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah of choice flour mingled with oil for the ram, and one-tenth of an ephah of choice flour mingled with oil for each lamb. You shall bring it with the wine required for the libations, a goat for atonement, and the two daily offerings, as prescribed.

Continue with "Those who celebrate," next page.

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לשבת ראש חודש:

Alternative selection

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, הַמֵּשִׁיב
בָּנִים לִגְבוּלָם, שֶׁתַּעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ וְתִטָּעֵנוּ בִּגְבוּלֵנוּ,
וְלֹא יִשָּׁמַע עוֹד חָמָס בְּאַרְצֵנוּ, שֹׁד וָשֶׁבֶר בִּגְבוּלֵנוּ.

Continue here:

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג. עַם מְקַדְּשֵׁי
שְׁבִיעִי, כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ. וְהַשְׁבִיעִי רָצִיתָ בּוֹ
וְקִדַּשְׁתּוֹ, חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ, זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

During a leap year add the words in parentheses.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ, וְחַדֵּשׁ עָלֵינוּ
בְּיוֹם הַשַּׁבָּת הַזֶּה אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה,
לְשָׂשׂוֹן וּלְשִׂמְחָה, לִישׁוּעָה וּלְנֶחָמָה, לְפַרְנָסָה וּלְכַלְכָּלָה,
לְחַיִּים וּלְשָׁלוֹם, לִמְחִילַת חֵטְא וְלִסְלִיחַת עָוֹן (וּלְכַפָּרַת
פֶּשַׁע). כִּי בְעַמְּךָ יִשְׂרָאֵל בָּחַרְתָּ מִכָּל־הָאֻמּוֹת, וְשַׁבַּת
קָדְשְׁךָ לָהֶם הוֹדָעְתָּ, וְחֻקֵּי רָאשֵׁי חֳדָשִׁים לָהֶם קָבָעְתָּ.
בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים.

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־
הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן,
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Continue on page 176.

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On Shabbat Rosh Ḥodesh:

Alternative selection

May it be Your will, Adonai our God and God of our ancestors who returns Your children to their land, to lead us in joy to our land and to settle us within our borders. No more shall violence be heard in our land; no more shall destruction be found within its borders.

Continue here:

Those who celebrate Shabbat rejoice in Your sovereignty and hallow the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

During a leap year, add the words in parentheses.

Our God and God of our ancestors, find favor in our Shabbat rest. Renew our lives in this month for goodness and blessedness, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin, and forgiveness of transgression (and atonement for wrongdoing). For You have chosen the people Israel from among all nations to observe the precepts of the New Moon Festival, proclaiming Your holy Shabbat to them. Praised are You Adonai, who hallows Shabbat, the people Israel, and the New Moon Festivals.

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.

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

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ליום טוב:

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

וַתִּתֶּן לָנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לִמְנוּחָה וּ)מוֹעֲדִים לְשִׂמְחָה, חַגִּים וּזְמַנִּים לְשָׂשׂוֹן, אֶת־יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם)

On סוכות:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On שמחת תורה and שמיני עצרת:

הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On פסח:

חַג הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ,

On שבועות:

חַג הַשָּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרַיִם.

וּמִפְּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אַדְמָתֵנוּ. וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲלוֹת וְלֵרָאוֹת וּלְהִשְׁתַּחֲוֹת לְפָנֶיךָ, וְלַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתֶךָ, בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶׁךָ. יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, מֶלֶךְ רַחֲמָן הַמֵּשִׁיב בָּנִים לִגְבוּלָם, שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הָרַבִּים, וְתִבְנֵהוּ מְהֵרָה וּתְגַדֵּל כְּבוֹדוֹ.

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On Festivals:

You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

Lovingly, Adonai our God, have You given us (Shabbat for rest,) Festivals for joy and holidays for happiness, among them this (Shabbat and this)

Festival of Sukkot, season of our rejoicing,

Festival of Sh'mini Atzeret, season of our rejoicing,

Festival of Matzot, season of our liberation,

Festival of Shavuot, season of the giving of our Torah,

a day of sacred assembly, recalling the Exodus from Egypt.

Because of our sins were we exiled from our land, far from our soil. We are unable to partake in the solemn service in the great and holy Temple dedicated to You. May it be Your will, Adonai our God and God of our ancestors, compassionate Sovereign who returns Your children to their land, to have compassion for us and for Your sanctuary; speedily restore and enhance its glory.

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ליום טוב:

אָבִינוּ מַלְכֵּנוּ גַּלֵּה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה, וְהוֹפַע וְהִנָּשֵׂא עָלֵינוּ לְעֵינֵי כָּל־חָי, וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וְנִפּוּצוֹתֵינוּ כַּנֵּס מִיַּרְכְּתֵי־אָרֶץ. וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם, שָׁשָׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קָרְבְּנוֹתֵיהֶם, תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם.

וְאֶת־מוּסַף (יוֹם הַשַּׁבָּת הַזֶּה וְאֶת־מוּסַף)

On סוכות:

יוֹם חַג הַסֻּכּוֹת הַזֶּה

On שמחת תורה and שמיני עצרת:

יוֹם הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה

On פסח:

יוֹם חַג הַמַּצּוֹת הַזֶּה

On שבועות:

יוֹם חַג הַשָּׁבֻעוֹת הַזֶּה

עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ, כַּכָּתוּב בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

In some congregations the readings of sacrificial offerings on the Festivals, on pages 172 and 173, are recited here. These passages from the Torah are taken from the Maftir portion for each Festival. On all Festivals, the recitation concludes with the passage at the bottom of page 173. Unlike the other selections, it is not taken word for word from the Torah.

