Siddur Hallel v’ZimraH
Praise and Song
Shabbat Morning Service

Translation & Commentary by Rabbi Moshe Adler
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Introduction

The prayer of a people

“Every individual Jew, even if he is all by himself with his Maker, prays with all other Jews” (Eliezer Berkovits, “Prayer,” in Studies in Torah Judaism). The traditional liturgy is the voice of K’nesset Yisrael — the timeless community of the people Israel — at prayer. It is vital that every Jew be able to join his or her own unique spiritual voice to that of the community, thereby enriching him/herself while enriching K’nesset Yisrael.

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

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

Kavanah — focus of mind and heart

Just as the score of a symphony becomes music only when an orchestra performs it, the liturgy becomes prayer only when Jews pray it. Kavanah — the worshipper’s intention, his or her focus of mind and heart — is what turns recitation into prayer. The basic kavanah is, of course, the worshipper’s intention to offer the prayer to God. Certain prayers, such as the three sections of the Sh’mma, call for special kavanot in addition to the basic one. We have indicated such kavanot in the Siddur’s “stage directions.”
The worshipper is encouraged to add personal kavanot of his or her own, bringing something new to his or her prayer every day (Y’rushalmi B’rachot 8b). The idea is to offer up the liturgy to God as one’s personal gift. Kavanah lifts the individual’s prayer directly to its Destination along with the collective prayer of the Jewish people.

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

Form and function: What we say, when we say it, and why

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

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

Va-yomer, in which we recognize God as our Liberator

✔ A single post-Sh’ma blessing, praising God as our Redeemer past and future

✔ The Amidah, recited as a personal prayer by the individual, and repeated aloud by the prayer leader on behalf of the community

• The reading of the weekly Torah portion or the special Torah portion for a holiday

• Musaf, an Amidah commemorating the Temple service and praying for its restoration

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

Style

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

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

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

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

**Gendered God-language**

“If we do not mean that God is male when we use masculine pronouns and imagery, then why should there be any objections to using female imagery and pronouns as well?” (Rita M. Gross, “Female God Language in a Jewish Context,” in Womanspirit Rising, eds. Carol P. Christ and Judith Plaskow). We heartily agree. Since all language about God is necessarily figurative, male and female imagery are equally valid representations. Labeling either kind blasphemous is not piety but sexism.

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

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

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

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

We remained with the third alternative: retain the liturgy in its original form while keeping in mind that God is neither male nor female. (Had we been a matriarchal instead of a patriarchal society when we were given the Torah, God would likely have been represented in female imagery and we would still need to remind ourselves that God is neither female nor male.) In the translation, therefore, we have left the traditional God-imagery intact, while
avoiding pronouns that refer to God wherever it is stylistically grace-
ful to do so. In addition, we have generally substituted the words
“Sovereign” or “Ruler” for the word “King” when referring to God.

**Needed changes and adherence to Halachah (Jewish law)**

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

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

For example, the Talmudic sage Rabbi Y’hudah said that each
day a man should thank God for making him an Israelite and not a
gentile, a freeman and not a slave, a man and not a woman (*M’NACHOT*
43b). Over the centuries, variations in the wording of these blessings
have appeared, especially in regard to the blessing about not having
been made a woman. The first to make its way into the Siddur was a
blessing to be said by women: “... who made me in accordance with
Your will.” At least two authoritative commentaries on the liturgy
explain this blessing as a woman’s justifying of God’s judgment, as
though coming to terms with an unfortunate reality. In Renaissance
Italy, this blessing was superseded by one in which women say,
“... who made me a woman and not a man,” counterbalancing the
man’s blessing, “... who made me a man and not a woman.” We
have adopted the latter two blessings, but without the part about not
having been made the other gender. Men and women simply thank
God for having made them who they are. Because some men have
chosen to say the blessing “... who made me in accordance with
Your will” just as women do, we have included it as an option for
both men and women.
Likewise, in adopting a version of the initial blessing of the Amidah in which the Matriarchs are explicitly named, we relied on the Talmud’s ruling that adjustments to the language of a liturgical blessing are permissible if the blessing’s main topic and its signature [chatimah] — that is, its concluding “Baruch attah” — are retained. We neither added anything to the blessing’s topic nor omitted anything from it; we simply brought the Matriarchs out from behind their husbands, making explicit what was always implicit. In the blessing’s signature as well, pairing the phrase “u-foked Sarah” (“and faithful one — literally, ‘rememberer’ — of Sarah”) with the phrase “magen Avraham” (“shield of Abraham”) parallels Sarah’s special relationship to God with that of Abraham. Because many worshippers, both male and female, prefer to use the “Matriarchs implicit” version of this blessing, we have placed it alongside the “Matriarchs explicit” version, enabling worshippers to choose.

The Temple and its service

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

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

The Temple was not a synagogue. It was a living metaphor: the earthly embassy of Heaven, where the Sovereign met His people on their own ground and summoned them to dine with Him in reverent intimacy. The altar symbolized the royal table, and the offerings symbolized the Sovereign’s food, brought to Him in tribute and prepared by His liveried household staff. When the pilgrim brought the offering, the priest offered it up on the altar, turning the innards into
smoke as God’s “portion,” and, in some types of offering, sharing the meat with the pilgrim. The food they were eating was sacred, the priest having acquired it from “the table of the Most High” (M’NACHOT 6a; ARACHIN 24b). The sacrificial meal was meant to be a feast of love between God and His people.

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

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

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

Similarly, in the Amidah blessing “R’tei,” which is a prayer for the rebuilding of the Temple, we have parenthesized the phrase
“v’ishei yisrael” (“and the fire-offerings of Israel”) so that worshippers who do not feel that they can honestly pray for the restoration of sacrificial offerings can still pray for the rebuilding of the Temple.

**Acknowledgments**

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

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— Rabbi Moshe Adler
June 10, 2012
20 Sivan 5772
There was an officer of the law, a recent graduate, proud as you can imagine, his uniform of blue with brass buttons and gold epaulets. He wore a hat with a plume and a sword with a gold-and-ivory handle. He was as pompous as could be. He was arrogant and bold and callous. Every letter of the alphabet served only to demonstrate his authority and exalt his being.

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

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

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

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

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

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

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

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

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

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

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

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

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

Day after day he found abilities he could bless. That he could go to the bathroom, that he had teeth to brush, that each finger of his
hands still worked, that he had toes on his feet and hair on his head. He blessed his clothes, every garment. He blessed his house, the roof and floor, his furniture, every table and chair.

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

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

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

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

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

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

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

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

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

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

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your dwellings, O Israel!
And I,
through Your abundant love,
enter Your house;
I bow down
toward Your Holy Sanctuary
in awe of You.
Adonai,
I love the House where You dwell,
the place where Your glory resides.
I bow down
and kneel;
I bend the knee
before Adonai my Maker.
As for me,
may my prayer come to You, Adonai,
at a favorable time;
God, in Your abundant faithfulness,
answer me with Your sure deliverance!
Handwashing

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

In thanks for the functioning of our bodies

Blessed are You, Adonai our God, Sovereign of the universe, who fashioned the human being in wisdom, creating within him many intricate ducts and tubes.

It is well known in the presence of Your glorious throne that if there were a rupture in one of them, or a blockage in one of them, it would be impossible to exist and to stand in Your presence.

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

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

My God, the soul which You have placed within me is pure.

You created it, You fashioned it, You breathed it into me, You preserve it within me, and You will some day take it from me, only to restore it to me in a time to come.

All the while that the soul is within me, I give thanks to You, Adonai my God and God of my ancestors, Sovereign of all creation, Master of all souls.

Blessed are You, Adonai, who restore souls to dead bodies.
In thanks for the mitzvah of Torah Study: I

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

Mitzvah of Torah study: II

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

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

From the Written Torah

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

Numbers 6:24-26
From the Oral Torah

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

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

Mishnah Peah 1:1

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

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

And the study of Torah is equal to them all.

Talmud, Shabbat 127a
Morning Blessings

In thanks for the daily restoration of our human powers

Congregation rises.

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

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

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

Blessed are You, Adonai our God, Sovereign of the universe,
who made me according to Your will.

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

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

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

Blessed are You, Adonai our God, Sovereign of the universe,
who enable the bowed to stand erect.
Taking Nothing for Granted

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

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

For a discussion of variations in the “man/woman” blessing, see the introduction, p. ix.
Blessed are You, Adonai our God, Sovereign of the universe, who remove sleep from my eyes, slumber from my eyelids.

May it be Your will, Adonai our God and God of our ancestors, to make us familiar with Your Torah and help us cling to Your mitzvot.

Do not bring us into temptation or shame, or into the power of transgression and sin.

Do not let the inclination to evil overpower us. Keep us far from bad persons, bad companions.

Help us cling to the inclination to good, and to the doing of good deeds.

Press our inclinations into Your service.

Grant us — today and every day — grace, favor, and mercy in Your sight and in the sight of all who see us, and benefit us with Your freely bestowed kindnesses.

Blessed are You, Adonai, who benefit Your people Israel with kindnesses.

A Prayer for Protection Before Facing the World

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

Brachot 16b
Let a person always revere God
in private and in public, acknowledging the truth,
speaking truth within his own heart,
and arising each day to say:

**Not Because of Righteous Deeds**

Sovereign of all worlds,
not because of any righteous deeds of ours
do we lay our petitions before You,
but rather because of Your great mercy.

For what are we, what is our life,
what is our kindness, what is our virtue,
what is our help, what is our strength,
what is our power?

What can we say before You,
Adonai our God and God of our ancestors?

In Your presence all the mighty are as nothing,
the men of renown as though they never existed,
the wise lacking knowledge,
the intelligent lacking sense,
their many works mere chaos,
the sum of their lives vacuous.

Indeed, the pre-eminence of the human being
over the beast vanishes — all is vanity!
Yet we are Your people, Your covenant-partners, the children of Abraham who loved You and to whom You swore an oath on Mount Moriah; the children of Isaac, his beloved son, who was bound on the altar; the community of Jacob, whom You took as Your first-born son, whom You greatly loved, and in whom You greatly rejoiced, naming him Yisra-El (prince of God) and Y’shurun (the upright).

That is why we must give thanks to You, praise You, glorify You, bless and sanctify and give praise and thanks to Your very name.

How fortunate we are, how good is our portion, how pleasant is our lot, how beautiful is our heritage!

How fortunate we are to be eagerly proclaiming, morning and evening, twice each day:

Hear, O Israel!

Adonai is our God, Adonai is one.

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

You were before the world was created,
You have been since the world was created,
You are in this world,
and You will be in the next world.

Through those who sanctify Your name, make the holiness of Your name known to Your world.
Let our dignity be enhanced through Your deliverance.
Blessed are You, Adonai,
who sanctify Your name among the multitudes.
Rabbi Ishmael’s Thirteen Principles

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

1. An inference from a lenient law to a strict one, or vice versa;
2. An inference drawn from identical language in two passages;
3. A general principle derived from one text or from two related texts;

Applications of Rabbi Ishmael’s 13 Principles

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

1. If a certain act is forbidden on an ordinary festival, it is all the more forbidden on Yom Kippur; conversely, if a certain act is permissible on Yom Kippur, it is all the more permissible on an ordinary festival.

2. The phrase “eved ivri” in Exodus 21:2, is ambiguous because it may mean a gentile slave owned by a Hebrew, or it may mean a slave who is a Hebrew. That the latter is the correct meaning is proved by a reference to the phrase “achicha ha-ivri, your fellow Hebrew” in Deuteronomy 15:12, where the same law is mentioned (“If your fellow Hebrew [achicha ha-ivri], man or woman, is sold to you…”).

3. From Deuteronomy 24:6, “A hand mill or an upper millstone shall not be taken in pawn, for that would be taking someone’s life in pawn,” the Sages deduced that everything used in preparing food is forbidden to be taken in pawn.
4. A general law followed by specific examples, in which instance the law is limited to those examples;

5. A specific example followed by a general law, in which instance the law applies to everything implied in the general statement;

6. A general law followed by specific examples and concluding with a general law, in which instance you may infer only cases similar to the examples;

7. When a general statement requires clarification by a specific example, or a specific example requires clarification by a general statement, in which instance rules 4 and 5 do not apply.

4. In Leviticus 18:6 the Torah says, “None of you shall come near anyone of his own flesh to uncover nakedness,” and then goes on to enumerate other forbidden sexual relationships. The prohibition is therefore limited to those specific relationships.

5. In Exodus 22:9 the Torah says, “When a man gives to another an ass, an ox, a sheep or any other animal to guard . . . .” The generalization “or any other animal” that follows the specified animals includes all kinds of animals in the scope of this law.

6. In Exodus 22:8 the Torah says, “In all charges of misappropriation [a generalization] — pertaining to an ox, an ass, a sheep, a garment [a specification], or any other loss [a generalization], whereof one party alleges, ‘This is it’ — the case of both parties shall come before the court: he whom the court declares guilty shall pay double to the other.” Since the specification includes only moveable property and objects of intrinsic value, the fine of double payment does not apply to real estate (which is not moveable) or to notes and bills (which have symbolic but not intrinsic value).

7. Leviticus 17:13 states, “If any Israelite or any stranger who resides among them hunts down an animal or a bird that may be eaten, he shall pour out its blood and cover it with earth.” The verb “to cover” is a general term, since there are various ways of covering something; the phrase “with earth” is specific. If we were to apply rule 4 to this passage, the law would be that the blood of the slaughtered animal or bird must be covered with nothing but earth. Since, however, the general term “to cover” may also mean “to hide,” our present passage requires the specific term “with earth”; otherwise, the law might be interpreted to mean that the blood must be concealed in a closed vessel (i.e., literally hidden). On the other hand, the specification “with earth” without the general phrase “cover it” would have been meaningless. Thus, the phrase “cover it with earth” means with “cover it with earth or anything else.”
8. When a particular case, already included in the general statement, is explicitly mentioned to teach something new, that special provision applies as well to all other cases included in the general statement;

9. When a particular case, though included in the general statement, is explicitly mentioned with a provision similar to the general law, such a case is singled out to lessen the stringency of the law, not to increase it;

10. When a particular case, though included in the general statement, is explicitly mentioned with a provision differing from the general law, it is singled out to lessen, in some respects, and in others to increase, the stringency of the law.

8. Deuteronomy 22:1 requires the finder of lost property to return it to its owner. In verse 3, the Torah adds, “You shall do the same with his ass; you shall do the same with his garment; and so too shall you do with anything that your fellow loses and you find.” “Garment,” though included in the phrase “anything that your fellow loses,” in specifically mentioned in order to indicate that the duty to announce the finding of lost articles applies only to an object that is likely to have an owner, and which has, as in the case of a garment, some signs by which it can be identified.

9. In imposing the death penalty on someone who has killed another person (Leviticus 24:21), the Torah makes no distinction between an intentional and an unintentional killer. Later, however, the Torah (Deuteronomy 19:4-5) commands that an unintentional killer be exiled to a City of Refuge (Deuteronomy 19:4-5). Although the unintentional killer is implicitly included in the general statement in Leviticus 24:21, he is singled out by Deuteronomy 19:4-5 to indicate that his exile comes instead of, and not in addition to, the death penalty.

10. According to Exodus 21:29-30, the owner of an out-of-control ox that has killed a man or a woman must pay such compensation as the court may impose on him. In verse 32, the Torah adds, “But if the ox goes a slave, male or female, he shall pay thirty shekels of silver.” The case of a slave, though already included in the preceding general law of the slain man or woman, contains a different provision, namely, the fixed amount of compensation. Accordingly, whether the slave was valued at more or less than thirty shekels, his owner of the ox must invariably pay thirty shekels.
11. When a particular case, though included in the general statement, is explicitly mentioned with a new provision, the terms of the general statement no longer apply to it, unless Scripture indicates explicitly that they do apply;

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

13. Also, when two passages seem to contradict each other, they are to be elucidated by a third passage that reconciles them.  

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

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

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

For Israel and for our teachers and for their disciples and for all the disciples of their disciples, and for all who study the Torah, in this place and every place.
Y’hei l’hon
u-l’chon
sh’la-ma ra·ba,
chì-na v’chis·da v’ra·chamin,
v’cha·yin ari·chin,
u-m’zo·nei r’vi·chei, u·fur·ka·na,
min ko·dam avu·hon
di vish·ma·ya v’ar·a
v’im·ru A·mein.

Y’hei sh’la·ma ra·ba
min sh’maya v’cha·yim
a·lei·nu v’al kol Yis·ra·el
v’im·ru: (conG. A·mein).

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

O·seh sha·lom
bim·ro·nav,
Hu b’ra·cha·nav ya·aseh sha·lom
a·lei·nu v’al kol Yis·ra·el
v’im·ru: (conG. A·mein).

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

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

May the One who makes peace in His high regions, make peace upon us and all Israel, and let us say: Amen.
P’sukei d’Zimra: Praise of God

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

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

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

A psalm — a song for the dedication of the House — by David.

I raise You up, Adonai, for You have pulled me up,
And not let my enemies rejoice over me.

Adonai my God,
I cried out to You, and You healed me.

Adonai, You brought me up from the netherworld,
Gave me new life so that I would not go down into the pit.

You faithful of Adonai, sing to Him
and give thanks to His holy name,
For His anger lasts but a moment,
and at His pleasure there is life.

Weeping may lodge overnight,
but with dawn come shouts of joy.

When I was untroubled, I thought,
“I shall never be shaken,”

But You, Adonai, when You were pleased,
made me firm as a mighty mountain,

And when You hid Your face, I was panicked.

To You, Adonai, I called;
to Adonai I appealed for grace:

“What is to be gained from my death,
from my descent into the pit?

Can dust praise You? Can it declare Your faithfulness?

Hear, Adonai, and be gracious to me;
Adonai, be my help!”

You turned my lament into dancing,
You undid my sackcloth and girded me with joy,

So that my soul might sing hymns to You
and never fall silent;

Adonai my God, I will thank You forever.

— Psalm 30
**Kaddish Yatom**

_Yit·ga·dal v·yit·ka·dash_

sh’mei ra·ba (CONG. A·mein).

B’a·l’ma
di v’ra chi·r’u·tei,
v’yam·lich mal·chu·tei
b’cha·yei·chon u·v’yo·mei·chon
u·v’cha·yei
d’chol beit Yis·ra·el,
Ba·a·ga·la u·v’i·z’man ka·riv,
v’im·ru (CONG. A·mein).

_Y’hei sh’mei ra·ba m’va·rach_

l’a·lam u·l’a·l’mei a·l’ma·ya.

**Mourner’s Kaddish**

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

**Prayer Leader:**

_yit·ga·dal v·yit·ka·dash_

sh’mei ra·ba

_B’a·l’ma_

di v’ra ch·r’u·tei,
v’yam·lich mal·chu·tei
b’cha·yei·chon u·v’yo·mei·chon
u·v’cha·yei
d’chol beit Yis·ra·el,
Ba·a·ga·la u·v’i·z’man ka·riv,
v’im·ru (CONG. A·mein).

_Y’hei sh’mei ra·ba m’va·rach_

l’a·lam u·l’a·l’mei a·l’ma·ya.

**Mourner’s Kaddish**

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

**Prayer Leader:**

_yit·ga·dal v·yit·ka·dash_

sh’mei ra·ba

_B’a·l’ma_

di v’ra ch·r’u·tei,
v’yam·lich mal·chu·tei
b’cha·yei·chon u·v’yo·mei·chon
u·v’cha·yei
d’chol beit Yis·ra·el,
Ba·a·ga·la u·v’i·z’man ka·riv,
v’im·ru (CONG. A·mein).

_Y’hei sh’mei ra·ba m’va·rach_

l’a·lam u·l’a·l’mei a·l’ma·ya.

**Mourner’s Kaddish**

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

**Prayer Leader:**

_Y’hei sh’mei ra·ba m’va·rach_

l’a·lam u·l’a·l’mei a·l’ma·ya.

**Mourner’s Kaddish**

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

**Prayer Leader:**

_yit·ga·dal v·yit·ka·dash_

sh’mei ra·ba

_B’a·l’ma_

di v’ra ch·r’u·tei,
v’yam·lich mal·chu·tei
b’cha·yei·chon u·v’yo·mei·chon
u·v’cha·yei
d’chol beit Yis·ra·el,
Ba·a·ga·la u·v’i·z’man ka·riv,
v’im·ru (CONG. A·mein).

_Y’hei sh’mei ra·ba m’va·rach_

l’a·lam u·l’a·l’mei a·l’ma·ya.

**Mourner’s Kaddish**
Blessed is the One who spoke, and there was a world,

Blessed is He!
Blessed is the Maker of the Very Beginning,
Blessed is the One for whom to speak is to act,
Blessed is the One for whom to decree is to fulfill.
Blessed is the One who has mercy on the earth,
Blessed is the One who has mercy on the creatures.
Blessed is the One who gives their just reward to those who revere Him.
Blessed is the One who lives forever, who endures eternally.
Blessed is the Redeemer and Rescuer,
Blessed is His name!
Blessed are You, Adonai our God,
Sovereign of the universe,
God, merciful Father
whose praise is on the lips of His people,
who is praised and glorified in the speech of His faithful followers,
His servants.
With the songs of Your servant David we will praise You, Adonai our God. With accolade and song, we will declare Your greatness, Your praise, Your splendor; we will invoke You by name, enthroning You, our King and God. Unique One, You who live throughout the ages, King praised and glorified, whose name endures forever and ever. Blessed are You, Adonai, King extolled in hymns of praise.
Hodu la-Adonai Kir’u Vish’mo

Praise Adonai; call on His name,
proclaim His deeds among the peoples.
Sing praises to Him,
speak of all His wondrous acts.
Exult in His holy name,
let all who seek Adonai rejoice.
Turn to Adonai, to His might;
seek His presence constantly.
Remember the wonders He has done;
His portents and the judgments He has pronounced.
O offspring of Israel, His servant,
O descendants of Jacob, His chosen ones.
He is Adonai our God;
His judgments are throughout the earth.
Be ever mindful of His covenant,
the promise He gave for a thousand generations,
that He made with Abraham,
sware to Isaac,
and confirmed in a decree for Jacob,
for Israel, as an eternal covenant,
saying, “To you I will give the land of Canaan
as your allotted heritage.”

You were then few in number,
a handful, merely sojourning there,
walking from nation to nation,
from one kingdom to another.
He allowed no one to oppress them;
He reproved kings on their account,
“No do not touch My anointed ones;
do not harm My prophets.”
Sing to Adonai, all the earth;
proclaim His victory day after day.
Tell of His glory among the nations,
His wondrous deeds among all peoples.
For Adonai is great and much acclaimed,
He is held in awe by all divine beings.
All the gods of the peoples are mere idols,
but Adonai made the heavens.
Glory and majesty are before Him;
strength and joy are in His place.
Ascribe to Adonai, O families of the peoples,
ascribe to Adonai glory and strength.
Ascribe to Adonai the glory of His name,
bring tribute and enter before Him,
bow down to Adonai
majestic in holiness.
Tremble in His presence, all the earth!
The world stands firm;
it cannot be shaken.
Let the heavens rejoice and the earth exult;
let them declare among the nations,
"Adonai reigns!"
Let the sea and all within it thunder,
the fields and everything in them exult;
then all the trees of the forest shall shout for joy
at the presence of Adonai,
for He is coming to rule the earth.
Praise Adonai for He is good;
His steadfast love is eternal.
Say: Deliver us, O God our deliverer,
and gather us and save us from the nations,
to acclaim Your holy name,
to glory in Your praise.
Blessed is Adonai, God of Israel,
from eternity to eternity.
And all the people said, "Amen"
and "Praise Adonai." (1 Chronicles 16:8-36)
Rom’mu

Exalt Adonai our God
and bow down to [the earth,] His footstool;
He is holy! (Psalms 99:5)

Exalt Adonai our God,
and bow toward His holy mount,
for Adonai our God is holy. (Psalms 99:9)

He, being merciful,
forgave iniquity and would not destroy;
He restrained His wrath time and again
and did not give full vent to His fury. (Psalms 78:38)

Adonai, You will not withhold from me Your compassion;
Your steadfast love will protect me always. (Psalms 40:12)

Adonai, be mindful of Your compassion and Your faithfulness;
they are old as time. (Psalms 25:6)

Ascribe might to God,
whose majesty is over Israel,
whose might is in the skies.

You are awesome, O God, in Your holy places;
it is the God of Israel
who gives might and power to the people.

Blessed is God. (Psalms 68:35-36)

God of retribution, Adonai,
God of retribution, appear!
Rise up, O judge of the earth,
give the arrogant their deserts! (Psalms 94:1-2)

Deliverance is Adonai’s;
may Your blessing be upon Your people! (Psalms 3:9)

Adonai of hosts is with us;
the God of Jacob is our refuge. (Psalms 46:8)

Adonai of hosts,
happy is the person who trusts in You. (Psalms 84:13)

Adonai, grant deliverance!
May the King answer us when we call. (Psalms 20:10)
A threefold mosaic of biblical verses in praise of God

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

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

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

Hoshia et Amecha
Deliver Your people and bless Your inheritance, tend them and uplift them forever.

Our soul yearned for Adonai, our help and our shield is He. For in Him our hearts will rejoice, for in His holy Name we have trusted. May Your kindness, Adonai, be upon us, as we have waited for You. Show us Your kindness, Adonai, and grant us Your deliverance. Arise — come to our aid, and redeem us for the sake of Your kindness. I am Adonai, Your God, Who brought you up from the land of Egypt; open your mouth wide, and I will fill it. Fortunate is the people whose lot is thus, fortunate is the people for whom Adonai is their God. In Your loving kindness I trust, My heart will exult in Your deliverance; I will sing to Adonai, for He has dealt kindly with me.
Psalm 19

For the leader. a psalm of David.

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

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

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

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

The heavens – God made them a tent for the sun
Who is like a groom
come forth from the bridal chamber,
eager as a hero to run the course.

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

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

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

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

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

The awe of Adonai is pure;
it endures forever.

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

More desirable than gold,

than much fine gold,

Sweeter than honey

in the comb.
Psalm 19: Nature and Torah

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

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

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

Your servant pays them heed; in keeping them there is great reward.
Yet who can know his own unwitting faults?
Clear me of unknowing sins; keep Your servant from willful sins as well;
Let them not rule over me;
Then I shall be innocent, clear of grave offense.
May the words of my mouth and the thoughts of my heart find favor with You,
Adonai, my rock and redeemer.
Psalm 34

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Psalm 34: Faith when in exile and danger

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

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

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

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

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

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

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

Adonai redeems the life of His servants;
all who take refuge in Him shall not be ruined.
Psalm 90

A prayer of Moses, the man of God:

Adonai,
You have been our refuge in every generation.
Before the mountains came into being, before You brought forth the earth and the world, from eternity to eternity You are God.
You return man to dust;
You decreed, “Return, you mortals!”
For in Your sight a thousand years are like yesterday that has passed, like a watch of the night.
You engulf people in sleep;
at daybreak they are like grass that renews itself; at daybreak it flourishes anew; by dusk it withers and dries up.
So we are consumed by Your anger, terror-struck by Your fury.
You have set our iniquities before You, our hidden sins in the light of Your face.
All our days pass away in Your wrath; we spend our years like a sigh.
The span of our life is seventy years, or, given the strength, eighty years; but the best of them are trouble and sorrow.
They pass by speedily, and we are in darkness.
Who can know Your furious anger?
Your wrath matches the fear of You.
Teach us to count our days rightly, that we may obtain a wise heart.
Turn, Adonai! How long?
Show mercy to Your servants.
Psalm 90: Humanity’s outcry in a post-Eden world

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

Satisfy us at daybreak with Your steadfast love that we may sing for joy all our days.
Give us joy for as long as You have afflicted us, for the years we have suffered misfortune.
Let Your deeds be seen by Your servants, Your glory by their children.

Vi·hi no·am Adonai Elo·hei·nu a·lei·nu.
u·ma·asei ya·dei·nu
ko·n’nah a·lei·nu,
u·ma·asei ya·dei·nu
ko·n’nei·hu!

May the favor of Adonai our God be upon us; let the work of our hands prosper, yes, prosper the work of our hands!
Psalm 91
The Most High dwells in secret,
The Almighty abides in shadow.
I say of Adonai — my refuge and my stronghold,
My God in whom I trust —
That He will rescue you from the baited trap,
From the destructive plague.
He will cover you with His pinions;
You can take shelter under His wings;
His faithfulness is an encircling shield-wall.
You need not fear the terror of night,
The arrow that flies by day,
The plague that stalks in darkness,
The scourge that ravages at noon.
A thousand may fall at your side,
Ten thousand at your right; it shall not touch you.
You need only look with your eyes,
And see the pay-back of the wicked.
Because you have taken Adonai — my refuge,
The Most High — as your haven,
No evil will befall you,
No plague come near your tent,
For He will command His angels
To guard you wherever you go.
On their hands they will bear you up,
Lest your foot strike a stone;
You will tread on cub and viper,
You will trample lion and asp.
Because he is devoted to Me, I will deliver him;
I will raise him above danger
because he knows My name.
When he calls on me, I will answer him;
I am with him in distress;
I will rescue him and make him honored;
Psalm 91: God’s hidden face and helping hand

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

O·rech ya·mim as·bi·ei·hu v’ar·ei·hu bi·shu·a·ti;  
With long life I will satisfy him,  
And show him My salvation.

O·rech ya·mim as·bi·ei·hu v’ar·ei·hu bi·shu·a·ti.  
With long life I will satisfy him,  
And show him My salvation.
Psalm 135

Hallelujah.
Praise the name of Adonai; give praise, you servants of Adonai who stand in the house of Adonai, in the courts of the house of our God.
Praise Adonai, for Adonai is good; sing hymns to His name, for it is pleasant.
For Adonai has chosen Jacob for Himself, Israel, as His treasured possession.
For I know that Adonai is great, that our Lord is greater than anything that is worshipped.
Whatever Adonai desires He does in heaven and earth, in the seas and all the depths.
He makes clouds rise from the end of the earth; He makes lightning for the rain; He releases the wind from His vaults.
He struck down the first-born of Egypt, man and beast alike;
He sent signs and portents against Egypt, against Pharaoh and all his servants;
He struck down many nations and slew numerous kings —
Sihon, king of the Amorites,
Og, king of Bashan, and all the royalty of Canaan —
and gave their lands as a heritage, as a heritage to His people Israel.
O Adonai Your name endures forever, Your fame, Adonai, through all generations; for Adonai will champion His people, and obtain satisfaction for His servants.
The idols of the nations are silver and gold,
the work of human hands.
They have mouths, but cannot speak;
they have eyes, but cannot see;
they have ears, but cannot hear,
nor is there breath in their mouths.
Those who fashion them,
all who trust in them, shall become like them.

House of Israel, bless Adonai;
house of Aaron, bless Adonai;
O house of Levi, bless Adonai;
you who fear Adonai, bless Adonai.

Blessed is Adonai from Zion,
He who dwells in Jerusalem.

Hallelujah. Praise God.

Psalms 135 and 136: The Creator loves us

These twin psalms form a Temple hymn whose first part is to be sung by the Levites in the
Temple, and whose second part is to be sung as a call-and-response between the Levites
and the Temple pilgrims. The theme is that the God who created the universe is none
other than the God who liberated the Israelites, nurtured them, gave them the Torah, and
brought them to the Promised Land. The refrain “His steadfast love is forever,” affirms
that the God of nature, of history, and of love are one and the same.
Psalm 136

Give thanks to Adonai for He is good;  
His steadfast love is forever.

Give thanks to the God who is above all 
that is worshipped;  
His steadfast love is forever.

Give thanks to the Lord who is above all lords;  
His steadfast love is forever.

To the Worker of great wonders 
unaided;  
His steadfast love is forever.

To the cunning Maker of the heavens;  
His steadfast love is forever.

To the One who spread the land over the waters;  
His steadfast love is forever.

To the Maker of the great heavenly lights;  
His steadfast love is forever.

The sun 
to rule by day;  
His steadfast love is forever.

The moon and stars 
to rule by night;  
His steadfast love is forever.

To the One who struck the Egyptians 
through their first-born;  
His steadfast love is forever.

And liberated Israel from their midst;  
His steadfast love is forever.

With a strong hand and an outstretched arm;  
His steadfast love is forever.

To the One who cut the Sea of Reeds into parts;  
His steadfast love is forever.

And passed Israel through the midst of it;  
His steadfast love is forever.

And shook Pharaoh and his army into the Sea of Reeds;  
His steadfast love is forever.

To the One who led His people through the desert;  
His steadfast love is forever.

To the One who struck down great kings;  
His steadfast love is forever.

To the One who slew mighty kings:  
His steadfast love is forever.

Sihon king of the Amorites,  
His steadfast love is forever.

And Og king of Bashan;  
His steadfast love is forever.

He gave their land away as an inheritance;  
His steadfast love is forever.

An inheritance to Israel His servant;  
His steadfast love is forever.

He remembered us when we were laid low;  
His steadfast love is forever.

And got us out of the straits we were in;  
His steadfast love is forever.

He gives food to all creatures;  
His steadfast love is forever.

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

Congregation is seated.
Psalm 33

Sing forth, O you righteous, to Adonai;
it is fit that the upright acclaim Him.
Praise Adonai with the lyre;
with the ten-stringed harp sing to Him;
sing Him a new song;
play sweetly with shouts of joy.
For the word of Adonai is right;
His every deed is faithful.
He loves what is right and just;
the earth is full of Adonai’s faithful care.
By the word of Adonai the heavens were made,
by the breath of His mouth, all their host.
He heaps up the ocean waters like a mound,
stores the deep in vaults.
Let all the earth revere Adonai;
let all the inhabitants of the world stand in awe of Him.
For He spoke, and it was;
He commanded, and it endured.
Adonai frustrates the plans of nations,
brings to naught the designs of peoples.
What Adonai plans endures forever,
what He designs, for ages on end.
Happy the nation whose God is Adonai,
the people He has chosen to be His own.
Adonai looks down from heaven;
He sees all humankind.
From His dwelling-place He gazes
on all the inhabitants of the earth —
He who fashions the hearts of them all,
who discerns all their doings.
Kings are not delivered by a large force;
warriors are not saved by great strength;
horses are a false hope for deliverance;
for all their great power they provide no escape.

Truly the eye of Adonai is on those who revere Him,
who wait for His faithful care
to save them from death, to sustain them in famine.

We set our hope on Adonai, He is our help and shield.

In Him our hearts rejoice, for in His holy name we trust.

May we enjoy Your faithful care, Adonai,
as we have put our hope in You.

Psalm 92 (Psalm for Shabbat — on next page)

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

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

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

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

On Shabbat, we look back on the Creation and ahead to a world in which all people will live lives that reflect God’s righteousness.
Psalm 92

A psalm, a song for the Sabbath day:
It is good to praise Adonai, to sing hymns to Your name, O Most High, to proclaim at daybreak Your steadfast love, Your faithfulness each night, with a ten stringed harp, with voice and lyre together. You have gladdened me by Your deeds, Adonai; I shout for joy at Your handiwork. How great are Your works, Adonai, how very subtle Your designs! A brutish person cannot know, a fool cannot understand this: though the wicked sprout like grass, though all evildoers blossom, it is only that they may be destroyed forever. But You are exalted for all time, Adonai. Surely, Your enemies, Adonai, surely, Your enemies perish; all evildoers are scattered. You raise my dignity high like the horn of a wild ox; I am soaked in refreshing oil. I shall see the defeat of my watchful foes, hear of the downfall of the wicked who beset me.
The righteous bloom like a date-palm; they thrive like a cedar in Lebanon; planted in the house of Adonai, they flourish in the courts of our God. In old age they still produce fruit; they are full of sap and freshness, attesting that Adonai is upright, my rock, in whom there is no wrong.

Psalm 93

Adonai is king, He is robed in grandeur; Adonai is robed, He is girded with strength. The world stands firm; it cannot be shaken.

Your throne stands firm from of old; from eternity You have existed. The ocean sounds, Adonai, the ocean sounds its thunder, the ocean sounds its pounding. Above the thunder of the mighty waters, more majestic than the breakers of the sea is Adonai, majestic on high.

Your decrees are indeed enduring; holiness befits Your house, Adonai, for all times.
A mosaic of biblical verses in praise of God

May the glory of Adonai endure forever;
may Adonai rejoice in His works!  (Psalms 104:31)
Let the name of Adonai be blessed now and forever.
the name of Adonai is praised.
Adonai is exalted above all nations;
His glory is above the heavens.  (Psalms 113:2-4)
Let the name of Adonai be blessed now and forever.
Your name, Adonai, through all generations.  (Psalms 135:13)
Let the heavens rejoice and the earth exult;
let them declare among the nations,
“Adonai is King!”  (1 Chronicles 16:31)
Adonai is king.  (Psalms 10:16)
Adonai was king.  (Psalms 91:1 et al.)
Adonai will be king forever and ever.  (Exodus 15:18)
Adonai is king for ever and ever;
the [hostile] nations will perish from His land.  (Psalms 10:16)
Adonai frustrates the plans of nations,
brings to naught the designs of peoples.  (Psalms 33:10) Many
designs are in a human being’s mind,
but it is Adonai’s plan that is accomplished.  (Proverbs 19:21)
What Adonai plans endures forever,
what He designs, for ages on end.  (Psalms 33:11)
For He spoke, and it was;
He commanded, and it endured.  (Psalms 33:9)
For Adonai has chosen Zion;
He has desired it for His seat. (Psalms 132:13)
For Adonai has chosen Jacob for Himself,
Israel, as His treasured possession.  (Psalms 135:4)
For Adonai will not forsake His people;
He will not abandon His very own.  (Psalms 94:14)
Psalm 145 (Ashrei — on next page):
An alphabet of praise to a nurturing God

“Whoever recites Ashrei three times daily is assured a share in the World to Come,” says the Talmud (B’rachot 4b). Why would this be so? “It contains both an alphabetical arrangement of its verses, and the verse ‘You open Your hand and feed every creature to its heart’s content.’” The verse praising God for feeding all His creatures is obviously important, but what is significant about the alphabetical order of the verses? “The entire alphabet, the source of all words, is marshaled in praise of God. One cannot actually use all of the words in a language, but by using the alphabet, one uses all potential words. So the form is made to serve the message” (Adelle Berlin, The Rhetoric of Psalm 145). Why, then, does Ashrei’s alphabet omit the letter nun? The Talmud (ibid.) replies, “Because a prophecy of the fall of Israel begins with that letter, as it is written, ‘Fallen [naflah], not to rise again, is the Maiden Israel’ (Amos 5:2).” While an individual can be called on to bless God for the bad as well as for the good (B’rachot 33b), the Jewish people cannot be called on to bless God three times every day for a national misfortune. Ashrei’s alphabet of praise is therefore complete without the letter nun.
Happy are those who dwell in Your house; they forever praise You. Selah. (Psalms 84:5)

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

**Psalms 145**  A song of praise by David.

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

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

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

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

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

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

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

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

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

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

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

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**Ashrei**

Ashrei yosh'vei vei-te-cha, 
od y'ha-lu-cha se-lah.

Ashrei ha-am she-ka-cha lo, 
ashrei ha-am she-Adonai Elo-hav

T'hi-lah l'David.

A-ro-mim-cha Elo-hai h-me-lech, 
va-avar'-cha shim-cha

l'o-lam va-ed.

B'chol yom avar'-che-ka, 
va-aha-l'la shim-cha

l'o-lam va-ed.

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

Dor l'dor

y'sha-bach ma-a-se-cha, 
ug'vu-ro-te-cha ya-gi-du.

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

Veezuz nor-o-te-cha yo-me-ru, 
ug'du-la't'cha asa-p're-na.

Zeich der Rav tuv-cha ya-bi'u 
v'tizid-ka't'cha y'ra-nei-nu.

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

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

Yo-du-cha Adonai kol ma-a-se-cha, 
va-chasi-de-cha yo'v-ar'-chu-cha.

K'vod mal-chu't'cha yo-me-ru, 
ug'vu-ra-t'cha y'da-bei-ru —
To make known among human beings His mighty acts, and the majestic glory of His kingship.

Your sovereignty is an eternal sovereignty;

Your dominion is for all generations.

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

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

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

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

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

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

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

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

And we will bless Adonai now and forever, Hallelujah. (Psalms 115:18)
Psalm 146

Hallelujah. Praise Adonai, O my soul!
I will praise Adonai all my life,
sing hymns to my God while I exist.
Put not your trust in the great,
in mortal man who cannot save.
His breath departs; he returns to the dust;
on that day his plans come to nothing.
Happy is the person who has the God of Jacob for his help,
whose hope is in Adonai his God,
 maker of heaven and earth,
the sea and all that is in them;
who keeps faith forever;
who secures justice for those who are wronged,
gives food to the hungry.
Adonai sets prisoners free;
Adonai restores sight to the blind;
Adonai makes those who are bent stand straight;
Adonai loves the righteous;
Adonai watches over the stranger;
He gives courage to the orphan and widow,
but makes the path of the wicked tortuous.
Adonai shall reign forever,
your God, O Zion, for all generations, Hallelujah.