Other congregations omit these passages and continue on page 174.

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On Festivals:

Avinu Malkenu, manifest the glory of Your sovereignty, and reveal to all humanity that You are our Sovereign. Unite our scattered people; gather our dispersed from the ends of the earth. Lead us with song to Zion, Your city, with everlasting joy to Jerusalem, Your sanctuary. There our ancestors offered You their daily sacrifices and special offerings.

And the special offering for this (Shabbat and the special offering for this)

Festival of Sukkot

Festival of Sh'mini Atzeret

Festival of Matzot

Festival of Shavuot

they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.

The passages on pages 172 and 173, from the Book of Numbers (Chapters 28 and 29), specify the sacrifices prescribed for each of the days listed (in addition to the regular daily offerings). The Festival burnt offerings always included bulls, rams, and yearling lambs, all without blemish. The number of animals required could vary. Libations of wine and grain offerings of choice flour mixed with oil were always included, along with the offering of a goat for expiation.

Some congregations omit these passages and continue on page 174.

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ליום טוב:

On שבת:

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם, וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ. עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ, עַל עֹלַת הַתָּמִיד וְנִסְכָּהּ.

On the first two days of סוכות:

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם, כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ. וְחַגֹּתֶם חַג לַיהוה שִׁבְעַת יָמִים. וְהִקְרַבְתֶּם עֹלָה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוה, פָּרִים בְּנֵי בָקָר שְׁלֹשָׁה עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם יִהְיוּ. וּמִנְחָתָם...

On the first day of חול המועד סוכות:

וּבַיּוֹם הַשֵּׁנִי, פָּרִים בְּנֵי בָקָר שְׁנֵים עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הַשְּׁלִישִׁי, פָּרִים עַשְׁתֵּי עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...

On the second day of חול המועד סוכות:

וּבַיּוֹם הַשְּׁלִישִׁי, פָּרִים עַשְׁתֵּי עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הָרְבִיעִי, פָּרִים עֲשָׂרָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...

On the third day of חול המועד סוכות:

וּבַיּוֹם הָרְבִיעִי, פָּרִים עֲשָׂרָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הַחֲמִישִׁי, פָּרִים תִּשְׁעָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...

On the fourth day of חול המועד סוכות:

וּבַיּוֹם הַחֲמִישִׁי, פָּרִים תִּשְׁעָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הַשִּׁשִּׁי, פָּרִים שְׁמֹנָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...

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On Festivals:

On הושענא רבה:

וּבַיּוֹם הַשִּׁשִּׁי, פָּרִים שְׁמֹנָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הַשְּׁבִיעִי, פָּרִים שִׁבְעָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...

On שמחת תורה and שמיני עצרת:

בַּיּוֹם הַשְּׁמִינִי, עֲצֶרֶת תִּהְיֶה לָכֶם, כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם עֹלָה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוה, פַּר אֶחָד, אַיִל אֶחָד, כְּבָשִׂים בְּנֵי שָׁנָה שִׁבְעָה, תְּמִימִם. וּמִנְחָתָם...

On the first two days of פסח:

וּבַחֹדֶשׁ הָרִאשׁוֹן, בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ, פֶּסַח לַיהוה. וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חָג, שִׁבְעַת יָמִים מַצּוֹת יֵאָכֵל. בַּיּוֹם הָרִאשׁוֹן מִקְרָא קֹדֶשׁ, כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם אִשֶּׁה עֹלָה לַיהוה, פָּרִים בְּנֵי בָקָר שְׁנָיִם וְאַיִל אֶחָד וְשִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה, תְּמִימִם יִהְיוּ לָכֶם. וּמִנְחָתָם...

On all other days of פסח:

וְהִקְרַבְתֶּם אִשֶּׁה עֹלָה לַיהוה, פָּרִים בְּנֵי בָקָר שְׁנָיִם וְאַיִל אֶחָד וְשִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה, תְּמִימִם יִהְיוּ לָכֶם. וּמִנְחָתָם...

On שבועות:

וּבְיוֹם הַבִּכּוּרִים, בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוה בְּשָׁבֻעֹתֵיכֶם, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם. כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם עֹלָה לְרֵיחַ נִיחֹחַ לַיהוה, פָּרִים בְּנֵי בָקָר שְׁנָיִם, אַיִל אֶחָד, שִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה. וּמִנְחָתָם...

Added on each Festival:

וּמִנְחָתָם וְנִסְכֵּיהֶם כְּמִדְבָּר, שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל, וְעִשָּׂרוֹן לַכֶּבֶשׂ, וְיַיִן כְּנִסְכּוֹ, וְשָׂעִיר לְכַפֵּר, וּשְׁנֵי תְמִידִים כְּהִלְכָתָם.