Psalm 147

Hallelujah. It is good to chant hymns to our God;
it is pleasant to sing glorious praise.
Adonai rebuilds Jerusalem;
He gathers in the exiles of Israel.
He heals their broken hearts,
and binds up their wounds.
He reckoned the number of the stars;
לכלם שמוות קרח.
גאודל אדםו ובו חה.
להבצום יא מנספר.
משפל ירוўי עני מדרו.
ענין לברדנה בכרו.
המקרה שמוים בעיימ.
יפל מראה לארץ.
לוכד ענוהים יי.
משפלי ערבים עד אזר.
😠י aplicación.
לומד לעוד ענו ליו.
לזמר לאלוהים בכירו.
המקרה שמוים בעיימ.
יפה לי יפי לארץ.
הלכותיה ירמ צייר.
נחת לבבך הלמה.
לכבוד עריא שלוק.
לא בקהObjectContext.
לא בשופך הראים ירזה.
רוחה יא אריא.
את המיתלים הלשים.
שבחי יורתלים את.
הלילת אולה ציוו.
כיפוע ברלרי שעניר.
ברו בני ברקבר.
השם بكلום שיווי.
חלבל חים ישבון.
הלילות אמהות אריא.
עד מהרה ייו דבה.
הנתו שלם צמרה.
כפור כראז פצורה.
משלך קרור כפתים.
לפי ברתי מי ז镱.
ישלח דברי يتمסו.
ישב רוחו בזל מים.
מגיד דברי ליעקב.
魈ו ומשטפיטו לשריא.
לא בשה ככ לכל אר.
משטפיטו בל עדום, הללותה.
to each He gave its name.
Great is our Lord and full of power;
His wisdom is beyond reckoning.
Adonai gives courage to the lowly,
and brings the wicked down to the dust.
Sing to Adonai a song of praise,
chant a hymn with a lyre to our God,
who covers the heavens with clouds,
provides rain for the earth,
makes mountains put forth grass;
who gives the beasts their food,
to the raven’s brood what they cry for.
He does not prize the strength of horses,
nor value the fleetness of men;
but Adonai values those who fear Him,
those who depend on His faithful care.
O Jerusalem, glorify Adonai;
praise your God, O Zion!
For He made the bars of your gates strong,
and blessed your children within you.
He endows your realm with well-being,
and satisfies you with choice wheat.
He sends forth His word to the earth;
His command runs swiftly.
He lays down snow like fleece,
scatters frost like ashes.
He tosses down hail like crumbs —
who can endure His icy cold?
He issues a command — it melts them;
He breathes — the waters flow.
He issued His commands to Jacob,
His statutes and rules to Israel.
He did not do so for any other nation;
of such rules they know nothing. Hallelujah.
Psalm 148

Hallelujah!
Praise Adonai from the heavens,
Praise Him in the heights.
Praise Him, all His angels,
Praise Him, all His hosts.
Praise Him, sun and moon,
Praise Him, all stars of light.
Praise Him,
heavens to their uttermost reaches,
And the waters above the heavens.
Let them praise the name of Adonai,
For He commanded and they were created.
He put them in place forever,
Setting a law for them that never passes away.
Praise Adonai from the earth,
Great sea beasts and all fathomless deeps,
Fire and hail, snow and mist,
Stormy wind, fulfilling His word.
Mountains and all hills,
Fruit trees and all cedars,
Wild animals and all cattle,
Creeping things and birds on the wing,
Kings of the earth and all nations,
Princes and all rulers of the earth,
Youths and maidens,
Old and young —
Psalm 149

Hallelujah.

Sing to Adonai a new song,
His praises in the congregation of the faithful.

Let Israel rejoice in its maker;
let the children of Zion exult in their king.

Let them praise His name in dance;
with timbrel and lyre let them chant His praises.

For Adonai delights in His people;
He adorns the lowly with victory.

Let the faithful exult in glory;
let them shout for joy upon their couches,
with paens to God in their throats
and two-edged swords in their hands,
to impose retribution upon the nations,
punishment upon the peoples,
binding their kings with shackles,
their nobles with chains of iron,
carrying out the doom decreed against them.

This is the glory of all His faithful.

Hallelujah.
Psalms 148 and 150, The chorus of creation

Psalms 148 and 150, The chorus of creation

Psalms 148 and 150, The chorus of creation

Psalms 148 and 150, The chorus of creation

Psalms 148 and 150, The chorus of creation

Psalm 150

Hallelujah.

Praise God in His holy place;
praise Him in His heavens.

Praise Him for His powerful acts;
praise Him for His vast greatness.

Praise Him with the shofar’s blast;
praise Him with harp and lyre.

Praise Him with drum and dance;
praise Him with lute and pipe.

Praise Him with resounding cymbals;
praise Him with clashing cymbals.

Let all that breathes praise Adonai.
Hallelujah.

Ha·l’lu·yah!
Ha·l’lu Eil b’kod·sho,
Ha·l’lu·hu bir·ki·a u·zo.
Ha·l’lu·hu big·vu·ro·tav,
Ha·l’lu·hu k’rov gud·lo.
Ha·l’lu·hu b’tei·ka sho·far,
Ha·l’lu·hu b’nei·vel v’chi·nor.
Ha·l’lu·hu b’tof u·ma·chol.
Ha·l’lu·hu b’mi·nim v’u·gav.
Ha·l’lu·hu b’tzil·tz’lei sha·ma,
Ha·l’lu·hu b’tzil·tz’lei t’ru·ah.
Kol ha·n’sha·ma t’hal·lel Yah
Ha·l’lu·yah.
Kol ha·n’sha·ma t’hal·lel Yah
Ha·l’lu·yah.
Congregation rises, and remains standing through the crossing of the sea.

**Baruch Adonay L’Olam**

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

Blessed is Adonai forever;
Amen and Amen.  
(Psalms 89:53)

Blessed is Adonai from Zion,
the One who dwells in Jerusalem.
Hallelujah.  
(Psalms 135:21)

Blessed is Adonai God,
the God of Israel,
who alone does wondrous things;
blessed is His glorious name
forever;

His glory fills
the whole world.
Amen and Amen.  
(Psalms 72:18-19)

**Va’y’vareich David**

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Va·y’vareich David
David blessed Adonai
in front of all the assemblage;
David said, “Blessed are You, Adonai,
God of Israel our father,
from eternity to eternity.
Yours, Adonai, are greatness, might, splendor,
triumph, and majesty —
yes, all that is in heaven and on earth;
to You, Adonai, belong kingship
and preeminence above all.
Riches and honor are Yours to dispense;
You have dominion over all;
with You are strength and might,
and it is in Your power to make anyone great and strong.
Now, God, we praise You
and extol Your glorious name.”  
(I Chronicles 29:10-13)
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Atah Hu Adonai

You alone are Adonai.
You made the heavens, the highest heavens, and all their host, the earth and everything upon it, the seas and everything in them.
You keep them all alive, and the host of heaven prostrate themselves before You.
You are Adonai God, who chose Abram, who brought him out of Ur of the Chaldeans and changed his name to Abraham.
Finding his heart true to You . . .
You made a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite — to give it to his descendants.
And You kept Your word, for You are righteous.
You took note of our ancestors’ affliction in Egypt, and heard their cry at the Sea of Reeds.
You performed signs and wonders against Pharaoh, all his servants, and all the people of his land, for You knew that they acted presumptuously toward them.
You made a name for Yourself that endures to this day.
You split the sea before them; they passed through the sea on dry land, but You threw their pursuers into the depths, like a stone into the raging waters. (NEHEMIAH 9:6-11)
Shirat HaYam — The Song of the Crossing of the Sea

Thus Adonai delivered Israel that day from the Egyptians.
Israel saw the Egyptians dead on the shore of the sea.
And when Israel saw the wondrous power which Adonai had wielded against the Egyptians, the people feared Adonai; they had faith in Adonai and His servant Moses. (Exodus 14:30-31)

Then Moses and the Israelites sang this song to Adonai.
They said:
I will sing to Adonai, for He has triumphed gloriously; horse and driver He has hurled into the sea. Adonai is my strength and might; He is become my deliverance. This is my God and I will enshrine Him; the God of my father, and I will exalt Him. Adonai, the Warrior — Adonai is His name!
Pharaoh’s chariots and his army He has cast into the sea; and the pick of his officers are drowned in the Sea of Reeds. The deeps covered them; they went down into the depths like a stone. Your right hand, Adonai, glorious in power, shatters the foe!
In Your great triumph You break Your opponents;
You send forth Your fury, it consumes them like straw.
At the blast of Your nostrils the waters piled up,
the floods stood straight like a wall;
the deeps froze in the heart of the sea.
The foe said, “I will pursue, I will overtake,
I will divide the spoil; My desire shall have its fill of them.
I will bare my sword — My hand shall subdue them.”
You made Your wind blow, the sea covered them;
They sank like lead in the majestic waters.

In Your love You lead the people You redeemed;
In Your strength You guide them to Your holy abode.
The peoples hear, they tremble;
agony grips the dwellers in Philistia.
Now are the clans of Edom dismayed;
the tribes of Moab — trembling grips them;
all the dwellers in Canaan are aghast.
Terror and dread descend upon them;
through the might of Your arm they are still as stone —
till Your people cross over, Adonai,
till Your people cross whom You have ransomed.
You will bring them and plant them in Your own mountain,
the place You made to dwell in, Adonai,
the sanctuary, Adonai, which Your hands established.
Adonai will reign forever and ever!
Adonai will reign forever and ever!
For the horses of Pharaoh with his chariots and horsemen went into the sea, and Adonai turned back on them the waters of the sea, and the children of Israel walked on dry land in the middle of the sea.

And Miriam the Prophetess, the sister of Aaron, took a timbrel in her hand and all the women went out after her in dance with timbrels. And Miriam chanted for them:

Sing to Adonai, for He has triumphed gloriously; horse and driver He has hurled into the sea.  

(Exodus 15:1-21)

Congregation is seated.

For kingship is Adonai’s, and He rules the nations.  

(Psalms 22:29)

Liberators shall march up on Mount Zion to wreak judgment on Mount Esau; and dominion shall be Adonai’s.  

(Obadiah 1:29)

And Adonai shall be king over all the earth; in that day Adonai shall be one and His name one.  

(Zechariah 14:9)
Nishmat (Birkat HaShir)

The soul of every living thing shall bless Your name, Adonai our God; the spirit in all creatures shall forever glorify and extol the very mention of You. From eternity to eternity You are God. (Psalms 90:2)

And except for You we have no redeeming and saving king, who free us, sustain us, and show us compassion in every time of trouble and stress. We have no king at all but You, God of our earliest forebears and of our last descendants, God of all creatures, Lord of all generations, object of humankind’s many praises. You guide Your world with love, Your creatures with compassion. Adonai never naps, never sleeps: (Psalms 121:4)

He wakes those who sleep, rouses those who slumber, gives speech to the mute, frees those who are bound, supports those who fall, helps those who are bowed to stand upright, (Psalms 146:7; 154:14) to You alone we offer thanks.
Birkat HaShir (Nishmat)

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

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

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

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

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

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*Ilu fi·nu*

מאַלַע כֶּנָא שֵׁיְרָה כָּיָם,

מָלֵא שִׁירָהּ כָּיָם,

ואַשִׁירֵנוּ רַהֲקֵה

ולשׁוֹנֵֽנוּ רִנָּה

כְּהֲמוֹן גַּלָּיו

כְּמֶרְחֲבֵי רָקִֽיעַ,

וַשִּׁפְתּוֹתֵֽינוּ שֶֽׁבַח

וְשִׂפְתוֹתֵֽינוּ שֶֽׁבַח

כְּמֶרְחֲבֵי רָקִֽיעַ,

וְעֵינֵֽינוּ מְאִירֵֽה

וְעֵינֵֽינוּ מְאִירֵֽה

כִּשֶּֽׁמֶשׁ וְכַיָּרֵֽעַ;

וְיָדֵֽינוּ פְרוּשׂוֹת

וְיָדֵֽינוּ פְרוּשׂוֹת

כְּנִשְׁרֵי שָׁמָֽיִם;

וְרַגְלֵֽינוּ קַלּוֹת

וְרַגְלֵֽינוּ קַלּוֹת

כָּאַיָּלוֹת —

Were our mouths filled with song as the sea with water,

Our tongues with glad shouting as its many waves with roaring,

Our lips open wide in praise as the spacious sky,

Our eyes clear as the light of sun and moon;

Were our arms spread wide as wings of eagles soaring,

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

You redeemed us from Egypt, Adonai our God; You freed us from bondage. In famine You fed us and in plenty You nourished us. You saved us from the sword, delivered us from the plague, and lifted us out from under severe and lasting sicknesses. To this hour Your mercy has aided us, Your love has never left us.

Adonai our God, do not ever forsake us. And so the limbs You carved in us, the breath and soul You breathed into our nostrils, the tongue You placed in our mouths — these shall thank and bless, praise and glorify, extol and revere, sanctify and acclaim Your name, our King. Every mouth shall acknowledge You, every tongue swear allegiance to You, every knee bend to You, (Isaiah 45:23) every personage prostrate himself before You, all hearts revere You.

The insides, the very inmost being, of all people shall sing the praise of Your name, as Scripture says, “All my bones are saying, ‘Adonai, who is like You?’ You save the poor from one who is stronger than he, the needy from one who would rob him.” (Psalms 35:10)
Who could resemble You, who could be compared to You, who could ever match Your worth
(Psalms 89:7; Isaiah 40:25)

God great, powerful
and awesome (Nehemiah 9:32) —
God Most High,
Creator of heaven
and earth? (Genesis 14:22)

We praise You, we laud You,
we glorify You
and bless Your holy name,
as “David said,
‘My soul, bless Adonai —
All my inmost being,
bless His holy name!’” (Psalms 103:1)

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

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

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

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

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

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

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

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

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

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

On Shabbat, switch prayer leaders here:

Shochet ad, marom v’ka-dosh sh’mo

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

It is written:

“Sing out, you righteous, to Adonai! It is fitting that the upright acclaim Him.” (Psalms 33:1)

In the mouths of the upright You are acclaimed;

in the words of the righteous You are blessed;

in the speech of the faithful You are exalted;

and in the hearts of the holy You are sanctified.

In the assembled myriads

of Your people the House of Israel,

Your name, our Sovereign, is glorified with glad song

in every generation.

For such is the duty of all creatures

toward You, Adonai our God

and God of our ancestors:

to thank and praise, laud and glorify,

extol and honor, bless and exalt and acclaim You

beyond all the songs and praises

of David, son of Jesse, Your anointed servant.

U-v’mak-halot riv-vot
a-m’cha Beit Yis-ra-ael,

In every generation

of Your people the House of Israel,

Your name, our Sovereign, is glorified with glad song

in every generation.

For such is the duty of all creatures

toward You, Adonai our God

and God of our ancestors:

to thank and praise, laud and glorify,

extol and honor, bless and exalt and acclaim You

beyond all the songs and praises

of David, son of Jesse, Your anointed servant.
Congregation rises, for the final bracha of Pseukay d’Zimra:

**Yish·ta·bach shim·cha la·ad mal·kei·nu**
May Your name be praised forever, our King,

God and King, great and holy
in heaven and on earth.
Becoming to You,
Adonai our God and God of our ancestors,
are song and praise, hymn and psalm,
strength and dominion,
infinity, greatness and power,
renown and glory, holiness and kingship,
blessings and thanks,
now and forever.
Blessed are You, Adonai,
God and King
great in praise,
the God to whom thanks are due,
Master worker of wonders,
You who choose to be pleased
with melodious song,
King and God, who lives
throughout all ages.

*(conG. A·mein)*

**B’ra·chot v’ho-da·ot**
**mei-a-tah v’ad o-lam.**
**Ba·ruch A·ta·h Adonai,**
**Eil me-lech**
**ga·dol ba-tish·ba·chot,**
**Eil ha-ho·da·ot**
**A·don ha-nif·la·ot,**
**Ha·bo·cheir**
**b’shi-rei zim·rah,**
**Me·lech, Eil, chei**
**ha-o-la·mim.**
Let God's great name be magnified and sanctified in the world.

He was pleased to create.

May He establish His kingdom in your lifetime, in your days and in the life of the whole House of Israel, swiftly and soon.

And let us say: Amen.

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

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

And let us say: Amen.
Prayer Leader:

בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ!

Ba·r’chu et Adonai ha·m’vo·rach!

Bless Adonai, to whom blessing is due!

Congregation, then Prayer Leader repeats:
As you say this, bow at the waist on “Baruch.” You should be standing straight at “Adonai.”

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד

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

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

Congregation is seated, from now until the Amidah.

First blessing before the Sh’ma: Nature

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

Ba·ruch a·tah Adonai

Blessed are You, Adonai

Elo·hei·nu me·lech ha·o·lam,

our God, Sovereign of the universe,

yo·tzeir or

who form light

u·vo·rei cho·shech,

and create darkness,

o·seh sha·lom

who make peace

u·vo·rei et ha·kol.

and create all things.
Hakol Yoducha

All beings thank You.
All beings praise You. All beings declare,
“There’s none as holy as Adonai.” (I Samuel 2:2)

All beings extol You, God, designer of all.
Each day You roll back
the gates of the east, throw open the windows of the sky,
bring forth the warm sun from its abode,
the white moon from its home,
and give light to all the world and its inhabitants,
whom You created through Your mercy.
You give light to the earth
and to all who live on it with mercy.
In Your goodness You renew, day in and day out,
the work of creation.

Lone and lofty King from of old,
praised and glorified and exalted
since time out of mind.
O God who lives forever:
in Your great mercy show us mercy.

Our mighty Lord, our rock of refuge,
our saving shield, our stronghold.
You have no peer. There’s no one beside You.
There’s nothing without You. Who could compare to You?
“You have no peer,” Adonai our God, in this world.
“There’s no one beside You,” our King,
in the World to Come.

“There’s nothing without You,” our Redeemer,
in the days of the Messiah.
“Who could compare to You,” our Savior,
at the resurrection of the dead!
Eil Adon
God is master
over all His works,
Blessed in Himself and blessed
by every soul.
His greatness and goodness
fill the universe,
Knowledge and insight
surround Him.

He reigns high
over His heavenly entourage,
Majestic and glorious
over His divine chariot.
Right and Justice
stand before His throne,
Kindness and Mercy
stand in His presence.

How fine are the heavenly lights
our God has created!
He formed them with knowledge,
understanding and skill,
Self-sustaining power
He gave them,
To rule within the world
of space and time.

Full of splendor,
radiant with light,
They cast a brilliant glow
throughout the world.
Joyfully they go forth,
and gladly turn home again,
Reverently doing
their Creator’s will.
The first pre-Sh’ma blessing: from Ha-meir la-aretz to Or Chadash

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

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

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

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

To God who ceased from His labors of creation on the seventh day, mounted His glorious throne, robed Himself with beauty on the day of rest, and called Shabbat delight: this hymn of the seventh day, when God rested from all His labors. The seventh day itself utters praise, saying, “A song by the Shabbat day: it is good to thank Adonai.” (Psalms 92:1-2) Let all God’s creations therefore glorify Him and bless Him. Praise, esteem, and greatness let them give to God the King, designer of all, who grants the gift of rest to His people in holiness on the holy Shabbat day. Your name, Adonai our God, shall be held sacred — the very mention of You, our King, shall be glorified — in heaven above and on earth below. Be praised, our Savior, for the greatness of Your handiwork, for the shining lights of the heavens which You made. Your works themselves glorify You!
Titbarach Tzureinu

Be blessed, our Rock, our King, our Redeemer, creator of holy heavenly beings.

May Your name be praised forever, our King, You who fashion Your own royal court.

Your attendants all stand at the heights of the universe and reverently, in unison, sing aloud the words of the living God, the everlasting King. (Jeremiah 10:10)

All of them are beloved, all of them chosen, all of them powerful.

All of them reverently do the will of their Creator.

All of them open their mouths in holiness and purity, with song and melody, as they bless, praise and glorify, adore, sanctify, and ascribe kingship to —
Now the dread luminous creatures of heaven soar aloft with a great noise to face the fiery attendants of the throne, and facing them, they all shout praise together, saying:

Kadosh Kadosh Kadosh
Holy, holy, holy!
Adonai of Hosts!
His glorious presence fills all the earth!
(Isaiah 6:3)

Blessed is the glorious presence of Adonai from His place! (Ezekiel 3:12)
To the blessed God they utter sweet song; 
to the ever-living God and King 
they offer hymns, 
they sound praises.
For He by Himself does works of power, 
making new things, 
fighting the good fight, 
sowing justice, 
causing salvation to flourish, 
creating cures — 
awesome in praise, 
master worker of wonders, 
who in His goodness renews the work of creation day in and day out, 
as it is written:
“To the One who makes the great lights — 
His steadfast love is forever.” (Psalm 136.7)

Cause a new light 
to shine on Zion, 
and let us all soon be privileged 
to bask in its glow. 
Blessed are You, Adonai, 
who form the great lights.
Second blessing before the Sh’ma: Ethics

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

Ahava Raba

You have loved us with a great love, Adonai our god; You have shown us abundantly great compassion.

Our Father, our King, for the sake of our ancestors who trusted in You, and whom You taught laws of life, favor us by teaching us too.

Our Father, merciful Father, have mercy on us: put it into our hearts to understand, to know well, to hear, to learn and to teach, to keep and to perform and to fulfill all the words of Your Torah with love.

Make our eyes light up with Your Torah, our hearts cling to Your commandments.

Unite our hearts to love and revere Your name, (Psalm 86:11) so that we may never be ashamed.

For in Your holy name, great and awesome, we trust — let us find joy and gladness in Your salvation.
Second pre-Sh’mah blessing: Ahavah rabbah

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

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

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

Gather the corners of your tzitzit:

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

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

Blessed are You, Adonai, who choose Your people Israel with love.
The Recitation of the Sh’tma

Before beginning the Sh’tma, the worshipper mentally declares his/her intention to fulfill two commandments: reciting the Sh’tma and proclaiming God’s absolute oneness.

Before the first paragraph (“v’ahava”), the worshipper mentally declares: “I accept God as my Sovereign,” thus becoming a willing subject of God’s kingdom.

Before the second paragraph (“v’hayah”), the worshipper mentally declares: “I accept God’s commandments,” thus affirming that faith will lead to action.

Before the third paragraph (“vayomer”), the worshipper mentally declares: “Recalling that God is my Liberator, I will strive to live a life that honors Him.”

It is customary to hold the four tzitzit fringes of the tallit while reciting the Sh’tma and to kiss them when saying the word “tzit-tzit” in the third paragraph and the word “emet” (truth) at the end of the Sh’tma.

A person praying with no minyan starts with:

אֵל מֶֽלֶךְ נֶאֱמָן
Eil me-lech nee-man.
God is a faithful king.

Close your eyes while reciting the first line of the Sh’tma:

שְׁמַע יִשְׂרָאֵל! יְהוָה אֱלֹהֵֽינוּ, יְהוָה אֶחָד
Sh’mah Yis·ra·eil! Adonai Elo·hei·nu Adonai e·chad.
Hear, O Israel! Adonai is our God, Adonai is one. (Deuteronomy 6:4)

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד
Ba·ruch sheim k’vod mal·chu·to l’o·lam va·ed.
Blessed is His name whose glorious kingdom is forever and ever.
You shall love Adonai your God with all your heart and with all your soul and with all your substance. And these instructions with which I charge you this day — take them to heart. Impress them upon your children, speak of them when you are at home and when you are away, when you lie down and when you get up. Bind them as a sign on your arm and let them serve as a symbol above your forehead. Inscribe them on the doorposts of your house and on your city gates. (Deuteronomy 6:4-9)
If, then, you obey My commandments that I enjoin upon you this day, loving Adonai your God and serving Him with all your heart and soul, I will grant the rain for your land in season, the early rain and the late. You shall gather in your new grain and wine and oil. I will provide grass in your fields for your cattle, and you shall eat your fill. Take care not to be lured away into serving other gods and bowing to them. For Adonai’s judgment will flare up against you, and He will shut up the skies so that there will be no rain and the ground will not yield its produce, and you will soon perish from the good land that Adonai is assigning to you. Therefore impress these words of Mine upon your very heart: bind them

V’ha-yah, im sha-mo-a tish-m’u el mitz-vo-tai asher a-no-chi m’tza-veh et’chem ha-yom, l’a-havah et Adonai Elo-hei-chem u’l’ov-do b’chol l’vav-chem u-v’chol naf’sh’chem.

V’na-ta-ti m’tar ar-tz’chem b’i-to, yo-reh u-mal-kosh, v’asaf-ta d’ga-ne-cha v’ti-rosh-cha v’yitza-ha-re-cha.


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

לְאוֹת עַל-יֶדְכֶם
וְהָיוּ לְטוֹטָפֹת
בֵּין עֵינֵיכֶם.
וְלִמַּדְתֶּם אֹתָם
אֶת-בְּנֵיכֶם לְדַבֵּר בָּם,
בְּשִׁבְתְּךָ בְּבֵיתֶךָ
וּבְלֶכְתְּךָ בַדֶּרֶךְ,
בְּכָשְׁבָכֶם
בְּשָׁכָיֶם.
וּכְתַבְתָּם
עַל-מְזוּזוֹת בֵּיתֶךָ
וּבִשְׁעָרֶֽיךָ —
לְמַֽעַן יִרְבּוּ
יְמֵיכֶם וִיםֵי בְנֵיכֶם
עַל הָאֲדָמָה
אֲשֶׁר נִשְׁבַּע יהוה
לַאֲבֹתֵיכֶם לָתֵת לָהֶם,
כִּיְמֵי הַשָּׁמַיִם
עַל-הָאָֽרֶץ.

as a sign on your arm
and let them serve as a symbol
above your forehead.
Teach them
to your children — speaking of them
when you are at home
and when you are away,
when you lie down
and when you get up.
And inscribe them
on the doorposts of your house
and on your city gates —
so that you
and your children may endure
in the land
that Adonai swore
to your ancestors to assign to them,
as long as there is a heaven
over the earth. (Deuteronomy 11:13-21)
Adonai said to Moses as follows:
Speak to the Israelite people and instruct them to make for themselves fringes on the corners of their garments throughout the ages; let them attach to the fringe a cord of blue at each corner. That shall be your fringe; look at it and recall all the commandments of Adonai and observe them, so that you do not turn aside after your hearts and after your eyes which cause you to go astray. Thus you shall remember to observe all My commandments and be holy for your God. I Adonai am your God, who brought you out of the land of Egypt to be your God: I am Adonai your God. (Numbers 15:37-41)

True . . .
The third blessing, after the Sh’ma: History

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

V’yatzev

. . . and steady,
firm and established,
upright and faithful,
dear and beloved,
desirable and pleasant,
awesome and mighty,
fixed and accepted,
good and beautiful is this teaching for us,
forever and ever.

It is true: the eternal God is our King,
the Rock of Jacob is our saving shield.
Throughout all generations He endures,
His name endures, His throne remains firm,
and His steadfast kingdom endures forever.

Kiss and drop your tzitzit here.

His words live and endure,
faithful and desirable,
forever and to all eternity,
upon us as upon our ancestors,
upon our children and upon our future generations,
and upon all the generations
of the progeny of Israel Your servant.

The blessing after the Sh’ma: Ezrat Avoteinu

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

Upon the earliest and the latest generations it remains ever a good and enduring teaching, true and faithful, a law that can never pass away. (Psalms 148:6)

It is true: You, Adonai, are our God and our ancestors’ God, our King and our ancestors’ King, our Redeemer and our ancestors’ Redeemer, our Creator, the Rock of our salvation, our Ransomer and Rescuer — such has always been Your name.

There is no God but You.

Ezrat Avoteinu

From of old You have been our ancestors’ helper, their descendants’ shield and savior in every generation.

You dwell in the heights of the universe, yet Your justice and righteousness extend to the ends of the earth. Happy the person who heeds Your commandments, who takes Your Torah and Your word to heart! It is true: You are the Lord of Your people, the mighty King who champions their cause.

It is true: You are the first and You are the last, and we have no saving and redeeming King but You.

Adonai our God, You redeemed us from Egypt, ransomed us from the house of slavery. You slew all their first-born but redeemed Your own first-born; You split the Sea of Reeds, drowning the arrogant but letting the beloved pass through; “water covered their adversaries; not one of them was left.” (Psalms 106:11)
For this the beloved praised and acclaimed God; the beloved offered melody, hymns, songs and praises, blessings and thanksgiving to the living and enduring King, high and exalted, great and awesome, who brings down the arrogant and raises up the lowly, frees the captives, ransoms the oppressed, aids the poor, and answers His people when they cry out to Him. Praises to God Most High — blessed is He, to whom blessing is due! Moses and the Israelites raised their voices in song to You in great joy, and they all said:

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

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

Adonai will reign forever and ever! (Exodus 15:18)
Congregation rises.
At the [very quiet] end of this bracha, we do not say “amein” but rather proceed directly to the personal Amidah.

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

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

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

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

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

Take as long as you need to pray with kavanah. If your personal Amidah overlaps the reader’s repetition, simply pause and mentally join in responding with “Kadosh, kadosh,” (“Holy, holy . . .”), “Baruch k’vod Adonai” (“Blessed is the glorious presence of Adonai . . .”), and “Yimloch Adonai l’olam” (“Adonai shall reign forever . . .”), then continue your personal Amidah.
1st Blessing: Avot — Ancestors

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

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶֽךָ
Adonai s’fa·tai tif·tach u·fi ya·gid t’hi·la·te·cha. Adonai, open my lips, so that my mouth may speak Your praise.

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

בָּרוּךְ אַתָּה, יְיָ
Ba·ruch A·tah, Adonai Blessed are You, Adonai

Matriarchs implicit:

אֱלֹהֵֽינוּ וֵאלֹהֵי אֲבוֹתֵֽינוּ וְאִמוֹתֵֽינוּ
Elo·hei·nu vei·lo·hei avo·tei·nu v’i·mo·tei·nu:

אֱלֹהֵי אַבְרְָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב
God of Abraham, God of Isaac, and God of Jacob;
God of Sarah, God of Rebekah,
God of Rachel, and God of Leah;
Elo·hei Av·ra·ham, Elo·hei Yitz·chak, vEi·lo·hei Ya·akov.
Elo·hei Sa·rah, Elo·hei Riv·kah,
Elo·hei Ra·cheil, vEi·lo·hei Lei·ah.

Matriarchs explicit:

אֱלֹהֵֽינוּ וֵאלֹהֵי אֲבוֹתֵֽינוּ וְאִמוֹתֵֽינוּ
Elo·hei·nu vei·lo·hei avo·tei·nu v’i·mo·tei·nu:

אֱלֹהֵי אַבְרְָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב
God of Abraham, God of Isaac, and God of Jacob;
God of Sarah, God of Rebekah,
God of Rachel, and God of Leah;
Elo·hei Av·ra·ham, Elo·hei Yitz·chak, vEi·lo·hei Ya·akov.
Elo·hei Sa·rah, Elo·hei Riv·kah,
Elo·hei Ra·cheil, vEi·lo·hei Lei·ah.

Ha·Eil ha·ga·dol
ha·gi·bor v’ha·no·ra,
Eil el·yon,
go·meil chas·adim to·vim,
v’ko·neih ha·kol,
v’zo·cheir
chas·dei a·vot (v’i·ma·hot)
u·mei·vi go·eil
li·v’nei v’nei·hem
l’ma·an sh’mo b’a·havah.
the great, the mighty,
and the awesome God; (Deut. 10:17; Nehemiah 9:32)
God most high (Genesis 14:22);
You who render acts of true kindness;
Creator and Owner of all,
You who remember
the loving deeds of our ancestors
and will lovingly bring a redeemer
to their children’s children
for the sake of Your name.
As we conclude the first bracha, we repeat the bow from the beginning:
On “Baruch,” bend your knees slightly; on “Atah,” bend slightly at the waist; stand straight for “Adonai”

Matriarchs explicit:
מלך צדוק כ_Destroy_ וּמָגֵן
Sovereign, helper, savior, and shield!
Me-lech o-zeir u-mo-shi-‘a u-ma-gein!
בָּרוּךְ אַתָּה יְיָ
Blessed are You, Adonai,
Shield of Abraham and Faithful One of Sarah
Ba-ruch A-tah Adonai,
ma-gein-Av-ra-ham u-fo-keid Sa-rah.

Matriarchs implicit:
מלך צדוק כ_Destroy_ וּמָגֵן
Sovereign, helper, savior, and shield!
Me-lech o-zeir u-mo-shi-‘a u-ma-gein!
בָּרוּךְ אַתָּה יְיָ
Blessed are You, Adonai,
Shield of Abraham
Ba-ruch A-tah Adonai,
ma-gein-Av-ra-ham.

2nd Blessing: G’vurot — Powers

A-tah gi-bor
l’o-lam Adonai,
m’cha-yeh mei-tim A-tah,
rav l’ho-shi-a.
You are mighty
forever, Adonai —
reviver of the dead are You,
powerful to save.

From Pesach
until Shacharit of Shemini Atzeret:
морיד נטרל
You cause the dew to fall.
Mo-rid ha-tal.

From Musaf on Shemini Atzeret
until Musaf on first day of Pesach:
משיב הרוח ומוריד הגשם.
You make the wind blow and the rain come down.
Mashiv ha-ru-ach u-mo-rid ha-ga-shem.
M’chal·keil cha·yim
b’che·sed,
m’cha·yeh mei·tim
b’ra·chamim ra·bim,
so·meich nof’lim,
v’ro·fei cho·lim,
u·ma·tir asu·rim,
u·m’kay·yeim emu·na·to
li·shei·nei a·far.
Mi cha·mo·cha ba·al g’vu·rot!
U·mi do·meh lach,
me·lech mei·mit u·m’cha·yeh
u·matz·mi·ach y’shu·ah!

מְכַלְכֵּל חַיִּים
בְּחֶסֶד,
מְחַיֵּה מֵתִים
בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים,
ורופֵא חולים,
ומתנייר אסורים,
ומַתִיר אסוּרִים
לִישֵׁנֵי עָפָר.
מִי כָמֽוֹךָ בַּעַל גְּבוּרוֹת!
וּמִי דּוֹמֶה לָּךְ,
מֶֽלֶךְ מֵמִית וּמְחַיֶּה
וּמַצְמִֽיחַ יְשׁוּעָה!
וְנֶאֱמָן אַתָּה
לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יְיָ,
מְחַיֵּה הַמֵּתִים.

Who is like You, master of power!
Who resembles You,
Sovereign who deals both death and life,
and makes salvation sprout forth!

Mi cha·mo·cha
Av ha·ra·cha·mim,
zo·cheir y’iz‘ra·v
l’cha·yim b’ra·chamim!

מִי כָמֽוֹךָ
אַב הָרַחֲמִים,
זֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים!

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

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

גָּנְצִים אַתָּה
לְחַיִּים מַתִים.
בָּרִךְ אַתָּה יְיָ
מַחַיְהֶם.

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

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

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

עָטַה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וּקְדוֹשִים
בַּכּל יُמּ יְהַלְלוּךָ, כלָּה.

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

On Shabbat Shuvah:

בָּרוּךְ אַתָּה יְיָ, הֵָאֵל הַקָּדוֹשׁ
לְחַיִּים מַתִים.
ברוך אַתָּה יְיָ, הַמֶּֽלֶךְ הַקָּדוֹשׁ
כָּלִים יְהַלְלוּךָ. כָּלָה.

Blessed are You, Adonai, the holy God.
Blessed are You, Adonai, the holy Sovereign.

In personal prayer, continue at the top of page 90.
Why a shorter and a longer form of K’dushah?

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

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

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

What Do We Mean by "Holy"?

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

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

Our Sages (Tanhuma on Nasso, 16) and the Hasidic master Rabbi Shneur Zalman of Liadi (Tanya 1:36) teach that God created human beings because He desired a dwelling place in the lower realms that would parallel His dwelling place in the upper realms. Our goal as human beings, then, is to make the world into a fit dwelling place for God.
**3rd Blessing — Kedushah** as recited by the congregation during repetition of the Amidah

Stand with feet together, facing the Aron.

Most sections are said softly by the congregation, then repeated by the Leader, sometimes with singing in unison. For the three boldface lines, all sung loudly by the congregation, some people go on tiptoes, stretching heavenward.

We sanctify Your name in this world just as they sanctify it in the highest heaven, as it is written by the hand of Your prophet, “Each calls to the other:

‘Holy, holy, holy! Adonai of Hosts! God’s glorious presence fills all the earth!’” *(Isaiah 6:3)*

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

“Blessed is the glorious presence of Adonai from His place!” *(Ezekiel 3:12)*

From Your place, our Sovereign, appear and reign over us, for we await You. When will You reign in Zion? Soon, in our time, abide with us forever and ever! Be exalted and sanctified within Jerusalem Your city throughout the ages, for all eternity.
Let our eyes behold Your realm, in accordance with the word spoken in the songs of Your glory written by David, Your truly-anointed one:

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

(Psalms 146.10)

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

Who are the creatures of heaven?

The K’dushah recalls the visions of Isaiah and Ezekiel in which God commissioned them as prophets. Isaiah (6:1-3) finds himself in the transfigured Temple, where God sits enthroned, s’raphim (fiery winged beings) standing in attendance on Him and calling to one another, “Holy, holy, holy! Adonai of Hosts! His glorious presence fills all the earth!” Ezekiel (1:5-10, 15-21) sees chayot (winged beasts) moving through heaven, and ofanim (wheels) that move with the beasts. He hears the host of heaven calling, “Blessed is the glorious presence of Adonai from His place!” (Ezekiel 3:12). In the K’dushah we hear the creatures of heaven praising God, and we join our voices to theirs. The meaning of these creatures, and of similar prophetic visions described in the Bible, is the subject of a vast body of mystical teaching, much of which is esoteric.
Moses rejoiced when he was given his portion, when You called him a faithful servant. A circlet of splendor You set on his head when he stood before You on Mount Sinai. Two stone tablets he brought down in his hand, on which was written the commandment to keep the Shabbat, and so it is written in Your Torah:

“...a sign for all time. For in six days Adonai made heaven and earth, and on the seventh day He ceased work and was refreshed.”

(Exodus 31:16-17)
to idol-worshippers; nations who are not party to the covenant of Abraham cannot dwell in its rest.

It was to Your people Israel that You lovingly gave [Shabbat], to the seed of Jacob, whom You chose.

The people that sanctify the seventh day shall, all of them, be sated with Your bounty and take delight in it. You were pleased with the seventh day and sanctified it, calling it “most desirable of days,” in remembrance of the work of Creation.

**R’tei Vimnuchateinu**

Our God and God of our ancestors, accept our rest.

Make us holy through Your commandments and grant us our share in Your Torah. Satisfy us with Your bounty and let us rejoice in Your deliverance. Purify our hearts so that we may serve You sincerely.

And grant us, Adonai our God, with love and good will, the gift of Your holy Shabbat, and let the Israelite people, who sanctify Your name, rest on it. Blessed are You, Adonai, who sanctify Shabbat.
The Avodah Blessing (R’tzei)

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

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

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

5th Blessing: Be Pleased

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

R’tzei

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

V’techezena

Let our eyes behold
Your merciful return to Zion.
Blessed are You, Adonai,
who restore Your divine presence
to Zion.
Shacharit Amidah: 6th Blessing: Thanks

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

**Modim deRabbanan**

In an undertone, during the Repetition:

> מודים אנחננו לך,
שאתה הווה, מבאלה
ואלהי אבותינו.

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

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

> אלוהי כל בשר, ניצרון,
زهر ברארשים.
God of all creatures, who formed us and who formed the very works of Creation —

Elo·hei chol ba·sar, yotz·rei·nu,
yo·tzeir b’rei’shit.

**Modim**

During the personal Amidah:

> מודים אנחננו לך,
שאתה הווה, מבאלה
ואלהי אבותינו.

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

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

> צור חיות, קמנן יصنעו,
אתוהי. ולדור ודור
נודה לך נшибка תחלקה.

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

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

> על חיים חסריים בידך,
על נשמתינו המקדודות לך,

for our lives that are in Your care, for our souls that are commended to You,

al cha·ye·nu ha·m’su·rim b’ya·de·cha,
v’al nish·tei·nu ha·p’ku·dot lach,

> על נסיך שבעכילCOME יומך,
על נפלאותיך טעומתיך שבעכיל צד,

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

v’al ni·se·cha she·b’cho·l yom i·ma·nu,
v’al nif·l’o·te·cha v’to·vo·te·cha she·b’chol eit,

e·rev va·vo·ker v’tzo·hora·yim.
The Modim Blessing

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

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

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

**Al HaNissim**

For the miracles, for the redemption, for the mighty deeds, for the saving acts, and for the battles

You carried out for our ancestors in those days, at this time of year —

In the days of Matityahu ben Yochanan, the High Priest, the Hasmonean and his sons, when a wicked Hellenic government opposed Your people Israel, [determined] to make them forget Your Torah, and transgress the laws of Your will, You, in Your great mercy, stood by them in their time of distress, You championed their cause, defended their rights, and avenged their injustice.

You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of your Torah. You made for Yourself a great and holy name in Your world, and for Your people Israel You performed a great act of salvation and deliverance [lasting] to this day.

Afterwards, Your children came to the inner sanctum of Your house, cleansed Your Temple, purified Your sanctuary, lit lamps in Your holy courtyards, and set these eight days of Chanukah for giving thanks and praise to Your great Name.

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

עַל הַנִּסִּים, עַל הַפֻּרְקָן, עַל הַגְּבוּרוֹת, עַל הַתְּשׁוּעוֹת, עַל הַמִּלְחָמוֹת, שעשית לאובטחים בימים אלה.

For the miracles, for the redemption, for the mighty deeds, for the saving acts, and for the battles

You carried out for our ancestors in those days, at this time of year —

In the days of Matityahu ben Yochanan, the High Priest, the Hasmonean and his sons, when a wicked Hellenic government opposed Your people Israel, [determined] to make them forget Your Torah, and transgress the laws of Your will, You, in Your great mercy, stood by them in their time of distress, You championed their cause, defended their rights, and avenged their injustice.

You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of your Torah. You made for Yourself a great and holy name in Your world, and for Your people Israel You performed a great act of salvation and deliverance [lasting] to this day.

Afterwards, Your children came to the inner sanctum of Your house, cleansed Your Temple, purified Your sanctuary, lit lamps in Your holy courtyards, and set these eight days of Chanukah for giving thanks and praise to Your great Name.
V’al Kulam

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

On Shabbat Shuvah add:

U·ch’tov l’cha·yim to·vim
c̓ē b’nei v’ri·te·cha.