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ליום טוב:

שבת On:

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג. עַם מְקַדְּשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ. וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ, חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ, זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

For an alternative, which omits mention of sacrifices, continue at the bottom of the page.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, מֶלֶךְ רַחֲמָן, רַחֵם עָלֵינוּ, טוֹב וּמֵטִיב, הִדָּרֵשׁ לָנוּ. שׁוּבָה אֵלֵינוּ בַּהֲמוֹן רַחֲמֶיךָ בִּגְלַל אָבוֹת שֶׁעָשׂוּ רְצוֹנֶךָ. בְּנֵה בֵיתְךָ כְּבַתְּחִלָּה וְכוֹנֵן מִקְדָּשְׁךָ עַל מְכוֹנוֹ, וְהַרְאֵנוּ בְּבִנְיָנוֹ וְשַׂמְּחֵנוּ בְּתִקּוּנוֹ, וְהָשֵׁב כֹּהֲנִים לַעֲבוֹדָתָם, וּלְוִיִּם לְשִׁירָם וּלְזִמְרָם, וְהָשֵׁב יִשְׂרָאֵל לִנְוֵיהֶם. וְשָׁם נַעֲלֶה וְנֵרָאֶה וְנִשְׁתַּחֲוֶה לְפָנֶיךָ בְּשָׁלֹשׁ פַּעֲמֵי רְגָלֵינוּ, כַּכָּתוּב בְּתוֹרָתֶךָ: שָׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָל־זְכוּרְךָ אֶת־פְּנֵי יהוה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר, בְּחַג הַמַּצּוֹת וּבְחַג הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת, וְלֹא יֵרָאֶה אֶת־פְּנֵי יהוה רֵיקָם. אִישׁ כְּמַתְּנַת יָדוֹ, כְּבִרְכַּת יהוה אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ.

Continue on page 175.

Alternative selection

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, מֶלֶךְ רַחֲמָן, רַחֵם עָלֵינוּ, טוֹב וּמֵטִיב, הִדָּרֵשׁ לָנוּ. שׁוּבָה אֵלֵינוּ בַּהֲמוֹן רַחֲמֶיךָ בִּגְלַל אָבוֹת שֶׁעָשׂוּ רְצוֹנֶךָ. תַּעֲמֹדְנָה רַגְלֵינוּ בְּשַׁעֲרֵי יְרוּשָׁלַיִם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה לָהּ יַחְדָּו, יְהִי שָׁלוֹם בְּחֵילָהּ, שַׁלְוָה בְּאַרְמְנוֹתֶיהָ, שֶׁשָּׁם עָלוּ שְׁבָטִים, שִׁבְטֵי יָהּ, עֵדוּת לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם קָדְשֶׁךָ. וְשָׁם נַעֲלֶה וְנֵרָאֶה וְנִשְׁתַּחֲוֶה לְפָנֶיךָ בְּשָׁלֹשׁ פַּעֲמֵי רְגָלֵינוּ, כַּכָּתוּב בְּתוֹרָתֶךָ: שָׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָל־זְכוּרְךָ אֶת־פְּנֵי יהוה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר, בְּחַג הַמַּצּוֹת וּבְחַג הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת, וְלֹא יֵרָאֶה אֶת־פְּנֵי יהוה רֵיקָם. אִישׁ כְּמַתְּנַת יָדוֹ, כְּבִרְכַּת יהוה אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ.

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On Festivals:

On Shabbat:

Those who celebrate Shabbat rejoice in Your sovereignty and hallow the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

For an alternative, which omits mention of sacrifices, continue at the bottom of the page.

Our God and God of our ancestors, compassionate Sovereign, have compassion for us. You are good and beneficent; inspire us to seek You. Return to us in Your abundant compassion through the merit of our ancestors who did Your will. Rebuild Your Temple anew and reestablish Your sanctuary there, giving us cause to rejoice when we view it. Restore *Kohanim* to their service of blessing and worship, Levites to their song and psalm, and the people Israel to their habitations. There will we make pilgrimage three times a year on our Festivals, as it is written in Your Torah: "Three times a year shall all your men appear before Adonai your God in the place that God will choose, on the Festivals of Pesaḥ, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring his own gift, appropriate to the blessing that Adonai your God has given you."

Continue on page 175.

Alternative selection

Our God and God of our ancestors, compassionate Sovereign, have compassion for us. You are good and beneficent; inspire us to seek You. Turn to us in Your abundant compassion through the merit of our ancestors who did Your will. When we stand within the gates of Jerusalem renewed, a city uniting all, may there be peace within its walls, serenity within its homes. There the tribes ascended, the tribes of Adonai, as the people Israel were commanded, praising God. And there will we make pilgrimage three times a year on our Festivals, as it is written in Your Torah: "Three times a year shall the entire community appear before Adonai your God in the place that God will choose, on the Festivals of Pesaḥ, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring his own gift, appropriate to the blessing that Adonai your God has given you."

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ליום טוב:

וְהַשְׁיאֵנוּ יהוה אֱלֹהֵינוּ אֶת־בִּרְכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשָׂשׂוֹן, כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ. אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בִמְנוּחָתֵנוּ,) קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָׂשׂוֹן (שַׁבָּת וּ)מוֹעֲדֵי קָדְשֶׁךָ, וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים.

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

*וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

** During repetition of the עמידה, in congregations where Kohanim chant the threefold blessing from the bimah, substitute the following:*

וְתַעֲרַב עָלֶיךָ עֲתִירָתֵנוּ כְּעוֹלָה וּכְקָרְבָּן. אָנָּא רַחוּם בְּרַחֲמֶיךָ הָרַבִּים הָשֵׁב שְׁכִינָתְךָ לְצִיּוֹן עִירֶךָ, וְסֵדֶר הָעֲבוֹדָה לִירוּשָׁלָיִם. וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים, וְשָׁם נַעַבְדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת. בָּרוּךְ אַתָּה יהוה, שֶׁאוֹתְךָ לְבַדְּךָ בְּיִרְאָה נַעֲבֹד.

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On Festivals:

Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, as You have promised. Our God and God of our ancestors, (find favor in our Shabbat rest,) instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. (Lovingly and willingly,) Adonai our God, grant that we inherit Your holy (Shabbat and) Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallows (Shabbat,) the people Israel and the Festivals.

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.

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

**During the repetition of the Amidah, in congregations where Kohanim chant the threefold blessing from the bimah, substitute the following:*

May our prayers be pleasing to You, as were the offerings our ancestors brought to You in the holy Temple in Jerusalem. In Your great mercy, merciful God, restore Your Presence to Zion, Your city, and the order of worship to Jerusalem. May we bear witness to Your merciful return to Zion, where we shall worship You in splendor and in awe, as in ancient days. Praised are You Adonai; You alone shall we worship in reverence.

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All services continue here:

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

When the Ḥazzan recites מודים, *the congregation continues silently:*

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

On חנוכה:

עַל הַנִּסִּים וְעַל הַפֻּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.

בִּימֵי מַתִּתְיָהוּ בֶּן־יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ, וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבְתָּ אֶת־רִיבָם, דַּנְתָּ אֶת־דִּינָם, נָקַמְתָּ אֶת־נִקְמָתָם, מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וּטְמֵאִים בְּיַד טְהוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ. וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ אֶת־הֵיכָלֶךָ, וְטִהֲרוּ אֶת־מִקְדָּשֶׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ, וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

Silent recitation of the עמידה *continues on page 178.*

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All services continue here:

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 whole-heartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

On Ḥanukkah:

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

In the days of Mattathias son of Yoḥanan, 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.

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

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.

Silent recitation of the Amidah continues on page 178.

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During the repetition of the עמידה, the Ḥazzan continues here (except in congregations where Kohanim chant the priestly blessing):

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךָ, כָּאָמוּר:

Congregation:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָ. כֵּן יְהִי רָצוֹן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. כֵּן יְהִי רָצוֹן.

The Ḥazzan continues on page 178.

During the repetition of the עמידה on יום טוב, in congregations where Kohanim chant the blessing, the Ḥazzan continues here:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, **כֹּהֲנִים**,

Congregation:

עַם קְדוֹשֶׁךָ, כָּאָמוּר:

Kohanim:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בִּקְדֻשָּׁתוֹ שֶׁל אַהֲרֹן וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Ḥazzan, followed by Kohanim, word by word:

Congregation:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. אָמֵן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָ. אָמֵן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. אָמֵן.

Congregation:

אַדִּיר בַּמָּרוֹם, שׁוֹכֵן בִּגְבוּרָה, אַתָּה שָׁלוֹם וְשִׁמְךָ שָׁלוֹם. יְהִי רָצוֹן שֶׁתָּשִׂים עָלֵינוּ וְעַל כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל חַיִּים וּבְרָכָה לְמִשְׁמֶרֶת שָׁלוֹם.

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During the repetition of the Amidah, the Reader continues here (except in congregations where Kohanim chant the priestly blessing):

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and his descendants, *Kohanim*, Your holy people:

Congregation:

May Adonai bless you and guard you. Ken y'hi ratzon.
May Adonai show you favor and be gracious to you. Ken y'hi ratzon.
May Adonai show you kindness and grant you peace. Ken y'hi ratzon.
May this be God's will.

The Reader continues on page 178.

During the repetition of the Amidah on Festivals, in congregations where Kohanim chant the blessing, the Reader continues here:

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants,
Kohanim,

Congregation:

Your holy people:

Kohanim:

Praised are You Adonai our God, who rules the universe, instilling holiness in us through the holiness of Aaron, commanding us to bless His people Israel lovingly.

Reader, followed by Kohanim: *Congregation:*

May Adonai bless you and guard you. Amen.
May Adonai show you favor and be gracious to you. Amen.
May Adonai show you kindness and grant you peace. Amen.

Congregation:

Exalted in might, You are peace and Your name is peace. Bless us and the entire House of Israel with life and with enduring peace.

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שִׂים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

The Ḥazzan's chanting of the עמידה ends here.

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

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ, לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת.

An alternative concluding prayer for יום טוב

רִבּוֹנוֹ שֶׁל עוֹלָם, אֲדוֹן הַשִּׂמְחָה שֶׁאֵין לְפָנָיו עַצְבוּת, זַכֵּנִי בְּרַחֲמֶיךָ הָרַבִּים לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קְדֻשַּׁת יוֹם טוֹב בְּשִׂמְחָה וְחֶדְוָה. יָשִׂישׂוּ וְיִשְׂמְחוּ בְךָ כָּל־מְבַקְּשֶׁיךָ. תָּאִיר לִי וּתְלַמְּדֵנִי לַהֲפֹךְ יָגוֹן וַאֲנָחָה לְשִׂמְחָה, שֶׁהִהְתְרַחֲקוּת מִמְּךָ בָּאָה לָנוּ עַל יְדֵי הָעַצְבוּת. הָשִׁיבָה לִי שְׁשׂוֹן יִשְׁעֶךָ, וְרוּחַ נְדִיבָה תִּסְמְכֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

On הושענות, סוכות are recited, page 200.

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Grant universal peace, with happiness, 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.