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

V’Chol Hachayyim

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

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

Ba·ruch A·tah Adonai,
ha·tov shim·cha
u·l’cha na·eh l’ho·dot.

Blessed are You, Adonai, Who are named the Good One, to whom it is fitting to give thanks.
The Torah commanded the Temple priests to “set My name on the Israelite people and I will bless them” (Numbers 6:27). The priests fulfilled this commandment by conferring on the people Birkat Kohanim, the Priestly Blessing (Numbers 6:24-26).

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

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

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

**Priestly Blessing**

Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Your servant Moses, and pronounced by the mouth of Aaron and his sons the priests, Your sacred community, as it is said: “May Adonai bless you and keep you. May Adonai smile upon you and be gracious to you.

May Adonai turn His face toward you and grant you peace.” (Numbers 6:24-26)
7th Blessing: Peace

Sim Shalom

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

On Shabbat Shuvah, add the following:

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

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

At all times, the blessing concludes:

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

Blessed are You, Adonai,
who bless Your people Israel
with peace.
Recited by the individual worshipper in conclusion of the personal Amidah:

**Elohai N’tzor**

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

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

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

Additional Meditation:

May it be Your will,
Adonai our God and God of our ancestors,
that the Temple be rebuilt
swiftly in our time,
and that You grant us our share in Your Torah.
There we will worship You in awe, as in bygone days,
as in years of old.
Then the offerings of Judah and Jerusalem shall be pleasing
to Adonai as in bygone days, as in years of old. *(Malachi 3:4)*
The Amidah concludes with the blessing, Sim Shalom. When the prayer leader has said this blessing, he moves on to the full Kaddish, after which the Torah reading service begins.

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

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

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

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

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

Full Kaddish

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

Prayer Leader:

יִתְגַּדַּל וְיִתְקַדַּשׁ
שְׁמֵהָ רַבָּא.
בְּעָלְמָא
di בְּרָא כִּרְעוּתֵהָ,
v’יִתְנַשֵּׁא יִתְהַדָּר
וּיַמְלִיךְ מַלְכוּתֵהָ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
לְבֵית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב
אָמֵן.

Congregation:

יְהֵא שְׁמֵהָ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָлְמֵי עָלְמַיָּא.

Prayer Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהָ
בְּרִיךְ הוּא!
דְּקֻדְשָׁא
לְעֵֽלָּא
ל בִּרְכָּתָא וְשִׁירָתָא,
מִן כּ
תֻּשְׁבְּחָתָא وְנֶחֱמָתָא,
דַּאֲמִירָן בְּעָלְמָא,
אָמֵן.

Congregation:

יָהּ שְׁמָהׁ רבִּי מַבְרֵךְ
לְעָלַם וְלְעָלְמֵי עָלְמַיָא.

Prayer Leader:

תִּתְקַבֵּل
tz’lo·t’hon u·va·u·t’hon
d’chol beit Yis·ra·el
ko·dam a·vu·hon
di vi·sh’ma·ya
v’im·ru: (Cong. A·mein).

May there be acceptance
of the prayers and petitions
of the whole House of Israel
before their Father
in heaven.
And let us say: Amen.
Let there be great peace from the heavens, and life, upon us and upon all Israel. and let us say: Amen.

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

The Kaddish

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


- **Kaddish Shalem**, “Full Kaddish,’ marks the completion of a service.

- **Kaddish Yatom**, “Mourner’s [lit., Orphan’s] Kaddish,” is an expression of *tzidduk ha-din*, justification of God’s judgment in the face of grief.

- **Kaddish d’Rabbanan**, “Kaddish of Our Rabbis,” is recited after group study of Talmud or related rabbinic literature.

- **Kaddish achar Ha-k’vura**, “Kaddish after the Burial,” is recited immediately after the grave has been filled in and mourning has begun. It is also recited at a *siyyum*, the completion of a tractate of the Talmud. Because it affirms faith in God’s promise of a new world, it is appropriate both for mitigating the grief of burial and for enhancing the joy of Torah study.
There’s none like You among the gods, Adonai,

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

Your sovereignty
is an eternal sovereignty;

Your dominion
is for all generations. (Psalms 145:13)

Adonai reigns. (Psalms 10:16)

Adonai has reigned. (Psalms 91:1 et al.)

Adonai will reign
for all eternity. (Exodus 15:18)

May Adonai grant strength to His people;
may Adonai bless
His people with peace. (Psalms 29:11)

Source of mercy,
through Your good will, do good
for Zion.

Rebuild the walls
of Jerusalem,
for in You alone do we put our trust,
O Sovereign, high-exalted God,
Lord for all eternity.
The Torah Service

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

Congregation rises as the Ark is opened.

וייחי昆ךאלהווימאמרמשה:

Va·y’hi bin·so·a ha·aron va·yo·mer Mo·sheh:
When the Ark was to set out, Moses would say:

ku·ma Adonai!
Arise, Adonai!

V’ya·fu·tzu oy·ve·cha,
May Your enemies be scattered,
v’ya·nu·su m’san·e·cha
and may Your foes flee
mi·pa·ne·cha.
before You! (NUMBERS 10:35)

Ki mi·tzi·yon

Ki mi·tzi·yon

כימי ציון
For out of Zion

תצא תורה
shall Torah come forth,

מדבר יהוה
the word of Adonai

כミירשלים.
from Jerusalem.

ברוח שמחת תורה
Blessed is the One who gave the Torah

לעמעי ישראל
His people Israel

בקדשותו.
in His holiness.
In God do I put my trust, and to God’s name, holy and honored, do I utter praise. May it be Your will to open my heart to Your Torah and to fulfill the desires of my heart and the heart of all Your people Israel for goodness, for life, and for peace. Amen.

Bei a-na ra-cheitz,
v’lish-mei ka-di-sha
ya-ki-ra
ana ei-mar tush-b’chan.
Y’hei ra-ava ko-da-mach
d’tif-tach li-ba-i b’o-rai-ta,
v’tash-lim mish-a-lin
d’li-ba-i
v’li-ba d’chol a-mach Yis-ra-el
l’tav v’l’cha-yin v’lish-lam.  
A-mein.
The hazzan removes the Torah from the Ark, faces the congregation, and sings the following two sentences.

After each, the congregation repeats:

**Sh’ma Yis-ra-el!**

Hear, O Israel!

**Adonai Elo-hei-nu**

Adonai is our God,

**Adonai e-chad.**

Adonai is One.

**E-chad Elo-hei-nu**

Our God is One;

**ga-dol A-do-nei-nu**

Our Lord is great;

**ka-dosh (v’no-ra)**

Holy (and awesome)

**sh’mo.**

is God’s name.

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

**Ga’d’lu la-Adonai i-ti,**

Proclaim God’s greatness with me,

**u-n’ro-m’ma sh’mo yach-dav.**

and together let us exalt God’s name.

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

The congregation sings:

**L’cha Adonai ha-g’du-la**

Yours, Adonai, are the greatness,

v’ha-g’vu-ra v’ha-tif’e-ret

the power, the glory,

v’ha-nei-tzach v’ha-hod,

the victory, and the majesty;

ki chol ba-sha-ma-yim

for all that is in heaven

u-va-a-retz.

and on earth is Yours.

**L’cha Adonai ha-mam-la-chah**

Yours is the kingdom, O God;

v’ha-mit-na-sei l’chol l’rosh.

You are supreme over all.

**Ro-m’mu Adonai Elo-hei-nu**

Exalt Adonai our God

v’hisht-a-chavu

and bow down to [the earth,]

la-hadom rag-lav,

His footstool;

ka-dosh hu!

He is holy! (Psalms 99:5)

Ro-m’mu Adonai Elo-hei-nu

Exalt Adonai our God,

v’hisht-a-chavu l’har kod-sho,

and bow toward His holy mount,

ki ka-dosh Adonai Elo-hei-nu.

cf. קדוש יהוה אָלָחָן.

cf. קדוש יהוה אָלָחָן.

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

V’ya·azor v’ya·gein v’yo·shi·a
l’chol ha·cho·sim bo,
v’nó·mar a·mein.
Ha·kol ha·vu go·deil
lEiloheinu,
üt’nu cha·vod la·to·rah.
Ya·amod _______________
la·a·li·yah ha·ri·sho·nah.
Ba·ruch she·na·tan to·rah
l’a·mo Yis·ra·el bik’du·sha·to.

May He help, shield, and save all who trust in Him, and let us say Amen.
Let us ascribe greatness to our God, and give honor to the Torah.
Let _______ come forward to the first aliya.
Blessed is the One who in his holiness gave the Torah to his people Israel.

Congregation and Gabbai together:

V’a·tem ha·d’vei·kim
bAdonai Eloheichem
cha·yim ku·l’chem ha·yom.

You, who held fast to Adonai your God are all alive today.  (Deuteronomy 4:4)
**Blessing After Reading from the Torah**

*Birkat HaGomeil*

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

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**The person called to the Torah:**

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

---

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

Blessed are You, Adonai, Giver of the Torah.

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**Birkat HaGomeil**

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

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

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

May the One who has bestowed every good upon you, bestow every good on you forever.
**Mi Shebeirach for the Sick**

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

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

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

May the Holy and Blessed One
Be filled with mercy on them,
restore their health and heal them,
strengthen them
and renew their life.

May He swiftly send them
a complete recovery —
a healing of spirit
and a healing of body —
and let us say: Amen.

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**Mi Shebeirach**

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

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

— Debbie Friedman

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**A Prayer for Healing**

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

**Chatzi Kaddish**

Prayer Leader:

Yit·ga·dal v·yit·ka·dash

sh’mei ra·ba (conG. A·mein).

B’a·l’ma

di v’ra chi·r’u·tei,

v’yam·lich mal·chu·tei

b’cha·yei·chon uw·yo·mei·chon

u·v’cha·yei d’chol

beit Yis·ra·el,

Ba·a·ga·la u·v‘i·z’man ka·rio,

v’im·ru (conG. A·mein).

Y’hei sh’mei ra·ba m’va·rach

l·a·lam u·l’a·l’mei a·l’ma·ya.

Congregation:

Yit·ba·rach v’yish·ta·bach

v’yit·pa·ar v’yit·ro·mam

v’yit·na·sei, v’yit·ha·dar

v’yit·a·leh v·yit·ha·lal sh’mei

d’ku·d’sha, (conG: B’rich hu!)

L’ei·la (l’ei·la) Between Rosh HaShanah and Yom Kippur add

min kol bir·cha·ta v’shi·ra·ta,

tush·b’cha·ta v’ne·chema·ta

da·ami·ran b’a·l’ma,

v’im·ru: (conG. A·mein).

**Partial Kaddish**

Prayer Leader:

Let God’s great name
be magnified and sanctified
in the world

He was pleased to create.

May He establish His kingdom
in your lifetime, in your days
and in the life of the whole

House of Israel,
swiftly and soon.

And let us say: Amen.

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

Blessed, praised,
exalted, lifted,
honored, acclaimed,
and extolled be the name of

the Holy One — blessed is He! —

far above

all blessing and song,
praise and consolation
that we utter in this world.

And let us say: Amen.

Congregation is seated.
At the end of the Torah reading, the Torah scroll is raised and we sing:

**V’zot Ha·To·rah**

This is the Torah that Moses set before the Israelite people, (Deuteronomy 4:44) at the command of Adonai, by the hand of Moses.

As the Torah is dressed, we sing these two verses from “Yigdal.”

A Torah of truth God gave to His people, by the hand of His prophet, the trusted one of His household.

God will not replace His Torah, will not alter His law, ever.

When there is a second scroll, we sing something different:

The Torah with which Moses charged us is the heritage of the congregation of Jacob. (Deuteronomy 33:4)

Torah, torah, torah, torah

torah tsi·va la·nu Moshe

mo·ra·shah

k’hi·lat Ya·akov.
Blessing before Reading the Haftarah

Baruch A-ta, Adonai
Baruch A-ta Adonai

Ba·ruch A·ta, Adonai
Elo·hei·nu, Me·lech ha·o·lam,
asher ba·char
bin·vi·im to·vim,
v’ra·tza v’di·v’rei·hem
ha·ne·ema·rim be·emet.
ha·bo·cheir ba·To·rah
u·v’Mo·sheh av·do,
u·v’Yis·ra·el a·mo,
u·vin·vi·ei ha·em·et
va·tze·dek. (CONG. A·mein)

Blessed are You, Adonai
our God, Sovereign of the universe,
who chose
worthy prophets
and were pleased with their words,
spoken in truth.

What is The Haftarah?

The haftarah (lit., conclusion) is a portion from the Prophets read after the Torah reading on Shabbatot, festivals, and fast days. On Shabbatot and festivals it is read during the morning service, and on fast days at the afternoon service only (with the exception of Yom Kippur and the Ninth of Av, when a haftarah follows the Torah reading in both the morning and the afternoon service). A haftarah’s theme parallels that of the weekly Torah portion, or of a holiday, or of a special maftir (“finisher” aliyah) read on a designated Shabbat.

Although opinions differ on when and why the practice of haftarah reading began, we have learned from it that what the Torah prescribed, the prophets described: faithfulness and disloyalty to the Torah’s laws and teachings ultimately play out on the stage of history, yet God never gives up hope on us and continues to hold out His promise of full redemption.
Blessing after Reading the Haftarah

Blessed are You, Adonai
Our God, Ruler of the universe,
Rock of all ages,
righteous in all generations,
faithful God
whose word is deed,
whose decree is fulfillment,
whose every word
is true and righteous.

Faithful
are You, Adonai our God,
and faithful are Your words.
No promise of Yours
returns to You unfulfilled,
for You are a faithful
and merciful God and Sovereign.
Blessed are You, Adonai,
the God who is faithful
in all His promises.

Have mercy on Zion,
for it is our life’s home.
Save the downtrodden city
swiftly, in our time.
Blessed are You, Adonai,
who gladden Zion through her children.
Bring us joy, Adonai our God, in Your servant Elijah the prophet and in the kingdom of the House of David Your anointed. May [the son of David] come swiftly and gladden our hearts. Let no outsider sit on his throne, let no others possess the honor due him, for by Your holy name You have sworn to him that his lamp would never be extinguished. Blessed are You, Adonai, Shield of David.

For the Torah, for the privilege of worship, and for this Shabbat day that You have given us, Adonai our God, for holiness and rest, for honor and beauty — for all of it, Adonai our God, we thank You and bless You. May Your name be blessed by every living being forever and ever. Blessed are You, Adonai, who sanctify the Shabbat.
Our heavenly Creator, please bless this entire congregation, together with all other congregations. Bless all who dedicate synagogues, all who enter them to pray, and all who provide for the needs of the community, faithfully giving of their time, talents and resources. Grant them their reward, keep them in good health, and forgive all their sins. Prosper their work and that of all our brothers and sisters of the House of Israel.

Please bless the United States of America, its people, its government, and all who exercise just and rightful authority. Teach them to administer all affairs of state fairly, so that peace, security and prosperity may abide in our midst. May people of every race, creed, ethnicity and socioeconomic condition form a common bond to banish bigotry. May this country be a worthy role model for all the world.

Please bless the State of Israel, first sprouting of our redemption. Bring peace to the land, joy to its inhabitants, and wisdom to its leaders. Strengthen the defenders of Israel, granting them victory. Look after our brothers and sisters of the whole House of Israel wherever they may be, and lead them upright to Zion in fulfillment of Moses’ prophecy. Hasten the coming of the Messianic age, when all the people of the world will recognize You as the true Sovereign, whose peaceful realm extends over all.

Amen.
PRAYER FOR THE CONGREGATION

May the One who blessed our ancestors Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel and Leah bless this entire congregation, together with all other congregations. May God bless those who dedicate synagogues for worship and those who enter them to pray, those who provide lamps for lighting and wine for Kiddush and Havdalah, those who give food to transient guests and charity to the poor, as well as all those who faithfully occupy themselves with the needs of the community. May the Holy One grant them their reward, remove from them all sickness, preserve them in good health, and forgive all their sins. May God bless and prosper their work and the work of all their brothers and sisters, the House of Israel. Let us say: Amen.

PRAYER FOR THE UNITED STATES

Our God and God of our ancestors: We ask Your blessing for the United States of America and for its people, its government, and all who exercise just and rightful authority. Teach them to administer all affairs of state fairly, so that peace and security, justice and freedom, happiness and prosperity may forever abide in our midst. May people of all races, creeds and ethnicities forge a common bond in true brotherhood, to banish hatred and bigotry, and to safeguard the ideals and free institutions that are this country’s pride and glory. May the United States of America be an influence for good throughout the world, helping people everywhere to unite in peace and freedom, thus fulfilling the vision of Your prophet: “Nation shall not lift up sword against nation, neither shall they learn war any more.” Let us say: Amen.
Prayer for the State of Israel

Our heavenly Creator,
Rock and Redeemer of Israel,
bless the State of Israel,
first sprouting
of our redemption.

Shield it
beneath Your sheltering wings
and spread over it
the sukkah of Your peace.

Send Your light
and Your truth to its leaders,
its ministers and advisors,
directing them
with Your own good counsel.

Strengthen the
defenders of our holy land,
grant them
salvation
and crown them with victory.

Set peace upon the land
and grant everlasting joy
to its inhabitants.

As for our brothers and sisters
of the whole House of Israel,
keep them in mind in all the lands
of their dispersion,
and lead them swiftly
and upright
to Zion Your city,
to Jerusalem
the abode of Your name,
Ka·ka·tuv b’to·rat
Mo·she av·de·cha:
Im yi·h’yeh ni·da·cha·cha
bi·k’tzei ha·sha·ma·yim,
mi·sham yi·ka·betz·cha
Adonai Elo·he·cha
u·mi·sham yi·ka·che·cha.
Ve·he·vi·acha Adonai Elo·he·cha
el ha·a·retz
asher yar·shu avo·te·cha
vi·ri·sh’tah,
v’hei·tiv·cha
v’hir·b’cha
mei·avo·te·cha.
V’ya·cheid l’va·vei·nu
l’a·hava u·l’yir·ah
et sh’me·cha, v’lish·mor
et kol di·v·rei to·ra·te·cha.
U·sh’lach la·nu m’hei·rah
ben Da·vid
m’shi·ach tzid·ke·cha,
lif·dot m’cha·kei keitz
y’shu·a·te·cha.
Ho·far b’ha·dar g’on u·ze·cha
al kol yosh·vei tei·veil ar·tze·cha.
V’yos·mar kol
asher n’sha·ma b’a·po:
Adonai Elo·he·Yis·ra·el me·lech
u·mal·chu·to ba·kol ma·sha·lah,
A·mein se·lah.

as it written in the Torah
of Your servant Moses:
“Even if you are outcasts
at the ends of the world,
from there
Adonai your God will gather you,
from there He will fetch you.
And Adonai your God will bring you
to the land
that your ancestors possessed,
and you shall possess it,
and He will make you more prosperous
and more numerous
than your ancestors” (Deuteronomy 30:4-5).
Unite our hearts
to love and revere
Your name and to observe
all the precepts of Your Torah.
Swiftly send
the scion of David
Your truly anointed one
to us who await Your final and
complete redemption.
Shine forth in Your excellent majesty
over all the inhabitants of Your earth.
Let everything
that breathes proclaim:
“Adonai the God of Israel is Sovereign,
and His realm extends over all.”
Amen.
Y'hi ra·tzon mi·l’fa·ne·cha
Adonai Elo·hei·nu
vei·lo·hei avo·tei·nu,
she·t’cha·desh a·lei·nu
et ha·cho·desh ha·zeh
l’to·vah v’liv·ra·chah,
v’ti·ten la·nu
cha·yim a·ru·chim,
cha·yim shel sha·lom,
cha·yim shel to·vah,
cha·yim shel b’ra·chah
cha·yim shel par·na·sah,
cha·yim shel chi·lutz a·tza·mot,
cha·yim she·yesh ba·hem
yir·at sha·ma·yim
v’yir·at cheit,
cha·yim she·ein ba·hem
bu·shah u·ch’li·mah,
cha·yim shel o·sher v’cha·vod,
cha·yim she·t’hei va·nu
a·havat to·rah
v’yir·at sha·ma·yim,
cha·yim she·y’ma·lei Adonai
mish·a·lot li·bei·nu
l’to·vah, A·mein se·lah.

May it be your will
Adonai our God
and God of our ancestors
to renew for us
this month
for good and blessing,
and to give us
long life,
a life of peace,
a life of good,
a life of blessing,
a life of sustenance,
a life of bodily vigor,
a life in which there is
reverence for God
and fear of sin.
a life in which there is no
shame or disgrace,
a life of prosperity and honor,
a life in which there will be
love of Torah
and reverence for God,
a life in which God will fulfill
the wishes of our hearts
for good, Amen.
The Prayer leader announces the date of Rosh Hodesh, and the congregation repeats:

**Rosh Ho-desh** __________

**yih’ye b’yom** __________

on a 2-day Rosh Hodesh, add:

**v’u v’yom** __________

**Ha·ba a·lei·nu**

**v’al kol Yis·ra·el l’to·vah.**

The Prayer leader takes the Torah and says:

---

May God who made miracles for our ancestors, and redeemed them from slavery to freedom, and gather our dispersed from the four corners of the world. All Israel are comrades, and let us say: Amen.