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 acceptable to You, 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.

May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

An alternative concluding prayer for Festivals

Sovereign, Master of joy in whose presence despair takes flight, grant me the capacity to welcome and extend the holiness of this Festival with happiness and delight. Let all who seek You be jubilant, rejoicing in Your presence. Teach me to transcend sorrow with abiding contentment, for estrangement from You grows out of despair. Revive in me the joy of Your deliverance; may a willing spirit strengthen me. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who ordains universal peace bring peace to us and to all the people Israel. Amen.

On Sukkot, Hoshanot are recited, page 200.

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A MEDITATION ON THE MUSAF AMIDAH FOR FESTIVALS

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah, stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

Out of all humanity You chose us, You loved us, You found pleasure in us. Out of all peoples, through Your law, You uplifted us, You consecrated us, You drew us near to serve You, and shared with us Your great and holy name. Lovingly, *Adonai Eloheinu*, You gave us (Sabbaths for rest,) Festivals for joy, feasts and holy days for delight,

this Festival of Sukkot, season of our rejoicing,
this Festival of Sh'mini Atzeret, season of our rejoicing,
this Feast of Matzah, season of our liberation,
this Feast of Shavuot, season of Matan Torah,

a sacred gathering, memento of our Exodus from Egypt.

Tragically, we were exiled from our homeland, driven far from our roots. No longer can we perform our rites as in the Temple in ancient days. The hand of history has been heavy upon us. Yet we pray, *Adonai Eloheinu*, God of our ancestors: Show mercy once again to us and to Your holy place. Rebuild Jerusalem and enhance her splendor. *Avinu Malkenu*, reveal to us soon Your triumphant will. With all humanity as witness make Yourself manifest in our midst. Gather our scattered people. Forge us into a global unity. Lead us to Zion with joy, to Jerusalem, Your holy city, with endless delight. There may we fulfill our duty to worship You, recalling the ancient pageant of sacrifice.

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[*On Shabbat add:* Those who observe Shabbat, calling it a pleasure, rejoice in Your sovereignty. Contentment and delight with Your blessings fill all who keep Shabbat holy — Shabbat, the seventh day, Your will and mystery and joy, sweetest of days, memento of creation.]

Shower upon us, *Adonai Eloheinu*, the gift of Your Festivals for life and peace, for happiness and joy, as You have promised to bless us. Consecrate us through Your law, give us a share of Your truth, fulfill us with Your goodness, cheer us with Your help. Make our hearts worthy to serve You truly. May Your holy Festivals be our glad and glorious treasure. Let Jews who worship You find joy today. We praise You O God, whose holiness illumines Israel and the sacred seasons.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

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קדיש שלם

Ḥazzan:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

*On שבת שובה: לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא וְאִמְרוּ אָמֵן.

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

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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.

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אין כאלהינו

אֵין כֵּאלֹהֵינוּ, אֵין כַּאדוֹנֵנוּ,
אֵין כְּמַלְכֵּנוּ, אֵין כְּמוֹשִׁיעֵנוּ.

מִי כֵאלֹהֵינוּ, מִי כַאדוֹנֵנוּ,
מִי כְמַלְכֵּנוּ, מִי כְמוֹשִׁיעֵנוּ.

נוֹדֶה לֵאלֹהֵינוּ, נוֹדֶה לַאדוֹנֵנוּ,
נוֹדֶה לְמַלְכֵּנוּ, נוֹדֶה לְמוֹשִׁיעֵנוּ.

בָּרוּךְ אֱלֹהֵינוּ, בָּרוּךְ אֲדוֹנֵנוּ,
בָּרוּךְ מַלְכֵּנוּ, בָּרוּךְ מוֹשִׁיעֵנוּ.

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵנוּ,
אַתָּה הוּא מַלְכֵּנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

אַתָּה הוּא שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קְטֹרֶת הַסַּמִּים.

This ancient rabbinic lesson emphasizes that our future rests upon our children and disciples. We pray for a future marked by Torah and peace, in which our children will follow the example of Aaron, loving and pursuing peace, and attracting others to Torah.

ברכות סד.

אָמַר רַבִּי אֶלְעָזָר, אָמַר רַבִּי חֲנִינָא:
תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֱמַר: וְכָל־בָּנַיִךְ לִמּוּדֵי יהוה, וְרַב שְׁלוֹם בָּנָיִךְ. אַל תִּקְרָא בָּנָיִךְ אֶלָּא בּוֹנָיִךְ. שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ, וְאֵין לָמוֹ מִכְשׁוֹל. יְהִי שָׁלוֹם בְּחֵילֵךְ, שַׁלְוָה בְּאַרְמְנוֹתָיִךְ. לְמַעַן אַחַי וְרֵעָי, אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית יהוה אֱלֹהֵינוּ, אֲבַקְשָׁה טוֹב לָךְ. יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת־עַמּוֹ בַּשָּׁלוֹם.

Some congregations add קדיש דרבנן, *page 71.*

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EIN KELOHEINU

Ein keloheinu,
ein k'malkenu,
ein kadonenu,
ein k'moshi-enu.

Mi kheloheinu,
mi kh'malkenu,
mi khadonenu,
mi kh'moshi-enu.

Nodeh leloheinu,
nodeh l'malkenu,
nodeh ladonenu,
nodeh l'moshi-enu.

Barukh Eloheinu,
barukh Malkenu,
barukh Adonenu,
barukh Moshi-enu.