---

May He renew it — the Holy and Blessed One — for us and for all His people the House of Israel for life and for peace, for gladness and joy, for deliverance and for consolation, and let us say: Amen.

---

**Mi she·a-sah ni·sim**

**la·avo·tei·nu,**

**v’ga·al o·tam**

**mei·av·dot l’chei·rut,**

**hu yig·al o·ta·nu b’ka·rov,**

**vi·ka·beitz ni·da·chei·nu**

**mei·ar·ba kan·fo·t ha·a·retz.**

Cha·vei·rim kol Yis·ra·el

v’no·mar A·mein.

---

May it come to us and to all Israel for good.

---

**Y’chad·shei·hu**

**Ha·ka·dosh Ba·ruch Hu**

**a·lei·nu v’al kol a·mo**

**beis Yis·ra·el**

*l’cha·yim u·l’sha·lom,*

[l'Am in]

**l’sa·son u·l’sim·chah,**

[l'Am in]

**li·she·ah**

**u·l’ne·cha·mah,**

v’no·mar A·mein.
Ashrei yosh’vei vei-te-cha,  
od y’ha-lu-cha se-lah.
Happy are those who dwell in Your house;  
they forever praise You. Selah. (PSALMS 84:5)

Ashrei ha-am she-ka-cha lo,  
ash-rei ha-am she-Adonai Elo-hav
Happy the people who have it so;  
happy the people whose God is Adonai. (Ps 144:15)

T’hi-lah l’David.
(Psalm 145)  
A song of praise by David.

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

B’chol yom ava-r’che-ka,  
va-aha-l’la shim-cha  
l’o-lam va-ed.
Every day will I bless You,  
and praise Your name forever and ever.

Ga-dol Adonai u-m’hu-lal m’od,  
v’lig-du-la-to ein chei-ker.
Great is Adonai and much acclaimed;  
His greatness is unsearchable.

Dor l’dor  
y’sha-bach ma-a-se-cha,  
u-g’vu-ro-te-cha ya-gi-du.
One generation to another shall laud Your works  
and declare Your mighty acts.

Hadar k’vod ho-de-cha,  
v’div-rei nif’lo-te-cha a-si-cha.
The glorious majesty of Your splendor  
and Your wondrous acts will I recite.

Veezuz nor-o-te-cha yo-mei-ru,  
u-g’du-la-t’cha asa-p’re-na.
People shall talk of Your mightily awesome deeds,  
and I will recount Your greatness.

Zei-cher rav tuv-cha ya-bi-u  
v’tzid-ka-t’cha y’ra-nei-nu.
They shall celebrate Your abundant goodness,  
and sing joyously of Your beneficence.

Cha-nun v’ra-chum Adonai,  
e-rech a-pa-yim u-g’dol cha-sed.
Adonai is gracious and compassionate,  
slow to anger and abounding in kindness.

Tov Adonai la-kol,  
v’ra-chamov al kol ma-asav.
Adonai is good to all,  
and His mercy is upon all His works.

Yo-du-cha Adonai kol ma-a-se-cha,  
va-chasi-de-cha y’o-a-r’chu-cha.
All Your works shall praise You, Adonai,  
and Your faithful ones shall bless You.

K’vod mal-chu-t’cha yo-mei-ru,  
u-g’vu-ra-t’cha y’da-bei-ru —  
They shall talk of the majesty of Your kingship,  
and speak of Your might —
To make known among human beings
His mighty acts,
and the majestic glory of His kingship.

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

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

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

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

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

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

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

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

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

And we will bless Adonai
now and forever.
Hallelujah! (PSALMS 115:18)
**RETURNING THE TORAH**

We rise as the Leader takes the Torah and sings:

Y’ha·l’lu et sheim Adonai, Let them praise
Ki nis·gav כִּי נִשְׁגָּב
sh’mo l’va·do. for His name, His alone,

Y’ha·l’lu את שם יי, is sublime.

Ki nis·gav כִּי נִשְׁגָּב
sh’mo l’va·do. for His name, His alone,

The Congregation responds:

Ho·do al e·retz הוי דו על ארץ עולם.
v’sha·ma·y-im ו’Sח מים.
Va·ya·rem ke·ren וַיָּרֶם קֶרֶן
l’a·mo, לְעַמּוֹ,
T’hi·lah l’chol לה ולה להלהלה לכל
chasi·dav, חסידי,
Liv·nei Yis·ra·el למני ישראל
am k’ro·vo, עם קרובו,
Ha·l’lu·yah! כללהלהו! Hallelujah! (Psalms 138:13-14)

The Leader parades around the congregation with the torah. We sing responsively, more or less:

Miz·mor l’Da·vid. מזמור לדוד. A Psalm of David.

Ha·vu lAdonai הטו ליהי, Ascribe to Adonai,
b’nei ei·lim בָּנֵי אֵלִים, you divine beings,
Ha·vu lAdonai הבו ליהי, ascribe to Adonai
ka·vod va·oz. כבוד ועוז, glory and strength.
Ha·vu lAdonai הבו ליהי, Ascribe to Adonai
k’vod sh’mo. כבוד שמו, the glory of His name.
Hish·ta·cha·vu lAdonai השתחוו לו הבורא קדוש.
b’had·rat ko·desh. ב’הראת קדוש.
Kol Adonai הקול יי, The voice of Adonai
al ha·ma·y-im, על הימים, is over the waters,
Eil ha·ka·vod hir·im, אל הבוד הרעמים, the God of glory thunders,
Adonai al ma·yim ra·bim. יי על ימים רבים. Adonai, over mighty waters.
The voice of Adonai is power,
the voice of Adonai is majesty.
The voice of Adonai breaks cedars,
Adonai shatters the cedars of Lebanon,
He makes them skip like a calf,
Lebanon, Sirion like a young wild ox.
The voice of Adonai flashes like lightning.
The voice of Adonai convulses the wilderness;
Adonai convulses the wilderness of Kadesh;
The voice of Adonai causes hinds to calve,
and strips forests bare;
While in His temple all say: “Glory!”
Adonai sat enthroned at the flood;
Adonai sits enthroned, sovereign forever.
May Adonai, grant strength to His people;
May Adonai bless His people with peace.
The torah is now placed in the ark.

**U·v’·nu·cho Yo·mar**

U·v’nu·cho

Yo·mar:

Shu·vah, Adonai

Ri·v’vot

al·fei Yis·ra·el.

Ku·mah Adonai lim·nu·cha·te·cha,

A·tah va·aron u·ze·cha!

Ko·ha·ne·cha yil·b’shu tze·dek

va·cha·si·de·cha y’ra·nei·nu.

Ba·avur Da·vid av·de·cha,

al ta·sheiv

p’nei m’shi·che·cha.

Ki le·kach tov na·ta·ti la·chem

to·ra·ti al ta·a·zo·vu.

When [the Ark] came to rest,

Moshe would say:

“You who are Israel’s

myriads of thousands.” [NUMBERS 10:36]

Arise, Adonai, to Your resting place,

You and Your mighty Ark!

Your priests are clothed in triumph,

Your loyal ones sing with joy.

For the sake of Your servant David,

do not reject

Your anointed one. [PSALMS 132:8-10]

For I have given you good instruction;

do not forsake My Torah. [PROVERBS 4:2]

Congregation sings:

Eitz cha·yim hi

la·ma·cha·zi·kim bah,

v’tom·che·ha m’u·shar.

D’ra·che·ha dar·chei no·am

v’chol n’ti·vo·te·ha sha·lom.

Ha·shi·vei·nu Adonai

ei·le·cha v’na·shu·vah,

Cha·deish ya·mei·nu k’ke·dem!

She is a tree of life

to those who grasp her,

and her supporters are happy. [PROVERBS 3:18]

Her ways are pleasant ways,

and all her paths, peaceful. [PROVERBS 3:17]

Take us back, Adonai, to Yourself,

and let us come back;

Renew our days as of old! [LAMENTATIONS 5:21]
Notes on Musaf

Musaf is a special Additional Service, recited on special occasions — Shabbat, holidays, and Rosh Hodesh (the New Moon). It is a short service: an Amidah with Kaddish before and after. It commemorates the korbanot (altar offerings of meat and wine) that were part of the service in the Temple.

Since the Temple was destroyed, korbanot have not been a part of our lives, yet our desire to give something to God remains. Our Sages called prayer “the service of the heart,” meaning that our prayers are our korbanot, our offerings to God. The next page offers alternative kavanot — meditations — to help us look into our hearts as we approach Musaf.

In our congregation, we use three different formats for Musaf, depending on both timing and preference of the prayer leader:

(1) **Full Repetition.** As with Shacharit, a personal Amidah followed by a full congregational repetition led by the prayer leader, including K’dushah.

(2) **“Heiche” [Yiddish, “aloud”] K’dushah.** The prayer leader recites the first two blessings of the Amidah aloud, and is joined by the congregation for K’dushah. When K’dushah is completed, the prayer leader recites the remainder of the Amidah in an undertone, while the congregation recites the entire Amidah in an undertone from the beginning.

(3) **“Heiche” K’dushah with an extra kavanah.** At the discretion of the prayer leader, we recite one of the kavanot on the theme of sacrifice that are found on the next page. This may be done either before the Chatzi Kaddish that precedes the Amidah, or before the Kaddish Shalem that follows it.
KAVANOT (Meditations) for Musaf

Choose one of the following to sing or read quietly — or go directly to the Kaddish that starts Musaf.

Bil·va·vi

In my heart I’ll build a sanctuary
To His glorious splendor,
And in the sanctuary I’ll place an altar
With the radiance of His splendor,
And for an eternal light I’ll take
The flame of the Akedah,
And as a sacrifice I’ll offer up
My one and only soul.

— Words: Rabbi Yitzchak Hutner
— Melody: Rabbi Shmuel Brazil

V’te-e-rav A-le-cha

May our prayer be as sweet to you
as a burnt offering, as a sacrifice:
Please, Merciful One,
in Your abundant mercy
return Your Divine Presence
to Zion Your city,
and the order of the Temple service
to Jerusalem.
May our eyes behold
Your merciful return
to Zion.
There we will serve You
in reverence
as in days of old
as in former times.

— from Musaf for Shalosh Regalim
Congregation rises. This Hatzi Kaddish is an official divider between the Torah Service and Musaf.

**Chatzi Kaddish**

*Prayer Leader:*

Yit·ga·dal v·yit·ka·dash

sh’mei ra·ba (CONG. A·mein).

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

**Partial Kaddish**

*Prayer Leader:*

Let God’s great name
be magnified and sanctified
in the world

He was pleased to create.

May He establish His kingdom
in your lifetime, in your days
and in the life of the whole
House of Israel,
swiftly and soon.

And let us say: Amen.

**Congregation:**

Y’hei sh’mei ra·ba m’va·rach
l’al·ma·ya.

*Prayer Leader:*

B’nachol u·v’yer·tei,
v’yam·lich mal·chu·tei
b’cha·yei·chon u·yo·mei·chon
u·v’cha·yei d’chol
beit Yis·ra·el,
Ba·a·ga·la u·vi·z’man ka·riv,
v’im·ru (CONG. A·mein).

Between Rosh HaShanah and Yom Kippur add

**Prayer Leader:**

יִתְגַּדַּל וְיִתְקַדַּשׁ
שְׁמֵהּ רַבָּא
אָמֵן.

Between Rosh HaShanah and Yom Kippur add

**Prayer Leader:**

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
בְּרִיךְ הוּא!

דְּקֻדְשָׁא
לְעֵלָּא
(לְעֵלָּא)
ל בִּרְכָתָא וְשִׁירָתָא,
מִן כּתֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
דַּאֲמִירָן בְּעָלְמָא,
אָמֵן.

**Congregation:**

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

**Prayer Leader:**

Blessed, praised,
exalted, lifted,
honored, acclaimed,
and extolled be the name of
the Holy One — blessed is He! —
far above
all blessing and song,
praise and consolation
that we utter in this world.
And let us say: Amen.
1st Blessing: Avot — Ancestors

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

כִּי שֵׁם יְיָ אֶקְרָא, הָבוּ גֹֽדֶל לֵאלֹהֵֽינוּ.  אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶֽךָ

When I proclaim the name of Adonai, give glory to our God. Adonai, open my lips, so that my mouth may speak Your praise.

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

B'ruch A'tah Adonai  Blessed are You, Adonai

Matriarchs implicit:

אֱלֹהֵֽינוּ וֵאלֹהֵי אֲבוֹתֵֽינוּ וְאִמוֹתֵֽינוּ

our God and God of our ancestors:

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

אֱלֹהֵי אַבְרְָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב

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

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,

God of Sarah, God of Rebekah,

אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה.

God of Rachel, and God of Leah;

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

Elo·hei Sa·rah, Elo·hei Riv·kah,

Elo·hei Ra·cheil, vEi·lo·hei Lei·ah.

Matriarchs explicit:

אֱלֹהֵֽינוּ וֵאלֹהֵי אֲבוֹתֵֽינוּ וְאִמוֹתֵֽינוּ

our God and God of our ancestors:

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

אֱלֹהֵי אַבְרְָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב

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

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,

God of Sarah, God of Rebekah,

אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה.

God of Rachel, and God of Leah;

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

Elo·hei Sa·rah, Elo·hei Riv·kah,

Elo·hei Ra·cheil, vEi·lo·hei Lei·ah.

the great, the mighty,
and the awesome God;  (Deut. 10:17; Nehemiah 9:32)
God most high (Genesis 14:22);
You who render acts of true kindness;
Creator and Owner of all,
You who remember
the loving deeds of our ancestors
and will lovingly bring a redeemer
to their children’s children
for the sake of Your name.

Ha·Eil ha·ga·dol
ha·gi·bor v'ha·no·ra,
Eil el·yon,
go·meil chas·a·dim to·vim,
v'ko·neih ha·kol,
v'zo·cheir
chas·dei a·vot (v'i·ma·hot)
u·mei·vi go·eil
li·v'nei v'nei·hem
I'ma·an sh'mo b'a·havah.
On Shabbat Shuvah add:
Zoch·rei·nu l’cha·yim,
me·lech cha·feitz ba·cha·yim,
v’chot·vei·nu b’sei·fer ha·cha·yim,
l’ma-an·cha Elo·him cha·yim.

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

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

Matriarchs explicit:
מֶלֶֽךְ עוֹזֵר וּמוֹשִֽׁיעַ וּמָגֵן
Sovereign, helper, savior, and shield!
Me·lech o·zeir u·mo·shi·a u·ma·gein!
 pequeַן אַבְרָהָם וּפֹקֵד שָׂרָה.
Blessed are You, Adonai, Shield of Abraham and Faithful One of Sarah
Ba·ruch A·tah Adonai,
ma·gein·Av·ra·ham u·fo·keid Sa·rah.

Matriarchs implicit:
מֶלֶֽךְ עוֹזֵר וּמוֹשִֽׁיעַ וּמָגֵן
Sovereign, helper, savior, and shield!
Me·lech o·zeir u·mo·shi·a u·ma·gein!
 pequeַן אַבְרָהָם.
Blessed are You, Adonai, Shield of Abraham
Ba·ruch A·tah Adonai,
ma·gein·Av·ra·ham.

2nd Blessing: G’vurot — Powers

A·tah gi·bor
l’o·lam Adonai,
m’cha·yeh mei·tim A·tah,
ra·v l’ho·shi·a.
You are mighty
forever, Adonai —
reviver of the dead are You,
powerful to save.

From Pesach
until Shacharit of Shemini Atzeret:
מוֹרִיד הָרוּחַ וּמוֹרִיד הַגָּשֶׁם
You cause the dew to fall.
Mo·rid ha·tal.

From Musaf on Shemini Atzeret
until Musaf on first day of Pesach:
מוֹשִׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם.
You make the wind blow and the rain come down.
Ma·shiv ha·ru·ach u·mo·rid ha·ga·shem.
M'chal·keil cha·yim
b'che·sed,
m'cha·yeh mei·tim
b'ra·chamim ra·bim,
so·meich nof'lim,
v'ro·fei cho·lim,
u·ma·tir asu·rim,
u·m'kay·yeim emu·na·to
li·shei·nei a·far.
Mi cha·mo·cha ba·al g'vu·rot!
U·mi do·meh lach,
me·lech mei·mit u·m'cha·yeh
u·matz·mi·ach y'shu·ah!

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

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

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

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

Blessed are You, Adonai, the holy Sovereign.

Blessed are You, Adonai, the holy God.

In personal prayer, continue at the top of page 135 (or page 138 on Rosh Chodesh).
We revere You, we sanctify You in the language of the council of holy fiery beings, who sanctify Your name in the holy place, as it is written by the hand of Your prophet, “Each calls to the other: ‘Holy, holy, holy! Adonai of Hosts! God’s glorious presence fills all the earth!’” (Isaiah 6:3)

His glory fills the universe. His attendants ask one another, “Where is His glorious abode?” In counterpoint they answer one another: “Blessed is the glorious presence of Adonai from His place!” (Ezekiel 3.12)

From His place He will turn in mercy and grant grace to the people who proclaim His oneness every day, morning and evening — twice each day, in love, they say Sh’mi:

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3rd Blessing — Kedushah

recited by the congregation during repetition of the Amidah

Stand with feet together, facing the Aron.
Most sections are said softly by the congregation, then repeated by the Leader, sometimes with singing in unison.

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

Na-aritz’cha v’nak’dish·cha, We revere You, we sanctify You
k’sod si·ach in the language of the council sar·fei ko·desh.
of holy fiery beings, Ha·mak·di·shim shim·cha
k’a·ka·tuv who sanctify Your name
al yad n’vi·e·cha,
united
v’ka·ra zeh el zeh v’a·mar: in the holy place,
Ka·dosh ka·dosh ka·dosh! as it is written
m’lo chol ha·a·retz k’vo·do!
by the hand of Your prophet, ‘Holy, holy, holy!
Adonai tz’va·ot!
God’s glorious presence fills all the earth!’”’’

K’vo·do ma·lei o·lam.
His glory fills the universe.
M’shar·tov sho·alim zeh la·zeh,
His attendants ask one another,
A·yei m’kom k’vo·do?
“Where is His glorious abode?”
I’u·ma·tam In counterpoint
ba·ruch yo·mei·ru:
they answer one another:

Ba·ruch “Blessed is the glorious presence of Adonai
k’vod Adonai, from His place!” (Ezekiel 3.12)
mi·m’ko·mo! From His place

Mi·m’ko·mo He will turn in mercy
Hu yi·fen b’ra·chamim and grant grace to the people
v’ya·chon am who proclaim His oneness
ham·ya·chadim sh’mo every day, morning and evening —
E·rev va·vo·ker b’chol yom ta·mid twice each day, in love,
pa·a·ma·yim b’a·havah they say Sh’mi:
sh’ma o·m’rim:
Sh’ma Yis-ra·el!
Adonai Elo·hei·nu, Adonai e·chad.

“Hear, O Israel!
Adonai is our God, Adonai is one.”

(Deuteronomy 6:4)

Hu Elo·hei·nu, Hu A·vi·nu
Hu mal·kei·nu, Hu mo·shi·ei·nu,
V’Hu yash·mi·ei·nu
b’ra·chamav shei·nit
l’ei·nei kol chai,
li·h’ot la·chem lEi·lo·him:

He is our God, He is our Father,
He is our King, He is our Deliverer.
And He will announce to us
again, in His mercy,
in the presence of all the living,
“... to be your God.”

“I Adonai am your God” (Num. 15:41).

And in Your holy Scriptures
it says:

“Adonai shall reign forever —
your God, O Zion,
for all generations, Hallelujah!”
(Psalms 146:10)

L’dor va·dor
na·gid god·le·cha
u·l’nei·tzach n’tza·chim
k’du·shat·cha nak·dish.
V’shi·v·cha·cha Elo·hei·nu
mi pi·nu lo ya·mush l’o·lam va·ed,
ki Eil me·lech ga·dol
v’ka·dosh A·tah.

Leader:

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

Usual Ending:

Blessed are You, Adonai, the holy God.

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

On Shabbat Shuvah:

Br’or A·nah, Ha·Eil ha·ka·dosh.
Blessed are You, Adonai, the holy Sovereign.

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


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

On an ordinary — non-Rosh Chodesh — Shabbat: (For Rosh Chodesh, see pages 138-140.)

Tikanta Shabbat

You instituted the Shabbat and were pleased with its offerings.
You detailed its duties and the order of its libations.
Those who take delight in it acquire everlasting honor;
those who savor it merit life;
those who love its teachings have chosen greatness.