Atah hu Eloheinu,
atah hu Malkenu,
atah hu Adonenu,
atah hu Moshi-enu.

Atah hu she-hiktiru avoteinu l'fanekha et k'toret ha-samim.

None compare to our God, to our Ruler.
None compare to our Sovereign, to our Deliverer.

Who compares to our God, to our Ruler?
Who compares to our Sovereign, to our Deliverer?

Let us thank our God, our Ruler.
Let us thank our Sovereign, our Deliverer.

Let us praise our God, our Ruler.
Let us praise our Sovereign, our Deliverer.

You are our God, our Ruler.
You are our Sovereign, our Deliverer.

You are the One to whom our ancestors offered incense.

Talmud B'RAKHOT 64a

Rabbi Elazar taught in the name of Rabbi Ḥanina:
Peace is increased by disciples of sages; as it was said: When all of your children are taught of Adonai, great will be the peace of your children (Isaiah 54:13). The second mention of "your children" (*banayikh*) means all who have true understanding (*bonayikh*). Thus it is written in the Book of Psalms: *Those who love Your Torah have great peace; nothing makes them stumble* (119:165). *May there be peace within your walls, security within your gates. For the sake of my colleagues and friends I say: May peace reside within you. For the sake of the House of Adonai I will seek your welfare* (122:7-9). *May Adonai grant His people strength; may Adonai bless His people with peace* (29:11).

Some congregations add Kaddish D'Rabbanan, page 71.

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עלינו

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגוֹרָלֵנוּ כְּכָל־הֲמוֹנָם.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא,

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד. אֱמֶת מַלְכֵּנוּ, אֶפֶס זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ, כִּי יהוה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת, אֵין עוֹד.

עַל כֵּן נְקַוֶּה לְךָ יהוה אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ, לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן, לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ, לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ. יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ, תִּשָּׁבַע כָּל־לָשׁוֹן. לְפָנֶיךָ יהוה אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ. וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ, וְיקַבְּלוּ כֻלָּם אֶת־עֹל מַלְכוּתֶךָ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד, כַּכָּתוּב בְּתוֹרָתֶךָ: יהוה יִמְלֹךְ לְעֹלָם וָעֶד. □ וְנֶאֱמַר: וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.

Some congregations add Psalms appropriate to the day (pages 72 to 80).

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. Originally composed for the Rosh Hashanah liturgy, Aleinu has been included, since the Middle Ages, in every daily service throughout the year. It eloquently conveys our universalist hope that someday God will be worshiped by all humanity.

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ALEINU

We rise to our duty to praise the Master of all, to acclaim the Creator. God made our lot unlike that of other people, 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."

Aleinu l'shabe-aḥ la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit,
she-lo asanu k'goyei ha-aratzot
v'lo samanu k'mishp'ḥot ha'adamah,
she-lo sahm ḥelkenu ḳahem, v'goralenu k'khol hamonam.

Va-anaḥnu kor'im u-mishtaḥavim u-modim
lifnei melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

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." 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."

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

Some congregations add psalms appropriate to the day (pages 72 to 80).

One of the essential beliefs of Judaism is that God is both the all-powerful Author and Ruler of the universe, and our loving Shepherd and Guide. In the first paragraph of Aleinu, we speak of God in the third person, as befits God's awesome might. In the second paragraph, as we long for God's closeness to all humanity, our sages chose the more personal intimacy of the second person to describe our relationship with God.

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קדיש יתום

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

Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא :שבת שובה On

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

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MOURNER'S KADDISH

As we recite the Kaddish, we pray that all people throughout the world will recognize God's sovereignty in our time. For only to the extent that God's sovereignty is felt in the world, can blessing and song, peace and harmony, hope and consolation fill our lives. Thus, in recalling our dead, of blessed memory, we confront our loss in the presence of the congregation with an affirmation of faith. Let those who are in mourning or observing Yahrzeit join in praise of God's name.

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei,
v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon
u-v'ḥayei d'khol beit Yisra-el,
ba'agalah u-vi-z'man kariv, v'imru amen.

Congregation and mourners:

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

Mourners:

Yitbarakh v'yishtabaḥ 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 tushb'ḥata v'neḥamata
da'amiran b'alma, v'imru amen.

**On Shabbat Shuvah:* l'ela l'ela mi-kol birkhata v'shirata

Y'hei sh'lama raba min sh'maya
v'ḥayim 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.

An English translation of the Mourner's Kaddish may be found on page 82.

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שיר הכבוד

The ארון הקודש is opened.

אַנְעִים זְמִירוֹת וְשִׁירִים אֶֽעֱרוֹג, כִּי אֵלֶיךָ נַפְשִׁי תַעֲרוֹג.
נַפְשִׁי חָמְדָה בְּצֵל יָדֶךָ, לָדַעַת כָּל־רָז סוֹדֶךָ.

מִדֵּי דַבְּרִי בִּכְבוֹדֶךָ הוֹמָה לִבִּי אֶל הִוָּדְעֵךְ.
עַל כֵּן אֲדַבֵּר בְּךָ נִכְבָּדוֹת, וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת.

אֲסַפְּרָה כְּבוֹדְךָ וְלֹא רְאִיתִיךָ, אֲדַמְּךָ אֲכַנְּךָ וְלֹא יְדַעְתִּיךָ.
בְּיַד נְבִיאֶיךָ בְּסוֹד עֲבָדֶיךָ דִּמִּיתָ הֲדַר כְּבוֹד הוֹדֶךָ.