At that time, from Sinai, our ancestors were commanded concerning it,
when You instructed us, Adonai our God,
to offer up the additional offering for Shabbat in the appropriate manner.
May it be Your will, Adonai our God and God of our ancestors,
to bring us joyfully to our land and plant us within our borders.

continued on next page
Our God and God of our ancestors, open our eyes and let us behold the wonders of Your Torah.

Our commanded offerings in a manner that does not require animal sacrifice.

There we will offer up before You the offerings due from us — the regular offerings and the additional offerings in accordance with their law.

The additional offering for this Shabbat day we will lovingly offer up before You, as mandated by Your will, and as written in Your Torah by Your servant Moses, who heard it directly from You:

The Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering, and with the proper libation, a burnt offering for every Shabbat, in addition to the regular burnt offering and its libation (Num. 28:9-10).”
Yis’m’chu
They will rejoice,
those who keep the Sabbath
and call it a delight.
The people who sanctify the seventh day
shall all be sated
and take pleasure in Your bounty.
You were pleased
to sanctify it,
You called it the most desirable of days,
a remembrance of the work of creation.

R’tzei Vimnuchateinu
Our God and God of our ancestors,
be pleased with our rest.
Make holy
through Your commandments
and grant us our share in Your Torah.
Satisfy us with Your goodness
and make us joyful
through Your deliverance.
Purify our hearts
so that we may serve You sincerely.
And grant us, Adonai our God,
with love and good will,
the gift of Your holy Shabbat,
so that we may rest on it — Israel,
the people who sanctify Your name.
Blessed are You, Adonai,
who sanctify the Shabbat.
On Shabbat Rosh Chodesh:

You formed the world from of old, completing Your work by the seventh day. You loved us and accepted us, exalting us over all other nations, sanctifying us through Your commandments, drawing us, our Sovereign, to Your service, and attaching Your great and holy name to ours. Adonai our God, You lovingly gave us Shabbatot for rest and New Moon festivals for atonement.

But because we sinned before You, we and our ancestors, our city was destroyed, our holy Temple was desolated, our splendor was exiled, and glory was taken from our life’s home. We are not able to perform our duty in Your chosen House, that great and holy House that bears Your name, because of the hostile power that was sent against Your sanctuary. May it be Your will, Adonai our God and God of our ancestors, to bring us up in joy to our land and plant us within our borders.

There we will offer up before You the offerings due from us — the regular offerings and the additional offerings in accordance with their law. The additional offering for this Shabbat day and for this Rosh Chodesh day we will lovingly offer up before You, as mandated by Your will, and as written in Your Torah by Your servant Moses, who heard it directly from You:

For a prayer that can serve as a supplement or an alternative to the detailed descriptions of the sacrificial offerings, see next page at upper left.
“On the Shabbat day: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering, and with the proper libation, a burnt offering for every Shabbat, in addition to the regular burnt offering and its libation (Num. 28:9-10).”

On your New Moon festivals you shall present a burnt offering to Adonai: two bulls of the herd, one ram, and seven yearling lambs, without blemish. Their meal-offering and libations were as specified: three-tenths of a measure of choice flour for each bull, two-tenths for the ram, and one-tenth for each lamb, wine with the proper libation, and a he-goat to make atonement, in addition to the two daily offerings.

They will rejoice, those who keep the Sabbath and call it a delight. The people who sanctify the seventh day shall all be sated and take pleasure in Your bounty. You were pleased to sanctify it, You called it the most desirable of days, a remembrance of the work of creation.
Elo-hei-nu v'El-lo-hei avo-tei-nu,
R'tzei vi-m'nu-cha-tei-nu,
v'cha-deish a-lei-nu
b'yom ha-shab-bat ha-zeh,
et ha-cho-desh ha-zeh,
l'to-vah v'li-v'ra-chah.
L'sa-son u-l'sim-cha.
Li-shu-ah u-l'ne-cha-mah.
L'far-na-sah u-l'chal-ka-la'h.
L'cha-yim u-l'sha-lom.
Li-m'chi-lat cheit
v'lis-li-chat a-von.
(during a leap year add:
w'l'cha-pa-rat pa-sha).
Ki v'a-m'cha Yis-ra-el
ba-char-ta
mi-kol ha-u-mot,
v'shab-bat kod-sh'cha
la-hem ho-da-ta,
v'chu-kei ra-shei cho-da-shim
la-hem ka-va-ta.
Ba-ruch A-tah Adonai,
m'ka-deish ha-shab-bat v'Yis-ra-el
v'ra-shei cho-da-shim.

R’tzei Vmnuchateinu
Our God and God of our ancestors,
be pleased with our rest.
Grant us,
on this Shabbat day,
this new month
for bounty and blessing,
for joy and gladness,
for deliverance and consolation,
for livelihood and a good economy,
for life and peace,
for forgiveness of wrongdoing
and pardon for transgression
( during a leap year add:
and for removal of sin).
For Your people Israel
You have chosen
from among all nations,
and Your holy Shabbat
You have made known to them,
and the laws of New Moon festivals
You have set for them.
Blessed are You, Adonai,
who sanctify the Shabbat, Israel,
and the New Moon festivals.
5th Blessing: Be Pleased

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

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

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

6th Blessing: Thanks

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

Modim deRabbanan
In an undertone, during the Repetition:
Mor-deim a-nah-nu le-
Shaa-tah hu, Yei Elo-hei-
La-alum, a-to-
We give You thanks,
for You, Adonai, are our God
and the God of our ancestors.
Modim anach-nu lach,
sha-A-tah Hu, Adonal Elo-hei-
ve-i-lo-hei a-vah-tei-nu.

Modim
During the personal Amidah:
Mor-deim a-nah-nu le-
Shaa-tah hu, Yei Elo-hei-
La-alum, a-to-
We give You thanks,
for You, Adonai, are our God
and the God of our ancestors forever and ever.
Modim anach-nu lach,
sha-A-tah Hu, Adonal Elo-hei-
ve-i-lo-hei a-vah-tei-nu, lo-la-am va-ed.

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

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

עַל חַיֵּֽינוּ הַמְּפוּרִים בְּיָדֶֽךָ
וְעַל נִשְׁמוֹתֵֽינוּ הַפְּקֻדֹת לָךְ,
לְיוֹם עִמָּנוּ
וְעַל נִסֶּֽיךָ שֶׁבְּכּ
הֳרָֽיִם.

עַל נַפְלְאוֹתֶֽיךָ וְטוֹבוֹתֶֽיךָ שֶׁבְּכּ
הֳרָֽיִם.

הַטּוֹב כִּי لֹא כָלוּ רַחֲמֶֽיךָ
וְהַמְרַחֵם
cַּי לֹא תַמּוּ חֲסָדֶֽיךָ
מֵעוֹלָם קִוִּינוּ לָךְ.

You are the Good One, whose mercy never ends; the Compassionate One,
whose kindnesses never run out; You have always been our hope.

Ha·tov ki lo cha·lu ra·cha·me·cha,
v’ha·m’ra·cheim
ki lo ta·nu cha·sa·de·cha
mei·o·lam ki·vi·nu lach.

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

Elo·hei chol ba·sar, yotz·rei·nu,
yo·tzeir b’rei’shit.

ברָכוֹת וּהוֹדָאְוָת
לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ,
עַל שֶׁהֶחֱיִיתָֽנוּ וְקִיַּמְתָּֽנוּ.

בְּרָכוֹת וְהוֹדָאְוָת
לֶבֶךְ רַבָּה
אֱלֹהֵי כָל בָּשָׂר, יוֹצְרֵֽנוּ
אֱלֹהֵי בְּרֵאשִׁית
–
יְזַר בְּרַאֲשֵׁית.

So may You keep us alive, sustain us,
and gather our exiles into Your holy courts
to keep Your laws and to do Your will,
to serve You wholeheartedly.

Kein t’cha·yei·nu u·t’kai·mei·nu,
v’t叶·eso·f ga·lu·yo·tei·nu l’chatz·rot kod·she·cha,
lish·mor chu·ke·cha v’la·asot r’tzo·ne·cha,
u·l’ov·d’cha b’lei·vav sha·leim.

עַל שֶׁאֲנַֽחְנוּ מוֹדִים לָךְ
בָּרוּךְ אֵל הַהוֹדָאְוָת.

We give You thanks,
God to whom thanksgiving is due!

Al she·anach·nu mo·dim lach,
ba·ruch Eil ha·ho·da·ot.
On Chanukkah:

**Al HaNissim**

For the miracles, for the redemption, for the mighty deeds, for the saving acts, and for the battles
You carried out for our ancestors in those days, at this time of year —

In the days of Matityahu ben Yochanan, the High Priest, the Hasmonean and his sons, when a wicked Hellenic government opposed Your people Israel, [determined] to make them forget Your Torah, and transgress the laws of Your will, You, in Your great mercy, stood by them in their time of distress, You championed their cause, defended their rights, and avenged their injustice. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of your Torah. You made for Yourself a great and holy name in Your world, and for Your people Israel You performed a great act of salvation and deliverance [lasting] to this day.

Afterwards, Your children came to the inner sanctum of Your house, cleansed Your Temple, purified Your sanctuary, lit lamps in Your holy courtyards, and set these eight days of Chanukah for giving thanks and praise to Your great Name.

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

עַל הַנִּסִּים, עַל הַפֻּרְקָן, עַל הַגְּבוּרוֹת, עַל הַתְּשׁוּעוֹת, עַל הַמִּלְחָמוֹת, שֶׁעָשִֽׂיתָ לַאֲבוֹתֵֽינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה.

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

עַל הַנִּסִּים, עַל הַפֻּרְקָן, עַל הַגְּבוּרוֹת, עַל הַתְּשׁוּעוֹת, עַל הַמִּלְחָמוֹת, שֶׁעָשִֽׂיתָ לַאֲבוֹתֵֽינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה.
V’al Kulam
For all these things may Your name, our Sovereign, be blessed and exalted at all times, forever and ever.

On Shabbat Shuvah add:

U·ch’tov l’cha·yim to·vim
c’let b’nei v’ri·te·cha.
Write down for a good life all the people of Your covenant.

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

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

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

Our God

and God of our ancestors,

bless us

with the threefold blessing

written in the Torah

by Your servant Moses,

and pronounced by the mouth

of Aaron and his sons the priests,

Your sacred community, as it is said:

“May Adonai bless you and keep you.

So may it be God’s will.

May Adonai smile upon you

and be gracious to you

So may it be God’s will.

May Adonai turn His face toward you

and grant you peace.” (NUMBERS 6.24-26)

So may it be God’s will.
**7th Blessing: Peace**

**Sim Shalom**

Set peace,
bounty and blessing (on the world),
 grace, kindness and compassion
 on us
and on all Your people Israel.

Bless us, our Father,
one and all,
with the light of Your face,
for it was by the light of Your face,
that You gave us, Adonai our God,
a Torah of life and a love of kindness,
and charity, blessing, and compassion,
and life and peace.

May it please You
to bless Your people Israel
at all times and in every hour
with Your peace.

On Shabbat Shuvah, add the following:

**B'sefer cha-yim,**

**b'ra-cha, v'sha-lom,**

**u-far-na-sa to-vah,**

**ni-za-cheir v'ni-ka-teiv**

**l'fa-ne-cha,**

**anach-nu v'chol a-m'cha**

**beit Yis-ra-el,**

**l'cha-yim to-vim u-l'sha-lom.**

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

At all times, the blessing concludes:

**Ba-ru-ch A'-tah Adonai**

**ha-m'va-reich et a-mo Yis-ra-el**

**ba-sha-lom.**

Blessed are You, Adonai,
who bless Your people Israel
with peace.
Recited by the individual worshipper in conclusion of the personal Amidah:

**Elohai N’tzor**

My God, keep my tongue from evil, my lips from speaking deceitfully.

As for those who wish me ill, let me remain silent, let my soul be mute as dust to them all.

Open my heart to Your Torah; let my soul pursue Your commandments.

As for all who plan evil against me, quickly frustrate their counsel and wreck their plan.

Do it for the sake of Your name; do it for the sake of Your right hand; do it for the sake of Your holiness; do it for the sake of Your Torah.

So that Your beloved ones may be rescued, deliver with Your right hand and answer me. *(Psalms 60:7)*

May the words of my mouth and the thoughts of my heart find favor with You, Adonai, my Rock and my Redeemer. *(Psalms 19:15)*

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

Additional Meditation:

May it be Your will, Adonai our God and God of our ancestors, that the Temple be rebuilt swiftly in our time, and that You grant us our share in Your Torah.

There we will worship You in awe, as in bygone days, as in years of old.

Then the offerings of Judah and Jerusalem shall be pleasing to Adonai as in bygone days, as in years of old. *(Malachi 3:4)*
Kaddish Shalem

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

Full Kaddish

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

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

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

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

Congregation:
Yit·ba·rach v’yish·ta·bach
v’yit·pa·ar v’yit·ro·mam
v’yit·na·sei, v’yit·ha·dar
v’yit·a·leh v’yit·ha·lal sh’mei
d’ku·d’sha,
L’ei·la (l’ei·la)
min kol bir·cha·ta v’shi·ra·ta,
tush·b’cha·ta v’ne·chema·ta
da·ami·ran b’a·l’ma,
v’im·ru: (Cong. A·mein).

Tit·ka·beil
tz’lo·t’hon u·va·u·t’hon
d’chol beit Yis·ra·el
ko·dam a·vu·hon
di vi·sh’ma·ya
v’im·ru: (Cong. A·mein).
Let there be great peace from the heavens, and life, upon us and upon all Israel. and let us say: Amen.

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

**Concluding Prayers**

**Ein ke’loheinu** Having traveled upward through the stages of the service, we arrive at a simple, almost childlike wow: “There’s none like our God, and our God is You!” Having returned as adults to the place where, as children, we first recognized our Creator, we sing to God as holistic human beings.

**Aleinu L’shabeach** This principal concluding prayer of the service comprises two sections. The first affirms that we worship only Adonai, the Creator and Sovereign of all that exists, and that we were singled out from other nations specifically to attest to Adonai’s absolute oneness. The second expresses our longing for the day when the world will be made over as a kingdom of the Almighty, in which the wicked will turn from wrongdoing and serve Adonai.

*Aleinu L’shabeach* thus reflects the balance between particularism and universalism that characterizes Judaism.

**The psalm of the day** The Talmud (*Mishnah Tamid 7:4*) tells us that the Levite choristers in the Temple used to sing a specifically designated selection from the Book of Psalms for each day of the week. The service therefore ends (or in some congregations begins) with the psalm appropriate for the day.

**Adon Olam** God is Sovereign of all that exists, He is infinite and without peer, yet He cares for each of us: “Into His hand I commend my spirit . . . and with my spirit, my body too. Adonai is with me — I’ll not be afraid.”
Ein Keilóheinu

Ein kElo·hei·nu, There’s none like our God,
Ein ka·do·nei·nu, There’s none like our Lord,
Ein k’mal·kei·nu, There’s none like our King,
Ein k’mo·shi·ei·nu. There’s none like our Savior.

Mi chElo·hei·nu, Who is like our God?
Mi cha·do·nei·nu, Who is like our Lord?
Mi ch’mal·kei·nu, Who is like our King?
Mi ch’mo·shi·ei·nu. Who is like our Savior?

No·deh lElo·hei·nu, We thank our God,
No·deh la·do·nei·nu, We thank our Lord,
No·deh l’mal·kei·nu, We thank our King,
No·deh l’mo·shi·ei·nu. We thank our Savior.

Ba·ruch Elo·hei·nu, Blessed is our God,
Ba·ruch a·do·nei·nu, Blessed is our Lord,
Ba·ruch mal·kei·nu, Blessed is our King,
Ba·ruch mo·shi·ei·nu. Blessed is our Savior.

A·tah Hu Elo·hei·nu, You are our God,
A·tah Hu ado·nei·nu, You are our Lord,
A·tah Hu mal·kei·nu, You are our King,
A·tah Hu mo·shi·ei·nu. You are our Savior.

A·tah Hu she·hik·ti·ru You are the One
avo·tei·nu for whom our ancestors
l’fa·ne·cha burned
et k’to·ret ha·sa·mim. the sacred incense.
Ein Keiloheinu — Ladino

אֵין כֵּאלֹהֵינוּ, אֵין כַּאדוֹנֵֽינוּ, אֵין כְּמַלְכֵּֽנוּ, אֵין כְּמוֹשִׁיעֵֽנוּ
Ein kElo·hei·nu, ein ka·do·nei·nu, ein k’mal·kei·nu, ein k’mo·shi·ei·nu.
Non como muestro Dio, non como muestro Señor,
non como muestro Re, non como muestro Salvador.

מי כֵאלְהוּ, מִי כַאדוֹני, מִי כְמַלְכֵּנו, מִי כְּמַשִׁיעֵֽנוּ
Mi chElo·hei·nu, mi cha·do·nei·nu, mi ch’mal·kei·nu, mi ch’mo·shi·ei·nu.
Ken como muestro Dio?  Ken como muestro Señor?
Ken como muestro Re?  Ken como muestro Salvador?

נִודֶה לֵאלְהוּ, נִודֶה לַאדוֹני, נִודֶה לְמַלְכֵּֽנוּ, נִודֶה לְמוֹשִׁיעֵֽנוּ
No·deh lElo·hei·nu, no·deh la·do·nei·nu, no·deh l’mal·kei·nu, no·deh l’mo·shi·ei·nu.
Loaremos a muestro Dio, loaremos a muestro Señor,
loaremos a muestro Re, loaremos a muestro Salvador.

בָּרוּךְ אֱלֹהֵֽינוּ, בָּרוּךְ אֲדוֹנֵֽינוּ, בָּרוּךְ מַלְכֵּֽנוּ, בָּרוּךְ موֹשִׁיעֵֽנוּ
Ba·ruch Elo·hei·nu, ba·ruch ado·nei·nu, ba·ruch mal·kei·nu, ba·ruch mo·shi·ei·nu.
Bendicio muestro Dio, bendicio muestro Señor,
bendicio muestro Re, bendicio muestro Salvador.

אַתָּה הוּא אֱלֹהֵֽינוּ, אַתָּה הוּא אֲדוֹנֵֽינוּ, אַתָּה הוּא מַלְכֵּֽנוּ, אַתָּה הוּא מוֹשִׁיעֵֽנוּ
A·tah Hu Elo·hei·nu, A·tah Hu ado·nei·nu, A·tah Hu mal·kei·nu, A·tah Hu mo·shi·ei·nu.
Tu sos muestro Dio, Tu sos muestro Señor,
Tu sos muestro Re, Tu sos muestro Salvador.
We must praise the Master of All, ascribe greatness to the Designer of Creation, who did not make us as all the other nations, nor place us as the other families of the earth; who did not make our portion like theirs, nor our lot like that of all their multitudes.

We bow down and prostrate ourselves and give thanks before the Supreme King of Kings, the Holy and Blessed One, who stretches out the sky and founds the earth, while His glorious abode is in the highest heavens, and whose glorious Presence is in the lofty heights.

He alone is our God — there is no other; He is our true Sovereign — no one else; as it is written in His Torah, “Know therefore this day and take it to heart that Adonai alone is God in heaven above and on earth below – there is no other” (Deuteronomy 4:39).
Therefore we place our hope in You, Adonai our God, to behold soon Your majestic glory, when people will remove fetishes from the earth, utterly doing away with idols, perfecting the world as a kingdom of the Almighty. All human beings will call upon Your name alone, turning towards You all the evildoers of the earth. All the world’s inhabitants will realize and know that it is to You every knee must bend, every tongue swear allegiance. Before You, Adonai our God, they will bow and fall, to Your honored name they will ascribe glory. And all will make themselves subjects of Your kingdom. Swiftly You will become their Sovereign forever more, for kingship itself belongs to You, and to all eternity You will reign in glory, as it is written in Your Torah, “Adonai shall reign forever and ever.” (Exodus 15:18) And as it says, “Adonai shall be king over all the earth; in that day Adonai shall be one and His name shall be one” (Zechariah 14:9).
Kaddish Yatom

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

Y’hei sh’mei ra·ba m’va·rach
l’a·lam u·l’a·lmei a·l’ma·ya.

Mourner’s Kaddish

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

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

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

May the One who makes peace in His high regions, make peace upon us and all Israel, and let us say: Amen.
An·im z’mi·rot v’shi·rim e·erog,  
Ki ei·le·cha naf·shi ta·arog.  
I make pleasing songs, I weave melodies, for my soul longs for You.

Naf·shi cha·m’dah b’tzeil ya·de·cha,  
La·da·at kol raz so·de·cha.  
My soul desires the shade of Your hand, that I may know all Your hidden mysteries.

Mi·dei da·b’ri bich·vo·de·cha,  
Ho·meh li·bi el do·de·cha.  
Whenever I speak of Your glory, my heart yearns for Your love.

Al kein ada·beir b’cha nich·ba·dot,  
V’shim·cha acha·re·i y’di·dot.  
And so I speak of You in terms of honor, and Your name I honor with songs of love.

As·sa·p’rah ch’vod·cha v’lo r’i·ti·cha,  
Ada·m’cha acha·n’cha v’lo y’da·ti·cha.  
I tell of Your glory though I cannot see You; I image You, I name You, though I do not know You.