גְּדֻלָּתְךָ וּגְבוּרָתֶךָ, כִּנּוּ לְתֹקֶף פְּעֻלָּתֶךָ.
דִּמּוּ אוֹתְךָ וְלֹא כְּפִי יֶשְׁךָ, וַיְשַׁוְּוּךָ לְפִי מַעֲשֶׂיךָ.

הִמְשִׁילוּךָ בְּרוֹב חֶזְיוֹנוֹת, הִנְּךָ אֶחָד בְּכָל־דִּמְיוֹנוֹת.
וַיֶּחֱזוּ בְךָ זְקֵנָה וּבַחֲרוּת, וּשְׂעַר רֹאשְׁךָ בְּשֵׂיבָה וְשַׁחֲרוּת.

זְקֵנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קְרָב,
כְּאִישׁ מִלְחָמוֹת יָדָיו לוֹ רָב.
חָבַשׁ כּוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ, הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ.

טַלְלֵי אוֹרוֹת רֹאשׁוֹ נִמְלָא, קְוֻצּוֹתָיו רְסִיסֵי לָיְלָה.
יִתְפָּאֵר בִּי כִּי חָפֵץ בִּי, וְהוּא יִהְיֶה לִי לַעֲטֶרֶת צְבִי.

כֶּתֶם טָהוֹר פָּז דְּמוּת רֹאשׁוֹ, וְחַק עַל מֻצַּח כְּבוֹד שֵׁם קָדְשׁוֹ.
לְחֵן וּלְכָבוֹד צְבִי תִפְאָרָה, אֻמָּתוֹ לוֹ עִטָּרָה עֲטָרָה.

This song is attributed to Yehudah HeḤasid, a twelfth-century Kabbalist. The poet embroiders a tapestry of praises to God, employing images from the Torah, the visions of the prophets, the Psalms, and the Song of Songs — all the while keenly aware that no human language can do more than hint at God's true majesty. He attempts to describe a God who is beyond all description, a God for whom he longs, but can never really know.

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HYMN OF GLORY

An'im Z'mirot

The Ark is opened.

Melodies I weave, songs I sweetly sing;
Yearning for Your presence, to You I long to cling.

Within Your sheltering hand my soul delights to dwell;
Grasping at Your mystery, captured by Your spell.

When speaking of Your glory, Your radiance sublime,
My heart cries for Your love, a love transcending time.

Thus I sing Your glory in speech as well as song,
Declaring with my love: To You I do belong.

Never have I seen You, yet I state Your praise;
Never having known You, I laud You and Your ways.

To Your assembled servants and in Your prophets' speech,
You hinted at Your glory, which lay beyond their reach.

The vastness of Your power, the marvel of Your might
Were mirrored in Your actions, reflected in their sight.

The faithful ones portrayed You, but never as You are;
They told of all Your deeds, imagined from afar.

They spoke of You with parables, in visionary thought,
While ever Your great oneness inhered in all they taught.

In vain did they describe You as one now young, now old,
With hair now dark, now gray — as if it could be told:

Youth and force in battle, old age on judgment day;
Like a seasoned soldier, whose hands will clear the way.

Adorned with triumph, a helmet on His head,
God's power and holiness instill His foes with dread.

God's head suffused with dew, bathed in radiant light,
and locks of hair covered with dewdrops of the night.

God takes pride in me with heavenly delight;
And God will be my crown, whose praise I will recite.

God's head do we envision as pure and beaten gold,
That bears His holy name in letters large and bold.

With dignity and kindness, with splendor that they share,
Yisrael, God's people, crown God with their prayer.

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מַחְלִפוֹת רֹאשׁוֹ כְּבִימֵי בְחֻרוֹת, קְוֻצוֹתָיו תַּלְתַּלִים שְׁחוֹרוֹת.
נְוֵה תַּצֶּדֶק, בֵּית תִּפְאַרְתּוֹ, יַעֲלֶה נָּא עַל רֹאשׁ שִׂמְחָתוֹ.

סְגֻלָּתוֹ תְּהִי בְיָדוֹ עֲטֶרֶת, וּצְנִיף מְלוּכָה צְבִי תִּפְאֶרֶת.
עֲמוּסִים נְשָׂאָם עֲטֶרֶת עִנְּדָם, מֵאֲשֶׁר יָקְרוּ בְעֵינָיו כְּבָדָם.

פְּאֵרוֹ עָלַי וּפְאֵרִי עָלָיו, וְקָרוֹב אֵלַי בְּקָרְאִי אֵלָיו.
צַח וְאָדוֹם לְלִבּוּשׁוֹ אָדוֹם, פּוּרָה בְדָרְכּוֹ בְּבוֹאוֹ מֵאֱדוֹם.

קֶשֶׁר תְּפִלִּין הֶרְאָה לָעָנָו, תְּמוּנַת יהוה לְנֶגֶד עֵינָיו.
רוֹצֶה בְּעַמּוֹ עֲנָוִים יְפָאֵר, יוֹשֵׁב תְּהִלּוֹת בָּם לְהִתְפָּאֵר.

רֹאשׁ דְּבָרְךָ אֱמֶת קוֹרֵא מֵרֹאשׁ, דּוֹר וָדוֹר, עַם דּוֹרְשְׁךָ דְּרוֹשׁ.
שִׁית הֲמוֹן שִׁירַי נָא עָלֶיךָ, וְרִנָּתִי תִּקְרַב אֵלֶיךָ.