B’yad n’vi·e·cha b’sod ava·de·cha,  
Di·mi·ta hadar k’vod ho·de·cha.  
Through Your prophets, in the council of Your servants,  
You have imaged Your majestic and glorious splendor.

G’du·la·t’cha u·g’vu·ra·te·cha,  
Ki·nu l’to·kef p’u·la·te·cha.  
By Your greatness and Your might they named Your powerful deeds.

Di·mu o·t’cha v’lo ch’fi yesh·cha,  
Va·y’sha·vu·cha l’fi ma·a·se·cha.  
They imaged You, though not as Your are; they described You by Your deeds.

Him·shi·lu·cha b’rov chez·yo·not,  
Hi·n’cha e·chad b’chol dim·yo·not.  
They pictured You in many visions, yet You are One in all depictions.

continue on next page
They saw in You old age and young manhood, with hoary head and with raven hair. Age in a day of judgment, youth in a day of battle, as a warrior whose hands strive for Him. He fastens a helmet of victory on His head; His right hand, His holy arm, wins for Him. His head is covered with sparkling dew, His curls with the drops of night. He glories in me for He loves me, and He shall be my crown of beauty. His head is finest gold; on the frontlet of His brow, His holy name is engraved. For grace and honor, beauty and glory, His people have fashioned Him a crown. The locks of His head are as in days of youth, His locks are curled and black as a raven. Jerusalem, abode of righteousness, beauty of His splendor -- may He regard it above His greatest joy. May His treasured people be a crown in His hand, a royal diadem of beauty and glory.
Amúsim n’sa'am, a-te-ret i-n’dam,
mei-asher ya-k’ru v’ei-nav ki-b’dam.
He raised the downtrodden, adorning them with a crown; because they were precious to Him, He honored them.

P’ei-ro a-lai u-f ei-ri a-lav,
v’ka-rov ei-lai b’kor-i ei-lav.
He adorns my head and I adorn His; He is near me whenever I call Him.

Tzach v’a-dom lil-vu-sho a-dom,
pu-rah b’dor-cho b’vo-o mei-edom.
Clear-skinned and ruddy, His clothing spattered red from treading out the grapes, He comes home from Edom.

Ke-sher t’fi-lin her-ah le-a-nav,
t’mu-nat Adonai l’ne-ged ei-nav.
His t’fillin knot He showed to humble Moses, who beheld the likeness of God.

Ro-tzeh v’a-mo ana-vim y’fa-eir,
yo-sheiv t’hi-lot bam l’hit-pa-eir.
Pleased with His people, He glorifies the humble; He sits enthroned on their praises, glorying in them.

Rosh d’var-cha emet ko-rei mei-rosh,
dor va-dor am do-resh-cha d’rosh.
Truth is the essence of Your word; since the beginning, it calls to every generation.

Please seek the people that seeks You.

Shit hamon shi-rai na a-le-cha,
v’ri-na-ti tik-rav ei-le-cha.
Put on, if it please You, my many praises; let my joyful cry come near to You.

T’hi-la-ti t’hi l’rosh-cha a-te-ret,
u-t’fi-la-ti ti-kon k’to-ret.
Let my praise be a crown for Your head; take my prayer as an offering of incense.

Ti-kar shi-rat rash b’ei-ne-cha,
ka-shir yu-shar al kor-ba-ne-cha.
Let a poor one’s song be as precious in Your sight as a song sung over Your sacrificial offerings.

continued on next page
Let my blessing ascend on the head of the Dispenser of Blessings, the Master and Begetter, the Mighty and Just One.

Please nod to acknowledge my blessing; take it for Yourself as You took the incense of old.

I hope that these words were sweet; they came out of my longing for You.

Yours, Adonai, are greatness, might, splendor, triumph, and majesty — yes, all that is in heaven and on earth; to You, Adonai, belong kingship and preeminence above all (1 Chronicles 29:11).

Who can tell the mighty acts of Adonai, proclaim all His praises? (Psalms 106:2).

About the Song of Glory

This song, also known by its opening words, “An’im Z’mirot,” weaves together many biblical allusions and, like the Bible itself, speaks of God in bold anthropomorphic terms. For example:

“He adorns my head and I adorn His” — Just as we put on t’fillin that proclaim, “Adonai our God, Adonai is one (Deuteronomy 6:4),” God puts on t’fillin that proclaim, “And who is like Your people Israel, a unique nation on earth? (1 Chronicles 17:21).” Thus, says the Talmud (B’rachot 6a), God and His people celebrate each other’s oneness.
Today is the holy Shabbat day, on which the Levites in the Temple used to say:

A psalm. A song; for the Shabbat day.

It is good to praise Adonai, to sing hymns to Your name, O Most High, to proclaim at daybreak Your steadfast love, Your faithfulness each night, with a ten stringed harp, with voice and lyre together.

You have gladdened me by Your deeds, Adonai; I shout for joy at Your handiwork. How great are Your works, Adonai, how very subtle Your designs!

A brutish person cannot know, a fool cannot understand this: though the wicked sprout like grass, though all evildoers blossom, it is only that they may be destroyed forever.

But You are exalted for all time, Adonai. Surely, Your enemies, Adonai, surely, Your enemies perish; all evildoers are scattered.

You raise my dignity high like the horn of a wild ox; I am soaked in refreshing oil. I shall see the defeat of my watchful foes, hear of the downfall of the wicked who beset me.
The righteous bloom like a date-palm; they thrive like a cedar in Lebanon; planted in the house of Adonai, they flourish in the courts of our God. In old age they still produce fruit; they are full of sap and freshness, attesting that Adonai is upright, my rock, in whom there is no wrong.

From the beginning of the month of Elul until the end of Sh’mimi Atzeret / Simhat Torah, add the following Psalm, which expresses the spirit of repentance for Rosh HaShanah and Yom Kippur, and the spirit of joy for the Sukkot festival:

**Psalm 27**

_of David._

Adonai is my light and my help, whom should I fear?

Adonai is the stronghold of my life, whom should I dread?

When evil people assail me to devour my flesh — it is they, my foes and my enemies, who stumble and fall.

Should an army besiege me, my heart would have no fear; should war beset me, still would I be confident.

One thing I ask of Adonai, only that do I seek:

to live in the house of Adonai all the days of my life,
to gaze upon the beauty of Adonai, to frequent His temple.

_A·chat sha·al·ti_  
_mei·eit Adonai,_  
_o·ta·hah a·va·keish:_  
_shiv·ti b’veit Adonai,_  
_kol y’mei chay·yai,_  
_la·cha·zot b’no·am Adonai_  
_u·l’va·keir b’he·i·cha·lo._
He will shelter me in His pavilion on an evil day, grant me the protection of His tent, raise me high upon a rock.
Now is my head high over my enemies roundabout; I send up offerings in His tent with shouts of joy, singing and chanting a hymn to Adonai.
Hear, Adonai, when I cry aloud; have mercy on me, answer me.
In Your behalf my heart says: “Seek My face!”
O Adonai, I do seek Your face.
Do not hide Your face from me; do not thrust aside Your servant in anger;
You have ever been my help.
Do not forsake me, do not abandon me, O God, my deliverer.
Though my father and mother abandon me, Adonai will take me in.
Show me Your way, Adonai, and lead me on a level path because of my watchful foes.
Do not subject me to the will of my foes, for false witnesses and unjust accusers have appeared against me.
Had I not the assurance that I would enjoy the goodness of Adonai in the land of the living . . .
Look to Adonai; be strong and of good courage!
Look to Adonai!
A·don o·lam asher ma·lach,
He is the Eternal Lord who reigned
b’te·rem kol y’tzir niv·ra,
Before any created being was formed;
I’beit na·asah v’chef·tzo kol,
At the time when, by His will, all was made,
a·zai me·lech sh’mo nik·ra.
He was called King.

V’acharei kich·lot ha·kol,
And when all will have come to an end,
l’va·do yim·loch no·ra,
The Awesome One will reign alone;
v’Hu ha·yah, v’Hu ho·veh,
He was, He is,
v’Hu yi·h’yeh, b’tif·a·rah.
And He will be in splendor.

V’Hu e·chad v’ein shei·ni,
He is one, without a second
l’ham·shil lo l’hach·bi·rah,
Like Him or alongside Him;
b’li rei·shit b’li tach·lit,
Without a beginning and without an end,
v’lo ha·oz v’ha·mis·rah.
He holds all power and dominion.

V’Hu Ei·li v’chai go·ali,
He is my God, my living Redeemer,
v’tzur chev·li b’beit tza·rah,
My sheltering rock in time of trouble;
v’Hu ni·si u·ma·nos li
He is my banner and my refuge,
m’nat ko·si b’yom ek·ra.
Master of my fate on the day I call Him.

B’ya·do af·kid ru·chi,
Into His hand I commend my spirit,
b’beit i·shan v’a·i·rah,
When I sleep and when I awake;
v’im ru·chi g’vi·ya·ti,
And with my spirit, my body too;
Adnoai li v’lo i·ra.
Adonai is with me — I’ll not be afraid.
Psalm 113

Hallelujah.

O servants of Adonai, give praise; praise the name of Adonai. Let the name of Adonai be blessed now and forever. From east where the sun shines forth, to west where it turns home, the name of Adonai is praised.

Adonai is exalted above all nations; His glory is above the heavens. Who is like Adonai our God, who, while enthroned on high, sees what is below, in heaven and on earth?

He raises the poor from the dust, lifts up the needy from the refuse heap, to set them with the great, with the nobles of His people. He sets the childless woman among her household as a happy mother of children, Hallelujah.
Full Hallel and Chatzi (partial) Hallel: when and why?

Passover, Shavuot, Sukkot, Chanukah and Purim are holidays that commemorate miraculous deliverances for our people. It is therefore obligatory to recite Hallel on those holidays. As for Purim, which also commemorates a miraculous deliverance, the reading of the M’gillah constitutes its “Hallel.” In two cases, however, not the full Hallel but Chatzi (half, partial) Hallel is recited.

One such case is Passover. On the first day [or, outside of the Land of Israel, the first two days] of the holiday, the full Hallel is recited, while on the remaining days, only Chatzi Hallel is recited. The Talmud offers two different reasons for this distinction: (1) On Sukkot, the number of Temple offerings changed every day, such that each day was a new celebration calling for a full Hallel. On Passover, however, when the number of Temple offerings on Passover remained the same throughout, a full Hallel was recited only at the start of the holiday, and a partial Hallel for the remaining days (Arachin 10b). (2) During the remaining days of Passover, the Egyptian army drowned in the Sea of Reeds. Hence, although the start of Passover calls for a full Hallel in thanks for our liberation, the fact that our liberation required the drowning of the Egyptian army, the remaining days of Passover call for a somewhat muted celebration marked by a partial Hallel (M’gillah 10b).

The other such case is Rosh Chodesh: it does not commemorate a miraculous deliverance, and originally no Hallel was recited on it. The Babylonian Jewish community, however, began a minhag [custom] of reciting Hallel on Rosh Chodesh, though in an abridged form, and this minhag gradually spread to all Jewry, acquiring the status of an obligation (Talmud, Sotah 28b; Mishneh Torah, Laws of M’gillah and Chanukah 3:7-8). A long-established minhag, established in consonance with Halachah and enhancing the wellbeing or sanctity of the Jewish people, acquires the force of law (Rashi on Betzah 4a; Tosafot on M’nachot 2a).
Psalm 114

When Israel went forth from Egypt,  
the house of Jacob  
from a people of strange speech,  
Judah became His holy one,  
Israel, His dominion.  
The sea saw them and fled,  
Jordan ran backward.  
Mountains skipped like rams,  
hills like sheep.  
What alarmed you, O sea, that you fled,  
Jordan, that you ran backward,  
mountains, that you skipped like rams,  
hills, like sheep?  
Tremble, O earth, at the presence of Adonai,  
at the presence of the God of Jacob,  
who turned the rock into a pool of water,  
the flinty rock into a fountain.

B’tzeit Yis-ra·el mi·mitz·ra·yim,  
beit Ya·akov  
mei·am lo·eiz.  
Ha·y’ta Y’hu·dah l’kod·sho,  
Yis·re·eil mam·sh’lo·tav.  
Ha·yam ra·ah va·ya·nos,  
ha·Yar·dein yi·sov l’a·chor.  
He·ha·rim ra·k’du ch’ei·lim,  
g’va·ot kiv·nei tzon.  
Ma l’cha ha·yam ki ta·nus,  
ha·Yar·dein ti·sov l’a·chor,  
he·ha·rim, tir·k’du ch’ei·lim  
g’va·ot kiv·nei tzon?  
Mi·lif·nei A·don, chu·li a·retz,  
mi·lif·nei Elo·ah Ya·akov,  
ha·ho·f’chi ha·tzur agam ma·yim,  
cha·la·mish l’ma·y’no ma·yim.

מִמִּצְרָֽיִם בֵּית יַעֲקֹב מֵעַם לֹעֵז.
הָיְתָה יְהוּדָה לְקַיּוּם מַמְשְׁלְוָה.
הַיָּם רָאָה וַיָּנֹס.
הַיַּרְדֵּן רָאָה וַיָּנֹס.
הֶהָרִים רָקְדוּ כְּאֵילִים,
גְּבָעוֹת כִּבְנֵי צֹאן.
מַה לְּךָ הַיָּם כִּי תָנוּס,
הַיַּרְדֵּן תִּסֹּב לְאָחוֹר,
הֶהָרִים, תִּרְקְדוּ כְּאֵילִים,
גְּבָעוֹת כִּבְנֵי צֹאן?
מִלָּהוּ אָדוֹן חוּלִי אָרֶץ,
מִלָּהוּ אֱלֹהִים יַעֲקֹב,
הַהֹפְכִי הַצּוּר אֲגַם מָֽיִם,
חַלָּמִישׁ לְמַעְיְנוֹ מָֽיִם.
Psalm 115:1-11

Not to us, Adonai, not to us
but to Your name bring glory
for the sake of Your love and Your faithfulness.

Let the nations not say,
“Where, now, is their God?”
when our God is in heaven
and all that He wills He accomplishes.

Their idols are silver and gold,
the work of human hands.

They have mouths, but cannot speak,
eyes, but cannot see;
they have ears, but cannot hear,
noses, but cannot smell;
they have hands, but cannot touch,
feet, but cannot walk;
they can make no sound in their throats.

Those who fashion them shall become like them,
and all who trust in them.

O Israel, trust in Adonai!
He is their help and shield.

O house of Aaron, trust in Adonai!
He is their help and shield.

O you who revere Adonai, trust in Adonai!
He is their help and shield.
Psalm 115:12-18

Adonai is mindful of us; He will bless us.  
He will bless the house of Israel;  
He will bless the house of Aaron.  
He will bless those who revere Adonai, 
small and great alike.  
May Adonai increase your numbers, 
yours and your children’s also.  
May you be blessed by Adonai,  
Maker of heaven and earth.  
The heavens belong to Adonai, 
but the earth He gave over to man.  
The dead cannot praise Adonai,  
nor any who go down into silence.  
But we will bless Adonai 
now and forever,  
Hallelujah.
Psalm 116:1-11, 12-19

I love Adonai for He hears my voice, my pleas; for He turns His ear to me whenever I call.

The bonds of death encompassed me; the straits of the nether-world overtook me.

I came upon trouble and sorrow and I invoked the name of Adonai, “O Adonai, save my life!”

Adonai is gracious and beneficent; our God is compassionate.

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

Be at rest, once again, O my soul, for Adonai has been good to you.

You have delivered me from death, my eyes from tears, my feet from stumbling.

I shall walk before Adonai in the lands of the living.

I have trusted in Adonai even when, out of great suffering, I spoke and said rashly, “All people are false.”

How can I repay Adonai for all His bounties to me?

I raise the cup of deliverance and invoke the name of Adonai.

I will pay my vows to Adonai in the presence of all His people.

The death of His faithful ones is grievous in Adonai’s sight.

Adonai, I am Your servant — Your servant, the child of Your maidservant;

You have undone the cords that bound me.

I will offer up a thanksgiving offering to You and invoke the name of Adonai.

I will pay my vows to Adonai in the presence of all His people, in the courts of the House of Adonai, in the midst of Jerusalem, Hallelujah.
Psalm 117

Praise Adonai, all you nations; extol Him, all you peoples, for great is His steadfast love toward us; the faithfulness of Adonai endures forever. Hallelujah.

Psalm 118

Praise Adonai, for He is good; His steadfast love is forever. Let Israel declare: His steadfast love is forever. Let the house of Aaron declare: His steadfast love is forever. Let those who revere Adonai declare:

Hallel Medley

In distress I called on Adonai; Adonai answered me and brought me relief. Adonai is on my side, I have no fear; what can human beings do to me? With Adonai on my side as my helper, I will see the downfall of my foes. It is better to take refuge in Adonai than to trust in mortals; it is better to take refuge in Adonai than to trust in the great. All nations have beset me; by the name of Adonai I will surely cut them down.
They beset me, they surround me;
by the name of Adonai
I will surely cut them down.
They have beset me like bees;
they shall be extinguished like burning thorns;
by the name of Adonai
I will surely cut them down.

You pressed me hard, I nearly fell;
but Adonai helped me.
Adonai is my strength and might;
He has become my deliverance.
The tents of the righteous resound
with joyous shouts of deliverance,
“The right hand of Adonai is triumphant!
The right hand of Adonai is exalted!
The right hand of Adonai is triumphant!”
I shall not die but live
and proclaim the works of Adonai.
Adonai punished me severely,
but did not hand me over to death.
Open the gates of righteousness for me
that I may enter them and praise Adonai.
This is the gateway to Adonai —
the righteous shall enter through it.

I thank You, for You have answered me,
and have become my deliverance.
The stone that the builders rejected
has become the chief cornerstone.
This is Adonai’s doing;
it is marvelous in our sight.
This is the day that Adonai has made —
let us exult and rejoice on it.
Each of the following verses is said by the prayer leader and repeated by the congregation:

A·na Adonai ho·shi·ah na! אָנָּא יְיָ הוֹשִֽׁיעָה נָּא Please, Adonai, deliver us!
A·na Adonai ho·shi·ah na! אָנָּא יְיָ הוֹשִֽׁיעָה נָּא Please, Adonai, deliver us!
A·na Adonai hatz·li·chah na! אָנָּא יְיָ הַצְלִֽיחָה נָּא Please, Adonai, let us prosper!
A·na Adonai hatz·li·chah na! אָנָּא יְיָ הַצְלִֽיחָה נָּא Please, Adonai, let us prosper!

Each of the following verses is said twice:

Ba·ruch ha·ba בָּרוּךְ הַבָּא May the one who enters be blessed
b’sheim Adonai, בְּשֵׁם יְיָ in the name of Adonai;
bei·rach·nu·chem mi·beit Adonai. Bei·rach·nu·chem מִבֵּית יְיָ we bless you from the House of Adonai.
Eil Adonai va·ya·er la·nu, אֵל יְיָ וַיָּֽאֶר לָנוּ Adonai is God; He has given us light;
is·ru chag ba·avo·tim, is·ru chag אֱסַרְוֹ חַג בַּעֲבֹתִים bind the festival offering with cords
da·kar·not ha·min·z·be·ach, de·kar·not to the horns of the altar.
Ei·li a·tah v’o·de·ka, אֵלִי אַתָּה וּאָדֶֽךָּ You are my God and I will praise You;
Elo·hai aro·m·me·ka, אֱלֹהַי אֲרוֹמְמֶֽךָּ You are my God and I will extol You.
Ho·du lAdonai ki tov, חֲוֹדֵו לִי כִּי טוֹב Give thanks to Adonai for He is good;
ki l’o·lam chas·do. כִּי לְעֹלָם חַסְדּוֹ His steadfast love is forever.

Concluding blessing:

יְהַלְלוּךָ יְיָ אֱלֹהֵֽינוּ כּ All Your works shall praise You, Adonai our God.
וַחֲסִידֶֽיךָ צַדִּיקִים עוֹשֵׂי Rְצֵׁוֹךָ, Your faithful ones who do Your will,
לְעִם בֵּית יִשְׂרָאֵל, along with all Your people Israel,
וְכַל תּוֹב לְחַיְּדוֹת, will joyfully thank, bless, praise,
וְכַכְּלָתְוֹידָר וְיוֹרְמוֹ לְצִיּוֹן, glorify, exalt, revere,
וְיַקְדִּֽישְׁוּ וְיַמְלִֽיכוּ אֶת שִׁמְךָ sanctify and acclaim Your name, our King.
כּי לְךָ טוֹב לְהוֹדוֹת, It is good to give thanks to You
וּלְשִׁמְךָ נָאֶה לְזַמֵּר, and to sing of Your name,
כִּי מֵעוֹלָם וְעַד עוֹלָם for from eternity to eternity You are God.
בָּרוּךְ אַתָּה יְיָ, Blessed are You, Adonai,
מֶֽלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת. King extolled in hymns of praise.