תְּהִלָּתִי תְּהִי לְרֹאשְׁךָ עֲטֶרֶת, וּתְפִלָּתִי תְּכוֹן קְטֹרֶת.
תְּיקַר שְׂיֵרַת רֹשׁ בְּעֵינֶיךָ, כַּשִּׁיר יוּשַׁר עַל קָרְבָּנֶיךָ.

בֵּרַכְתִּי תַּעֲלֶה לְרֹאשׁ מַשְׁבִּיר, מְחוֹלֵל וּמוֹלִיד צַדִּיק כַּבִּיר.
וּבֵרַכְתִּי תְּנַעֲנַע לִי רֹאשׁ, וְאוֹתָהּ קַח לְךָ כְּבָשָׂמִים רֹאשׁ.

יֵעֲרַב נָא שִׂיחִי עָלֶיךָ, כִּי נַפְשִׁי תַּעֲרֹג אֵלֶיךָ.

The ארון הקודש is closed.

לְךָ יהוה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ,
לְךָ יהוה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.
מִי יְמַלֵּל גְּבוּרוֹת יהוה, יַשְׁמִיעַ כָּל־תְּהִלָּתוֹ.

In some congregations, the Mourner's Kaddish is recited, page 184.

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Encircled is God's head with curly locks of youth,
Hair black as any raven, splendid as the truth.

Nothing is more precious among God's treasured sights
Than Zion, seat of splendor, chief of God's delights.

God's exalted people adorn God as a crown,
A royal diadem of beauty and renown.

God lifts and crowns the people He nurtured since their birth
God loves and honors Israel far beyond their worth.

Through mutual devotion, expressed in song and rhyme,
I know that I approach God's presence so sublime.

Radiant and ruddy, with garments red as wine,
God crushes sinning nations like grapes pulled from a vine.

The knot of God's tefillin shone in humble Moses' eyes;
A vision of God's ways was his glimpse of paradise.

Raising up the humble, enthroned upon their praise,
God relishes His people, exalted through their ways.

Your word is based on truth from the start of all Creation;
Seek good for those who seek You in every generation.

Cherish all my songs as though Your very own;
May this, my joyous verse, approach Your holy throne.

My praise I humbly offer as a crown upon Your head;
For the incense we once gave, accept my prayer instead.

May the words of this my song be precious as the psalter
Once offered You with sacrifice upon the Temple's altar.

My prayer seeks the Creator of the miracle of birth,
Master of beginnings whose justice fills the earth.

And when I chant my prayer, may You greet it with assent;
The scent of ancient offerings to You is my intent.

May You find sweet and pleasing my prayer and my song;
My soul goes out in yearning, for You alone I long.

The Ark is closed.

Yours, Adonai, is the greatness, the power, and the splendor.
Yours is the triumph and the majesty,
For all in the heavens and on the earth is Yours.
Yours, Adonai, is supreme sovereignty.
Who can recount Adonai's mighty deeds?
Who can do full justice to God's praise?

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אדון עולם

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כִּכְלוֹת הַכֹּל
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה וְהוּא הֹוֶה,
וְהוּא יִהְיֶה בְּתִפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלוֹ הָעֹז וְהַמִּשְׂרָה.

וְהוּא אֵלִי וְחַי גּוֹאֲלִי,
וְצוּר חֶבְלִי בְּעֵת צָרָה.
וְהוּא נִסִּי וּמָנוֹס לִי
מְנָת כּוֹסִי בְּיוֹם אֶקְרָא.

בְּיָדוֹ אַפְקִיד רוּחִי
בְּעֵת אישַׁן וְאָעִירָה.
וְעִם רוּחִי גְּוִיָּתִי
יהוה לִי וְלֹא אִירָא.

Adon olam asher malakh
L'eit na'asah b'ḥeftzo kol,
azai Melekh sh'mo nikra.

V'aḥarei kikhlot ha-kol
l'vado yimlokh nora,
V'hu hayah v'hu hoveh,
v'hu yih'yeh b'tif'arah.

V'hu eḥad v'ein sheni
l'hamshil lo l'haḥbirah,
B'li rei-sheet b'li takhleet,
v'lo ha-oz v'hamisrah.

V'hu e-li v'ḥai go'ali
v'tzur ḥevli b'et tzarah,
V'hu nisi u-manos li,
m'nat kosi b'yom ekra.

B'yado afkid ruḥi
b'et ishan v'a-irah,
V'im ruḥi g'viyati
Adonai li v'lo ira.

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ADON OLAM

Adon Olam is perhaps the best known and most frequently sung of all synagogue hymns, often attributed to Solomon ibn Gabirol, the great Spanish philosopher-poet. It begins by lauding God as the Infinite, the Creator of all, destined to reign over all. But in the end, the poet can place his ultimate trust only in God's loving embrace, for "God is with me; I have no fear."

Before creation shaped the world,
eternally God reigned alone;

but only with creation done
could God as Sovereign be known.

When all is ended, God alone
will reign in awesome majesty.

God was, God is, always will be
glorious in eternity.

God is unique and without peer,
with none at all to be compared.

Without beginning, endlessly,
God's vast dominion is not shared.

But still — my God, my only hope,
my one true refuge in distress,

my shelter sure, my cup of life,
with goodness real and limitless.

I place my spirit in God's care;
my body too can feel God near.

When I sleep, as when I wake,
God is with me; I have no fear.

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